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## Need Not Apply: A Systematic Literature Review Re-Evaluating English Prestige and Its Retribution On Foreign English Language Leaders And Their Learners' Identity

Jessica Ibarra-Gambrill

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Need Not Apply: A Systematic Literature Review Re-Evaluating English Prestige and Its  
Retribution On Foreign English Language Leaders And Their Learners' Identity

by

Jessica Ibarra-Gambrill

A capstone submitted in partial fulfillment of the requirements for the degree of Master  
of Arts in Teaching English to Speakers of Other Languages.

Hamline University

Saint Paul, Minnesota

April 2021

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## DEDICATION

I dedicate and owe this work to all the learners out there who are looking for their identity in a world where they feel they do not belong. There is a special place for the teachers that guide us and offer words of encouragement when everything feels fuzzy. It is tough to know whom you are becoming without a role model, so it is special thanks to those that helped shape this research and my academic objectives.

## ACKNOWLEDGEMENTS

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## CHAPTER ONE

### Introduction

#### **English as a Bridge or Barrier to Success**

In the most famous Mexican American movement of the postwar era, the United Farm Worker's leader, César Chávez, a well-known representative of the Mexican American community, led a mass migration to the United States, including my young father and his parents. Moving to another country is a daunting experience, often with the added pressure for migrants and refugees to navigate the language and the culture in their new home. Even if they speak the language, they may face persecution for speaking with an accent (Díez, 2019; Isaad, 2019; "Nail Salon Worker Attacked," 2020; Nuske, 2018; Wright, 2020), which discouraged my father from speaking Spanish to his children. This strategy is common in migrant and refugee parents who wish their children to better assimilate to the local society and, in turn, subtracting the native culture from their children's cultural identity (Das, 2018; Dusi et al., 2015). In my case, the result was a Mexican white girl who did not speak Spanish but had a foot in two worlds.

Years later, I would find myself traveling down the main street of the affluent Gangnam in Seoul, South Korea. One might forget the peninsula is not an English-speaking country with the many ubiquitous private English academies profiting on English's privileged status as is portrayed in the surrounding stores displaying English store signs. You might even be lucky to walk by the large jumbotron positioned at a busy crosswalk playing the new all-English song by the latest in K-pop groups who take on the task of showing the world that Koreans can speak English better than the rest. Walking

into the academies, you will see several non-Korean teachers, primarily American, some Canadians, and maybe the random Australian or British teacher.

Living in South Korea teaching English as a Second Language, I found myself exploring a new culture. My existing, fuzzy cultural self-perception made this exploration effortless. The possible discomfort in ambiguous or incomplete information was something I had successfully overcome before dealing with my own cultural identity. I worked directly with North Korean defectors through a non-profit organization named LINK (Liberty In North Korea). Since defected North Koreans cannot be culturally classified the same as South Koreans, they are placed in education living facilities to prepare them for assimilation (Lee & John, 2016; Park & Vollers, 2015). I attempted to help them define bridges between the once one but now two cultures in my work. This encounter with defectors uncovered a great desire to combine my educational, professional, and personal experiences to reveal future opportunities that serve others through education.

From South Korea, I moved back to the US to work at a Korean immersion school where most students were Karen refugees. From Kindergarten to third grade, all instruction occurs in Korean, with English studied for one hour per day. From fourth grade to the eighth grade, the instruction was 50/50 Korean and English. Starting in high school (ninth through twelfth grades), Korean was studied for 2 hours per day. Most of these students appeared introverted and shy when in reality, it was the language barrier that hindered their participation, further influencing communicative confidence and contributing to several cultural disadvantages (Owen-Smith, 2010). In speaking with the older students, rather than viewing themselves as having a profoundly flexible and

impressive ability to speak not just their home language but to add a second and third language for the purpose of gaining knowledge, such students expressed feelings of isolation for lack of native English accent. The development of the identity of these students reflected a sociocultural and linguistic experience most overtly applied at school where the dominant language, the language identified with academic success, is English. To identify as an expert in the classroom, they felt the prerequisite was speaking English as a native speaker. Such a thread weaved through most of my experience as an English language leader. It made me wonder how such an inequitable attitude had been allowed to increase at the sake of our learners' confidence and what responsibility we as native-speaking language leaders have to counteract it.

### **Background to the Research**

This capstone aims to examine studies that reveal factors contributing to English prestige and ethnolinguistic loyalty to identify and address those factors to make room for non-native accents and dialects and those studies that aim to progress the dialogue on the influence of English prestige. The notion of English prestige seems to exist on a spectrum spanning multilingualism from heteroglossia to xenoglossophobia (Böttger & Költzsch, 2020). Various strategies emerge in response by non-native speakers looking to assimilate into English-speaking cultures, which sometimes includes abandoning their cultural identity. Other strategies include a focus on vocabulary and pronunciation. Academic vocabulary and pronunciation are essential to any English as a foreign language classroom, and language leaders identify the successful acquisition of vocabulary and pronunciation when students can participate in extended communication that includes target vocabulary and pronunciation. This investigation was shaped by my

time as an educator in schools with a dominant Karen refugee population and another with a majority mixed migrant population. Students responded positively to my ability to create authentic connections out of genuine empathy for their unique situation.

### ***Definition of Terms***

Throughout this paper, several labels define groups of people. There are many synonymous terms as well as an evolution of such terms. To avoid confusion and encourage enlightened dialogue around identity when speaking about teachers and learners for whom English is not the first language, the following terms appear throughout the paper:

- *English as a New Language Learners (ENL)* are those students in the classroom whose first language is not English.
- *Lingual equity* refers to the notion that a society made up of many different groups representing many nations, and therefore many languages, acknowledges these differences while attempting a fair and inclusive existence beyond just the dominant one.
- *Multilingual teachers* are teachers who are responsible for instruction who speak one or more languages and English.
- *Non-native English Language Leaders (NNELL)* are those individuals for whom English was not the first language but are now in a position in a classroom as a teacher, paraprofessional, or other role working with learners for whom English is not the first language.

### ***The Research Problem***

This extended literature review was designed to investigate outcomes for best practices to employ what might be called “lingual equity” and reveal ways native speakers should use their place of privilege to address discrimination. Primary research literature revealed a gap of equality for “native” and “non-native” speakers looking to act as English Language Leaders without identifying either a cause or a process to seek methods for remedy. The research methodology seeks to collect data through a systematic literature review and identify relationships to support the research objective with a cyclical relationship between the research question and development/analysis. In this instance, I will explore cultural attitudes around English, including linguistic forms and perspectives, and approach educational frameworks. I hope to connect these frameworks and best practices to inform ELT professionals how to discourage native speakerism instead of teaching English for global communication. This research process has naturally led me to this primary research question: *What factors contribute to the perception of English prestige, and how might Yosso's cultural wealth model be employed to challenge how English prestige influences Non-native English Language Leader and learner identities in the classroom?* This inquiry serves as a solid foundation for building a case around the need for lingual equity. This research project aims to define objectives, set questions, identify and implement relevant methodologies, collect and analyze data.

### **The Structure of the Thesis**

This section summarizes the structure of the five chapters of this thesis. This first chapter has provided background and context to the research documented with this

capstone. It clarifies the enthusiasm for the area of study while defining the aims of the research. It also includes a brief overview of the thesis content. Next, Chapter Two, Literature Review, presents a literature review of the cultural response to language, specifically English, to identify various perspectives. This provides a foundation to critically consider the need to review lingual equity as an approach for non-discriminatory teaching and hiring practices. It is argued that English language learning suffers from a sense of "nativism," which needs to be re-evaluated within this context. This depiction pinpoints the opportunity from which this research is founded. Then, Chapter Three, Methodology, contains a detailed discussion of the qualitative research approach for the thesis. The approach is informed by extended literature review methodology and consideration of the factors impacting English prestige as presented. This is followed by a description of the research design, data collection methods and analysis, and the constant comparative analysis method. An outline of considerations for research quality concludes the chapter. After that, Chapter Four, Results, provides a consideration of the material followed by a presentation of the data, which leads to an in-depth analysis of the literature through the lens of Yosso's community cultural wealth model. The model's six forms of capital are presented along with examples relevant to the ESL field, including how they relate to NNELLs and ENLs. It concludes with Chapter Five, Conclusion, providing conclusions to this thesis's research. It discusses how the research performed against the aims, including interpretations of findings and knowledge contribution. The limitations of the research design are also presented along with an agenda for further research. The chapter concludes with final remarks regarding

the body of research contained within this thesis. Finally, this thesis concludes with bibliographic references and appendices.

## **CHAPTER TWO**

### **Literature Review**

To achieve the research goal, this researcher offers these guiding questions: *What factors contribute to the perception of English prestige? How might Yosso's cultural wealth model challenge how English prestige influences non-native English language leader and learners' identities?* The subsequent literature review will provide a foundation for understanding the cultural response to English and why it is an essential aspect of classroom instruction. This will lead, in Chapter Four, to a synthesis of the variety of research on the topic of the attitudes towards English and how Yosso's cultural wealth model might serve as a framework to challenge the impact of English prestige on NNELLs' and learner identities in the classroom. This chapter initially builds a foundation to support the spectrum of cultural language response from multilingualism to xenoglossophobia. The culturally relevant educator's relevance is explored with a description of specific pedagogy needs on English language learners' particular academic needs. Next, research is included on language leader disposition regarding students and colleagues to offer collaboration to promote language acquisition. Lastly, a brief analysis of linguistic forms and attitudes is offered to comprehend the challenges and demands of assimilation into English prestige culture.

### **Attitudes Towards Language and Language Learning**

As humans, we do not live in an objective world but instead, find ourselves at the mercy of the language that serves as the medium of expression for our respective society.



Also, we acquire language rather than inherit it, although the culture we are raised indirectly influences the language(s) we learn in our language communities (MacSwan, 2017). Specific language communities often expect those attempting to assimilate to learn the host community's language, leading to xenoglossophobia forms (Lisiak et al. , 2019). This section will concentrate on two areas related to affective factors of language, including cultural perspectives that are instrumental in shaping how we perceive the English language, and ethnolinguistic loyalties, leading to the opposition of foreign language.

### ***Cultural Perspectives***

First, let us explore a unique variety of conflicting cultural perspectives associated with language. In Mexico, Mexican students of English have developed a love-hate relationship with the language and its speakers, rooted in the socio-economic and political tensions between Mexico and the United States (Francis & Ryan, 1998). Such is a reflection of an "attitude object" (Triandis, 1971, as cited in Francis & Ryan, 1998) which refers to where the way a person feels about something, in this case, a language, will be based on the influence of accessibility of socially relevant associations (Francis & Ryan, 1998). A study by Pérez and Tavits (2019) finds that language plays a prominent role in ethnic divisions in Estonia's political landscape, where similar to places like South Africa and the United States, there is a clear separation of the dominant ethnic group language and a subordinate one. Explicit attitudes towards English exist in Berlin where anti-gentrification graffiti offers messages such as 'if you want to speak English, go to New York' and 'Berlin hates you' (Lisiak et al., 2019). English exists as a hyperpower within the repertoire of world languages associated with political, economic, and cultural

domination identifying the language as a threat of gentrification (Lisiak et al., 2019). On the other hand, such a hierarchical position can also generate a more positive attitude towards English as a language of opportunity. Going back to the students in Mexico, many find the potential advantage in being forced to learn a language of power and that in doing so, they benefit from the prestige of speaking it (Francis & Ryan, 1998).

Cognitive study throughout the literature implies that those who speak more than one language have expanded beyond linguistic capability into a cultural understanding that travels beyond the boundaries of their native language community and are influenced in their own identity by this knowledge (Dewaele, 2019; Gutiérrez Rubio, 2015; MacSwan, 2017; Pérez, 2016; Pérez & Tavits, 2019). What is not explored in this literature is the consequence of taking the language of one community and giving it residence in another. The effects of such a move include things like accents and variations in vocabulary as presented by the differences between English in the United States compared to the United Kingdom or Australia. Even within the United States, various geographical accents exist as they do within the United Kingdom. Furthermore, while the United States does not classify English as the official language of the country, there are 56 countries (besides Australia, New Zealand, and the United Kingdom) where it is including Jamaica, the Philippines, Singapore, and South Africa for whom English is also the primary language ("List of Territorial Entities," 2020). In none of the countries listed does a majority of households speak English at home, and instead, a localized variety is often spoken, such as 'Pinoy' English in the Philippines or 'Slinglish' in Singapore. Regardless of the origin, English is spoken, and the culture assigned to it produces sounds that can be defined as belonging to the local language community or

some "other." This creates tensions among communities about what language should be spoken and if the accent attached allows for perpetuating the power of native over non-native speakers (Nuske, 2018).

**Ethnolinguistic Loyalty.** In 2014, Nigel Farage addressed a group of journalists at an annual conference for the UK Independence Party (UKIP), where he admitted how “awkward” he felt on his commute from London to Kent because he had heard no English being spoken on the train (Lisiak et al., 2019). The UK requires visa applicants to demonstrate a knowledge of English to apply for their general work visa with stricter requirements for citizenship and in addition to a “Life in the UK” test that Brexit triggered (“General Work Visa,” n.d.). Of course, not everyone coming to the UK has dedicated themselves to all the costs and red tape.

Donald Trump attacked Republican presidential hopeful Jeb Bush in 2015 for speaking Spanish at one of his campaign rallies, citing that a “nice man” [Bush] should set the example for speaking English in the United States (Rappeport, 2015). As previously noted, the United States does not recognize English as its official language; however, there are multiple reports within the United States of abuse and harassment to those who speak other languages (Isaad, 2019; “Nail Salon Worker Attacked,” 2020; “Woman, Daughter’ Brutally Attacked’ for Speaking Spanish in East Boston,” 2020; Wright, 2020). Some groups call for an end to bilingual education and replacing it with language immersion programs in English (Díez, 2019).

The US and the UK are only two powerful examples of how language can be used to gather political power through the marginalization of minorities who speak a different language or language variety that does not match that of the language in power

(MacSwan, 2017). MacSwan (2017) and others have studied language stigma and the view that one language can hold a higher value than another, going back as far as the 16<sup>th</sup> century where the Latin establishment "purified" Italy (Mabry, 1995; MacSwan, 2017). The literature presents just how complicated the relationship of language and culture is, almost as if joined by an invisible link where access to one requires understanding the other.

**Xenoglossophobia.** The examples of Farage and Trump making comments about and others attacking those who speak a language other than English may be examples of xenoglossophobia (Lisiak et al., 2019) or indicate a similar condition: xenophobia. Typically, xenophobia is described as "an anxiety disorder characterized by a pervasive, irrational fear or uneasiness in the presence of strangers, especially foreigners, or in new surroundings" and typically presents as a deep antipathy toward outsiders (Cotter, 2011, p. 10). Based on the research available, xenoglossophobia is learned and practiced over the years and can transcend childhood into adulthood (Böttger & Költzsch, 2020). Xenoglossophobia may also apply to the anxiety produced from the fear of speaking, listening, and learning second languages (Ulupinar, 2018). Researchers have understood this phobia by studying xenoglossophobia related to foreign language acquisition, although the literature is still limited. The treatment is similar to that of a general anxiety disorder, including a combination of medication and behavioral therapy treatment ("Xenoglossophobia (Fear of Foreign Languages)," 2018). To combat such stigmas within the educational framework, institutions rely on culturally relevant educators to present and inform learners about diversity in and outside the classroom.

## **The Culturally Relevant Educator**

Much literature criticizes American schools for not representing their learning demographics in their leadership, offering that this gap impacts teaching praxis (Berry & Candis, 2013). While there is a lack of research into the created gaps by English teachers abroad, this research has reviewed the effects of culturally relevant pedagogy on English language learning to reveal potential connections that warrant future exploration. This section will concentrate on multiple areas related to culturally relevant English language education, including creating an empowering pedagogy, incorporating multiple varieties of English in the classroom, and linguism and the native speaker mystique.

### ***Creating An Empowering Pedagogy***

Even without due consideration for language, Black students and other ethnic minorities present long-term psychological effects from the difficulties in forging a cultural identity when race and ethnicity are the main factors that determine social standing and access to resources (Berry & Candis, 2013). In 2015, ESL students made up almost 10% of the student population in public schools, contributing to only part of the cultural and linguistic diverse background (Giles, 2019). Schools seek ways to embrace students' culture through supportive learning environments and often by recruiting teachers who demographically match their learner population, implementing the Culturally Responsive Teaching (CRT) model (Astorga-Velasquez, 2019), and offering dual language education (Freire & Valdez, 2017). Based on the information available, these efforts are made out of an attempt to take down the barriers placed around ESL students who are otherwise made to feel like outsiders, with Giles (2019) making specific reference to Vygotsky's theory of learning as a social phenomenon where the identity

influences intellectual growth (Astorga-Velasquez, 2019; Freire & Valdez, 2017; Giles, 2019; Vásquez Moreno, 2020).

Admittedly, the number of layers that teachers must dig through to develop their conscious awareness to deliver mindful classroom practices can feel overwhelming. Identity is the key as individuals (learners included) will learn as they negotiate their own identity through the organization and mastery of practices (Giles, 2019). This may prove most difficult for the increasing numbers of white, mostly female teachers in public schools who face a student population that is more vulnerable than ever for an identity crisis as a result of significant cultural gaps between students and their educational role models (Berry & Candis, 2013). Astorga-Velasquez (2019) suggests that only "a pedagogy that empowers students intellectually, socially, emotionally, and politically" can benefit underrepresented students, furthermore that Culturally Responsive Teaching (CRT) is the tool that can validate all the ethnically diverse values and cultures in the room and encourage academic success (Astorga-Velasquez, 2019, p. 17). Showing agreement, Berry and Candis (2013) argue teaching without CRT is a bit like teaching with blinders on, "without knowing your student's limits how much you truly know about yourself as a teacher and, thus, limits how well you can teach your students" (Berry & Candis, 2013, p. 46). Of course, identity is not static but rather a dynamic set of routines and behaviors, and activities set by competent leaders looking to create better relationships between learners and their identities.

**Incorporating Multiple Varieties of English In The Classroom.** Equity efforts in the classroom come in many forms to develop the teachers' understanding of all aspects of their learners' culture, with a particular focus in this paper on the language of

their students. When educational opportunities are shaped by teachers' voices rather than the learners, the curriculum lacks the culturally relevant pedagogy needed to avoid the previously mentioned identity crises. One solution is dual language education (Freire & Valdez, 2017), as offered at Sejong Academy in St. Paul, Minnesota, where academic literacy and content are produced half the time in English and half the time in Korean (Voss, 2014). The school adopted pedagogical beliefs and practices to answer the largest Korean adoptee population in the United States and is similar to programs spread throughout the country for Hispanic students by schools looking to offer multilingual children access to their entire linguistic repertoire without regard to the prestige associated with English (MacSwan, 2017).

Incorporating multiple languages appears a reasonable solution throughout multiple texts (Astorga-Velasquez, 2019; Freire & Valdez, 2017; MacSwan, 2017) and Vásquez Moreno (2020) goes a step further to present an argument for incorporating non-standard varieties of English as well (Vásquez Moreno, 2020). Supporting Vásquez Moreno (2020) is Schmitz (2014), who offers a criticism of the Kachruvian model of three concentric circles representing World Englishes in what Schmitz calls the native speaker mystique:

Being a part of the Inner Circle gives speakers a sense of authority over the English language, an authority that derives from the speaker's place of birth and that cuts a clear distinction between them and the non-native speakers to the point that the latter see the first with reverence. (p. 6)

Schmitz demonstrates that while English is viewed as a passport language for global citizens, the non-standard varieties, typically linked to the lower class, are met

with the fear of educational and employment failure rather than an opportunity to practice mutual intelligibility (Vásquez Moreno, 2020). Analysis of the literature from these two sections forms an important observation that multiple English varieties derived from the speakers' native language are essential parts of linguistic identity that cannot be ignored in a culturally relevant classroom.

### **Linguicism and The Native Speaker Mystique**

English's present-day potency results from various colonialization influences and military conflict from European powers (Janks, 2010; Vásquez Moreno, 2020). In each of these instances, the dominant group's language and culture are given precedence over the subordinated group. The dominant group's characteristics rationalized to the point of being normalized and beneficial to the subordinate is what Skutnabb-Kangas referred to as linguicism (Vásquez Moreno, 2020). It was a concept created to stand alongside the long list of the other types of discrimination such as racism, sexism, classism, ethnicism, and ageism, for which all have a subtractive quality that is at the expense of other groups, in this case, languages (Vásquez Moreno, 2020). A burden put on educators is to create spaces where they stand objectively in the presence of others' lived experiences (Berry & Candis, 2013). This leaves little reception for monolingual or prestigious attitudes towards English (McKay, 2018). Instead, education should aim to produce students with an understanding of linguistic diversity's value over an "English only" attitude and avoid creating cultural clones, but this requires a reevaluation of communicative competence and the language teaching approach (Janks, 2010). With the literature surrounding culturally relevant pedagogy combined with research around sociolinguistics, there is a need for teachers to have a cultural affinity with their students and the ability to



incorporate more language varieties; still, overseas, the desired language leaders are those who may not offer the best classroom experience but offer the look and sound of the platitudinous English speaker.

### *AAVE As an Example*

Sociolinguistic studies have examined and revealed several reasons for Pidgins and Creoles' low prestige, the most prominent being that of the colonialization of the territories by European powers where English presented a key to upward mobility and economic success (McKay, 2018). Branching off that, the research discusses whether African American Vernacular English (AAVE) is derived from a creole dialect to legitimize it as a social dialect (Avram, 2010). Many Black students are coached to fix their grammar mistakes as if they are not native English speakers because they produce language contrary to standard English, adding to the monolithic schooling experience (Berry & Candis, 2013). Lee (2017) has collected research to validate her claim on how counterproductive correcting AAVE in the classroom is. Research shows that error correction can result in a loss of agency, affecting student learning (Dewaele, 2019; Giles, 2019; Lee, 2017), with this effect extending into AAVE. This might encourage teachers to focus on learner development using their voices in AAVE and standard English rather than on explicit instruction that discourages the use of AAVE (Lee, 2017).

### **Linguistic Forms and Attitudes**

The capital city of Vietnam, Ho Chi Minh, employs three primary demographics of English language leaders, and each gets paid differently for the same job. The native speakers from Britain are paid an average of US\$10,000 per month, Australians half that for US\$5,000, and non-native teachers from the Philippines received just US\$2000

(Kumaravadivelu, 2016). As noted earlier, English spread through global colonialization and has since shifted to accommodate the new English realities in response to globalization, with English international academies just another example of cultural hegemony. In China, the largest English language teaching market globally (Kumaravadivelu, 2016), native English speakers are in such high demand to influence English production that they are encouraged to apply with *any* bachelor's degree. Successful candidates are offered employment, housing, and a visa sponsorship despite any lack of teaching experience because many placement agencies will help provide a TEFL certification ("Teach English in China," 2016). Meanwhile, adult native Chinese speakers in Canada have been shown to favor the retention of a foreign accent to maintain a distinct cultural identity with their peer group (Baker, 2007). Modern literature suggests that certain social factors continue to play a prominent role in disrupting the notion that every English learners' goal is to produce like a native speaker (Baker, 2007), while in a document released by the British Council, Montgomery (2013) sends a provocative message to English-only speakers:

The real casualty from the global spread of English may actually be the native speaker: 'The rest of the world will have access to everything s/he does, but s/he will have access to little or nothing beyond the edges of his own tongue.'

This section explores social languages, which prove the complexity of English language mastery; biculturalism, which impacts the cultural identity of those who were raised in English speaking countries with non-English speaking heritage; and an example of a strategy used to assimilate into English speaking society using the Chicano Movement of the '60s and '70s.

### ***Social Languages***

The number of people who speak English and their diverse backgrounds makes the language a breeding ground for Gee labels as “social languages,” variations on the linguistic repertoire that are appropriate or inappropriate depending on contextual settings (MacSwan, 2017). These social languages allow speakers to provide formal register in a job interview while also allowing for a less formal register in more casual situations as MacSwan (2017) uses Gee to demonstrate:

Imagine I park my motorcycle, enter my neighborhood "biker bar," and say to my leather-jacketed and tattooed drinking buddy, as I sit down: "May I have a match for my cigarette, please?" What I have said is perfectly grammatical English, but it is "wrong" nonetheless unless I have used a heavily ironic tone of voice. It is not just the content of what you say that is important, but how you say it. And in this bar, I have not said it in the "right" way. I should have said something like "Gotta match?" or "Give me a light, wouldya?" (p. 188)

Social language may form a basis to explain why English language learners are known to utilize overly formal classroom language when communicating with their peers in more casual settings, which are known as "induced errors" (Tarone, 2013). As some English language learners may have limited interest in the connections between language and culture (Dewaele, 2019), their ability to adopt all the appropriate social languages may be affected.

### ***Biculturalism***

Some language learners experience greater tension between their native language and English because they find themselves living in a predominantly English-speaking

country. Perhaps they are offspring of immigrants of a non-English speaking country or because they are of the native heritage of the Americas born to a tribe. In any instance, the subjects must undergo a learning process to navigate their primary culture and the dominant societal culture (Francis & Ryan, 1998). To add to the complexity, others may have grown up in a bilingual household without ever mastering their heritage language, which can signal the superficial considerations of culture that contribute to how they struggle with cultural conflicts within themselves and other types of cultural invasion (Norris, 2013). The Francis and Ryan (1998) study in Mexico revealed several subjects sharing the experience with the "double exclusion" concept where they were not only classified as non-native English speakers (despite speaking minimal amounts of Spanish) by native speakers, and they also lacked the cultural identity needed to be perceived as Mexican (Francis & Ryan, 1998).

The ability to support English language learners such as these in equitable ways includes culturally relevant pedagogy as an essential practice (Freire & Valdez, 2017; Janks, 2010). Such efforts go beyond dual-language textbooks and flashcards, and even bicultural teachers face hardships promoting biculturalism when they are not encouraged to explore the cultures of their students (Freire & Valdez, 2017) and use that knowledge in shaping lessons that promote their students' cultural capital (Ajayi, 2011).

**Codeswitching.** When a native speaker has difficulty finding the right word, they have a repertoire to replace the word with a reasonable substitute. When an English language learner faces the same dilemma, they may use one of many communication strategies. While the mind of a monolingual native speaker has only one linguistic system available to them, language learners have three: native language, interlanguage, and

target language (Tarone, 2013). Multilinguals have access to all three simultaneously, meaning they may alternate codes between or within sentences. This is called codeswitching. Research on codeswitching began to defend language mixing and prove it was not haphazard but systematic (MacSwan, 2017). Research on codeswitching informs the practice of bilingual education and influences the authority deserved of families and communities otherwise underserved (Díez, 2019). The continued research transforms codeswitching from being viewed as an inherent disability to an elaborate ability to transverse between cultures (MacSwan, 2017).

### ***Assimilation***

A fact sheet from the Pew Research Center (2004) evaluating Hispanic<sup>1</sup> trends indicates where assimilation is desired; language is a requirement and a factor in shaping attitudes that lead to acculturation (*Assimilation and Language*, 2004). This viewpoint is relatable by the correlation American assimilationists make between American identity with speaking English and those who feel threatened by multilingualism (Bondy, 2016; Díez, 2019). As a result of English prestige, many immigrants whose views on the connection between English and success derive from credible sources of society, such as teachers who inadvertently inspired the abandonment of heritage languages (Bondy, 2016; Hsieh et al., 2020; Norris, 2013). Assimilation was a concept widely debated in the early 20<sup>th</sup> century containing superiority in the host's society and its values (Rodríguez-

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<sup>1</sup> The terms Latino, Hispanic and Latinx are often used interchangeably to describe more than 20 Latin American countries. The term Hispanic has come under scrutiny and Latino is often used as an alternative while Mexicans often identified as Chicano. Most surveys still use the term Hispanic to describe the group of people originating from any part of Latin America (Simón, 2020).

García, 2010; Thornton, 2012; Xie & Greenman, 2011). Now, the social sciences accept assimilation as a way to engage in an understanding of how the offspring of immigrants change as a result of their experiences and the social dynamic at play (Kazal, 1995; Rodríguez-García, 2010; Xie & Greenman, 2011; Zunz et al., 1985). Since the 1970s, the US's Hispanic population has grown chiefly due to immigration (*Assimilation and Language*, 2004), making for an exciting group to examine the role of language acquisition in assimilation.

The Chicano Moratorium was part of the Chicano movement in the '60s and '70s, where many people protested the Vietnam War because Mexicans were being killed in Vietnam at twice the casualty rate than white counterparts ("US-Mexican March against Vietnam War," 2015). The protests turned into a riot resulting in three people's deaths, which prompted many Mexicans to consider the importance of assimilation and started calling themselves 'Americans' rather than Mexican-American, stopped teaching their children Spanish, or discussing heritage (Norris, 2013; Sanders, 2020). For some, being considered foreigners despite being in America before the Treaty of Guadalupe Hidalgo, a treaty that promised Mexicans American citizenship after the Mexican-American War, felt like a colossal slight (*Treaty of Guadalupe Hidalgo*, 2019). This promise would mean that these former Mexican citizens would be granted American citizenship before Black slaves or Native Americans, giving them a recognition of "whiteness," which is a powerful, legal category (Sanders, 2020). Assimilation and appearing as white as possible meant speaking only English and practicing American cultures with future generations to avoid discrimination (Norris, 2013). The Chicano Movement and all the events leading

up to it made older generations try and protect the younger ones through monolingualism of the dominant culture in the country they lived in (Sanders, 2020).

The strategies used to assimilate will vary by country of origin and country of settlement (Avila-Saavedra, 2011; Tatum & Browne, 2019) and will produce various outcomes on the psychology of the group (Norris, 2013; Xie & Greenman, 2011). While the purpose of this comprehensive literature review is focused directly on NNELL and not the general population of immigrants, it requires the context of the impacts of assimilation and language to address the connection between English prestige and identity formation.

### **English Language Leader Disposition**

It is no secret that diverse people breed diverse thinking, teaching methods, and diverse experience with social reality to help students thrive ("*Steven Pinker: The Stuff of Thought*," 2013). These benefits come through as a result of tensions in colleagues' relationships and between leaders and their students. Also different is the classroom relationship led by an authoritative teacher who mandates direction through coercion. As education has evolved and changed, the classroom challenges prove more complex and benefit from collaboration; however, through collaboration, friction is a natural byproduct. Teams that will perform the best will establish a purpose out of those tensions and friction. This section focuses on the English language leaders' relationship with their colleagues and learners.

### ***Relationship with Colleagues***

Collaboration is a multi-level system that influences the larger systems around it. In classrooms with English language learners, the collaboration produced directly

impacts ELL students' participation, affecting language progression and success (Giles, 2019). The literature submits that the success of the collaboration of the content teacher and English language leader is influenced by the school community, with particular challenges in secondary schools where strict departmental structures create clear divisions between subjects (Bell & Baecher, 2012).

Further to the structural and leadership influenced challenges, teacher agency is a critical ingredient for sustainable, collaborative partnerships, and this is where socio-cultural influences can constrain teachers' actions leading to disruption in the collaboration (Giles, 2019). Teacher agency leads to another challenge in this relationship: the English language leaders' relegated role in the classroom where they take on the form of a classroom assistant (Percy et al., 2017) whose expertise goes unnoticed underappreciated (Ahmed et al., 2016). Students will observe these unequal roles (Creese, 2002), which given the population of white, female, native-speaking women in the position of power (Berry & Candis, 2013), will fail to empower minority students. Overall, the literature makes it clear that a successful partnership of content teachers with English language leaders will offer students a chance at better outcomes (Giles, 2019).

### ***Relationship with Learners***

Frequently a student's silence is belittled to anxiety or shyness rather than a willingness to communicate, especially in the foreign language context (Owen-Smith, 2010). The relationship of the English language leader and their learner is collaboration, compromise, and connection. Having an educational role model that looks like the student, relates to a student with ease, and uses these attributes to build trust and



eventually challenges their students can be a catalyst of comfort and increased capability for otherwise anxious students (Astorga-Velasquez, 2019). Language is much more than sentences, and it is to express ourselves as humans and a part of our behavior (Revolution, 2020) which comes into question when the way we know how to express ourselves lacks confidence (Francis & Ryan, 1998; Nuske, 2018; *The English Effect*, 2013).

Students' expression is essential to active participation, which will shape their inquiry and application of their learning. For teachers and English language learners, this will include unlearning the traditional classroom power dynamics and seeking youth voices to shape the curriculum in collaboration with teachers (DeGennaro, 2018). Working together and cocreating pedagogy can influence the student and teacher's emotional bond, which benefits both. Since one way to improve teaching value is by appealing to positively influence learners' psychological state and perpetuate the excitement around language learning, collaboration can prove a helpful teaching tool (Sun, 2012).

### **Yosso's cultural wealth model**

Yosso's (2005) research and teachings bring critical race theory as a tool to examine educational access and opportunity with specific interests in empowering attitudes around cultural abilities providing wealth to capital rather than creating a deficit. Her work in framing the community cultural wealth model came out of a desire to develop research-based creative narratives, or counterstories, to examine experiences that affect marginalized communities. Rather than deriving comparisons on the normative forms of capital, which position individuals as "damaged," this framework applies

concepts of capital that acknowledge how marginalized groups cope with systemic oppression as strengths as community cultural wealth in six forms of capital. The forms of capital include aspirational, navigational, social, linguistic, familial, and resistant capital. Such forms are not fixed or mutually exclusive and will overlap and build on each other.

### *Aspirational Capital*

Published narratives provide examples of first-generation college students with high career aspirations before entering college and throughout their degree (Garriott, 2019; Thompson et al., 2012). This aspirational capital refers to one's ability to maintain hope in the face of barriers (Yosso, 2005). Yosso bases this form of cultural wealth on the research of Gándara and others who observed the educational outcomes of Chicana/os in the US as the lowest compared to every other group. Despite such results, this group had the highest hopes for their children's futures and nurtured a culture of possibility that might 'break the links between parents' current occupational status and their children's future academic attainment' (Gándara, 1995 as cited in Yosso, 2005, p.78). Such also distinguishes aspirational capital as a parental transmission with little or no regard for the lack of resources available to achieve these goals (Espino, 2014). It is unlikely for aspirational capital to have enough currency to navigate entire educational systems and cannot replace a need for a role model to provide examples of what is possible. Espino (2014) provides narratives of graduate school applicants who had plenty of aspirational capital but found they also had to employ social and navigational capitals to understand how to navigate territory unfamiliar to their parents.

### ***Navigational Capital***

Navigational capital refers to a knowledge of and capacity to maneuver through institutions notably not designed with consideration for communities of color (Yosso, 2005). Navigational capital creates skills that allow learners to persist in an environment where the dominant cultural and social norms do not align with their own. Gonzalez (2019) points out that the need for navigational capital increases with education, and each level presents new navigational challenges. For example, while first-generation students might receive navigational experience from family members who attended university, moving onto graduate school presented a more significant challenge as less of their family had completed such a high level of education (Gonzalez, 2019). According to Espino (2014), at a post-graduate level, PhDs had to activate multiple forms of capital to persevere in their doctoral studies since these first-generation students had even less direct knowledge about how to navigate those institutions. Forms of navigational capital offer support in establishing motivation but not uncovering privileged knowledge since this requires experience.

### ***Social Capital***

Often present and navigational capital, social capital reflects an ability to connect with supportive communities outside the family (Yosso, 2005). Such relationships explain how to interpret academic and career plans and may exist in career counselors, student affairs professionals, or other mentoring-type contacts. For most measuring the success of first-generation graduate school participants, this is where it stops, according to Espino (2014). The idea of nurturing environments built on community well-being is where social capital would create significant gains. However, students of color encounter

a very different experience, including hostility and elitism, which greatly hinder the socialization process (Espino, 2014). This experience is apparent beyond graduate schools as one of the United States' critical social problems is racism which further shaped US social institutions at the start of the twentieth century and still exists in a more subtle form in modern society (Yosso, 2005). Social capital, then, is the emotional support that guides learners on their journey and can also present role models for understanding and attaining educational goals. Espino (2014) is quick to point out that while it is ideal to have role models who look like the community of color they are presenting to, placing the burden solely on the shoulders of those individuals is unfair. So individuals from other groups ought to take on responsibility for supporting and empowering these communities of color. Vasil and McCall (2018, as cited in Gonzalez, 2019) pointed out an incorrect assumption that minority first-generation college students who have completed undergraduate studies will have acquired all the necessary social capital needed to move on to graduate studies. However, unless their social networks expanded during their undergraduate studies to include multiple persons who can offer insight on graduate school, they are still lacking or will have to rely on other forms of cultural wealth to persist and succeed in furthering their education.

### ***Linguistic Capital***

Yosso (2005) describes the literacy skills that result from communication in multiple languages as linguistic capital. This capital not only takes form in multilingualism but also includes abilities to code-switch or communicate in more than one cultural environment and style (Yosso, 2005). A first-generation minority with the ability to speak both the home language and the dominant language may act as language

brokers for their families (Espino, 2014). However, bilingualism is not always present in first-generation minority students as some parents elect to subtract the home language in favor of the dominant one (Das, 2018; Gonzalez, 2019; Norris, 2013). The same was true in Gonzalez, where only 17% of participants spoke a second language (Gonzalez, 2019). The literature did not reveal if monolingual individuals realized linguistic capital in the same way.

Lynch (2018) directly applied Yosso's community cultural wealth model to observations made in a bilingual classroom where ENLL, Yanet, gained valuable experience recognizing herself as an expert in the classroom. This study draws several parallels between community cultural wealth and literacy, including linguistic wealth. How Yanet was able to draw on the linguistic form of community cultural wealth was made possible by Mrs. Reyes, and NNELL who spoke Yanet's heritage language. The result was not only because Mrs. Reyes spoke the heritage language but also because she created a sense of value around the linguistic and cultural resources that Yanet owned in understanding the target language, English (Lynch, 2018). Several participants of Gonzalez's (2019) study revealed that their motivation as first-generation college students was to provide more examples like Mrs. Reyes in the classroom for the learners they encountered.

### ***Familial Capital***

Familial capital is the support provided by family and the community with a commitment to both (Yosso, 2005). Overall, familial capital is realized through cultural identity. A diversity of literature informs the concept of familial capital, including work by scholars on communal bonds within the African American communities, the funds of

knowledge within Mexican American communities, and pedagogies of the home that Students of Color bring to the classroom (Yosso, 2005). The result of such a diverse inspiration is a comprehensive identification of how familial wealth exists. Such realization may take the form of motivational forces, especially when adequate financial support may be available (Gonzalez, 2019). It may include a religious practice typically informed by families. Yanet, from Lynch's (2018) study, was able to decode a vocabulary word through a connection of a word her family, and subsequently, other learner's families, used in prayer. It may also take place in the form of self-authorship, as described by Magolda (2008), where such individuals find success in analyzing data, critiquing multiple perspectives, creating contextual awareness, and negotiating competing interests that inform decision making. By navigating multiple cultures at home and school, while also persisting despite obligations at home that may interfere with education, these learners also gain multiple lenses through which to view the world (Morton, 2019).

### ***Resistant Capital***

The oppressional behavior in society and its systems challenges inequality and has a legacy of meeting resistance by those oppressed. The knowledge base of resistant capital exists on such a legacy and is further informed by the resistance of ancestors which nurtured this form of cultural wealth (Yosso, 2005). Simply put, resistant capital is a wealth that exists on the knowledge and skills to challenge a status quo and a willingness to prove others wrong. In the example of Teresa, an example of a first-generation college student in the Espino (2014) paper, experienced agents within her institution overlooked her potential because of her Mexican American heritage and social

class. This neglect inspired her to want to “prove them wrong.” She used this resistant capital to find the motivation to apply to Ph.D. programs and earn multiple dissertation fellowships (Espino, 2014). This motivation to overcome adversity stems from parents teaching their children how to value themselves in the face of racial stereotypes and forms a desire to succeed despite the inequality (Yosso, 2005). It is not only racism that scaffolds resistant capital; it can also include the sense of gratitude for the sacrifices their family made that would allow them to succeed and overcome adversity (Gonzalez, 2019).

### **Why Yosso**

Yosso’s article that presents this framework, “Whose Culture has Capital?” has been cited almost 5000 times since the article was published in 2005. Others who have cited Yosso’s work have applied it to examinations of culturally relevant pedagogy, linguism, and linguistic forms and attitudes. At the same time, it also provides a valuable model for understanding attitudes towards language that are adjacent to the communities of color. This alternative view of oppression argues that unique advantages provide wealth out of the experience of being a historical minority (Yosso, 2005). Such a discussion illuminates the capital that NNELL owns as part of a mentoring relationship in the classroom with ENLs.

### **The Research Gap**

In creating this paradigm shift, Yosso influenced a few notable pieces of research which built upon her foundation. Lynch (2018) examines how this model applies to a bilingual classroom in Texas, focusing on how literacy is impacted for an ENL learning to value cultural wealth. Then, Espino (2014) and Gonzalez (2019) explore how the six forms of cultural wealth are realized and allow graduate students to persist despite

challenges formed based on previous models of capital. The remainder of the literature speaks to the idea of community cultural wealth but without direct correlation to Yosso's work. Therefore this extended literature review aims to explore the role of NNELL and learner identity and how they interact with each other. Lynch hints at this relationship but did not explore it to offer a conclusion. To explore this, this paper will employ a framework to answer the research question: *What factors contribute to the perception of English prestige, and how might Yosso's cultural wealth model be employed to challenge how English prestige influences non-native English language leaders' and learner identities in the classroom?*

### **Summary**

The collection of theories shared in this chapter provides multiple ways in which language is innate in everyone without a particular group proving to have a better language than another. The value of a language is a political determination and is echoed through the linguistic and cultural hierarchy. This chapter provides a review of the literature that revealed the themes: attitudes toward language, the culturally relevant educator, linguicism and the native speaker mystique, English language leader disposition, and linguistic forms and attitudes. The research methodology for this research is explored in the following chapter.



## CHAPTER THREE

### Methodology

As discussed in Chapter Two, several researchers have focused on English prestige, but hardly any focus on its impact on non-native ESL teachers and learners' identities. Most do not look beyond the assimilation of an immigrant or an immigrant's child. Not many consider the impact of getting hired as an ESL teacher in one's own home country where English is not the primary language. The following question guides the research in this comprehensive literature review: *What factors contribute to the perception of English prestige, and how might Yosso's cultural wealth model be employed to challenge how English prestige influences NNELL and learner identities in the classroom?*

Research for this project began in Chapter Two by exploring existing work related to how English prestige informs English and non-English speakers' attitudes. Second, the attitudes towards language learning are framed through exploring conflicting cultural perspectives and the spectrum on which ethnolinguistic loyalties exist. Next, there is the consideration for the traits of a culturally relevant educator and the ESL leader disposition and what considerations currently exist for English prestige. Then, linguistic forms and strategies are considered as a way to apply how language shapes thought. The research is considered through the lens of exploring existing work related to native speaker bias in the ESL field, specifically the barriers to non-native speakers in gaining equal employment opportunities in their home countries. This thesis attempts to gain perspective on how this can be mitigated by analyzing the available and relevant literature.

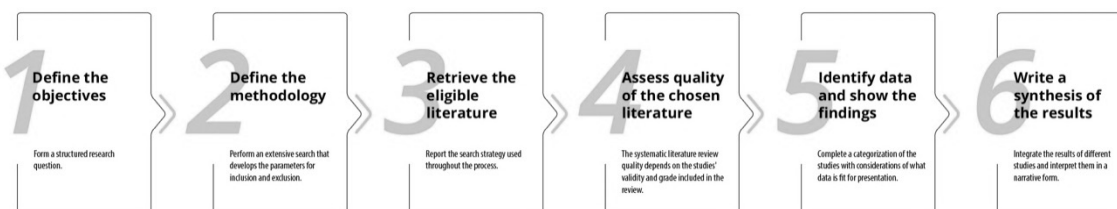
## Chapter Overview

This chapter describes the methodology used to explore the research question and defines the framework and strategic considerations. This includes the influence on the research, forms of data collection, and strategies for analysis. A systematic literature review is a method whereby a large body of literature is reviewed and analyzed to evaluate and integrate a perceived phenomenon within a subject (Štrukelj, 2018). The framework for a systematic literature review rigorously influences the research methodology to seek and collect data from retrieving eligible literature that identifies themes, divergences, and correlations with the intended outcome of developing a synthesis of the results. Such a process and this chapter follow six stages as outlined in

**Figure 1** below:

*Figure 1*

*Process of Performing a Systematic Literature Review (based on Štrukelj, 2018)*



This chapter explains the rationale for this study in the upcoming sections: collecting the data, including the consideration for procedure and search criteria, and the validation for using a qualitative research paradigm. Various topics and problems found in the literature will also be examined.

### Defining the Objectives

This study's objective was to discuss a range of research on the outcomes of the dominance of English prestige in the ESL field and give a qualitative overview of a range of works by other researchers with Yosso's community cultural wealth model as a guide.

It will be designed to investigate outcomes for best practices to employ what might be called lingual equity and reveal ways native speakers should use their place of privilege to address discrimination. This presents problems regarding neutrality when attempting to make meaningful comparisons among the literature influenced by the audience's needs with awareness for the social disposition and a desire for sensemaking within the study. Also, English prestige is involved with no simple causation, identifiable problem, or solution portrayed in the wide variety of search terms needed to yield the identified themes. Further, the use of multiple sources of data reduces bias and instead constructs a more holistic, objective, and credible picture of the effect of English prestige.

To some extent, with previous research embracing an approach that identifies the existence of English prestige, this thesis comes out of a need to provide research that better responds to the necessities or situations of people represented in marginalized or vulnerable groups. As a result, the researcher's stance is not neutral but aims to positively change the research subjects' lives (Schratz & Walker, 1995) while providing meaningful and precise contextualization that offers positive social impact (Kazeroony, 2019). Such research might attract criticism for lacking objectivity; however, for some groups of people or in certain situations, it is necessary as otherwise the thoughts, feelings, or behavior of vulnerable groups rarely in a position of power within society could not be accessed or fully understood (Baker, 2007). What follows are details of the parameters for data collection.

### **Defining the Methodology**

To begin was the review of research from professional journals and books concerning English prestige to xenoglossophobia. Such resources paved the way for the

qualitative paradigm to uncover behavior and perceptions that guide such behavior. Such an approach offered descriptive rather than predictive results to the literature review in Chapter Two. The sources that shaped this research included a majority of qualitative with some quantitative case studies, journal articles, some published Ph.D. and Master's theses (Astorga-Velasquez, 2019; Giles, 2019; Ho, 2008), reviews of books and other published works, lectures from experts, and news reporting on the current events affected by attitudes of linguistic loyalty. The choice of studies was purposefully intended to inform and supplement each other as they addressed the various layers of the phenomena from varying perspectives (Feilzer, 2010). Topic selection emerged from creating a thematic bibliography that utilized coding to identify four emerging themes: (a) attitudes towards language learning and conflicts connected to cultural identity (b) culturally relevant educators as a power relation to learners' struggle for identity (c) the disposition of ESL leaders and their colleagues and the effects on the learners (d) linguistic forms and strategies for assimilation for expression and acceptance.

Such categories identified the opportunity for further exploration into the effects of English prestige on the ESL field. The process naturally led this researcher to the primary research question: *What factors contribute to the perception of English prestige, and how might Yosso's cultural wealth model be employed to challenge how English prestige influences non-native English language leaders' and learner identities the classroom?* However, it was not long into the research journey that it became evident English prestige affected more than just the lives of the English language leaders looking for credibility in the ESL field. This led to the inclusion of studies that dealt with ESL learners' impact and even the relationship between primary and ESL teachers in Western

education. This inductive analysis led to English prestige's critical theme as a culturally relevant topic with sufficient data to explore. The following section reveals the research search strategy used.

### **Search Strategy and Methodological Quality**

This section provides details on the search strategy used throughout this research project. As listed in the previous section, a variety of sources were available to scaffold the research question, and with so much overlap and interdependence, it was helpful to keep track of the works consulted using the software Zotero to keep track of topics using tags and keywords. There are both qualitative and quantitative resources available on the subject of English prestige. Each has varying requirements and considerations. The works include various sources, including case studies, several published journal and newspaper articles, video recordings that discuss language as human behavior, and a couple of podcasts that discuss language as a social contract. In this way, these sources' data were critically examined to identify a research gap worth investigating.

#### ***Search Strategy***

The Hamline Library, Queen's University of Belfast Library, and the researcher's library were used for inspiration and resources. Within those collections, CLIC, ERIC, JSTOR, and online searches using Google Scholar were used. Such libraries were selected for their extensive online collections of articles, journals, and eBooks. With its limitless networking of resources, the internet proved helpful with sources assessed by the author and site reliability. Primary searches utilized descriptive search terms, including 'English diaspora,' 'English prestige,' and 'non-native English.' These keywords were chosen to investigate potential avenues to explore the topic of English prestige.

Then, upon assembling a body of studies and analyzing them to discern suitability, those that were deemed relevant were used to guide further searches, including several other keywords such as: 'AAVE bias,' 'xenoglossophobia,' 'multilingualism,' 'Spanglish,' 'Konglish,' 'Chinglish,' 'interlanguage,' 'ESL socio-cultural identity.' The second set of search terms revealed the topical focus needed to form the research question and fuel the research's motivation. Many terms were tried and discarded either due to a lack of relevance or substance.

### ***Methodological Quality***

To examine the confidence of review findings is defined as “the extent to which a study is free from the main methodological biases (such as selection bias, response bias, attention bias, and observer bias)” (Petticrew & Roberts, 2006, p.127). One must take care to avoid excessive use of the critical appraisal, for no study is perfect. Another consideration made was the degree of appropriateness to this systematic review, which helped explore quality issues based on lack of bias. All sources' relevance and credibility were objectively considered and implemented based on whether the research was fit for the purpose, which ensured the literature's quality while avoiding cognitive overload. The following section outlines the studies' categorization, which would lead to a synthesis of the results.

### **Data Analysis**

This section shows consideration for data in the selected studies to be presented in a summarized way. This researcher initially evaluated resources using the following criteria: (1) date of publication, (2) the source's alignment with the research question, and (3) the credibility of the source's author determined by an evaluation of the ideas for

merit and any financial gain. The majority of references cited were from the last ten years, with many within the last five years. Some research included from previous decades established foundational concepts that illuminate challenges and underline the need to reconsider concepts and methods that are outdated.

Upon feeling satisfied with categorization, the final step before analysis is theorizing. The process usually allows the researcher to construct a theory; however, this research project's goal does not include constructing a theory. Instead, the purpose is to develop an informed, critical account of NNELLS' and ENLs' experience. Instead, the outcome from such the data analysis led to a "realist synthesis," a form of abductive reasoning that provides an approximation of the truth on how complex social interactions work (Kazeroony, 2019; Petticrew & Roberts, 2006; Štrukelj, 2018) as outlined in the next section.

### **Integration and Interpretation of the Results**

In this section, this researcher reveals the process of taking an amalgamation of the evidence to turn it into a narrative analysis. Typical of social science systematic reviews (Petticrew & Roberts, 2006), the evidence was too heterogeneous to permit any statistical summary or meta-analysis. It will instead offer an element of storytelling and the synthesis of narrative tradition to encourage the importance of the subject matter presented and the research question itself. Because the research project includes a discussion of race, identity, and diversity, its method of analysis ought to align with an understanding of the impact of social good (Kazeroony, 2019).

Also, in this section, the foundations for the justification of the qualitative approach have been presented. The relationship between this research project and the

qualitative approach has been established to explain this approach's transferability. Further, this section provides an overview of the works used in developing the relevant issue of English prestige in ESL.

### ***Amalgamation***

The research of cultures exists in the social science research space, rooted in a philosophical dimension with an outcome that offers an example of an observed reality for the researcher to offer to communicate a means for attitudinal justice (Kazeroony, 2019). This is also referred to as "realist synthesis," where the evidence is gathered and compared to the current status quo with a focus on identifying the question "What works for whom under what circumstances?" (Petticrew & Roberts, 2006; Rogers & Laidlaw, 2010). In this way, patterns discovered that connect the information reported is identified, considering conflicts or gaps in the theory and methods related to the current state on the subject with suggestions for possible directions. Utilizing the framework of Yosso's (2005) forms of capital, this paper explains how this may impact a positive identity development for NNELL and ENL identities. These forms of capital disrupt the current forms of Bordieuean capital, which brings attention to a deficit of these two groups and offers unique forms of capital that create wealth instead.

### ***A Qualitative Approach***

This researcher conducted a comprehensive literature review of research from scholarly journals, professional articles, and books in the field of ESL, applied linguistics, and cultural literacy, which identify with a qualitative approach. This type of research wishes to envision futures that characterize work in the ESL field for foreign English speakers due to its focus on language, which is critical for understanding how participants



are deemed suitable for English language leadership positions. Both an in-depth study and observations of group discussions support the hypothesis's development with results that are descriptive, not predictive.

The studies' data underwent critical examination to reveal how Yosso's cultural wealth model may be employed to challenge how English prestige influences NNELL and learner identities in the classroom. Inconsistencies surrounding the implications of learners' identities and the connection to their language leaders may be relevant reasons to re-evaluate the justification of hiring only native English speakers based on the notion that they are in a better position to teach it. It may be, as a possibility, that the claim that native English speakers have on ESL positions relate more to short-sighted notions of English prestige and western dominance of the language, which would then point to an issue of cultural power relations that may extend to a struggle for a learners' ability to find inspiration from English speakers who do not look like them or in the case of immigrant children to express their complex identity through a target language that is unfamiliar to them and, many times, their parents.

### **Summary**

This chapter has outlined the methodology for the research within this systematic review founded within realist synthesis. The section aims to provide clarity on how the literature was selected and presented. It explains the research paradigm, data collection with inclusion and exclusion criteria, data collection parameters, source analysis, coding and categorizing, and theorizing. The data analysis technique was described to inform analysis and the constant comparative method from which the data's meaning emerged.

The following chapter will offer comprehensive literature review results to respond to the literature's research question.

## CHAPTER FOUR

### Results

This paper intends to apply Yosso's cultural wealth model on non-native English Language Leader and learner identities in educational environments. Informed by critical race theory (CRT), Yosso's (2005) discussion presents a helpful framework for recognizing the capital that NNELL owns as part of a mentoring relationship in the classroom with ENLs. Yosso applies CRT to expand on the default assumptions around cultural capital influenced by advocates such as Freire and Bordieu to redirect what she refers to as "community cultural wealth." Yosso submits such wealth as a challenge to the ideas of oppression to argue that unique advantages provide wealth out of the experience of being a historical minority (Yosso, 2005). Out of this framework, the research question is: *How can examining the literature on English prestige from Yosso's cultural wealth model help explain and challenge how English prestige influences NNELLS' and learner identities in the classroom?*

No collection of studies has been found that directly focuses on challenging the influence of English prestige using Yosso's model, revealing a gap in the literature and the motivation for the research question presented. This chapter considers the material examined to portray how the studies used Yosso's model or adjacent ideas to explain and challenge English language leaders and learner identities in the classroom. The materials offer a wide range of content shown in APPENDIX A and APPENDIX B. to provide an

organized overview of the research material presented. APPENDIX A organizes reference material on the discovery of Yosso's community cultural wealth model or adjacent theory in the text and further categorizes it as informing one of the six types of capital (aspirational capital, navigational capital, social capital, linguistic capital, familial capital, resistant capital) with further subdivisions if the text is referring to the capital from the NNELL or the ENL. APPENDIX B categorizes the research into three groups: literature that addressed both community cultural wealth and English prestige, works where community cultural wealth was not the focus, and text focused on community cultural wealth but not English prestige (for which only Yosso's work is listed). Such categorization informed the organization of this chapter. After considering the material, the findings related to how Yosso's model might influence NNELLS' identity in the classroom and how the school environment acts as a factor. Then, I will examine the same in regards to ENL identity. The chapter concludes with an analysis of the findings.

### **Consideration of Material**

Yosso's model informs a CRT approach to general education applications to educational opportunity for students of color, whereas other studies such as Espino (2014), Gonzalez (2019), and Lynch (2018) explored the role of community cultural wealth to the ENL in the classroom. However, other sources touch on neighboring concepts of Yosso's model but were not directly influenced by the concept of community cultural wealth. A table of the types of resources and their relatability to the community cultural wealth model can be found in APPENDIX B. These works were a combination of qualitative and quantitative findings and represented various academic works. Most of the studies offered relevance to Yosso's model as they relied on the model for their study,

or because they referred to the use of one of the six types of capital, or because they suggested that one or more forms of capital exist to empower those otherwise thought to be disadvantaged. The distribution of these sources can be found in APPENDIX A. The collection offers various genres with the majority named case studies where the original research is conducted, data collected, and the impact on ENLs' identity are studied. Other categories included books that defined one or more of the identities related to capital and English prestige, newspaper articles, and blog posts. All of the resources informed the research question from the perspective of English prestige, Yosso's community cultural wealth model, or both.

A few of the studies, including Espino's (2014) and Gonzalez's (2019) exploration of the role of community cultural wealth in regards to minority students in graduate school and the explorations of leveraging community cultural wealth for literacy in a bilingual classroom conducted by Lynch (2018) draw on Yosso's model to support positive identity development of ENL. For example, Gonzalez (2019) undertakes a descriptive qualitative study investigating how minority first-generation college students might use their cultural wealth to persist in graduate school. Whereas Owen-Smith (2010) is begging for a form of community cultural wealth to be considered for the benefit of learners in South Africa without directly referring to Yosso's model, the rest offer contiguities to Yosso's model as examples of how such capital exists even if it is not labeled as part of community cultural wealth. Examples of this type are King (2017) and Lo Bianco (2014), who advocate on behalf of the identities of ENLs; and Calafato (2019), Hwang and Yim (2019), who report on the effect of native speakerism on both

native and NNELL. The result is a comprehensive literature review of English prestige and the influence on identity in classrooms that include NNELL or learners, or both.

### **Exploring Variations in Application**

The way researchers apply Yosso's community cultural wealth model to their research varied. Lynch (2018) conducted ethnographic research and applied various labels of capital to situations involving literacy that came out of observations of two main participants Yanet and her teacher Mrs. Reyes. Lynch acknowledged all six forms of capital but only provided examples of her subjects for four of them. Meanwhile, Gonzalez (2019) and Espino (2014) identified interview questions for each of the six types of capital from Yosso's model to identify their participants' wholistic observation. The questions were designed to identify and evaluate what factors contributed to success in graduate school. From the interviews, Gonzalez drew data to create two additional themes specific to "being a first-generation college student" and "becoming the resource." One might challenge that "being a first-generation college student" falls under the category of social capital and even that "becoming the resource" is an extension of familial capital. However, since this researcher is not exploring these themes, it will allow future work to justify or dismiss these additional labels.

### **Terminology**

According to Yosso (2005), six types of capital exist within communities of color to collectively form cultural wealth that might be overlooked without using a CRT lens. These six types of capital are explored to explain the disregarded benefits within non-native English language communities within the classroom in the form of a collaborative mentoring partnership. These forms of capital are aspirational capital, navigational

capital, familial capital, social capital, resistant capital, and linguistic capital. Aspirational capital describes an ability to maintain optimism despite facing actual and perceived barriers. Linguistic capital identifies intellectual and social skills gained through the practice of more than one language. Familial capital is the cultural knowledge adopted among family (including extended relationships) derived from cultural awareness and a healthy connection to the community. Social capital takes the form of networks of people and community resources that provide support in navigating institutions. Navigational capital is gained as a result of successfully maneuvering those institutions that exist as a structure of inequality. Lastly, resistant capital forms out of the knowledge and skills bred to challenge the status quo. While not all researchers use these six specific terms when discussing NNELLs' or ENLs' identity, their themes are synonymous. For example, the use of the term "multilingual" in many of these studies is positioned adjacent to one or more of Yosso's defined categories of capital. Also worth noting, these six forms of capital are "dynamic processes that build on one another" (Yosso, 2005, p. 77), which poses a challenge to separate one form of capital from another and to support the presentation of research that does not separate them into distinct silos for observation.

### **Presenting the Data**

In studying a broad range of materials to collect adequate data, it was necessary to classify the material using the research objectives and Yosso's model to divide research into categories, as illustrated by APPENDIX A. This divides the relevant research into six categories for the six forms of capital, with further division into leader and learner categories.

The findings have been distributed into two main categories: influence on NNELL identities and ENL identities. The table could not categorize all of the consulted resources for this literature review. Instead, it focused on those that reflected data and findings directly influenced by Yosso's model or those closely adjacent to the community's attitudes of cultural wealth. This then identifies critical pieces of literature that offered relevant data to support the arguments presented in this chapter.

### **Influence on NNELLs' Identities**

This section investigates the literature on English prestige from Yosso's cultural wealth model to help explain and challenge how English prestige influences NNELLs' identities in the classroom. The investigation is partitioned into five sections related to the NNELL: identity in the classroom as a figured world, navigational capital, aspirational capital with regard for Foucault's care of the self, linguistic capital as an example of presenting cultural identity. Each section offers an in-depth explanation and examples from the literature to inspect the impact on identity.

### ***Leader Identity in the Classroom as a Figured World***

Both Lynch (2018) Rao (2011) explore the theory of identity development supported by the concept of "figured worlds," sometimes referred to as "discourse models" or "cultural models." Lynch describes a figured world as a "collective agreement about the interpretation of words and actions" (p. 118). It is within this world that Gee (2005, as cited in Rao, 2011, p. 44) says "theories that people hold, often unconsciously, and use to make sense of the world and their experiences in it" are tested, adapted, and often accepted to become compliant to the prescribed way of doing things rather than challenge the norm as defined in that world. Thus, whom teachers become in the

classroom as a figured world is not a matter of personal choice but instead dictated by environmental influence to reflect a teacher's identity (Rao, 2011). According to Holland (1998, as cited in Lynch, 2018), these identities are self-understandings that are endlessly iterating dependent on the interactions with others and how people interpret how they must adapt to navigate social spaces. For example, to identify as an NNELL, one would exhibit behaviors associated with such a role (i.e., lead a class or group in English language instruction, assign homework, grade homework), use artifacts associated with the role (i.e., computer, flashcards), likely value academic success and have undergone extensive schooling and training, and understand that they must meet learners' needs when teaching. In NNELL, behaving and looking like a teacher is not enough as it requires the recognition of others as a teacher where they will learn to rate the value of some outcomes over others based on feedback from the other actors in this figured world (Lynch, 2018).

Such a world identifies the situational significance of language and culture in a school. In the classroom as a figured world, it is possible to detect a deficit perspective of non-dominant cultures and languages where English prestige disempowers NNELL, who fail to realize as much since the ubiquitous attitudes are so embedded into the norms (Rao, 2011). Such a disempowerment may result in a lack of a sense of agency regarding when or where NNELL may exert influence in the classroom (Rao, 2011) and even place limitations on the development of a positive identity for ENL in the way that culture representing the traditional native English speaker threatens the learner's linguistic and cultural diversity (Hwang & Yim, 2019). Native-speakerism ideology challenges NNELLs' identity to such an extent that native speakers without teaching credentials



enjoy opportunities typically only afforded to certified teachers in countries where they offer a linguistic and sociocultural power over qualifications (Calafato, 2019; Hwang & Yim, 2019; Lo Bianco, 2014).

Native-speakerism ideology challenges NNELLs' identity in countries where English is the native language even when their multicultural background dominates the industry. According to a study from Ajayi (2011), the majority of ESL teachers in California identify as multilingual and multicultural, and so begs the question of how their sociocultural identities impact the figured world classrooms they inhabit. Undoubtedly their background influences and informs their practice while negotiating cross-cultural conflicts that challenge not only their pedagogy but, by extension, their identity (Ajayi, 2011; Calafato, 2019). Since teachers are essentially ambassadors and representatives for ENLs, their identity impacts those learner's identities in the classroom as a figured world, posing another challenge for educators to confront the consequences of championing only the dominant linguistic and sociocultural power (Lo Bianco, 2014).

Based on the context of social inequality from Bourdieu (Fieldhouse & Cutts, 2010), it is the assumption that certain marginalized groups suffer from a lack of capital required for social mobility. Therefore, schools often become grounded in culture-free, colorblind dogma, which perpetuates and reinforces assimilation rather than encouraging teachers to "...accept and build their cultural identity while developing critical perspectives that challenge inequality that schools (and other institutions) perpetuate" as stated by Ladson-Billings (1995, p. 469, as cited in Ajayi, 2011). Enter the CRT approach to education as encouraged by Yosso (2015) and further developed through her community cultural wealth model. By exhibiting the multiple strengths of NNELL in the

classroom, it can transform the process of identity formation of the leader and extend to the perceived identity of ENLs as well. What comes next is an examination of three forms of capital (navigational, aspirational, and linguistic) from Yosso's community cultural wealth model as they apply to NNELL identity in the classroom.

### *Navigational Capital*

Navigational capital reflects the capacity to “maneuver” around, within, and between social institutions that were not constructed for or ever intended the existence of the citizens of communities of color (Espino, 2014; Gonzalez, 2019; Lynch, 2018; Yosso, 2005). Yosso (2005) cites students' capacity to maintain a course of accomplishment despite the ongoing existence of discrimination and hostility directed toward their minority status. Espino (2014) provides an example of secondary school teacher Fernanda. Born in the United States to Mexican parents, her family identified as middle class but lacked the cultural capital sought after in the US educational systems to navigate through graduate school without assistance from her social networks (Espino, 2014). Strategies for minority teachers as learners and leaders from the literature include knowledge sharing where individuals exchange insights that foster problem solving and innovation (Ahmad, 2018), participation in Communities of Practice to inform identity when pursuing teaching credentials (Crosby, 2016), and programs designed with an influence from what is termed “transformative praxis” (DeGennaro, 2018) where non-minority teacher's cultural capital is challenged to make room for educationally disadvantaged backgrounds (Maseko, 2018). While knowledge sharing and participation in Communities of Practice focus on a concept of assimilation to the dominant or local culture, the vision of transformative praxis more closely aligns with Yosso's commitment

to social justice through the “unlearning” of conventional classroom power dynamics (Yosso, 2005). The literature offers parallel examples of transformative praxis in navigational capital where adversity is channeled into motivation, such as the case with Fernanda.

While reading journals to inform her work, Fernanda (Espino, 2014) decided to contact a primary researcher in her field to review best practices. After building a relationship with this professor, they offered her a research fellowship (a status she was ignorant of) and inadvertently accessed social capital that served navigational wealth. However, it was not that simple. When Fernanda drove to graduate school for the first time, all of her negative experiences from her previous college journey played back in her head. This provides an example of how classrooms act as sites where NNELL will negotiate their identity formation and how their relationships can shape their sense of themselves as they pursue qualifications (Crosby, 2016). Fernanda’s experience illuminates how existence at the intersection of race and social class may be afforded cultural capital but not valued in the same way as others who are part of the “elite” system and how individuals like Fernanda must adapt and rise to the occasion (Espino, 2014). Despite the challenges faced on her educational journey and the doubts of her abilities to be successful, her practical adaptations informed her navigational capital while also impacting the identity she brings with her to the classroom.

Likewise, Gonzalez (2019) studied two subjects who were educators, participants 13 and 20. Both subjects identified with their students as minorities, and as a result, these students acted as motivation to pursue community cultural wealth that they would like to bring back to their mentoring relationship with students (Gonzalez, 2019). The subjects’

experiences of attending school were supported by their students while simultaneously encouraging their plans as educators. The subjects offered a first-hand account of navigating higher education institutions, otherwise non-existent for most first-generation students (Espino, 2014; Gonzalez, 2019). It is this type of motivation that often transforms professionals into advocates for inclusion in education (Lo Bianco, 2014) and, upon deeper reflection, may inspire the need for not only a more diverse talent pool of educators but the empowerment of the cultural wealth they possess rather than encouragement to conform to the existing dominant system.

### *Aspirational Capital*

As previously mentioned, the different forms of capital are not mutually exclusive. Taking a challenging experience and reclaiming it reflects not only navigational capital but also aspirational. Some literature examines this through Foucault's care of the self with philosophies adjacent to Yosso's (2005) framework by offering examples of resilience and nurturing a culture of possibility. Bondy (2016) explores Foucault's care of the self concerning teacher education on cultivating room for multicultural and even multilingual education. Also, Price et al. (2012) apply the framework to the classroom with consideration for 'teacher resilience' as a construct that informs attrition rates and teacher identity where one may inform the other.

Meanwhile, McGreavey (2016) uses a Foucaultian lens to examine practices that produce resilience in the face of adversity. Such an ability for NNELL to channel adversity into motivation is not the end of their responsibility or the duty to their communities; it also exists in how these leaders weave in other experiences and knowledge to enhance their productivity learners (Aneja, 2016). Without the importance

of aspirational capital, as it relates to self-informed identity (Piper, 2020), it is unlikely that NNELL can offer learners any other forms of cultural wealth.

Flores et al. (2008, as cited in [Ajayi, 2011, p. 659](#)) conclude that “ethnic identity plays influential roles in their teachers’ role identities” with a connection to first-hand knowledge of what is required to persist. In this way, the exploration of Foucault’s care of the self by Bondy is through an ‘ethical practice’ of NNELL attending to themselves to offer care to other minority students as resistance to dominant cultural norms (Bondy, 2016). Within such a setting as a classroom, the NNELL is identified through the emergence of an ethnolinguistic ideology that forces them to negotiate their own identity for that of the dominant culture (Aneja, 2016) and through this lens may transitively impact the ENL’s identity formation and ultimately academic achievement (Bondy, 2016).

Calafato (2019) shares hope that “despite the prevalence of monolingual ideologies, some NNSTs have started to realize the benefits of their multilingualism in terms of how such an identity can provide affordances that facilitate language learning in their students” (p. 10). Calafato’s review provides an example by way of a Chinese NNELL called Xia, who initially doubts her English language proficiency but, through self-reflection and her mentor's support, becomes aware of the usefulness of multilingual practices (Calafato, 2019). Such an example exists at an intersection of navigational capital, social capital, aspirational capital and is ultimately identified as linguistic capital.

### ***Linguistic Capital***

Yosso defines linguistic capital as “the intellectual and social skills attained through communication experiences in more than one language and/or style” (2005, p.

78). Often, first-generation Americans are exposed to multiple languages and dialects throughout their lives, which will contribute to coding skills that allow a unique ability to navigate the various social spaces they may come in contact with (Calafato, 2019; Espino, 2014; Gonzalez, 2019; Kim et al., 2010; MacSwan, 2017). Linguistic capital also includes communication across mediums, such as visual arts, performance arts, music, storytelling, and poetry (Yosso, 2005). According to MacSwan (2017), such linguistic uniqueness can be highlighted “by our participation in multiple overlapping speech communities, resulting from the effects that each of these has had on the individual cognitive representation of language” (p. 176). As a result, white teachers, prone to one-dimensional views of the English language, will be challenged to find success in connecting ENL’s education to their cultural identities (Ajayi, 2011). Alternatively, NNELL, who brings a cross-cultural background, knowledge, and experiences, constitute a crucial cultural and linguistic capital that influences ENL (Ajayi, 2011); it is undervalued in the current, dominant educational ideology (Lo Bianco, 2014).

### **Influence on ENL Identities**

This section investigates the literature on English prestige from Yosso's cultural wealth model to explain and challenge how English prestige influences ENL identities in the classroom. The analysis is separated into five parts related to the ENL: identity in the classroom as a figured world, social capital, familial capital with respect for non-blood relationships, linguistic capital as an example of preserving cultural identity, and how the school environment acts as a factor of resistant capital. Each portion offers an in-depth explanation and examples from the literature to inspect the impact on identity.

### ***Learner Identity in the Classroom as a Figured World***

In a previous section of this chapter, figured worlds are introduced by Both Lynch (2018) and Rao (2011), who explore the theory of identity development and are described as a “collective agreement about the interpretation of words and actions” (Lynch, 2018, p. 118). Schools teach learners to act a certain way, and as such, they engage, without question or even realization, that way of thinking (Rao, 2011). Such an influence on student agency also impacts identity formation, as observed by Levinson (2001, as cited in Rao, 2011), who witnessed learners who, rather than conforming, resisted and became agents of change while also achieving beyond their expected outcomes. Based on the available literature, one might conclude that students taught in a venue that fails to honor their heritage language and culture will require a sense of agency to help resist the dominant expectations and suffer from cultural subtraction (Bondy, 2016; Rao, 2011). Without such agency, ENLs may not be afforded the ability to maintain an identity other than an English language speaker in the classroom, thus becoming a subtractive bilingualism victim (Lynch, 2018).

Once learners gain awareness of schooling's purpose, such an awareness shapes their identity and develops alongside their aspirations (Rao, 2011). The literature presents that a student with an affirmative cultural identity feels validated within the classroom's figured world and feels safe to view schooling as a positive experience and ultimately perform at a higher academic success level. Yoon (2007, as cited in Rao, 2011) performed a study of English language leaders (both native and non-native) and observed that pedagogy in the classroom connected to English as a new language cultural and linguistic background influenced positive attitudes towards school and higher academic

outcomes. The upcoming sections are examples of self-authored learner identity based on three forms of capital (social, familial, and linguistic) from Yosso's community cultural wealth model as they apply to ENL identity in the classroom.

### ***Social Capital***

Simply put, social capital is engagement and membership in social networks often, overlapping with aspirational capital (Yosso, 2005). For example, those learners looking to identify as an expert, a respected and preferred social type, ought to “demonstrate and negotiate recognition of their contributions to the group over time” (Lynch, 2018, p. 124). Once establishing this identity, there are observations throughout the literature that said their community often assigns learners various resource-type roles to assist others in accessing their earned social capital (Espino, 2014; Gonzalez, 2019; Lynch, 2018; Yosso, 2005). Delgado-Gaitain (2001, p. 105 as cited in Yosso, 2005) performed ethnographic research within the Mexican immigrant community, which confirms such families “transcend the adversity in their daily lives by uniting with supportive social networks” and provides an example of how historically US immigrants and African Americans created and maintained social capital.

As explored earlier, English as new language learners benefits from traversing across multiple social networks and are often masters of codeswitching (MacSwan, 2017), increasing their potential social wealth past those who singularly enjoy the privilege of being a part of the dominant culture. This expanded landscape of social experience may also inform a navigational capital by allowing such learners to negotiate new experiences better while also overlapping with aspirational culture by providing the ability to adapt to stressful situations (Gonzalez, 2019).



In Espino's (2014) findings, their parents constructed younger ENL's social capital, who activate marginalized social capital by connecting with people within the school. Espino offers the example of Yesenia, a Mexican American first-generation college student whose mother often took advice from the workers at the start of every school year to place her daughter with the best instructors. This example was passed onto Yesenia, who, in turn, learned to identify advocates for her adult educational journey, utilizing her social capital, similar to the example of Fernanda shared in an earlier section.

As revealed earlier, social capital can serve as a means to establish an identity as an expert by providing connections that assist ENLs to relate their life experiences in the classroom. Lynch (2018) observes a learner called Yanet who was enrolled in a third-grade transitional bilingual classroom after her family arrived from Cuba. Yanet's teacher for literacy was a Mexican national called Mrs. Reyes, an experienced bilingual teacher. Yosso's community, cultural wealth model scaffolded Lynch's research through the lens of how literacy practices influenced Yanet's identity development. It was early in the semester when Lynch observed Yanet offering links associated with her experiences living in Texas (where the school is located) that Lynch defined as "leveraging of the social form of CCW" (p. 125). While the class was reading a short text and Mrs. Reyes paused to ask if students recognized the word *carpa* (tent) and drew a picture on the board. Yanet identified tents at *la pulga* ("flea market"), a popular destination near the school that was an integral part of the community. With Mrs. Reyes confirming the connection, the leverage of social capital revealed a signal of expertise that informed Yanet of the meaning of *carpa* and the value of this kind of knowledge. Lynch went on to

describe this as a decisive moment in which Yanet established a “positive academic identity” (p.126) that was corroborated by those around her in the classroom and would lead to further examples where Yanet would be called on to make other connections from outside the classroom exercising other forms of community cultural wealth.

### ***Familial Capital***

A further example Lynch (2018) provides of Yanet benefiting from cultural wealth by connecting to vocabulary came from her familial capital. This capital reflects the family and community's support that includes an extended family unit defined not by blood relation but shared social experiences (Yosso, 2005). From the vantage point of a first-generation college student, family encouragement can be influential while also posing challenges. This is not due to a correlation of parents' low occupational and educational accomplishment (Rondini, 2016 as cited in Gonzalez, 2019) but rather, their parents often motivate and support higher education (Sáenz et al., 2018, as cited in Gonzalez, 2019). Instead, the pursuit of a college degree creates an awkward emotional and intellectual rift within familial circles while causing a sense of pressure for learners to take on aspects of the dominant culture and ultimately resulting in a cultural incongruity between the learner's home and academic environments (Espino, 2014; Gonzalez, 2019; Morton, 2019). Morton (2019) recognizes such changes may pressure the learner's sense of identity, labeling it an ‘ethical cost’ of upward mobility. This is supported by Espino (2014), who observed Latina researchers who failed to resist academic socialization practices that snubbed their cultural backgrounds eventually felt marginalized and exploited. The confusion surrounding identity is further complicated by an inability to find reprieve and instead suffer resentment from family members who

have little or no context to participate in conversations regarding academic issues (Gonzalez, 2019). The literature detects this pressure on learner identity as a significant interference to degree attainment (Espino, 2014; Gonzalez, 2019; MacSwan, 2017; Morton, 2019; Rao, 2011). Such examples of this outcome solicit the question: How might we change these outcomes by creating classroom environments and learning institutions to impact learner identities, especially ENL positively?

In the bilingual classroom, Yanet's teacher, Mrs. Reyes, intentionally created an instructional space that validated and nurtured languages (Lynch, 2018). As a result, identities, where Yanet was able to leverage familial wealth to promote literacy, identify as an expert to herself and others. The example provided came from recognizing the word *desamparado* (unprotected) from a prayer Yanet knew from her family experience of attending church. As a result, Yanet's literacy and identity strengthened positively while also offering something of mutually beneficial value to her classmates who shared a similar familial experience.

### ***Linguistic Capital***

As shared in the previous section on linguistic capital about NNELL, Yosso's definition of linguistic capital is "the intellectual and social skills attained through communication experiences in more than one language and/or style" (Yosso, 2005, p. 78). This type of capital is challenged by some immigrant parents' desire for their children to master English with a native accent and avoid the prejudice that it results in a cultural subtraction of the heritage language (Das, 2018; Dusi et al., 2015; Norris, 2013). This leads to examples like Elysha O'Brien, a college professor in Las Vegas, who echoes the sentiments of many immigrant children who do not learn the language of their elders

when she says she “often feels like she has a foot in two worlds, but is never fully accepted in either” (Norris, 2013). Still, others can credit their multilingualism for their memorization skills, storytelling, naturally expressive communication, rhythm, rhyme, and presentations, with further examples of those who earn high-paying careers in fields where fluency in a high-demand language such as Spanish is desired (Piper, 2020).

How student identity is vital for the ENL and equally the other way around is explored throughout much of the literature (Ajayi, 2011; Espino, 2014; Freire & Valdez, 2017; King, 2017; Lynch, 2018; MacSwan, 2017; Piper, 2020; Rao, 2011; Yosso, 2005). O’Brien is an example of the default deficit thinking and educational inequities inspiring the examination of dual language barriers by Freire and Valdez (2017) to perpetuate more examples where linguistic capital in the form of multilingualism can be realized. This is further explored in Marjorie Faulstich Orellana's (2003, as cited in Yosso, 2005), who observes bilingual children tasked with translation for adult family members. Orellana finds that such work provides the unique benefit of various social tools such as better senses of awareness, “real-world” skills, responsibility, and social maturity (Yosso, 2005). Therefore, fostering multilingual practice can allow learners “to develop a stronger sense of identity in their power as a member of a racial, ethnic, or cultural community” (Piper, 2020, p. 76) by leveraging their linguistic capital.

### ***School Environment as a Factor***

It does not take an ENL long to acquire some English words and phrases after enrolling in a classroom of English speakers, and it is by learning these colloquial and social aspects of English that position him as an “accepted friend” but also “a marginalized other” or a “speaker of a language other than English” (Rao, 2011). As

Yanet exists in a bilingual classroom where she engages with her first language (L1), she has the opportunity to develop a different identity that offers a position of “Spanish language speaker,” “successful student,” or “intelligent person” (Lynch, 2018; Rao, 2011). Such an environment also welcomes her instances of cultural wealth when she makes connections to her family life that are “rooted in her and her classmates’ experiences with their own families and communities” (Lynch, 2018, p. 128). This concludes that community cultural wealth may not assist in positive learner identity development in oppressive environments. Instead, it requires an environment that promotes identifying and leveraging community cultural wealth.

### **Analysis of Findings**

Findings are from a collection of literature that explores English prestige’s influence on NNELLs’ and ENL’s identities using Yosso’s community cultural wealth model. This included literature that directly referenced Yosso’s model and literature containing themes adjacent to one or more forms of community cultural wealth. The research offered multiple examples of cultural wealth acting as an agency of positive identity formation and considering how the learning environment as a figured world impacts success and realization. The influence on identity is explored through the framework used in Lynch (2018) and Rao (2011), where the classroom is defined as a figured world. This provided context to understand how both the individual and other participants in their environment play a part in identity development. Much of the research recognized dominant pedagogical ideology favoring English as a native or first language as a barrier to either leaders’ or learners’ ability to realize and begin leveraging their cultural wealth fully. Perhaps, in this case, this is a significant observation since the

research question is posed concerning actors for whom English is not the native language. Since very few of the studies directly referenced Yosso's model, and only one (Lynch, 2018) tackles identity formation, it is clear there is room for more interest in linking identity and language learning. Even in Lynch (2018), the research was not making exclusive connections between Yosso's model and identity formation but instead between literacy and identity formation.

This section is divided into subsections of themes for reflection based on the previously presented research findings of cultural wealth, assimilation, and Lynch's findings on literacy as an example of application. As with the previous organization of the material, it will be presented in a tabular form (see. It should be noted that APPENDIX C is not comprehensive in displaying all aspects or all authors consulted. Instead, it summarizes critical areas addressed in the literature and identified key themes relevant to the research question and guided reflection in this chapter.

Yosso challenged traditional interpretations of cultural capital by reinterpreting the idea of a collective identity as one that ought to support rather than compromise community cultural wealth. Depending on the observed community, community cultural wealth may be under threat through various contexts, including racism, xenoglossophobia, and other forms of social injustice and inequity. Yosso takes a cue from CRT research which relies on a positive perspective of Communities of Color. Then, it can be surmised that this can be replicated in NNELL and ENL identity formation by highlighting the acceptance and accomplishments of a given identity rather than encouraging the pursuit of assimilation identity mimics the dominant culture.

### ***Cultural Wealth***

CRT heavily influences Yosso's research and teaching, and her Community cultural wealth model is no exception. Her motivation is to examine educational access and opportunity to emphasize how the cultural knowledge, skills, abilities, and networks within Communities of Color are overlooked. She is a first-generation college student, which led her to engage with research-based narratives that reflected the socially marginalized experiences she may have witnessed or experienced to create counterstories specifically to illuminate educational experiences (*Academia.Edu*, n.d.).

For communities of color, recognizing the wealth they harness is challenged by traditional interpretations of cultural capital, which generate a deficit view for anyone outside of the dominant cultural community (Yosso, 2005). Specific repercussions exist for NNELL (Aneja, 2016; Freire & Valdez, 2017; Gurkan & Yuksel, 2012), ENLs (Bondy, 2016; Espino, 2014; Gonzalez, 2019; Lynch, 2018; Mercuri, 2012; Morton, 2019; Owen-Smith, 2010; Rao, 2011) and how they interact with one another (Barany & Zebari, 2018; Gibreel, 2018; Gurkan & Yuksel, 2012; Maghsoud, 2018; Piper, 2020; Proulx, 2018). So now armed with the recognition of how to position cultural wealth better and given the examples that exist throughout the literature, the narrative's discourse is posed to create a paradigm shift throughout academic discussions around culturally relevant pedagogy. However, very few researchers have applied Yosso's model to their bodies of work, with even fewer in the field of English Language Acquisition (ELA). This may be because of the divisive opinion of minority communities who believe forms of assimilation, such as learning English, as the path to more significant opportunities and

social mobility (Ajayi, 2011; Bondy, 2016; Francis & Ryan, 1998; Hsieh et al., 2020; Mercuri, 2012; Piper, 2020; Thornton, 2012; Xie & Greenman, 2011).

### *Assimilation*

The sentiment that assimilation is positively associated with academic achievement and results in the realization of capital associated with the dominant culture is supported by the frameworks of curricular and language policies within the institution of education (Ajayi, 2011; Berry & Candis, 2013; Bondy, 2016; Mercuri, 2012; Nero, 2005). When the social structure supporting knowledge is influenced by a mentality that only has room for English, it encourages the relation to those “outside our identity group not as fellow citizens, but either as rivals for power or influence or as oppressors from whom one is owed reparations in the form of government transfers or preferential policies” (Thornton, 2012) and result in furthering the assimilation agenda for minority groups. With the classroom as a figured world, it is easy to imagine how and why the definition of NNELL is as vital to their self-efficacy as it is to the English as new language learners that also exist in that world. While advocating assimilation encourages “subtractive schooling,” applying an empowering pedagogy to consider the distribution of community cultural wealth would manifest connections that positively impact learner identity. When the NNELLS’ authentic identity is encouraged, it offers inspiration to the learners who are otherwise navigating their educational journey without a role model.

One of the essential factors providing consent for the assimilation agenda is the number of NNELL in power positions within educational environments. Possible causation is high attrition rates influenced by the lack of a sense of belonging among minority teachers. Rates of attrition vary from country to country, with anywhere



between 25% and 40% of teachers reporting left the profession within their first five years (Price et al., 2012), with none of the literature containing results disaggregated by gender or race/ ethnicity. However, a lack of professors from diverse backgrounds in academia may contribute to a sense of “otherness” documented in several pieces of literature reviewed by Gonzalez (2019). Meanwhile, higher education institutions have been observed in attributing attrition as a lack of commitment or ability on the students' part, a deficit perspective, rather than considering how institutional structures may contribute to the problem (Espino, 2014; Gonzalez, 2019). It will prove challenging to diversify the educational workforce if minority students cannot complete their schooling and receive the qualifications needed to be placed in schools. It is here at the intersection of acculturation and cultural divergence, with a destination of community cultural wealth, that realization becomes a chicken and egg concept.

### ***Lynch and Literacy***

Basing her case study on Yosso's (2005) community cultural wealth framework, Lynch investigated how leveraged wealth might position itself as a powerful literacy learning tool that contributed to positive learner identity development. Lynch focused on Yanet, an ENL not yet fluent or literate in English who attended the third grade in a transitional bilingual classroom with her teacher Mrs. Reyes. Other students appear in the transcripts (Grace, Joaquín, Vicente, Angela, Jovana, and Ramón) with varying degrees of literacy strength. Most students also presented a level of English fluency; however, only a couple spoke English in class discussions. As a participant-observer, Lynch collected daily data using recordings and field notes while interacting with students when the opportunity presented itself. This allowed her to witness the organic emergence of

patterns to define literacy in this classroom context. Her study demonstrates how Yanet's developing identity engaged with literacy activities.

The purpose of Lynch's study was to analyze literacy practices and interpret how, if at all, Yosso's model of community cultural wealth influenced Yanet's development of identity as it relates to those literacy practices. Lynch's guiding research questions included "What is the figured world of Yanet's literacy classroom?" and "What is the relationship (if any) between literacy practices and identity development for Yanet?" Like Yosso, Lynch acknowledges that communities of color develop unique competencies with their families, school, and communities. More specifically, she submits research to support the notion that when these children enter school, they come outfitted with distinctive, yet frequently disregarded, educational and linguistic resources. Lynch concluded that Yanet accessed three forms of community cultural wealth (linguistic, social, and familial) to self-author an identity as an expert in such a way that allowed her to enhance her literacy learning along with that of her classmates.

The study demonstrates the interchange between language, literacy, and identity at a time when "current political discourse reflects a view of culture, religion, and language as problems" (Ruiz, 1984 as cited in Lynch, 2018). Whereas Yosso's model promoted entire communities of color, Lynch's application to the classroom, specifically to ENL's, revealed that classroom cultures and instructional practices that promote leveraging community cultural wealth support the development of academic literacy skills. It also carries the effect of learners developing their self-understandings within the school as a social construct. For emerging bilingual students like Yanet, it offers a space

to produce and sustain positive academic identities and self-efficacy that can contribute to academic achievement without sacrificing their cultural identity.

### **Summary**

This chapter has outlined a collection of studies that explore how Yosso's cultural wealth model helps explain and challenge how English prestige influences NNELL and learner identities in the classroom. The causation and effects are complex and interdependent on the main actors, leaders, and learners. This chapter analyzes the literature that revealed the themes: cultural wealth, and assimilation. Most researchers presented work adjacent to Yosso's (2005) model, which made the ability to take their findings into account. With the difference in the studies' presentation and format, some additional categorization was needed to trace the synonymous concepts and ideologies that would support the research question. It was worth elaborating on the discovery of the observations of Lynch (2018), who took into account cultural wealth (directly applying Yosso's framework), identity, and literacy. One of the critical points that Lynch offers from her interpretation of Yosso's model is the interrelationship among all three observation points. Her findings are helpful as they offer quantitative academic inspiration regarding literacy beyond the rhetorical lens of social justice and stress the importance of authentic identity formation in building self-esteem and fostering achievement.

The following chapter will further consider the researchers' findings, including key findings, limitations, further research proposals, consequences of the findings, and how this research work shall be distributed.

## CHAPTER FIVE

### Conclusion

The following chapter ends this review. It includes a summary of the research presented, along with a discussion and interpretation of the findings. Also examined is the significance of this research in the immediate context of teaching English as a new language. The chapter concludes with recommendations for further research and plans to communicate the results.

Regarding the scope of the following conclusions, it is limited to the context and characteristics of a classroom that includes NNELL or ENLs, or both. Such a statement should imply that applied to other situations, these conclusions may yield incorrect assumptions. Still, these conclusions are relevant to the process of making room for progressive hiring and teaching practices in the field of English as a new language.

### Summary of the Research

This extended literature review identified the factors that contribute to the perception of English prestige and how Yosso's (2005) cultural wealth model might be employed to challenge how this influences the identity of NNELL and ENLs in the classroom. It evaluates observations made in literature around attitudes towards language and language learning, creating empowering pedagogy, linguicism, English language leader disposition, and linguistic forms and attitudes to support the formation of the research question: *What factors contribute to the perception of English prestige, and how might Yosso's cultural wealth model be employed to challenge how English prestige influences non-native English language leaders' and learner identities in the classroom?* Intending to utilize Yosso's model as a framework to guide exploration, research focused

on literature that offered direct connections to examples of the model in the classroom. The model offered an alternative perspective to the social inequality model, which generates the assumption that marginalized groups suffer from a lack of capital by offering that they embrace unique and valuable qualities due to their history of oppression. Consequently, this also challenged the colorblind dogma that often exists within educational institutions which perpetuates a need for assimilation.

### **Discussion and Interpretation of Findings**

This extended literature review proved it is possible to explore how English prestige influences the perceptions of non-native language leaders and learners and, in light of Yosso's model, how it shapes their identity. This review brought together a collection of research that directly referenced Yosso's community cultural wealth model or adjacent themes. An evaluation of available research identified a significant gap in recognizing how the community cultural wealth model might offer connections between English prestige and leader or learner identity. One researcher who made an indirect correlation was Lynch (2018). Lynch's contribution worked out how Yosso's model contributed to learner identity as an expert in the classroom and then how this influenced skills in literacy. Lynch's study took place in a bilingual classroom and yet still signaled an opportunity for further research across other classroom models. The other works that directly referenced Yosso's model proved that this exploration might prove beneficial across a wide range of learner stages as well. The two remaining studies from Espino (2014) and Gonzalez (2019) focused on the impact of identity for university and postgraduate students. These observations offer speculation that without recognizing the

impact of English prestige on early education, the lack of cohesive identity development follows the learner's academic career.

Beyond the application of Yosso's model emerged connections among cultural wealth, assimilation, and literacy. As is made evident by Lynch (2018), helping learners to identify their cultural wealth can contribute to their literacy skills. Without the presence of this model to guide leaders in the classroom, it might be easy for a learner to take on the role of assimilation and cultural subtraction. Such assimilation is often encouraged by parents who want to help their child succeed in the English dominant landscape. Such assimilation comes in the form of abandoning the language of their home country and any or all cultural identity with their heritage. As explored in Espino (2014) and Gonzalez (2019), this creates a divide between the learner (child) and their community without any regard for the forms of wealth that may otherwise be present as identified by Yosso (2005).

With an exception for Lynch (2018), no other research satisfactorily explained how a learner's identity reflects attitudes towards NNELL in the classroom. Lynch (2018) offered a teacher who acted as a role model for learners and assured them that they did not need to allow English prestige to impact their success. With this positive influence on identity, a learners' experience is encouraged to grow even with the added challenge of learning English as a new language. This outcome may further offer scaffolding for the research of Espino (2014) and Gonzalez (2019), who explored learners that did not experience motivation to recognize the wealth offered by Yosso's model. In their case, by not applying Yosso's model, those learners found difficulty acclimating through their academic careers even after developing strategies that allowed

them to assimilate and perform up through postgraduate level education. Such findings may indicate that Yosso's model contributes to identity as a motivational factor that allows learners to persist despite the challenges of becoming successful language learners.

Even less information on the impact of English prestige on NNELL was available. Again, Lynch (2018) touched on how the identity of Mrs. Reyes might have impacted her classroom and how her life experience allowed her to relate to ENL more closely than a native teacher. Literature was available on the perception of NNELL but without a direct correlation on learner performance or identity development. The findings indicated that most ENLs preferred native English speakers as teachers. Such a preference may be because when learners make assumptions about their teachers, it is influenced by society and as such English prestige would encourage such a perspective. This opinion is then validated by the other leaders in the classroom or even the administration, who fail to recognize the expertise that NNELL offer.

### **Significance of the Findings**

While this extended literature review acknowledges the impact of English prestige on NNELLs' and ENLs' identities, it also shows how applying a service model can have various impacts acknowledged that would affect entire academic careers. Typically classrooms are designed around a single language model or an immersion model, which is born out of a sense of prestige to give learners a global reach advantage. However, it is essential to recognize that there may be other benefits to allowing space for multiple languages within a classroom, including that of acknowledging cultural wealth as mapped

by Yosso's (2005) model (i.e., resistance capital, navigational capital, social capital, familial capital, aspirational capital, and linguistic capital).

The literature records an impact throughout a learner's academic career where their culture is expected to simulate to the dominant culture, in this case heavily influenced by English prestige. The primary strategy behind incorporating Yosso's model would be to directly influence a learner's identity early on in their academic career to prove that they might more readily identify as an expert in the classroom as an ENL. Unique experiences such as speaking two languages or surviving a border crossing may offer a stronger sense of identity so long as it is not viewed as a lack of capital but rather a unique set of experiences that contribute to a new type of capital. In a time where culturally relevant pedagogy is at the forefront of professional development and when the number of NNELL is increasing, this change in mindset around cultural capital will be an effective way to help process and disrupt the current educational landscape that chooses to ignore rather than embrace the differences within its environment.

### **Limitations of the Research**

As with all research, some factors influence the success of the study. First of all, it was impossible to offer specific demographics and identify where and what classrooms this research may profoundly impact. It was also challenging to find enough research to support an observation or exploration of a specific age group of learners and a specific group of non-native English teachers. Since teachers working in these contexts may find themselves either in their home countries or in a foreign country, it was also impossible to consider external factors such as visa processes and all the other things that come with living in a different country.



A further limitation of this paper was impacted by the research question and how it applied Yosso's model as a framework. Since only one piece of literature could identify as using both direct correlations to the concept of community cultural wealth and learner identity, the rest of the research was used to further interpret and understand perspectives around the model's usefulness. The data was drawn from two primary sources: literature that focused on English prestige with indirect reference to the cultural wealth model or literature that focused on English prestige but did not employ it as a focus. Although there is much literature around the topic of cultural capital, most of it is viewed from the perspective of Bourdieu, which is to say it implies oppression results in a lack of cultural capital as opposed to Yosso's goal to disrupt that outlook. This meant most of the research was presented in such a way that did not allow me to analyze and identify data quickly or have a direct correlation to use as constructs. As a result, some findings are crafted as well educated inferences rather than direct links or data.

### **Recommendations for Further Research**

Extended literature reviews are particularly strained by the vast availability of research available. The focus, and often the methodology, of the research around the impacts of English prestige do not always suit the purposes of this type of research. While interviews are significant, they may become troubled by relying on the limited memories and continuity and even the self-awareness of the individuals reflecting on their experiences as ENLs. The exploration of NNELLs and their perceived identity in the classroom represents an incredibly overlooked set of research worth observing for no other reason than to provide careful and detailed observation of outcomes of the impacts on learner identities.

What is clear as only one researcher was identified in using Yosso's framework to explore the impact on literacy and only two other researchers were found to apply all areas of capital from Yosso's model directly, it is clear there is a need to conduct more studies. It also piques this researcher's interest in how interesting it may be to carry out a data supported study on community cultural wealth in the US and abroad. It may be meaningful to have data that allows the ability to compare and contrast how this framework applies explicitly in a geographical location where English is the native language compared to an environment where English is a lingua franca. It would be increasingly fascinating to break down a study into age groups to explore when community cultural wealth is best realized.

There may be those willing to properly investigate the complexities of reassigning cultural capital as indicators of barriers to academic achievement. In that case, further investigations into the benefits of community cultural wealth might be carried out over an extended period, using in-depth interviews, student diaries, and relatively small sample sizes of four or five individuals to observe over an extended period of their lifetime. Furthermore, the beneficial outcomes that might be realized by focusing on the relationships between NNELLs, ENLs, native English language leaders, and other educational staff should identify psychological factors and implications of identity development that connect these facets to overall academic achievement.

Other questions include: What are the factors that contribute to the perception of English prestige? How do the cultural attitudes around English including linguistic forms and attitudes determine current educational frameworks and how might research build a case around the need for better lingual equity? Can the identification for lingual equity in

our classrooms influence attitudes towards non-dominant forms of English such as AAVE?

### **Communicating the Results**

This extended literature review will be on offer in the Hamline commons library. As the research is performed on Yosso's framework and regarding the influence it has on the ESL field, there are aspirations that this innovative type of literature review capstone might serve others looking to be introduced to the field. In a larger capacity, the possibility of being published in an ESL journal is yet to be explored.

### **Conclusion**

For those students or their parents who perceive language as a barrier to their academic excellence, the implications for the research contained in this paper are an attempt to disrupt that thinking and replace it with a framework in which speaking multiple languages is a form of linguistic capital rarely realized by the mass population of native English speakers. As taken from a document released by the British Council in Chapter Two, the real casualty from the global spread of English may be the native speaker themselves. It is the hope of Yosso and other researchers following in her footsteps to empower non-native speakers to abandon the idea of erasing their cultural identity in order to assimilate into an English-dominant society.

Unfortunately, beyond the classroom, it would be impossible to attempt to influence the complex dynamics that influence the attitudes towards language and how it serves as a medium of expression and identity within our society. The variety of conflicting cultural perspectives associated with language further perpetuates personal politics relevant to dominant ethnic groups. With English identifying as a hyperpower

within the collection of world languages, it has the potential to use its hierarchical position to generate a more positive attitude to the variants that exist, which, as we see it from a result of this research, can positively impact outcomes not only for NNELLs but an opportunity for ENLs and their academic achievement.

Before this review, I struggled to clearly articulate the experiences in my own life that seemed influenced by English prestige. Subsequently, after conducting this extended literature review, this researcher concludes that the lack of an explicit acceptance for identity around non-native English speakers has become a distraction for learners and a drain on the resources of our educational institutions attempting to close the gap. This researcher experiences remorse for not having learned a heritage language and feels robbed of understanding a part of an identity that may or may not have influenced academic achievement and or career path development. Simultaneously, it must also explain that the strategy for subtracting the heritage language took place in a perceived effort to create more opportunities for academic and professional advancement.

It is now imperative as minority groups gain power within the group of multicultural voices that we begin to speak English influenced by our heritage language without remorse and cause for concern about how we may be perceived. Along with other culturally relevant educators, it will be possible to shift a narrative of a deficit of capital into a celebration of the community of cultural wealth within which we all exist.

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## APPENDIX B

### *Categorization of Content by Topic*

<b>Both Community Cultural Wealth and English Prestige</b>	<b>Community Cultural Wealth is not the focus</b>	<b>Focus on Community Cultural Wealth but not English Prestige</b>
Calafato, 2019	Ahn, 2020	Yosso, 2005
Espino, 2014*	Ajayi, 2011	
Gonzalez, 2019*	Aneja, 2016	
Hwang and Yim, 2019	Barany and Zebari, 2018	
King, 2017	Berry and Candis, 2013	
Lee, 2020	Bondy, 2016	
Lo Bianco, 2014	Conty, 2018	
Lynch, 2018*	DeCapua and Wintergerst, 2009	
Owen-Smith, 2010	DeGennaro, 2018	
Piper, 2020	Francis and Ryan, 1998	
	Freire and Valdez, 2017	
	Gibreel, 2018	
	Gurkan and Yuksel, 2012	
	Hsieh, Kim and Protzel, 2020	
	Kim, Siong and Fei, 2010	
	Liu and Tao, 2012	
	MacSwan, 2017	
	Maghsoud, 2018	
	Maseko, 2018	
	McGreavy, 2016	
	Mercuri, 2012	
	Nero, 2005	
	Norris, 2013	
	Peterson, 2019	
	Price et al., 2012	
	Proulx, 2018	
	Rao, 2011	
	Wielgosz and Molyneux, 2015	
	Yoon, 2013	

*\*direct reference to Yosso's Community Cultural Wealth framework*

## APPENDIX C

### *Categorization of Content by Topic for Reflection*

Cultural Wealth	Assimilation	Literacy
Ahn, 2020	Ajayi, 2011	Ahmed et al., 2016
Ajayi, 2011	Berry and Candis, 2013	Ahn, 2020
Aneja, 2016	Bondy, 2016	Ajayi, 2011
Barany and Zebari, 2018	Crosby, 2016	Aneja, 2016
Berry and Candis, 2013	DeCapua and Wintergerst, 2009	Astorga-Velasquez, 2019
Bondy, 2016	Espino, 2014*	Baker, 2007
Calafato, 2019	Francis and Ryan, 1998	Braine, 2010
Conty, 2018	Hsieh, Kim and Protzel, 2020	Calafato, 2019
DeCapua and Wintergerst, 2009	Lo Bianco, 2014	Conty, 2018
DeGennaro, 2018	Mercuri, 2012	Crosby, 2016
Espino, 2014*	Nero, 2005	DeCapua and Wintergerst, 2009
Francis and Ryan, 1998	Piper, 2020	DeGennaro, 2018
Freire and Valdez, 2017	Rodriguez-Garcia, 2010	Espino, 2014*
Gibreel, 2018	Tatum and Browne, 2019	Francis and Ryan, 1998
Gonzalez, 2019*	Thornton, 2012	Freire and Valdez, 2017
Gurkan and Yuksel, 2012	Xie and Greenman, 2011	Gonzalez, 2019*
Hsieh, Kim and Protzel, 2020		Lynch, 2018*
Hwang and Yim, 2019		MacSwan, 2017
Kim, Siong and Fei, 2010		Rao, 2011
King, 2017		
Lee, 2020		
Liu and Tao, 2012		
Lo Bianco, 2014		
Lynch, 2018*		
MacSwan, 2017		
Maghsoud, 2018		
Maseko, 2018		
McGreavy, 2016		
Mercuri, 2012		
Nero, 2005		
Norris, 2013		
Owen-Smith, 2010		
Peterson, 2019		
Piper, 2020		
Price et al., 2012		
Proulx, 2018		
Rao, 2011		
Wielgosz and Molyneux, 2015		
Yoon, 2013		
Yosso, 2005*		

*\*direct reference to Yosso's Community Cultural Wealth framework*

*Figure 1*

Process of Performing a Systematic Literature Review (based on Štrukelj, 2018)