

Pedagogical multicultural communities in teacher preparation

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This research study explored how teachers differ in their views of cultural and linguistic diversity and the role of language learning in diverse classrooms. Beliefs about cultural diversity impact the strategies used to tackle language learning and how teachers from specific language-teaching classrooms understand language as a tool for integration for teaching. Researchers collected data from 183 teachers using surveys, interviews and videos with purposefully selected teachers from a mixture of schools in Pretoria (n=79) and New York City (n=104). This study's findings highlight the challenges schoolteachers face in diverse linguistic classrooms and show how multiculturalism can be used to enhance such classrooms. This study reflects the crucial roles that language and culture play in a global society of understanding diversity and supporting culturally and linguistically diverse learners in multilingual communities.

Keywords: teacher preparation; cross-cultural research; cultural and linguistic diversity; pedagogical communities

INTRODUCTION

Analysing school heterogeneity involves consideration of learners with diverse cultural and linguistic backgrounds. Teachers reportedly associate school diversity with the existence of an immigrant population, which many teachers regard as inherently problematic (Poveda et al., 2014). This conception is fundamentally motivated by difficulties teachers expect to face when managing these learners' different backgrounds and cultural norms. Further, culturally, and linguistically diverse learners may enrol at different times during the school year, and, in many cases, they have a complete or partial lack of understanding of language instructions and affirming culture. These issues cause great concern among teachers (Cruz et al., 2020; Hadjioannou et al., 2016). When managing cultural diversity, teachers' main (and sometimes only) demand is to be able to communicate with immigrant learners in the medium of instruction (Rodríguez-Izquierdo et al., 2020). The question of reinforcing cultural and linguistic diversity for learning is currently receiving much attention within a global education system (Doran, 2017; Larson et al., 2020; Lew et al., 2021). With respect to teacher preparation programs, Fordham University faculty and the University of Pretoria faculty are seeking to discover how to improve multicultural pedagogical practices. This study will uncover and analyse the perspectives and beliefs of pre-service schoolteachers in Pretoria, South Africa, and New York City, US, regarding teaching culturally and linguistically diverse learners in a multicultural school context. Through the data analyses, educators in teacher preparation programs may gain strategies to help pre-service and in-service teachers instruct culturally and linguistically diverse students.

Teacher training programs that offer culture and language courses to pre-service teachers can be used as sources of knowledge for cultural integration and as starting points for pedagogical intervention. Pre-service teachers will comprehend better the intrinsic link between pedagogy and teaching contexts, that learners are a source of knowledge in and by themselves, and that comparing languages and cultures can take place without devaluing one of them. This comparing and accepting diversity could go far in undoing the tensions between language groups since each language will be valued within the learner's enhanced linguistic repertoire as occupying different but valuable roles. We hope to explore the ways pre-service teachers (a) differ in their views of cultural diversity and the role of language learning; (b) beliefs about the impact of cultural diversity on the strategies designed to tackle language teaching, and (c) understand language as a fundamental tool for integration in specific language teaching classrooms.

REVIEW OF THE LITERATURE

South African and US classrooms are characterised by a wide variety of cultural and linguistic differences, providing teachers with educational challenges. Furthermore, teaching languages in South African schools has long been fraught with debate, tensions and sensitivities, particularly concerning the continued exclusion and marginalisation of African languages (Ferreira-Meyers & Horne, 2017). In US schools, the Spanish language is often marginalised. Conflicts in language preference reflect the multifaceted issue of learner diversity, which encompasses racial, class, gender, religious, linguistic, physical and other differences (Gay, 2002). Handling such differences equitably poses challenges for teachers and teacher education. Classrooms in the US and South Africa are characterised by multilingual teaching and learning approaches. Salazar and Leener (2019) stated that, as a result, culturally and linguistically diverse (CLD) learners from historically marginalised communities experience an education system that is disadvantaged, fragmented and irrelevant and, at worst, a systematic effort to marginalise, miseducate and disenfranchise. In teacher preparation programs, it is helpful when educators teach CLD learners in a manner interconnected with culture, language, pedagogy, delivery of instruction and assessment.

Cultural knowledge

Learners from culturally and linguistically diverse backgrounds are frequently expected to disassociate themselves from their norms and learn according to the dominant group's expectations. Gay (2002) attests that requiring such acquiescence from learners participating in academic activities while functioning in unfamiliar contexts places them in a stressful predicament. To reduce this burden, educators worldwide can build a cultural knowledge base that includes understanding their learners' cultures and how their ethnic groups have uniquely contributed to specific fields (Huerta, 2011). Once learned, such information can be weaved into classroom instruction, allowing educators to teach in a multicultural manner.

Although many people consider culture static, Nieto (2000) defines it as an entity that constantly transforms a person's life through the various interactions in which they engage. Culture is, therefore, multidimensional, encompassing a wide range of topics that educators must be aware of since these may have repercussions for teaching and learning (Gay, 2002). One facet of being culturally sensitive entails teachers' understanding of how their learners' culture and language interconnect and shape their academic trajectories (Nieto, 2000). Cummins (2019) recommends that educators take the next step of communicating with learners and their families so that their home language and culture are appreciated at school.

Culture

Although there are varying opinions about the meaning of culture, most accept that it is a society's way of life, encompassing literature, religion, music, dance, cuisine, attitudes and behaviours (Byram, 1989). Culture, therefore, is a unique characteristic associated with a large group of people, such as those in a city or a nation. Culture is entirely a human product rather than a natural phenomenon, which may explain why geographically separate communities have such different cultures (Yeganeh & Raeesi, 2015). With this in mind, it is possible to assert that culture is a defining characteristic of an individual's identity because it influences how they perceive themselves and the group they belong to (Hall et al., 2003; Wildsmith-Cromarty & Balfour, 2019).

The most promising way to promote democratic societies that respect the rights of all culturally diverse groups starts with respecting CLD students in the classroom environment. Therefore, teachers must prioritise adopting inclusive educational practices that centralise and embrace all learners' ways of living, particularly if they belong to minority groups whose experiences are underrepresented in classroom lessons (Nguyen, 2017). Through this process, learners will contribute to the functioning of a diverse society by learning to appreciate, respect, and interact appropriately with those of different cultural affiliations than themselves (Barrett, 2018; Barrett et al., 2014).

Cross-cultural interactions

Cross-cultural interactions occur when an individual has a reciprocal encounter or communication exchange with someone they perceive to be of a different ethnicity (Burkhardt, 2013; Gay, 2018). Learners engaging in such interactions acquire various benefits that improve their intercultural competency and overall whole-person development (Tsang et al., 2020). Allport's (1954) research on the contact hypothesis may be considered one of the most prominent contributions to social psychology because it provided new information on cross-cultural interactions that supported the development of desegregation strategies. Allport (1954) outlined four prerequisites for optimal group contact: (a) equal status among group members, (b) common goals, (c) intergroup collaboration, and (d) the support of social and institutional authorities. Learners in a classroom, for example, would be regarded as having equal status because they attend the same school, are in the same grade, have the same teachers and have similar academic goals. According to Allport (1954), when students socialise while working on class activities together, they interact on a surface level, typically resulting in intergroup members becoming only acquaintances. He contended that intimate relationships are required to improve group acceptance and empathy.

Cultural socialisation

The process of connecting youth to their ethnic-racial heritage is referred to as cultural socialisation. It is a common technique parents use to communicate messages about ethnic-racial pride, traditions and history to youth of colour to counteract discrimination they may experience (Banks, 2007; Hughes et al., 2006). Scholars have discovered that young people from diverse backgrounds with positive ethnic-racial identities have better academic adjustment, school performance and motivational attitudes toward learning (Miller-Cotto & Byrnes, 2016). Brand and colleagues (2003) reported that learners who attended schools that explicitly honoured and encouraged ethnic-racial diversity had greater academic expectations and goals. In fact, when learners face ethnic-racial discrimination from an instructor, they may

not assume that the larger school climate is unsupportive if their institution has been open about supporting cultural socialisation (Byrd, 2017).

Language

For decades, there has been tension between students' home and school language use (Sebole et al., 2019; Wagner et al., 2020). Multilingual classrooms include students from various backgrounds who speak multiple languages and may be learning the language of instruction as a second language in the US and South Africa as a third or fourth language. In many instances, educators are also third- or fourth-language speakers of the language of instruction. According to the literature, learners whose native language is different from the medium of instruction exhibit poor comprehension of the content (Cummins, 2019; Schleppegrell & O'Hallaron, 2011). This raises a key challenge some CLD students face: understanding the language used in class while concentrating on the topic at hand. Nannapaneni and Narendra (2012) stated that it is nearly impossible for English language learners not to shift between languages; therefore, this issue must be addressed by letting learners use resources from multiple languages and not limiting them to monolingual instruction.

The term code-switching has been used to classify this phenomenon of moving between languages to communicate or explain a concept. Code-switching is common in bilingual classrooms and involves using two languages to communicate in a conversation (Setati, 2008). Code-switching is the practice of using more than one language in a conversational exchange (Modupeola, 2013; Wang & Kirkpatrick, 2013). The benefit of code-switching lies in the ability to reiterate a concept in the learner's mother tongue, enabling the learner to gain confidence and acquire knowledge through a holistic explanation and understanding of the topic (Rodriguez et al., 2014). In a world characterised increasingly by multilingual and multicultural environments (of which the US and South Africa are examples), a body of research around multicultural and multilingual pedagogy has opened new ways of thinking about multilingualism in the classroom (Coste et al., 2009). A speaker engaged in code-switching may often borrow or transfer words from L1 when speaking in an L2 discourse to facilitate communicative interchange (Mihalicek & Wilson, 2006). Teachers who use code-switching help learners grasp what is being discussed and allow them to participate in the activity (Martin, 2005). Participating in classroom activities in this manner promotes exploratory speaking in which learners' first language scaffolds semantic processes in the second language (Clarkson, 2007).

Translanguaging, like code-switching, refers to organically alternating languages in communicative encounters. However, the primary distinction between the two is that translanguaging can combine two languages into a single unitary meaning-making system for the speaker. Translanguaging is the deliberate usage of code-switching that demands cognitive attention while working with two languages concurrently rather than separating them (Heugh, 2015). Translanguaging occurs when a bilingual speaker engages in a dialogue that causes them to select elements from their linguistic repertoire appropriate to utilise in that specific exchange (Garcia, 2011). As a result, translanguaging goes beyond accessing two different languages; it also involves producing meaning and obtaining information by integrating multiple languages. By permitting translanguaging, bilingual education can transition from prioritising monolingual exchanges in the classroom to fully appreciating multilingualism as the norm.

Translanguaging should be seen as a teaching strategy that engages learners in academic work and allows them to connect with their cultural and linguistic identities (Creese & Blackledge, 2010; Garcia, 2019). Through strategic translanguaging instruction, teachers and learners can

make use of input and output processes in two languages. Importantly, Baker et al. (2012) emphasised that classroom translanguaging should focus on the bilingual learning process in communicative interactions rather than on their outcomes. To summarise, translanguaging assists learners in achieving their academic goals more effectively by allowing them to improve their L2 proficiency more gradually than if the classroom solely delivered monolingual instruction (Baker, 2012).

Teacher preparation

A growing movement is calling for pedagogical classroom practices that value all learners' multilingualism by utilising all the languages they speak as resources to help their cognitive growth (Agnihotri, 2014; Ollerhead & Taylor-Leech, 2019). Some South African learners are familiar with translanguaging because they utilise it as a survival technique to navigate school systems where the support requirements for learning in the 11 indigenous languages still exist (Makalela, 2022). There is much to learn about teacher education from South African higher education curricula. Makalela (2014) detailed how students enrolled in a teacher preparation program at the University of the Witwatersrand were required to study a new language other than their mother tongue. The purpose of this initiative was to encourage pre-service teachers to learn a new language, rendering them adequately equipped to teach in a multilingual classroom. This approach is consistent with the concept of *ubuntu*. This South African term translates as 'I am because we are' and refers to the value of humanity's interconnectedness and the importance of learning from one another (Makalela, 2015). Makalela (2014) explained that acquiring a new language helped teachers in training dismantle linguistic divides, allowing a place for pedagogy that liberates disadvantaged languages, thereby empowering speakers and their cultural and linguistic identities.

Similarly, Catalano and Hamann (2016) advocated for teacher training programs in the US to mandate instructors to have a minimum mastery of a language other than English. The disconnect between the dominant classroom language and the home languages of bilingual learners has long been recognised (Childs, 2016; Mda, 2004; Probyn, 2015). Language minority learners are frequently viewed as less worthy of the attention and resources required to succeed in school than learners of the favoured classroom language (Comber & Kamler, 2004). When learners' home languages are purposely omitted from the classroom environment, the students receive the message that a part of their humanity is not valued when pursuing academic advancement. Feeling rejected is humiliating, and it can make learners feel as if a part of their humanity is unwelcome and even forbidden (Salazar & Leener, 2019).

Accommodation Readiness Spiral

Accommodation Readiness Spiral (ARS) is a framework teachers can apply to evaluate their skills and capabilities in making accommodations and differentiating instruction for culturally and linguistically diverse learners. ARS emphasises teacher readiness to accommodate their diverse learner population. The overall aim is the enhancement of the academic achievement of CLD learners (Herrera & Murray, 2015). Accommodation refers to the ability of teachers to strategically differentiate their practices to address the needs and assets of diverse learners adequately. Accommodation is a process, whereas Readiness refers to a capability, particularly the level or extent to which a teacher can adequately differentiate instructional practice. The extent of teachers' readiness may be increased through involvement in professional development activities. There are six readiness levels.

The first is readiness for critical reflection on practice. Teachers must reflect on their biases and assumptions regarding cultural and linguistic diversity at this level. The second level is readiness for learners and their families. The environment must be conducive to accommodating diverse learners. There should be a willingness to be creative and innovative in providing the necessary tools for effective learning. Another level of readiness pertains to the curriculum. The learners' cultural and linguistic diversity must be viewed as assets that bring a wealth of experience and prior knowledge to improve the learning process. Instructional readiness is another level involving teacher preparedness for lifelong learning, continued professional development and collaboration with others. In the final level, teacher readiness for advocacy involves the willingness to advocate for their culturally and linguistically diverse students. All the levels build on each other and serve as a model for improving the academic development of diverse learners in classrooms (McCutcheon & Knewstubb, 2018).

METHODOLOGY

Research Question: What are the differences and similarities in teaching culturally and linguistically diverse learners between pre-service teachers in New York City and Pretoria?

This study collected data from teachers in New York City and Pretoria using surveys, focus group discussions and classroom observations of actual teaching engagement to determine how they perceive and teach linguistically and culturally diverse learners. Pre- and post-surveys were administered in both settings. Two focus groups were held, one in each city. All participants who attended the focus-group were female. Although gender was not an inclusion criterion for participation, those who consented to participate were all female. In addition, two classes were observed. Approval to conduct the study was obtained from the two institutions involved, and the informed consent protocol was followed for each participant. All ethical guidelines were adhered to during the study.

Ethical considerations

Ethics approval to conduct the study was obtained from the two institutions involved. The informed consent protocol was followed for each participant. Participation was voluntary, and the pre-service teachers signed the consent forms. There was no adverse repercussion for those who abstained from participating. Consent was obtained to record the focus group discussions. Permission was obtained from the principals of the participating schools, and parental consent was also obtained to observe and record the lessons. All ethical guidelines were followed during the study, and the participants were not exposed to any risks or harm.

Participants

One hundred eighty-three (183) pre-service teachers, 104 from New York City (NYC) and 79 from Pretoria completed a survey at the beginning of the Fordham University graduate course, *Educating Culturally and Linguistically Diverse Learners* and at the beginning of the University of Pretoria course, *Learning Diversity*. Only those enrolled for these courses were approached to participate. As participation was voluntary, students (pre-service teachers) could complete the surveys or abstain. During the course pre-survey, participants completed multiple-choice questions regarding demographic information and questions to ascertain knowledge of culture and language as applied in classroom teaching. On the course post-survey, participants responded to the same questions. Table 1 provides summary information about participants.

Table 1: Demographic information of teachers from New York City and Pretoria

		New York		Pretoria	
		N	%	N	%
Gender	Male	11	11	5	6
	Female	93	89	74	94
Age Ranges	18-30	85	81.7	68	86.1
	31-40	10	9.6	7	8.9
	41-50	6	5.8	2	2.5
	51-60	3	2.9	2	2.5
	60 and up	0	0.0	0	0
Are you a multicultural teacher?	Yes	48	46	52	66
	No	56	54	27	34
How many years of teaching experience do you have?	1 - 5	88	84.6	67	84.8
	6 - 10	9	8.7	6	7.6
	11 - 15	5	4.8	4	5.1
	16 - 20	2	1.9	2	2.5
Grade level of teaching?	Primary	71	68	33	
	Secondary	33	32	5	

As shown in Table 1, most of the teacher participants in the study were female (89% in NYC, 94% in Pretoria). Most of the participants were between the ages of 18 and 30 (82% in NYC, 86% in Pretoria). Further, most participants had less than six years of teaching experience (85% in both NYC and Pretoria). In addition, 46% of the respondents in NYC reported being multicultural educators, while 66% reported being multicultural educators in Pretoria.

Methods of data collection and analysis

Survey data

To identify pre-service teacher perceptions of teaching culturally and linguistically diverse learners, the researchers administered a pre- and post-survey in two courses at the beginning and end of the semester. One course was taught in NYC, and the other course in Pretoria. The researchers administered the survey *Culture and Language Classroom Practice*, which was developed by Herrera and Murry (2015). The survey required no training and could be completed online without supervision or additional support. The survey includes 22 multiple-choice questions on knowledge of teaching culture and language to culturally and linguistically diverse learners. Participants were asked to respond to the pre-survey on the first day of class and the post-survey on the last day. Pre-service teachers were selected using a convenience

sampling technique (Bryman, 2012). The survey data were analysed, subjected to computer analysis and converted to descriptive statistics. The data were captured separately for each question in the survey, collated and tabulated. The percentages of correct and incorrect responses were determined and recorded.

Focus group

The information regarding the study and the informed consent included the contact details of the researchers. The pre-service teachers who participated in the survey were requested to contact the researcher if they would like to be part of the focus group discussion on the topic.

There were two groups of seven participants, and each discussion lasted about an hour. The sessions were recorded. The focus group data were inductively analysed to determine the themes. The recordings were transcribed. There was engagement with the transcribed data from where codes were generated and assigned, and the themes were subsequently determined.

Classroom observations

Purposive sampling was used to select classes with culturally and linguistically diverse learners and a multilingual teacher. Language lessons were observed and recorded with permission and lasted about 40 minutes. The data gathered were deductively analysed to determine the structure of the lesson and the level of engagement.

FINDINGS

The findings are presented and discussed according to the data sources, starting with the survey, then the focus group and finally, the observations.

Survey

The results in Table 2 summarise the knowledge and understanding of culture and language practice in the classroom from 183 teachers from NYC (104) and Pretoria (79) on the post-course survey.

Table 2: Summary of the results of the survey on culture and language practice in the classroom

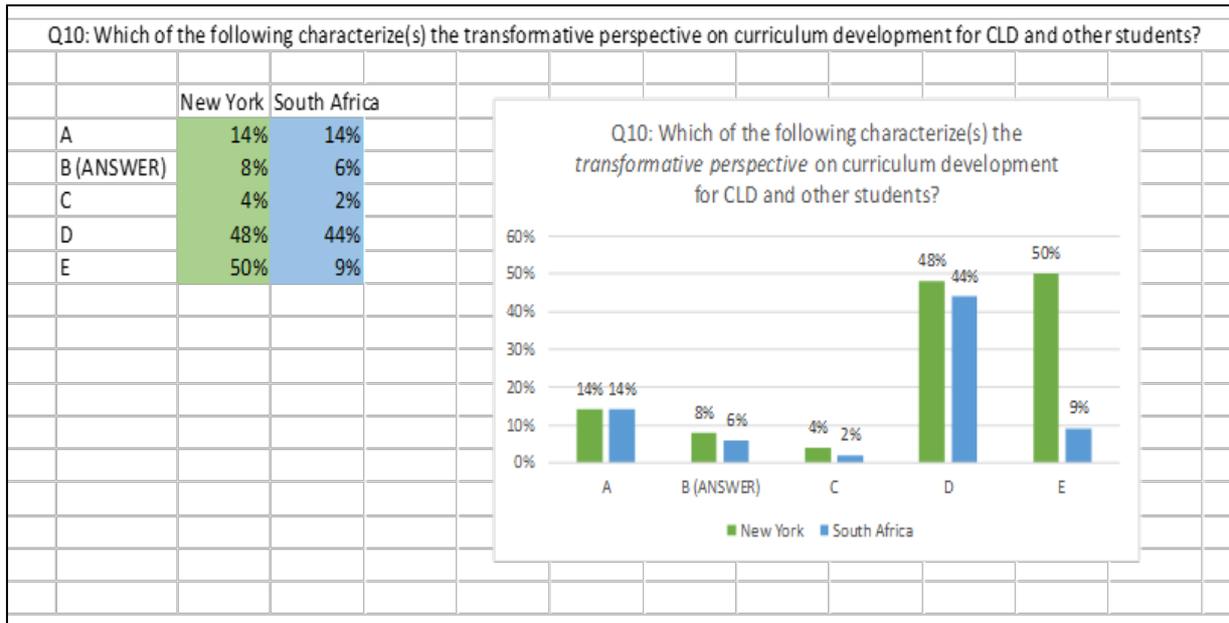
Question	Correct Responses (%)	
	NYC	Pretoria
1. Which of the following are true about cross-cultural interactions?	51	46
2. Which of the following are characteristics of cultures?	23	21
3. Capacity building according to the Accommodation Readiness Spiral (ARS) progresses from a certain fundamental level of mutual accommodation toward a capacity for advocacy in professional practice. Which of the following levels of the ARS is considered fundamental?	25	31
4. _____ is a symbolic medium through which cultural knowledge is communicated throughout the life cycle, especially in the secondary socialization of students.	44	47
5. The study of culture and language in an objective and fact-finding manner, wherein value judgment is withheld as findings are analyzed and compared, is which of the following?	34	28

Question	Correct Responses (%)	
	NYC	Pretoria
6. Which of the following characterize(s) the exploration of the internal environment for CLD student education?	50	47
7. The following are tenets of the cultural mismatch hypothesis:	52	49
8. The classroom teacher as an effective, ecological facilitator of CLD student success exhibits the capacities to do which of the following?	27	25
9. The curriculum for content learning and language acquisition among CLD students should be situated in their lives, languages, and cultures. The lived experiences of these students influence which of the following?	66	58
10. Which of the following characterize(s) the transformative perspective on curriculum development for CLD and other students?	8	6
11. Programming and instruction that is based on the CLD student biography, or is biography driven, emphasizes which of the following?	39	36
12. Assumptions lead to _____ in about 7 seconds after cross-cultural contact. These are typically: ethnocentric, highly resistant to change, and reoccur repeatedly.	24	19
13. Culturally responsive pedagogy emphasizes which of the following?	36	30
14. The Dismissive Period of programming and instruction for CLD students in the United States was characterized by which of the following?	27	28
15. Which of the following should be examined when critiquing an oral history?	30	37
16. This term refers to our ability to self-reflect on our educational practices in order to rationalize to others why we have implemented certain practices with our CLD students.	9	7
17. This perspective emphasizes not the assets that CLD students brings to the classroom, but instead the liabilities or perceived hopelessness that are said to characterize these students and their families.	31	31
18. The collaborative problem-solving model for equity and justice DOES NOT involve which of the following steps?	39	41
19. Which of the following are situational versus contextual classroom conditions that promote a positive classroom ecology for CLD students?	43	42
20. Which of the following characterize(s) a culturally responsive curriculum?	38	36
21. Which of the following professional actions best enable(s) the reflective practitioner to build a capacity for currency in advocacy?	53	51
22. Learning to listen is critical to the teacher who maximizes oral histories. Which of the following IS NOT a valid tip for going where the conversation takes you in the conduct of these histories?	36	35

The scores on teacher knowledge and understanding of educating culturally and linguistically diverse learners were consistently low and aligned with concomitant perceptions that their teacher preparation had provided an insufficient theoretical framework and experiences to support their readiness in this area (Manner & Rodriguez, 2008). The participants from both

countries performed below expectations on most of the questions. Of note is Question 10, on which only 8% of the participants in NYC selected the correct answer. By comparison, 6% of the participants in Pretoria selected the correct answer, as shown in the chart in Figure 1.

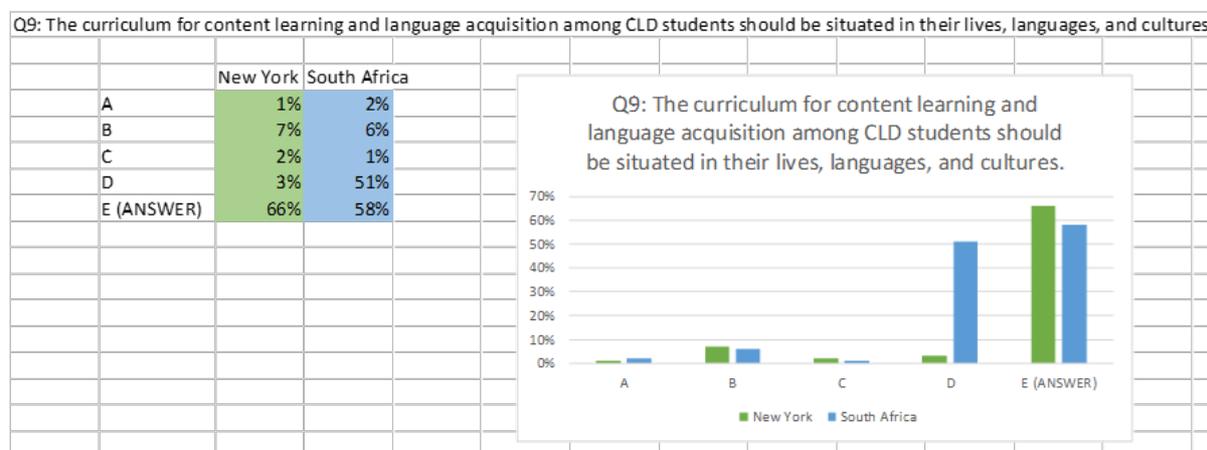
Figure 1: Results on question 10 - New York City and Pretoria



(A bar chart comparing responses to Question 10 for participants from New York City and Pretoria respectively, response A, 14% and 14%; Response B, the correct answer, 8% and 6%; Response C, 4% and 2%, Response D, 48% and 44%, Response E, 50% and 9%)

Out of the 22 questions, over half of the participants from NYC answered correctly on only five questions, specifically Questions 1, 6, 7, 9 and 21. However, over half of the participants from Pretoria answered correctly only twice on Questions 9 and 21. Teachers in both cities performed their best on Question 9, with 66% selecting the correct answer in NYC and 58% selecting the correct answer in Pretoria, as shown in the chart in Figure 2.

Figure 2: Results on Question 9 - New York City and Pretoria



(A bar chart comparing responses to Question 9 for participants from New York City and Pretoria respectively, response A, 1% and 2%; Response B, 7% and 6%; Response C, 2% and 1%; Response D, 3% and 51%, Response E, the correct answer, 66% and 58%)

Focus groups

Two focus groups were conducted as part of the study. One focus group was with teachers working with multilingual learners in Pretoria, and the other group of teachers with multilingual learners in NYC. Diverse female educators attended the focus groups. Through the focus groups, the researchers gathered information to ascertain knowledge and dispositions in teaching multilingual learners in diverse communities. Participants were asked to discuss and share their knowledge, attitudes, behaviours and opinions regarding the teaching of culturally and linguistically diverse learners. The researchers recorded these discussions.

The researchers found similarities in the focus group discussions from Pretoria and NYC. The teachers created various mechanisms to improve multicultural pedagogical communities. The literature has established that bilingualism benefits the child's cognitive development and information-processing ability because cognitive processing reciprocally affects reading and spelling development. Both groups discussed that research has demonstrated that children who learn reading skills in their home language can quickly transfer them when learning to read in another language. The teachers in both focus groups acknowledged the advantages of culturally and linguistically diverse teaching.

Classroom observations

In classroom observations in Pretoria and NYC, definitions, diagrams, and examples supported concepts of multilingualism. Teachers frequently used learners' language to capture and maintain their interest and to relate the material to their learners' experiences. The instructors were able to effectively pace the delivery of the instruction, give clear directions, translanguage discussion, encourage feedback, and assist the diverse learners toward goal attainment. The classrooms were very relaxed, allowing freedom of expression without fear of saying the wrong thing, yet highly productive and efficient in using time and achieving the lesson focus. There were many opportunities for humour, engagement, attention to the learners as individuals, and questions. Educators seemed sincerely interested in all learners and conversed with them before and after class as they arrived and left. Overall, we observed excellent teachers who knew about culturally responsive teaching in practice. They were enthusiastic about the subject, as demonstrated through their teaching presentations. They were all responsive to the language

needs of the learners and organised their classroom while demonstrating a sincere interest in the learners and their learning. Language teaching was a developmental, language-enriched instructional program in which instruction was provided in two languages as the medium of communication and learning. Students learned curriculum content, literacy, models and organisational structures. It was evident that the goals of teaching in a culturally and linguistically diverse classroom were (1) high academic achievement, (2) development of bilingualism and biliteracy, (3) development of higher-order thinking skills, and (4) increase cultural awareness and positive attitudes towards diversity. Teachers implemented simultaneous language practice and encouraged language engagement. Furthermore, there was an affirmation of diversity and translanguaging. The evidence suggests that culturally responsive practices should become integral to teacher preparation programs.

CONCLUSION

This study recognised that university teacher preparation programs at the two sites included courses in the pedagogical teaching of culturally and linguistically diverse learners. The courses can now be refined in light of the results, and, in the long run, this will help the academic engagement and achievement of culturally and linguistically diverse learners in K-12 schools. For researchers to contribute to teaching practices concerning CLD learners, further investigation is suggested along multiple fronts to gain insights into efforts by teachers to implement diverse methodologies for CLD learners. This study reflects the crucial roles that language and culture play in a society for understanding diversity and supporting culturally and linguistically diverse learners in multilingual communities. Studies should extend the methods used in this work.

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