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### The Need to Belong: Interweaving State History in Adult ESL to Support Culturally Responsive Teaching

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University of San Francisco

**The Need to Belong: Interweaving State History in Adult ESL  
to Support Culturally Responsive Teaching**

A Field Project Presented to  
The Faculty of the School of Education  
International and Multicultural Education Department

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Teaching English To Speakers of Other Languages

By  
Sandra L. Watkins  
March 2022

**The Need to Belong: Interweaving State History in Adult ESL  
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in

TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES

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Sandra L. Watkins

March 2022

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this field project has been accepted in partial fulfillment of the requirements for the degree.

Approved:

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April 6, 2022

\_\_\_\_\_  
Date

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## ABSTRACT

As an increasing variety of cultures is represented in our adult ESL classrooms, and there is a growing need for instructors to employ culturally responsive teaching methods to bridge the gap between students' cultural backgrounds and the current curriculum and instructional practices being used in our community college noncredit classrooms. The existing cultural dissonance between the mainstream culture and their own may cause learners to internalize negative individual and group identities resulting in low expectations for life changes. Without understanding the relationship between your home and your host country, the history of the new place, or a sense of connection to it, it is difficult to feel a sense of belonging to the larger community – especially when your culture is not regarded equally by members of the dominant culture.

In order for immigrants to be invested in the democracy of their new home they need to see themselves and their families as part of their new community's history. To address this issue, "We Belong Here Together: A Handbook for Teachers of Adult Intermediate ESL," intended to be used as a supplementary curriculum, provides opportunities for students to better understand the diverse groups of immigrants which have influenced California. The handbook is based on the theories of Culturally Relevant Teaching and Sense of Belonging. The focus is on immigration stories of people from diverse cultures and from different periods in California's past, with the goal of encouraging students to make personal connections to the stories, thereby creating a sense of belonging to their host community. The handbook provides adult ESL educators with a tool that is designed to help students make cultural connections in the classroom by exploring some of the major themes that dominated California's past with the hope of fostering a sense of global citizenship and social inclusion while building an understanding of complex social problems.

## CHAPTER I INTRODUCTION

### **Statement of the Problem**

The ultimate goal of education is to create positive change, particularly with regard to social equity. Many of the same groups who suffered oppression in the United States during the last century are still suffering today, and unless education changes to challenge the status quo, it will be reproduced (Guy, 1999b). As Smoke (1998) says, "...education today needs to promote understanding and tolerance of others, social equality, and cultural pluralism; it needs to provide students with tools that will enable them to make systemic changes in society..." (Smoke, 1998, p. 97). Advocates of these ideals insist that in order to help traditionally marginalized learners take charge of their lives, we should begin by creating culturally responsive adult education programs. This must go beyond mere inclusion of other cultures, as inclusion alone does not guarantee equity (Guy, 1999a). The programs must build on and expand the social and economic capital, knowledge, and values that these adult English Language Learners bring to the classroom. While many adult English as a Second Language instructors may be aware of the benefits of incorporating culturally responsive teaching in their classrooms, not only for students' own lives but for their communities and for the wider society, they may lack the tools of "how" (J. Johnson & Owen, 2013).

Adult learning theories tend to fall into one of four categories: behaviorist, humanist, cognitivist, or liberatory. The first three of these have been described by Welton (1995) as meeting the needs of the mainstream in terms of their economic, academic, and social goals. The focus of these mainly historical and contextual theories is to provide a definition of knowledge or a way of knowing that arises from one particular culture – most commonly white, male, and Western-European. Emancipatory, or social-justice learning theories, such as those that focus on cultural

capital and cultural responsiveness, in contrast, take into account both the history and context of adult learners, adding alternative types of knowledge to the existing narrow definition. Given the increasingly heterogeneous population in our adult education programs, particularly in those that focus on English literacy, employing a sociocultural approach to adult education which is sensitive to all learners is imperative. According to Gay (2000), this type of teaching benefits all students in an ever more diverse society, providing opportunities to honor their own, and one another's cultural heritage and lived realities.

From its very beginnings, the United States has always honored a monocultural standard focusing on Anglo and Western European cultural traditions (Guy, 1999a), particularly individualism, while the culture of minority groups has been viewed negatively. Current demographic trends show that our population is changing from one that is predominately white and of Western European ancestry to one that is more heterogeneous, with increasing proportions of African Americans, Hispanic Americans, and Asian Americans (Guy, 1999b). Today's immigrant population represents an increasingly wide range of languages, levels of education, socioeconomic status, and originates predominantly from nonwestern countries - countries that have a collectivist value orientation. While the White population remains the largest major race and ethnic group in the United States, this group is growing at the slowest rate nationwide and there is ample evidence to support the Pew Research Center's (Taylor, 2014) claim that by 2060 this White majority will account for only 43% of the U.S. population. In the current environment, due to the discontinuities between the mainstream culture and their own, learners who are members of low-status social groups often internalize negative and self-destructive individual and group identities, resulting in low expectations for life changes (Guy, 1999a). New approaches to teaching and learning need to be developed as the numbers of marginalized learners increases so that these adult learners can turn their lives around and function as knowledgeable and engaged

citizens with the power to contribute to this diverse global society. To do this we must create culturally relevant learning opportunities that empower learners to become agents of change not only for themselves and for their families, but for their communities and the country (Guy, 1999a).

One of the foundational precepts of our culturally pluralistic society has always been that education can provide the key for immigrants to enter into the democratic process and claim their recognized places in American society (Moe, 1990). “The goal of education is ultimately to change individuals and the community. For this to occur, individuals need to see themselves as part of a larger community” (Guy, 1999a, p. 97). This need to belong is considered an important mental health concept which is responsible for both positive emotional and cognitive processes for individuals (Baumeister & Leary, 1995) In the case of immigrants, the sense of being an outsider can reflect negatively on immigrants’ subjective well-being and on their commitment to stay in the host country (Phinney et al., 2001). The opposite of a sense of being an outsider is a sense of belonging, defined by Hagerty et al. as “the experience of personal involvement in a system or environment so that persons feel themselves to be an integral part of that system or environment” (Hagerty et al., 1992, p. 173).

Guy (1999a) insists that merely celebrating learner culture is not enough to offset the consequences of oppression and argues that, “Learners need to understand the political context of the relationship between their home or native culture and that of the mainstream” ( p. 96). Without understanding the relationship between your home and your host country, the history of the new place, or your connection to it, it is difficult to feel that you belong to the larger community – especially when your culture is not regarded equally by members of the dominant culture (Guy, 1999a). Learning the background story of how California became what it is today through exploring the commonalities between their immigration experience and that of those who

came before can assist adult English Language Learners to feel more connected to their new home and to each other while helping them to understand the state's current sociocultural and economic environment. This may also assist them in understanding how their cultural identity could be perceived as being oppositional to the norms, values, and practices of the mainstream. These adult learners from marginalized social groups need to see themselves as contributing not only to the welfare of their own communities but also to the larger society (Guy, 1999a). Making adult ESL classes culturally relevant through the inclusion of state history through the comparison of immigrant experience narratives will allow adult English language learners to create cultural congruence in the classroom and help them to feel that they are an integral part of their new home.

Unfortunately, due in part to the difficult language employed by liberatory theorists and often as a reaction to the leftist political leanings of said theorists, few adult educators have managed to successfully apply these theories in their classrooms (Amstutz, 1999). Although many call for culturally responsive teaching across the board, there are very few models available to guide and inform the practice in adult education due to the institutional cultures and complex structures (Alfred, 2009). Regrettably, college teaching has not dramatically changed in the last thirty years and “culturally responsive teaching may violate the unspoken norms of many conventional college classrooms” (Ginsberg & Wlodkowski, 1995, p. 286). While there is research to support the efficacy of employing culturally responsive teaching in the K-12 setting, the field of adult education specifically has been criticized for not addressing the sociocultural aspects of learners in the teaching-learning process (Alfred, 2009).

### **Purpose of the Project**

This project is based on the premise that including state and local history content in the curriculum can be an integral part of any culturally responsive adult ESL classroom to provide opportunities for students to better understand and empathize with the diverse groups of immigrants which have influenced our state. In order for immigrants to be invested in the democracy of their new home they need to see themselves and their families as part of California's history and to learn about the history and cultural diversity of the state (Ristow & McCall, Ava, 2003). Experiencing the challenge of walking a few steps in the shoes of the immigrants who came before and comparing that journey with their own immigration stories will build connections between the past and the present that allows the learners to feel like they belong here and that they, too, have a valuable contribution to make to California's future.

As they typically completed their formal schooling outside of the United States, many English Language Learners enrolled in adult ESL classes may have limited prior knowledge of their adopted state's history. On top of this, adult ESL educators often do not include state or local history in their curriculum, usually due to the institution-mandated focus on a life-skills curriculum (California Department of Education, 2021a). When an opportunity arises to include history content in the curriculum, instructors by and large favor more general U.S. history themes that might assist eligible immigrants to pass the civics portion of the citizenship test instead of themes related to state or local history. This project encourages instructors to include state and local history in their classrooms as one step towards achieving the goals of culturally responsive teaching and introduces methods for incorporating this type of content into the existing curricula. This project provides adult ESL educators with a tool that is designed to help students make cultural connections in the classroom.

The purpose of this project is to provide a resource for teachers of adult ESL classes to inform and guide their pedagogical approach in order to create a culturally responsive learning environment which encourages learners to make connections between their home culture, lived personal experiences, and the history and culture of their adopted state. The focus is on immigration stories of people from diverse cultures and from different periods in California's past, with the goal of encouraging students to make personal connections to the stories, thereby creating a sense of belonging to their adopted state.

### **Theoretical Framework**

The term *culturally responsive teaching* which is employed in this project is an umbrella term with a decades-long convoluted history. This view of sociocultural education was originally coined *culturally relevant pedagogy* and was introduced by Gloria Ladson-Billings, who described it as a form of teaching that strives to engage learners whose experiences and cultures have traditionally been excluded from the mainstream. Culturally relevant pedagogy is used in contrast to what may otherwise be known as 'assimilationist teaching,' whose primary function is to transmit dominant cultural beliefs and values by representing and championing the status quo. Culturally responsive pedagogy, on the other hand, seeks to empower students not only intellectually, but also socially, emotionally, and politically by using their own culture to help them to create meaning through which to understand the world (Gay, 2000).

Geneva Gay built on the work of Ladson-Billings, focusing specifically on teachers' strategies and practices and coining the term *culturally responsive teaching* to describe the multi-level changes in instructional techniques, classroom climate, instructional materials, student-teacher relationships, and self-awareness she calls for to improve student learning. This type of teaching is based on the premise that when academic knowledge and skills are taught



within the lived experiences and cultural frames of reference of students, they are more personally meaningful and are thereby learned more easily and thoroughly (Gay, 2002).

Both Ladson-Billings and Gay emphasize the importance of providing students with opportunities to deal directly with controversy by encouraging them to think critically about inequalities in their own and others' experiences (Gay, 2002). Employing the best practices of culturally responsive teaching to build on the foundation of culturally relevant pedagogy in the adult ESL classroom aims to create a culturally responsive community of learning. To achieve this goal, Gay (2002) insists that the emphasis needs to be on *holistic* or *integrated* learning where social, political, cultural, and academic knowledge are all taught simultaneously instead of discretely. "For example, students should be taught their cultural heritages and positive ethnic identity development along with math, science, reading, critical thinking, and social activism" (p. 110). This is education that focuses on the positive aspects of student culture and uses the extensive prior knowledge and life experience of the adult learner to help achieve the dream of social equality.

### **Significance of the Project**

This field project may have significance for educators who work with adult English language learners as well as those learners themselves. By exploring some of the major themes that dominated California's past, the hope is to foster a sense of global citizenship and social inclusion while building an understanding of complex social problems. This project will assist educators in guiding their ELL students to explore their own cultures, identities, and personal immigration stories with the goal of cementing their connection with the vibrant stories of our state's past, thereby discovering a multicultural foundation on which to build their future.

### **Definition of Terms**

**Acculturation:** “Those phenomena that result when groups of individuals having different cultures come into continuous first-hand contact” (Redfield et al., 1936, p. 149).

**Adult ESL:** acronym for English as a Second Language as taught to adults enrolled in noncredit programs in various settings (Eyring, 2014)

**Culturally Responsive Teaching:** an umbrella term used to encompass a variety of approaches; including culturally relevant, culturally sensitive, culturally congruent, and culturally contextualized pedagogies

**ELL:** the acronym for English Language Learner commonly employed in the U.S. and Canada.

**Sense of Belonging:** the experience of personal involvement in a system or environment so that individuals feel themselves to be an integral part of said system or environment (Hagerty et al., 1992)

## CHAPTER II REVIEW OF THE LITERATURE

### **Introduction**

This project was created to provide a handbook with materials, resources, and teaching ideas for educators working with adult ELLs in California, particularly in the community college non-credit setting. It was developed within the framework of culturally responsive teaching in order to support more complex language and critical thinking skills while creating cultural connections and a safe space for learning that supports a diversity of learning styles. The goal of this project is to encourage adult ESL educators to interweave state and local history into their existing curriculum in order to unlock the potential of their traditionally underserved learners and create within their student population a sense of belonging to their new home.

The literature review begins by examining the demographic profile changes California has experienced in the past two decades, with particular attention to how this has affected the racial and cultural diversity of the adult ESL classroom. The heterogeneous demographics of the adult ESL students are compared to the more homogeneous demographics of the adult ESL educators to show the lack of congruence. The review continues with an analysis of the current trends in adult ESL education, citing research that shows how the existing focus on a “life skills” curriculum limits the academic and employment opportunities of adult ELLs and has been instrumental in maintaining the status quo. Following this, the review examines the vital human need to belong and explores current research which indicates how the immigrants’ sense of belonging is intimately connected to their language proficiency.

The review then outlines the development of culturally responsive teaching theory and the ample research that exists to demonstrate its asset-based focus’ effectiveness in reducing implicit bias, countering existing stereotypes, encouraging critical thinking, leveraging the learners’ strengths and experiences, and creating beneficial socioemotional relationships in the classroom.

In addition to the benefits of utilizing culturally responsive theory to improve educational achievement for all learners the research demonstrates the importance of incorporating history content into the curriculum to provide “mirrors” in which students can see themselves as participants in the past as well as “windows” through which they can glimpse images of their roles in the future of their communities.

### **Demographic Profile Changes**

The results of the last census (2020) showed that while the United States as a whole is experiencing a significant cultural demographic shift, California in particular is feeling the impact. For over twenty years, experts have been anticipating this shift. In 1999, Guy predicted the numbers of adults in traditionally marginalized populations would grow through the middle of this century (Guy, 1999a). Another researcher projected the relative proportion of Whites to non-Whites would reach 50-50 by the year 2050 (Morgan, 1997). In 2014, Latinos surpassed Whites as California’s single largest ethnic group, demonstrating that this shift has already taken place in the nation’s most populous state (H. Johnson et al., 2020).

The Public Policy Institute of California (H. Johnson et al., 2020) research demonstrates that the shift in cultural demographics in the U.S. over the past 50 years has been most dramatic in California. This state is home to nearly 40 million people, but currently no single race or ethnic group makes up the majority of the population. As stated by the 2018 American Community Survey, 39% of California residents are Latino, 37% are White, 15% are Asian American, 6% are African American, 3% are multiracial, and fewer than 1% are American Indian or Pacific Islander (H. Johnson et al., 2020). California not only has a more culturally diverse population than the rest of the nation, it also has higher immigration numbers. As maintained by the Public Policy Institute of California, according to 2018 estimates, 27% (10.6 million) of Californians are

foreign born. This is more than any other state and double the 14% share nationwide (H. Johnson et al., 2020). In sum, the data show that California's population is significantly more diverse than the rest of the nation, a fact that is evident in every sector of the state's society but resulting in particular challenges for the field of education. Speaking to this fact, Ginsburg and Wlodkowski (1995) stated, "We have more learners than ever before who perceive and believe differently, not only from ourselves but from each other as well" (p. 1). They argue that at the same time our classrooms are filling with an increasing diversity of students, the United States is moving from the philosophy of an assimilationist melting pot to that of cultural pluralism. This revised way of thinking encourages members of different cultural, social, racial, linguistic, and religious groups to maintain their own identities while concurrently sharing our common social structure, political organization, and economic system. Getting from assimilation to cultural pluralism is going to require a shift of mindset for educators who are, according to Hollins et al. (1994), accustomed to traditional classroom practices based on mainstream culture that "either disregard important variations among groups of students or attempt to assimilate all students into mainstream ways of thinking and learning" ( p. 1).

While the state's classrooms are becoming increasingly pluralistic and heterogeneous, California's teacher diversity remains fairly homogeneous, particularly in higher education institutions such as adult schools and community colleges. The Campaign for College Opportunity's research (Campaign for College Opportunity, 2018) indicates that in California more than 69% of all community college students are students of color and a full 25% are immigrants. This is in stark contrast to the over 60% of full and part-time faculty in the system who are White, as evidenced by the same study. According to a 2019 study completed by the Pew Research Center, the percentage of full and part-time community college faculty in the state who identify as White is actually closer to 80%. Taken together, this research indicates that our adult

ESL teachers are serving a student body whose cultural, linguistic, and racial background is different to their own.

The need for culturally responsive teaching is more critical than ever before, especially when considering the deep demographic gaps between educators and their students. As Muñiz (2019) explains, “A teaching workforce that remains overwhelmingly female, white, middle-class, and monolingual is increasingly likely to teach students who are of a different race, ethnicity, socio-economic status, language group, and so on” (p. 6). It is clear that there is a pressing demand to prepare California adult ESL instructors for the multiculturalism of the modern classroom. Alfred (2009) insists that educators need to have an understanding of the sociocultural diversity among the immigrant population as this has important implications for both teaching and learning. Guy (1999a) concurs, noting the need to develop instructional strategies that represent not only the educator’s background and preferences, but also that of the learners. Moran (2014) agrees, but demonstrates that teacher education programs often leave teachers unprepared for the cultural diversity of their students due to limited education, materials, and appropriate professional development opportunities. Considering all the research, there is ample evidence to illustrate that there is a need to prepare educators to meet the requirements of their increasingly diverse students, but inadequate resources to make it a reality. It is clear that there exists a tremendous shortage of appropriate materials and training to help instructors create culturally relevant adult ESL classrooms (Cruz & Thornton, 2009; Moran, 2014).

California, with roughly twice the number of foreign-born residents of the national average, and with a diversity index of nearly 70% as compared to the national index of 61% (U.S. Census Bureau, 2021), presents its educators with a unique challenge. Despite forecasting this change well ahead of time, the demographic shift in our student population has not been reflected by a similar change in our teacher population. The students in the state’s classrooms now

represent a myriad of races, ethnicities, and language backgrounds, while the teacher population has remained primarily White and monolingual. This lack of congruence calls for culturally responsive teacher education and teaching materials that can assist the educators to face the challenges of the classrooms in today's California.

### **Current Adult ESL Education in the United States**

The National Council of State Directors of Adult Education, as cited by González (2007), contends that more than 45% of students enrolled in public adult education programs are ESL students or English literacy students. Their research also illustrates that the students who appear in adult ESL classrooms are extremely diverse, in consequence presenting many challenges for the adult education ESL instructor. These diverse learners are all connected by the common thread of their desire to learn English and, for various reasons, the majority of adult immigrant ELLs have chosen to do so within the adult school system or their local community college system, although public libraries and community organizations also play an important, albeit lesser, role in providing ESL courses to adults (González, 2007). According to the California ESL Model Standards for Adult Education Programs (Smith, 1992), the mission of ESL programs for adults in California is “to equip students with the language and cultural proficiencies required for the eventual fulfillment of personal, vocational, academic, and citizenship goals so that they may participate fully in American society” (p. vii). This is important because the comprehensive range of diverse learners, when combined with the wide variety of goals for which adult ESL educators are expected to provide appropriate education, makes the occupation an extremely challenging one. According to Kennedy and Walters (2013), for the newest members of any community, particularly immigrants attempting to assimilate, ineffective English language programs are costly both economically and personally.

To begin, research indicates that of all groups of ESL learners, adult immigrants and refugees probably have the greatest number of challenges to meet in order to become adept English speakers (Parrish, 2004). As stated by Eyring (2014), some of the ways in which adult ESL learners vary include age, religion, cultural or educational background, occupation, educational attainment, learning ability, languages spoken, participation level, literacy level, and motivations for learning. Parrish (2004) concurs, grouping the learners' obstacles into personal factors, which include the above mentioned but also financial status as well as family and job responsibilities, and societal factors such as pressure to move into the workplace before gaining adequate language skills. Due to these varying considerations it is vital that adult ESL instruction be "highly customized, accessible, and learner-centered" (Parrish, 2004, p. 7) in order to give learners a suitable environment to acquire the language skills they need to function in their new communities.

According to both Eyring (2014) and Parrish (2004, 2015), adult ESL classes, especially those for beginning-level students, usually focus on an assortment of meaningful life skills (e.g. housing, shopping, banking, etc.) while integrating language skills although some "soft-skills", such as social and communication behaviors are usually also included. Jeria (1999) supports this view of current adult education which, in his opinion, is premised on human capital perspectives of work, labor market needs, and acculturation. More often than not language learning is reduced to mere skill acquisition, thus reproducing social inequalities that already beset minorities.

The English Language Proficiency (ELP) Standards for Adult Education (2016) stresses the importance of ESL programs to move beyond teaching "life skills" in order to promote college and career readiness for adults and to meet the goals set out in the U.S. Department of Labor's Workforce Innovation and Opportunity Act (WIOA). The WIOA underscores the importance of preparing all adults, including ELLs, for continued education and vocational



training beyond high school in order to achieve greater financial stability. Auerbach and Burgess (1985) agree that although survival language skills are necessary for ELLs, there is far more one needs to know in order to thrive in a new culture. Moreover, they claim that the ability to be an active participant in all aspects of the community is what ESL instruction should be about, and cleaving to a survival English curriculum hinders the immigrants' abilities to become active members in their new society. Ullman (2010) supports this idea, maintaining that adult education ESL is much more than the teaching of grammar. In her opinion, adult education should be holistic and adult educators have an important role to play in "creating spaces where new immigrants can imagine themselves within the fabric of what the United States will become" ( p. 7).

The classrooms of our community colleges and adult education centers are filled with an extensive assortment of adult ELLs who come to these educational establishments with heterogeneous experiences, expectations, and requirements, united in their desire to learn the language of their new home. The existing programs focus almost exclusively on skill-acquisition, ignoring the fact that this concentration perpetuates the inequalities that have beset our country's minorities for years. The research shows that, in order to provide their students with the ability to become active members of their new communities, adult ESL programs must move beyond their current reach and scope.

### **The Need to Belong**

Immigrants' motivation to learn the language of the host society not only indicates the desire to become active members of the new community, it also touches on the fundamental need to belong (Amit & Bar-Lev, 2015). Research has shown that language is intimately linked to identity and belonging; it is through language that the communication of cultural information

occurs (Noels et al., 1996) and as such, is a necessary medium of acculturation (Clément, 1986). Due to the intimate nature of their connection, we cannot understand a culture without having direct access to its language; language learning is cultural learning (Guessabi, n.d.). Raijman et al. (2015) express this concept as a positive, synergistic relationship between language acquisition and attachment to the host community.

This connection, or sense of belonging, a concept used interchangeably with identity and feeling “at home” is the way in which individuals view themselves in relation to others in their society. Based on shared social experiences and norms, it is a dynamic process, continuously renegotiated throughout one’s lifetime (Amit & Bar-Lev, 2015). Baumeister and Leary (1995) define it as “a pervasive drive to form and maintain at least a minimum quantity of lasting, positive, and significant interpersonal relationships” (p. 487). As stated by Hannerz (1990), a sense of belonging should be thought of as a “willingness to become involved with the other, and the concern with achieving competence in cultures” (p. 240). This desire is an elemental human motivator responsible for many positive emotional and cognitive processes, the lack of which, in the opinion of Baumeister and Leary (1995), could constitute severe deprivation and cause a variety of negative effects. In the case of immigrants, the lack of belongingness, or the feeling of being an outsider, often reflects negatively on both their subjective well-being and their commitment to remain in their new communities (Phinney et al., 2001).

The research indicates that the interaction between language proficiency and cultural integration is bidirectional; facility in the new language is required to acculturate, while acculturation enhances language skills (Jiang et al., 2009). Many factors, including immigrants' attachment to the new community and their commitment to remain in the new environment, affect language integration. According to Raijman et al (2015), immigrants who are highly attached to the host society might be more willing to invest in language acquisition, therefore becoming more

proficient in the language. Similarly, immigrants who perceive that they are welcome in the new society and feel that they belong may have more robust incentives to adapt to the local culture through investing in language learning (Raijman et al., 2015).

According to Amit and Bar-Lev (2015), proficiency in the language of the host society influences immigrants' general life satisfaction, which in turn influences their sense of belonging. This is due to the interaction between language proficiency and acculturation which can affect both identity and self-confidence (Osman et al., 2020). Noels et al. (1996) state that greater self-perceived proficiency in the second language is related to a greater sense of personal control, increased self-esteem, and decreased stress. Greater self-confidence in the language is related to more frequent and less anxious contact with other speakers of the second language, which in turn creates more opportunities for improved language proficiency. According to Noels et al. (1996), both increased contact and less stressful interactions with speakers of the target language are indicators of better adjustment.

There is a growing body of research which suggests that a sense of belonging, as an important indicator of subjective well-being, affects immigrants' allegiance to their new communities. This same research also shows that language proficiency plays a vital role in helping immigrants to increase their sense of well-being and thereby, their perception of belongingness and connection. The paradox is that immigrants need to feel that they belong in order to pursue improved language competence, and yet language proficiency is necessary to feel connected to the host society. It is vital that this dichotomous relationship between language and identity be part of a holistic examination of what can be done to facilitate ELL's acculturation.

### **Culturally Responsive Teaching Theory**

The classroom is a microcosm of larger society (Hollins et al., 1994) and the research shows that our classrooms are experiencing the same cultural discontinuities between the dominant and “minority” cultures that is evident elsewhere in society. When this occurs, “the inevitable happens – miscommunication and confrontation among the students, the teacher, and the home; hostility, alienation, diminished self-esteem and eventual school failure” (Irvine (1990) as cited in Hollins et al., 1994, p. 82). Warner and Duncan (2019), as cited by the California Department of Education (2020), articulate that this incongruity between learners and educators has important implications for educational equity, making it difficult to combat stereotypes, reduce implicit bias, and create social cohesion. Culturally responsive teaching, as defined by Gay (2000), allows teachers to lessen this cultural mismatch by putting the learners’ cultural norms and practices at the center of the learning process – making use of “cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students” (p. 29). This has important ramifications for adult learners, in particular because many of the students in the adult ESL classroom have had previous experiences with formal education that were less than successful. Unfortunately, as Ross-Gordon (1990) states, “learner perceptions that associate all formal education with earlier learning experiences often prevent a try-it-and-see approach” (p. 12) which inhibits them from taking a second chance through the adult education system. She further claims that adult education programs may be no more likely than any other education programs to recognize the learning styles of minority learners and may “present content that falls short of recognizing the real-life cultural perspectives and learning needs of racial and ethnic minority participants” (p. 13).

As previously noted, culturally responsive teaching is an asset-based equity pedagogy; one that Gay (2000) employs as an umbrella term comprising a variety of approaches, including

culturally relevant, culturally sensitive, culturally congruent, and culturally contextualized pedagogies. Hammond (2015) defines culturally responsive teaching as a teacher's ability to "appreciate students' cultural displays of learning and meaning making" and respond with teaching that uses cultural knowledge as a framework for making connections between what the student already knows and the new concepts and content. Starting with what the student already knows is at the heart of culturally responsive teaching as, according to Smoke (1998), the learner sees what they know as being of value. They experience being acknowledged and recognized, equal to the task at hand, and ready to actively work with the instructor instead of being passively "taught to". At the same time, Smoke contends the teacher understands the value of maintaining a social-emotional connection to the student in order to create a safe space for learning. The importance of connection is mirrored by Ginsberg and Wlodkowski (1995) who maintain that people who feel unsafe, unconnected, and disrespected are unlikely to be motivated to learn. Furthermore, they acknowledge that teachers know from experience that how learners feel about the classroom environment, including the setting, the amount of respect they receive from other students and the instructor, and their ability to trust their own ways of thinking and experiences have an enormous impact on their concentration and their desire to continue with their education. The goal of culturally responsive teaching, in their opinion, is for students and teachers who differ in complex ways to create a common reality that binds them together in the pursuit of learning. While this is an admirable goal, the challenge of culturally responsive teaching as maintained by Ginsberg and Wlodkowski (1995), is for the teacher to create learning experiences that support every student's integrity while they achieve relevant educational success and mobility. "In this way all learners are intellectually and ethically empowered to contribute to the achievement of equity and social justice in a democratic pluralistic society" (p. 285).

This challenge is particularly evident in the adult ESL arena where the range of cultures requires teachers to take into consideration what Faitar (2011) refers to as “all the features that encompass diversity”: academic ability and education level, multiple intelligences, learning and thinking styles, attitudes, socioeconomic status, home language, developmental readiness, and motivation. As Smoke (1998) points out, “Adult ESL classes, either in community or college settings, are inherently multicultural by virtue of the student body” (p. 89). The idea of a generic adult learner is rejected by all of the research and, as Amstutz (1999) argues, understanding the specific sociocultural context in which learners exist profoundly influences the motivation, goals, needs, and perspectives they bring into the classroom. Therefore, she emphasizes, “Increasing the congruence between learner communication style and learning preferences based on learner cultural background is crucial” (p. 25). Guy (1999b) supports this ideal with the claim that, “educational norms, processes, and goals must be reevaluated for their potential to assist learners whose individual and group identities are most at risk in terms of the dominant culture’s definition of success” (p. 12)

Despite the many challenges of incorporating culturally responsive teaching in the adult ESL classroom, it is imperative that we do so. Though not a panacea, according to Muñiz (2019), “comprehensive state-level professional teaching standards offer an opportunity to send a bold message that far from being an "add-on" initiative, culturally responsive teaching is integral to the work of all quality teachers” (p. 7). Ginsberg and Wlodkowski (1995) deem it necessary in order to increase the intrinsic motivation of students from non-dominant cultural groups while Moran (2014) argues that culturally responsive teaching must be adopted in order to improve student learning outcomes and validate adult learners’ cultural capital. Alfred (2009) agrees, calling for more inclusive learning environments in which immigrant learners can experience culturally relevant education that will assist them in adjusting to and integrating into the host society. Smoke

(1998) concurs with its importance for “minority” learners insisting, “We serve them by helping them effectively enter our society; and we help our society by bringing the extraordinary knowledge, emerging from the learners’ experiences, as part of the solution to our problems and the continuing struggle for democracy in the world” (p. 162).

There is much educational research to support the value of including culture and cultural identities into adult learning environments, but little evidence to show how this is being done in adult ESL classrooms. According to Entigar (2017), most of the current thinking about adult education in the U.S. has not fully examined how older learners learn through their lived cultural experiences. Moran (2014) affirms that although there is a growing body of research regarding the efficacy of using culturally responsive ESL teaching practices, it remains difficult to find descriptions of how exactly culturally responsive teaching is being used. According to Rhodes (2018), most of the literature about culturally responsive teaching has been written about its use in the K-12 setting, leaving many unanswered questions about how adult educators may be using these approaches in their classrooms. Rhodes (2013) also maintains that there have been “limited studies of teaching practices being used to create culturally responsive environments when ethnic and linguistic heterogeneity are the norm, such as the adult ESOL classroom” (p. 171).

The current disparity between the student and teacher populations in our adult ESL programs makes it difficult for the racial and ethnic minority learners to feel recognized and included in the learning process. It is important to start with what these students already know and to find ways to make connections between their prior knowledge and experiences and the new concepts and content that are being taught. Culturally responsive teaching practices offer one way to create these vital links, providing intrinsic motivation and a safe space to learn for students from non-dominant cultural groups.

## Summary:

### **Interweaving History into Adult ESL to Support Culturally Responsive Teaching**

The research shows that there is a need to make adult education not only culturally relevant but also for it to extend beyond the teaching of basic life skills. This project is based on the premise that there is a place for state and local history content to be incorporated in the adult ESL curriculum as it supports both the goals of culturally responsive teaching and the aim of preparing students for taking their place in their new community. According to Ullman (2010), adult education ESL has always been intertwined with immigration and nation-building, and educators need to be aware of these connections in order to understand the significance of their work. Barton and Levstik (2004) support Ullman's thinking by stating that the overall goal is to prepare students for contributing to a pluralistic, participatory democracy, but that in order to do so we must first help them understand how the decisions of the past led to current patterns, structures, and situations. They further argue that providing students with this knowledge will allow them to choose between preserving existing institutions or helping to bring about necessary changes. In other words, understanding California's past is integral to making decisions about how to participate in its future.

Research points out the importance of studying history as part of an integrated, holistic education, and its particular importance for immigrants and adult ELLs. Barton and Levstik (2004) indicate multiple purposes for studying history as a crucial part of a multicultural education, the first of which is to *identify*; to embrace connections between themselves and people, events, or institutions from the past. "History invites us to imagine entering the lives of our predecessors, a kind of cross-cultural experience through time" (Ullman, 2010, p. 4). Barton and Levstik (2004) maintain that seeing ourselves as part of a community extending through time lends us a broader perspective on the present. Further, they maintain that this is particularly



important for “minority” students in order for them to see members of their own ethnic group as active participants in the nation’s history and so that they can see the U.S. as a multicultural society in which everyone can contribute to the nation’s progress. According to Muñiz (2019), these students can benefit from these “mirrors” that allow them to see themselves, their experiences, and their communities in the classroom. Culturally responsive history teaching also provides vital “windows” into the cultural heritage and experiences of others. Muñiz (2019) maintains that in an increasingly diverse society, all students benefit from learning to honor their own, and one another’s cultural heritage and lived realities. Another reason for studying history, according to Barton and Levstik (2004) is to *analyze*; to determine causal links in the past. As Davies (2001) argues, it is important to help students recognize the interrelationships that shape their world because these patterns “provide a context for understanding history and linking it relevant to today” (p. 2).

As Ladson-Billings’ (2001) research supports, the task of history is to help create active, participating citizens who are capable of high-level thinking in a democratic, multicultural society, but to do this teachers must first develop more culturally relevant teaching approaches. In her opinion, the primary goal of culturally responsive teaching is to empower students to critically examine the society in which they live and to work for social change. In order to do this, students must possess a variety of literacies: language-based, mathematical, scientific, artistic, musical, historical, cultural, economic, social, civic, and political. Furthermore, according to Guy (1999a), learners need to understand the political context of the relationship between their home or native culture and that of the mainstream, especially how their cultural identity may be oppositional to mainstream values. Gay (2002) adds that in classrooms where culturally responsive teaching is employed students are taught about the heritages, cultures, and contributions of other ethnic groups as they are learning about their own.

Exceptional history education can help us to understand that there are ways of being human other than those to which we are accustomed. According to Barton and Levstik (2004), history provides an expanded view of humanity by taking us “beyond the narrow confines of our present circumstances and confronting us with the cares, concerns, and ways of thinking of people different than ourselves” (p. 37). They claim that well-planned history lessons can show students that our society represents just one alternative among many, thereby helping them to understand the logic of alternative ways of thinking and acting with the goal of not equating cultural differences with lack of intelligence. They further argue that it is only when we accept those we disagree with may have a reasonable basis for their beliefs can we engage in meaningful dialogue. Surely, such discourse should be the ultimate goal of a dynamic adult ESL program.

## CHAPTER III THE PROJECT AND ITS DEVELOPMENT

### **Description of the Project**

English as a second language materials intended for use as part of a noncredit adult ESL course typically focus on life skills, incorporating such topics as shopping, medical appointments, and housing. While learning the vocabulary and grammar necessary to participate in these daily life activities is important, exclusive focus on these topics does little to help adult immigrants feel included in the fabric of their new community. The purpose of this project is to provide a supplemental curriculum for noncredit adult English language classrooms to include activities for students to better understand and empathize with the diverse groups of immigrants which have influenced our state in order to build connections between the past and the present. My hope is that these connections will allow the learners to feel like they belong here and that they, too, have a valuable contribution to make to California's future.

The project consists of five units of work plus some additional information intended to facilitate students' understanding of the material. Also included are supplementary particulars to assist educators in implementing the curriculum in their classrooms. The introductory material for the students includes important expressions to know, a map of California, and a timeline of California history. The supplementary information provided for the teachers includes an introductory letter explaining the scope and purpose of the project, answer keys for the vocabulary exercises, and a list of websites where additional immigration stories can be found should they wish to expand the project by creating additional units of work. In the following three units are brief biographies of selected California immigrants, each accompanied by vocabulary work and a variety of questions intended to encourage thoughtful engagement with the life stories. The biographies selected include personalities from three different periods in California's

immigration history, beginning with the days of the Spanish missions up through the 21st century. The fourth unit encourages students to make connections between the biographies and their own immigration experiences while the final unit provides a template for students to write their own biographies in the style of the life stories included in the project.

The general outline of each of the first three units follows a consistent format, with the intention of creating a template for educators to follow should they wish to create further units for use in their classrooms. Each unit contains a brief introduction to the chosen historical period, followed by a photo and life dates of the selected individual (Figure 1).

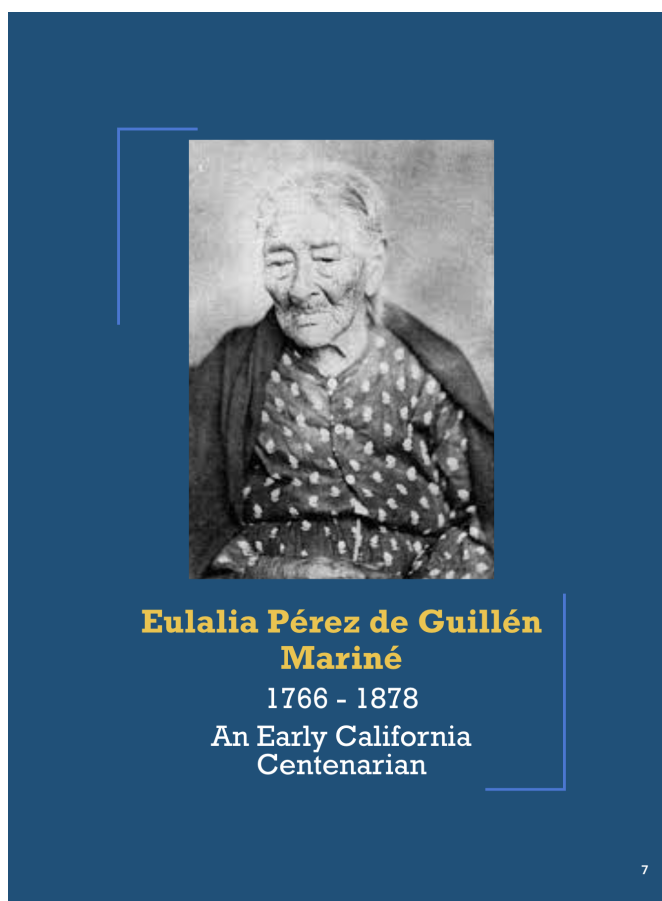


Figure 1

Next comes a list of important words to know (Figure 2) and an exercise for students to practice using the new vocabulary (Figure 3).

### Words to Know

<b>cemetery</b> – a place where dead people are buried	<b>centenarian</b> - a person who is 100 years old or older
<b>colony</b> – an area controlled by a country that is usually far away	<b>garrison</b> - a fort or military camp
<b>literate</b> - able to read and write	<b>mission</b> – a place used by a group doing religious work
<b>priest</b> – a person who performs religious ceremonies	<b>retire</b> - to leave your job and stop working
<b>soldier</b> – a person in the military	<b>widow</b> – a woman whose husband has died

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Figure 2

### Vocabulary Practice

Use the words in the box below to complete the sentences.

centenarian	cemetery	literate
mission	priest	soldier
garrison	retire	colony

- My dad has worked at that company for 40 years, but he is planning to \_\_\_\_\_ next year.
- Mrs. Chen lived for 20 years as a \_\_\_\_\_ after her husband died.
- He wants to join the Army and become a \_\_\_\_\_ after graduation.
- The \_\_\_\_\_ at our church is called Father Joseph.
- Few people live to be 100 years old. It is unusual to be a \_\_\_\_\_.
- The U.S. was a \_\_\_\_\_ of England for many years.
- There are many soldiers living in that \_\_\_\_\_ to protect the city from attack.
- My grandparents are buried next to each other in the \_\_\_\_\_.
- Native Americans and Catholic priests lived and worked at the \_\_\_\_\_ in San Gabriel.
- She is \_\_\_\_\_ in two languages. She can read and write in both French and Farsi.

### Warm-Up

- Who is the oldest person you know? Do you know anyone who is a centenarian?
- Today, most immigrants enter the U.S. by airplane, but this was not always true. Do you know anyone who came here on foot or by ship?

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Figure 3

Two warm-up questions intended to spark interest and initiate conversation among the students immediately follows the vocabulary practice. The biographies themselves are presented in three sections; early life (Figure 4), working life (Figure 5), and legacy (Figure 6), each accompanied by maps and photos of locations mentioned in each particular section. The vocabulary words introduced in the “Words to Know” section are highlighted in bold the first time they are used in the biographies.

## Early Life

Eulalia Pérez was born in Loreto, Mexico in 1766. Loreto is a city in the part of Mexico called Baja California. At that time, Mexico was a colony of Spain. Eulalia's father was a ship captain, and he taught her to read and write. It was very unusual for women to be **literate** in those days.

When Eulalia was 15 years old, she married a **soldier**, and they had three children together. In 1800, the family walked from Loreto to San Diego, in Alta California (what today we know as the state of California), so Eulalia's husband could work at the new **garrison** there. This was a distance of almost 150 miles. Many Spanish soldiers came to Alta California to help protect the **missions** and to claim more land for Spain.

## Working Life

Eulalia's husband died soon after they arrived in Alta California. Suddenly, she was a **widow** with three young children. She needed to get a job to support her family. Her first job was as a cook at Mission San Gabriel. There were many **priests** working at the **mission** at that time. They wanted to show the Native Americans how to dress, eat, and live like Europeans and how to worship the Christian God. Eulalia started working in the mission kitchen, cooking meals for the priests.

When the priests at the mission realized that Eulalia was **literate**, they gave her more responsibility. She started to look after the Native American women living and working at the mission. Soon Eulalia was responsible for all the work done at the mission and became the "keeper of the keys" (*mayor doma*) of the mission. She was also responsible for the Native Americans' education, teaching them to speak, read, and write in Spanish.






Figure 5

Figure 4



## Legacy

When Eulalia **retired**, the Spanish government in Alta California gave her an enormous piece of land, called a **rancho**, to thank her for all the years she had worked at Mission San Gabriel. Her rancho covered more than 14,000 acres in what is now Los Angeles County.

In 1810, Mexico won independence from Spain. Under Mexican law, Eulalia was not allowed to own land because she was a woman. She had to marry again in order to keep the rancho she had been given. Her second husband was named Juan Mariné.

Eulalia died in Los Angeles in 1878 at the age of 112, making her a centenarian of early California. She was buried with the priests at San Gabriel Mission. This was a great honor as it was extremely unusual for any women to be buried in the priests' cemetery.

Figure 6

The final part of each unit and the entirety of the fourth unit consists of a selection of questions which can be used to facilitate discussion among the students with the goal of creating connection with the stories and each other. The questions are intended to encourage the students to engage with the stories at various levels of Bloom’s Taxonomy in order to foster higher order thinking skills with the goal of establishing a significant and personal connection. Some questions simply require remembering and sharing personal memories, while others ask students to examine and reflect on their own life experiences and explain how they are similar to or different from those of the people presented in the biographies. The ultimate aim of these questions is for the students to see themselves in the stories of past individuals who came before them in the hope that by walking a few footsteps in these individuals’ lives, they will find that they belong here too.

The fifth and final unit provides the students with the opportunity to tell the stories of their own lives and experiences in the style of the previously-read biographies. There are sections for the students to write about their early lives, their working lives, and the legacies they would like to leave behind (Figures 7 and 8).

Figure 7

Figure 8

A timeline and simplified map of California were included in the project for student reference as well as brief introductions to each time period represented in the biographies. This was done to provide a framework to support students' understanding of the material, given that few of the students using the material would have significant prior knowledge of California history. Also, with this in mind, the material was divided into manageable blocks of text and combined with photographs in order not to appear overwhelming.

Blue and gold were the theme colors chosen for use throughout this project; the official colors of California. Blue symbolizes the state's vast expanses of both sea and sky while gold pays homage to the precious metal that first drew the world's attention to our state. Black and white photographs were used for the first two units in the project to evoke a sense of a previous era, as these two units cover the time period from the Spanish and Mexican eras through the early years of California's statehood. For the third unit, which represents the California of the 21st century, color photographs were used to draw attention to the fact that this story is current and ongoing.

### **Development of the Project**

The idea for this project originated in my belief in the importance of understanding the past in order to come to terms with the present; both necessary steps if we are to have the hope of a better future for all. I was born and raised in California, as was my mother, and her mother before her and over the course of my life I have witnessed many changes in the population of the Golden State. The number of California residents has more than doubled in my lifetime, from just over 18 million to nearly 40 million, which is a dramatic enough change in itself, but it is the demographic transformation that has been most noticeable. The California of the 1960s was 92% White, with the other 8% being made up primarily of those identifying as Black, with Asians



representing less than 2% of the population (Gibson & Jung, 2002, p. 47). Granted, the White population included those of Hispanic origin because that distinction was not included in the decennial census until 1970, but nevertheless, the percentage change is evident. Today, nearly 27% of Californians are foreign-born, with more than 15% identifying as Asian alone and almost 40% as Hispanic or Latino (U.S. Census Bureau, n.d.). Each new wave of immigrants has invited California to reinvent itself, creating an ever-changing landscape that blends shadows of the past with visions of the future. It is my opinion that, as idyllic as this sounds in theory, the sheer percentage of demographic change we are experiencing has created practical challenges for both today's immigrants and their teachers.

I was an elementary school teacher for many years before becoming an instructor for adult ELLs. Both occupations have allowed me the privilege and opportunity to pass on my love of California history. My hope has always been to spark a similar interest in my students, but, more importantly, to help them to understand some of the myriad complexities that exist here due to the unique scope of California's immigration history. I chose to highlight the lives of just a few of California's colorful immigrants in order that today's students could glimpse the incredible variety that constitute the California immigrant experience.

The process of developing my concept for the project by choosing which immigrants to include and how best to structure the project was challenging, given the sheer number of fascinating people to choose from and the unknown nature of how the project might be used. I ultimately decided to focus on the historical time periods I wished to represent. In doing so, I wanted to ensure that readers would understand that California's population has been in constant flux since the Spanish missionaries arrived here on foot from Baja, more than 250 years ago. To me, the two most obvious choices of periods to highlight were the Spanish/Mexican and the Gold Rush eras as these not only were important milestones in the development of our state but also in

terms of the immigrant influx they brought. The first influx of immigrants came mainly from Mexico while the California Gold Rush opened the doors to the first major waves of immigrants from Europe and Asia. The third historical period I highlighted was the California of today as immigrants are still pouring into the state, albeit from different countries than before and I felt it was important to bring this to the attention of the students in order that they would not feel alone in their situation.

The immigrants' lives featured in this project were chosen to represent not only different eras of California's past but also to portray as wide a range of experiences as possible. It was important to me that the stories highlighted both female and male immigrants of different cultural backgrounds, religions, and language groups who all immigrated to California for diverse reasons in order that the readers might have the best chance of finding someone with whom they could make a connection. I wanted the readers to have the opportunity to see themselves reflected in the stories so they could understand how both the struggles and the joys they themselves were experiencing today in their efforts to make their new homes here were at once both unremarkable and unique.

When choosing the immigrants I wished to spotlight, I also considered how well-known each person's story might be. Eulalia Perez de Guillen Marine, the immigrant I chose to represent the Spanish and Mexican era, was a Catholic woman of Spanish origin living in Mexico who came to California on foot with her young family when her husband was given a new job in what was then Alta California. Her religion, combined with her literacy, provided her with the means of supporting her family and building a long career in early 19th-century California as the mayordoma of Mission San Gabriel de Arcangel. Not only that, but her dedication to the mission of the Catholic fathers here resulted in her receiving a huge tract of land, the Rancho de Rincón de San Pascual, a 14,402 acre parcel which encompasses the present day cities of Pasadena, South

Pasadena, and San Marino. Despite this, her name is largely unknown today. In contrast, the Gold Rush era immigrant, Levi Strauss, has a name recognized worldwide. Strauss was a Jewish European immigrant who experienced religious discrimination in his home country of Germany and came to California to pursue new business opportunities. Andrew and Peggy Cherng, the immigrants selected to represent today's immigrant stream, came to the United States to take advantage of the educational opportunities available here and settled in California because of business and career opportunities. While their names may not be as recognizable as that of Levi Strauss, the business they created together certainly is. With nearly 600 locations in California, Panda Express is a name synonymous with American-style Chinese fast food that many people are familiar with.

### **The Project**

The project, "We Belong Here Together: A Handbook for Teachers of Adult Intermediate ESL in California", in its entirety can be found in the appendix.

## CHAPTER IV CONCLUSIONS AND RECOMMENDATIONS

### **Conclusions**

English language learning in California Community Colleges noncredit classrooms usually focuses on the essential language required to cope with daily life in the United States. These survival skills, often referred to as life skills, although necessary, do not go far towards making new immigrants feel that they belong here. Belonging is at the center of the human condition; we long to be at home wherever we may find ourselves. The challenge for immigrants is that there are many subjective factors which contribute to this sense of belonging; one of the most important of which, and the focus of this paper, is proficiency in the local language (Amit & Bar-Lev, 2015).

For immigrants who arrive as adults, after the optimal years for language acquisition, gaining competence in the local language can prove extremely difficult. Reasons for and age at migration, gender, country and language of origin, education levels, and the relationship between the home country and the new country are all factors which combine to make this endeavor challenging. In addition, adult immigrants face the paradox of needing language proficiency to acculturate yet requiring acculturation to achieve language proficiency.

This project was envisioned during the early days of the COVID-19 pandemic, at a time when all of the community college ESL classes were taught remotely. For many students, their pre-pandemic ESL classes provided their only contact with anyone outside of their own families. Lacking adequate language proficiency to take part in community activities, these students used the in-person ESL classes as a vital link to their new community and an essential foothold on the steep climb towards acculturation. When all classes were forced to take place remotely, that life line was removed. Students no longer had personal interaction with each other or with other

speakers of the new language. That their progress suffered was not unexpected, as the degree of immersion into the new culture had already been shown to affect language proficiency (Jiang et al., 2009). However, language acquisition was not the only acculturation factor affected. The isolation brought about by the pandemic restrictions reiterated the need for belonging and community, particularly among newly-arrived immigrants.

When I started writing this paper, the focus was on the need for Culturally Responsive Teaching in the adult ESL community college classroom. As a teacher, I had always felt it was important that students feel “at home” in order to facilitate language learning, and I had assumed that employing Culturally Responsive Teaching methods provided the answer because these would assist students to feel accepted. However, after writing the first chapter and beginning the process of exploring previous research on Culturally Responsive Teaching theory while witnessing the isolating effect of the pandemic restrictions on my students, it became evident that the focus needed to be broadened to include the need to belong. Acceptance was not enough; ELLs needed to feel that they truly belonged to their new communities to find the necessary motivation to pursue English language proficiency. My impression was that there was a need for students to see themselves not so much as being recognized and accepted, but as adding a unique and valuable layer to the rich history of the state.

Prior to working on this project, I had not realized that my instinct about what might be important, the need to belong, was the topic of considerable research and was at the heart of Culturally Responsive Teaching practices. The valuable takeaway from all of my research was the realization that Culturally Responsive Teaching practices can increase immigrants’ sense of belonging, which in turn increases their self-confidence. This vital self-confidence allows us to claim our rightful place in our communities, which is at the heart of belonging.

## **Recommendations**

The project was developed as a starting point, or framework, for instructors, specifically in community college noncredit settings, to use and adapt as desired for their classes. It can be used as supplemental material to augment regular classroom instruction in order to help students feel more at home in their new surroundings. In addition, it may help students to become more interested in learning about the history of their new home through the study of immigrants who came before. Limited teacher instructions were provided in order to give them the leeway to implement the material in the way that best suits their students. The only formal exercises included in the project are vocabulary-based and which I felt were necessary to make the biographical text more comprehensible. The remainder of the exercises are left for teachers to implement as they see fit, the majority of which can be adapted to either whole class, small group or partner discussions, or formal written answers, according to the instructors' preferences and the focus of the class. I included a list of resources at the end of the project for teachers to use if they have a desire to extend the project to include other immigrants.

In developing the project I realized the extent of the educational opportunities this type of study provides and I am considering expanding the project in the future. In addition to adding more immigrants of different backgrounds to the list of biographies, I would like to incorporate suggestions for visits to specific historical sites with ideas for different types of language-learning activities that could be included in the visit. Another possibility would be to make the project available to students directly by developing a website with suggestions for independent study and places to visit in their local area.

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## APPENDIX

### **We Belong Here Together:**

### **A Handbook for Teachers of Adult Intermediate ESL in California**



# ***We Belong Here Together***

**A Handbook for Teachers of Adult  
Intermediate ESL in California**

**Sandy Watkins**

# Note to Teachers...

I created this project specifically for ESL teachers of adult immigrants in the hopes that it will help you to find ways to encourage your students to make connections with California's immigrant past. Migration has been a huge part of California culture throughout its history, and I feel it is vital for us to understand the past in order to appreciate the present. By connecting with the personal stories of some of the immigrants who settled here, specifically about why they came and the various contributions they made, my goal is to give today's English learners the sense that they belong here too.

California, it has been written, is America, "only more so." We have the largest population and the greatest diversity of people of any state. In understanding that this very diversity is what makes California what it is today, my hope is that your adult students will feel empowered to leave their own unique marks on this place.

This handbook is laid out in five main units. The first three tell the personal stories of immigrants who arrived here during different periods of California's past. Each unit contains a short biography which covers the lives, careers, and legacies of these immigrants and concludes with a selection of discussion topics. The fourth section includes a wide selection of questions that encourage students to think about where they see themselves in the stories. The final chapter provides an opportunity for students to reflect on their own experiences by using the template provided to write about their personal journeys.

The stories I have chosen are ones that spoke to me and that I felt represented a wide variety of experiences. At the end of the handbook you will find a list of additional resources that you or your students can use to research more immigration stories should you want to provide extension activities. Use this handbook as a starting point and see where the stories take you.



Sandy Watkins

January 2022



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# Expressions to Know



- **to make the best of a bad situation (Unit 1)** - to create the best possible outcome from a bad set of circumstances
  - Example: I didn't think it would rain all week, but it did. I made the best of a bad situation and spent the week teaching myself to play chess.
  
- **to make a name for yourself (Unit 2)** - to become well-known or famous
  - Example: By the time he was forty, he had made a name for himself as an author.
  
- **to work your way up (Units 2 & 4)** - to advance in your job or position, from a beginning level to a higher level
  - Example: He started work cleaning dishes and then worked his way up to owning the restaurant.
  
- **to be in the right place at the right time (Unit 2)** - to be somewhere at a time when you can take advantage of an opportunity
  - Example: She got her new job because she was in the right place at the right time.
  
- **to follow in someone's footsteps (Unit 3)** - to do the same things another person has done before
  - Example: She followed in her mother's footsteps by becoming a lawyer.
  
- **to give back to the community (Unit 4)** - to act in a charitable manner, often by contributing money or volunteering your time
  - Example: She wanted to give back to the community, so she started volunteering at the local food bank.

# California History Timeline

## Native American California

People have been living in California for almost 20,000 years. Today, California has the largest Native American population in the U.S.

1769

### Spanish California

The Spanish began exploring the coast of California in 1542, but they waited until 1769 to settle here.

1821

### Mexican California

Mexico won independence from Spain and California became part of Mexico.

1850

### The Golden State

California became the 31st state of the United States on September 9, 1850.

1869

### Connecting California

The transcontinental railroad connected California to the rest of the United States, allowing increased migration from other parts of the country to the Golden State.

2022

### Today's California

Today, California is home to more than 11 million immigrants - more than any other state in the country.

# California



San Francisco •

• San Jose

★ Sacramento

Nevada

Pacific Ocean

• Los Angeles

• San Diego

# Unit 1

## Spanish and Mexican California

In 1769, the Spanish sent priests and soldiers from Mexico to settle California. They wanted to convert the Native Americans to the Catholic religion and to bring new riches to the Spanish Empire. Some of their early settlements grew into the cities we know today.

When Mexico won independence from Spain in 1821, life in California changed. Five hundred *ranchos* were created in Mexican California and a new culture focused on cattle ranching grew. Traders and settlers from other parts of North America and also from Europe arrived to make their homes in California.



**Eulalia Pérez de Guillén  
Mariné**

1766 - 1878

An Early California Centenarian

# Words to Know

**cemetery** – a place where dead people are buried

**centenarian** - a person who is 100 years old or older

**colony** – an area controlled by a country that is usually far away

**garrison** - a fort or military camp

**literate** - able to read and write

**mission** – a place used by a group doing religious work

**priest** – a person who performs religious ceremonies

**retire** - to leave your job and stop working

**soldier** – a person in the military

**widow** – a woman whose husband has died

# Vocabulary Practice

Use the words in the box below to complete the sentences.

centenarian	cemetery	literate	
mission	priest	soldier	widow
garrison	retire	colony	

1. My dad has worked at that company for 40 years, but he is planning to \_\_\_\_\_ next year.
2. Mrs. Chen lived for 20 years as a \_\_\_\_\_ after her husband died.
3. He wants to join the Army and become a \_\_\_\_\_ after graduation.
4. The \_\_\_\_\_ at our church is called Father Joseph.
5. Few people live to be 100 years old. It is unusual to be a \_\_\_\_\_.
6. The U.S. was a \_\_\_\_\_ of England for many years.
7. There are many soldiers living in that \_\_\_\_\_ to protect the city from attack.
8. My grandparents are buried next to each other in the \_\_\_\_\_.
9. Native Americans and Catholic priests lived and worked at the \_\_\_\_\_ in San Gabriel.
10. She is \_\_\_\_\_ in two languages. She can read and write in both French and Farsi.

## Warm-Up

1. Who is the oldest person you know? Do you know anyone who is a centenarian?
2. Today, most immigrants enter the U.S. by airplane, but this was not always true. Do you know anyone who came here on foot or by ship?



# Early Life

**Eulalia Pérez** was born in Loreto, Mexico in 1766. Loreto is a city in the part of Mexico called Baja California. At that time, Mexico was a **colony** of Spain. Eulalia's father was a ship captain, and he taught her to read and write. It was very unusual for women to be **literate** in those days.

When Eulalia was 15 years old, she married a **soldier**, and they had three children together. In 1800, the family walked from Loreto to San Diego, in Alta California (what today we know as the state of California), so Eulalia's husband could work at the new **garrison** there. This was a distance of almost 150 miles. Many Spanish soldiers came to Alta California to help protect the **missions** and to claim more land for Spain.

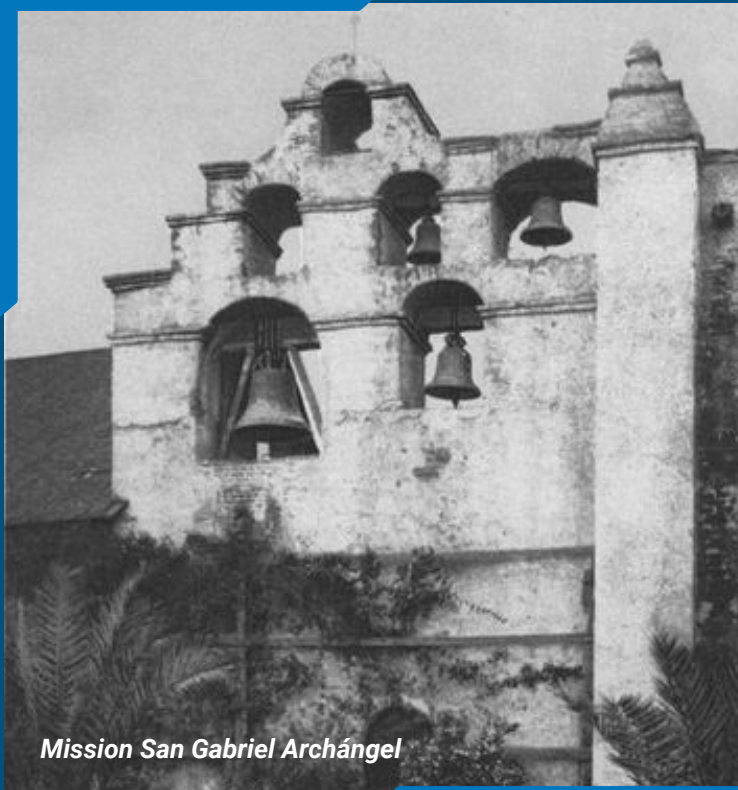


BAJA CA  
showing the  
from LORETO  
town on the  
to SAN DIEGO

# Working Life

Eulalia's husband died soon after they arrived in Alta California. Suddenly, she was a **widow** with three young children. She needed to get a job to support her family. Her first job was as a cook at Mission San Gabriel. There were many **priests** working at the **mission** at that time. They wanted to show the Native Americans how to dress, eat, and live like Europeans and how to worship the Christian God. Eulalia started working in the mission kitchen, cooking meals for the priests.

When the priests at the mission realized that Eulalia was **literate**, they gave her more responsibility. She started to look after the Native American women living and working at the mission. Soon Eulalia was responsible for all the work done at the mission and became the "keeper of the keys" (*mayor doma*) of the mission. She was also responsible for the Native Americans' education, teaching them to speak, read, and write in Spanish.



*Mission San Gabriel Archángel*



## Legacy

When Eulalia **retired**, the Spanish government in Alta California gave her an enormous piece of land, called a *rancho*, to thank her for all the years she had worked at Mission San Gabriel. Her rancho covered more than 14,000 acres in what is now Los Angeles County.

In 1810, Mexico won independence from Spain. Under Mexican law, Eulalia was not allowed to own land because she was a woman. She had to marry again in order to keep the rancho she had been given. Her second husband was named Juan Mariné.

Eulalia died in Los Angeles in 1878 at the age of 112, making her a centenarian of early California. She was buried with the priests at San Gabriel Mission. This was a great honor as it was extremely unusual for any women to be buried in the priests' cemetery.

# What Do You Think?

1. Eulalia spent most of her working life at Mission San Gabriel. **Have you been to a California mission? Which one did you visit? What did you notice?**
2. Eulalia was not allowed to keep the land she had been given because she was a woman. **What are the laws about land ownership in your culture?**
3. Eulalia used her skills to teach the Native Americans to speak, read, and write in Spanish as well as their native language. **What is your experience of learning a different language?**
4. When Eulalia retired, she was given a huge piece of land to thank her for all her years of service. **What was the biggest gift you ever received?**
5. Eulalia's first husband died very soon after they arrived in California. She made the best of a bad situation and found a job at Mission San Gabriel in order to support her family. **Do you have a personal experience of making the best of a bad situation?**



# Unit 2

## The Golden State

James Marshall discovered gold in California in 1848. This discovery brought a quarter of a million people from all over the country and around the world to California. Before the Gold Rush, California was a land of ranches, small towns, and Native American villages. In the decade after gold was discovered, California changed into a land of fast-growing cities with a very diverse population. California joined the United States as the 31st state on September 9, 1850.



## **Levi Strauss**

1829 – 1902  
Businessman



# Words to Know

**rivet** – a metal pin used to hold something together

**denim** - a tough cotton fabric

**miner** – a person who digs for natural resources out of the earth

**jeans** - pants made of denim

**foothill** - a low hill at the base of a mountain or mountain range

**fabric** - a woven or knitted material; cloth

**steamship** - a ship powered by steam

**notions** - small things such as thread, pin, and buttons used for sewing

**tent** – a portable cloth shelter held up by poles and ropes

**synagogue** – a building used for Jewish religious services

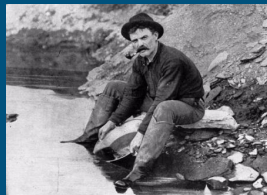
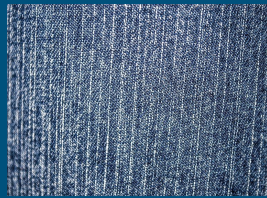
**scholarship** - an amount of money given to a student to help pay for their education

**emigrate** - to leave a country to live somewhere else

# Vocabulary Practice

Match the words in the box to the pictures below.

denim	notions	fabric	jeans
miner	synagogue	foothills	
steamship	rivet	tent	



## Warm-Up

1. Have you heard of Levi Strauss? Why do you think he is he famous?
2. In the United States, some people refer to all jeans as "Levi's," even if they are a different brand. What are jeans called in the country you come from?



# Early Life

**Levi Strauss** was born in Germany on February 28, 1829. He was the youngest child in a large family, with three older brothers and three older sisters. The family experienced religious discrimination because they were Jewish. There were restrictions on where they could live and they had to pay special taxes because of their faith.

Life was not easy for Jews living in Europe at that time. Two years after his father died of tuberculosis in 1846, Levi, his mother, and two of his sisters **emigrated** from Germany. Levi was 18 years old.

They moved to New York to join two of Levi's brothers, Jonas and Lucas, who had emigrated several years earlier. They owned a store in New York City. Their store, called J. Strauss Brother and Company, sold **fabric**, blankets, and sewing **notions**, among other things.

Levi Strauss' birthplace, Buttenheim.



# Working Life

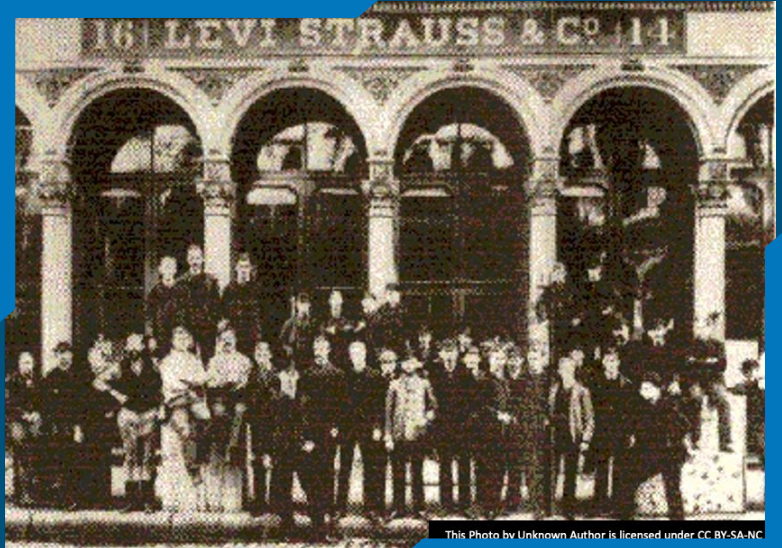
In 1848, gold was discovered in the Sierra **foothills** of California and thousands of men from around the world headed to California to try to find gold. When news

of the gold rush reached New York, the Strauss family decided to open a West Coast branch of their store in San Francisco. Levi was chosen to represent the family in this fast-growing city.

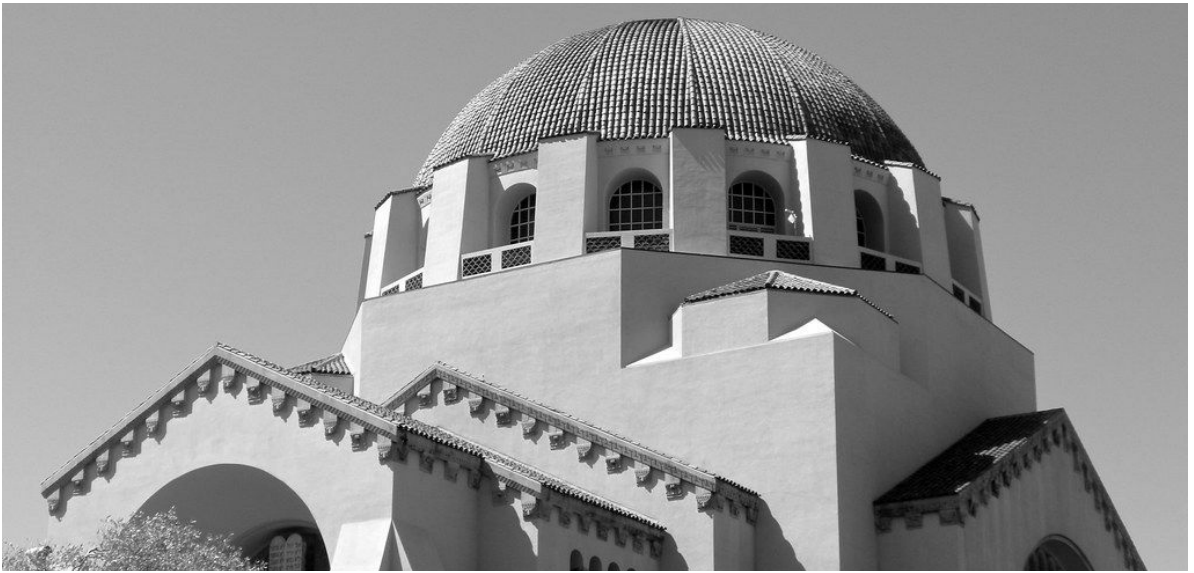
He traveled to San Francisco by **steamship** in 1853. Soon after he arrived in the city, he opened his own store, selling clothes, bedding, and other items to the **miners**. He also started making **jeans** and **tents** that were sturdy enough for the harsh conditions the miners lived in. He eventually named his store Levi Strauss & Company.

In 1872, Levi received a letter from one of his customers, Jacob Davis, who was a tailor in Nevada. Davis had a special way to make strong pants for his customers, by using **rivets** to keep the pockets from ripping. This made the pants last much longer. He wanted to start a business making these new kinds of pants, but he needed a business partner. Levi was very excited about the idea and decided to apply for the **patent**. The patent was granted to Jacob Davis and Levi Strauss & Company on May 20, 1873; the world-famous blue jeans were born.

**patent** - a legal document that gives a person or company the right to be the only one that makes or sells a product for a certain amount of time



This Photo by Unknown Author is licensed under CC BY-SA-NC



## Legacy

Levi Strauss' name is famous not only for the blue jean business he created, but also because of his concern for people less fortunate than himself. He was one of San Francisco's greatest **philanthropists**. He contributed a lot of money to organizations which helped the poor and needy in the city, especially orphans and immigrants.

Strauss was a member of the Reform branch of Judaism and helped establish the Congregation Emanu-El (pictured above), the very first synagogue in San Francisco. This is one of the two oldest synagogues in California. The synagogue is still used today.

Strauss believed that education was very important. In 1897, he donated money to the University of California, Berkeley to start a **scholarship** for students who could not afford a college education. This scholarship still exists today, more than a hundred years later, and provides funds for 28 students every year.

**philanthropist** – a person who gives money and time to make life better for other people  
**scholarship** - an amount of money given by a person or organization to help pay for a student's education

# What Do You Think?

1. Levi was the youngest child in a large family, with six older siblings. **How many siblings do you have? What is your birth order?**
2. Levi Strauss was eighteen years old when he arrived in the United States. **How old were you when you immigrated to the United States?**
3. The Strauss family suffered religious descrimination in the part of Germany where Levi was born. This was one of the reasons they immigrated to the United States after Levi's father died. **Do you have personal experience with this kind of discrimination?**
4. Levi Strauss was so successful in his business career mostly because he started his business in San Francisco during the Gold Rush. He was in the right place at the right time. **Do you have a personal example of being in the right place at the right time?**
5. Levi made a name for himself making sturdy denim pants with rivets to make them last longer. **If you could make a name for yourself, how would you like to be remembered?**



# Unit 3

## Today's California

With nearly 40 million residents, California is the most populated state in the United States. We also have the largest number of immigrants - over 10 million. In 2022, more than a quarter of the state's population was born in another country.

The people entering California in the 21st century come from around the world and from across the country. Our population is increasingly diverse, with no single race or ethnic group making up the majority of the population.





## **Andrew and Peggy Cherng**

1948 - present  
Family Business Owners

# Words to Know

**fast food** – food that is prepared and served quickly

**chef**- a professional cook who is usually in charge of a restaurant kitchen

**developer** – a person or company that builds and sells houses or shopping areas

**food court** – an area in a shopping mall with many small restaurants that all share one eating area

**mall** - a large building or group of buildings with stores of many different kinds and sizes

**degree** - an official document and title that is given to someone who has completed a series of classes at a college or university

**simulation** - something that is made to look like something else so that it can be studied or used to train people

**feedback** – information that is given to someone to say what can be done to improve

**streamline** – to make something simpler, more efficient or more productive

**inventory** – a complete list of things that are in a place

# Vocabulary Practice

Use the words below to complete the sentences.

fast food	mall	inventory	
feedback	degree	simulation	chef
streamline	developer	food court	

1. There are lots of different stores at the local shopping \_\_\_\_\_.
2. \_\_\_\_\_ restaurants are really popular in the United States.
3. We ate lunch in the \_\_\_\_\_ in the mall yesterday when we were shopping for new clothes.
4. That car dealership has a good \_\_\_\_\_ of used cars and trucks.
5. A local \_\_\_\_\_ is planning to build a new supermarket on that piece of land.
6. She has an undergraduate \_\_\_\_\_ in electrical engineering.
7. The business is looking for ways to \_\_\_\_\_ production and make it more efficient.
8. She asked her boss for some \_\_\_\_\_ because she wanted to improve her performance.
9. Pilots use computer \_\_\_\_\_ to test their skills.
10. My favorite restaurant has a new \_\_\_\_\_, but I don't like his cooking.

## Warm-Up

1. Do you like Chinese food? What is your favorite Chinese dish?
2. Do you know anyone who owns a family business? Have you ever worked with anyone from your family? What was it like?







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## Working Life

Andrew's father was a **chef** and Andrew grew up helping in his restaurants. After college, Andrew moved to Los Angeles to help his cousin run a restaurant he owned there. Soon, Andrew and his father started a new Chinese restaurant just outside of L.A. called Panda Inn. This new restaurant served a variety of food from many parts of China.

Meanwhile, Peggy worked in the tech industry as an engineer specializing in computer **simulation**. In 1982, Peggy left her engineering **career** so that she and Andrew could create the Panda Restaurant Group together. Andrew had a lot of food service experience and Peggy used her engineering skills to build the company's computer systems so they could **streamline** operations, tracking customer **feedback** and **inventory**. It was a true family business.

A **developer** who ate at the Panda Inn encouraged Andrew to open a small, casual restaurant in the **food court** of a new **mall** he was building. In 1983, the Panda Restaurant Group opened the first Panda Express, a **fast food** restaurant, in a new mall. It was a huge success and ten years later there were 100 Panda Express restaurants. Today, there are more than 2,000 Panda Express locations around the world.



# Legacy

Peggy and Andrew Cherng believe that good fortune is best when shared. In 1999, they founded an organization which focuses on giving back to the community. Panda Cares provides food, scholarships, and volunteer services to families and youth in need. It also helps with raising and donating money for natural disaster relief efforts.

The main focus of Panda Cares is on health and education. The founders feel that a healthy body, mind, and spirit are important, and education helps create opportunities for growth. They want children and families to reach their highest potential.

Andrew and Peggy Cherng appreciate the education system here in the U.S. and how they have benefitted from it. In response, they have donated millions of dollars to hospitals and universities in the Los Angeles area where they started their family business. The Cherngs hope to inspire other immigrants to give back to the communities that have supported their dreams of a new life in America.

## California Institute of Technology

In 2017, the Cherngs donated \$30 million to the the medical engineering department here.



# What Do You Think?

1. Panda Express serves a variety of American Chinese dishes. Do you like to eat foods from cultures different than your own? What is your favorite type of food?
2. Andrew and Peggy met and fell in love when they were students at Baker University. When and where did you meet the most significant person in your life?
3. Both Andrew and Peggy Cherng came to the United States in order to study at an American university. What was your reason for coming to the United States?
4. The Cherngs believe that good fortune is best when shared. Do you agree or disagree?
5. The Cherngs donate a huge amount of their time and money to schools, hospitals, and to organizations that help children in need. They hope to inspire others to follow in their footsteps. Do you want people to follow in your footsteps? Why or why not?



# Unit 4

## Making Connections

Ever since the arrival of the first European explorers in the 16th century, California's history has been connected to migration. Our state has the largest population of any state in the United States because so many people from across the country and around the world have moved here. Every wave of immigrants adds something new, remaking California yet again.

# Making Connections

1. **Eulalia Pérez de Guillén Mariné** had to find work to support her family when her first husband died. She worked her way up from being a cook to being in charge of the education at the mission. **Levi Strauss** started his business career selling sewing notions for his brothers and worked his way up to owning his own stores in San Francisco. **Do you have a personal example of working your way up?**
2. Many immigrants change their names when they move to a new country. **Levi Strauss** was named Loeb when he was born. He changed his name to Levi after he moved to the United States. **Andrew Cherng** was named Jin Chang when he was born and changed his name when he was studying in the United States. **Did you change your name when you moved to the United States? Why or why not?**
3. **Levi Strauss** felt it was important to make a contribution to his religious community in San Francisco, so he volunteered his time and gave money to help build the first synagogue in the city. **Andrew and Peggy Cherng** are grateful for the excellent education they received in the U.S., so they have donated millions of dollars to American universities. **How is philanthropy seen in your culture? Do you think it is important to give back to your community?**



# Making Connections

4. **Eulalia Pérez de Guillén Mariné** came to California with her husband and their young children when she was in her thirties. **Levi Strauss** immigrated to the U.S. with his mother and two of his sisters when he was 18. Both **Peggy and Andrew Cherng** were 18 when they emigrated from China, but they both came alone. **How old were you when you immigrated to the U.S.? Who came with you?**
5. The stories of **Eulalia Pérez de Guillén Mariné**, **Levi Strauss**, and **Andrew and Peggy Cherng** are all different. Each of these immigrants came to California for a particular reason and they each left their own unique legacies here. **Where do you see yourself in these stories? How do their immigration experiences relate to yours?**
6. For a long time, **California** has had more immigrants than any other state in the United States. As of the 2020 census, more than 28% of the people who live here were born in another country. **Why do you think people continue to migrate to California? What is it about California that makes it such a popular destination? Is there a particular reason you chose to live in this state?**



# Making Connections

7. Unfortunately, immigrants to California have not always felt welcome here. Many immigrants, including the ones you have read about in this project, have experienced discrimination at one time or another. **Have you had any personal experience with discrimination of any kind since arriving in the U.S.? What about in your native country? Why do you think that people discriminate against others?**
8. **Eulalia Pérez de Guillén Mariné, Levi Strauss, and Andrew and Peggy Cherng** have all made contributions to the education of Californians through their teaching or donation of money to universities here. **What do you feel about the importance of formal education versus skills acquired through life experience? Do you think formal education is necessary to be successful in today's world?**





# Unit 5

## Your Story

More people from more ethnic and cultural groups, including more Native Americans, live in California than in any other state. This rich mixture of people from different cultures is what makes California so special.

No matter where you come from or how long you have been here, you are part of what makes California unique. Your immigration story connects you to our state's past, present, and future.

# My Story

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Now that you have read the stories of the lives and contributions of these Californians, it's your turn to share your personal experiences. **Use the template provided on these pages to create your own story of belonging to California.**

## Early Life

Where and when were you born? What was your childhood like? Family?

## Working Life

What kind of work do (did) you do? What do you (did you) consider as your "job"?

## Legacy

How would you like to be remembered? Have you made any contributions that you are especially proud of?

# Vocabulary Answer Keys

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# Unit 1 - Vocabulary Practice

Use the words in the box below to complete the sentences.

centenarian	cemetery	literate	
mission	priest	soldier	widow
garrison	retire	colony	

1. My dad has worked at that company for 40 years, but he is planning to retire next year.
2. Mrs. Chen lived for 20 years as a widow after her husband died.
3. He wants to join the Army and become a soldier after graduation.
4. The priest at our church is called Father Joseph.
5. Few people live to be 100 years old. It is unusual to be a centenarian.
6. The U.S. was a colony of England for many years.
7. There are many soldiers living in that garrison to protect the city from attack.
8. My grandparents are buried next to each other in the cemetery.
9. Native Americans and Catholic priests lived and worked at the mission in San Gabriel.
10. She is literate in two languages. She can read and write in both French and Farsi.

# Unit 2 - Vocabulary Practice

Match the words in the box to the pictures below.

denim      notions      fabric      jeans  
miner      synagogue      foothills  
steamship      rivet      tent



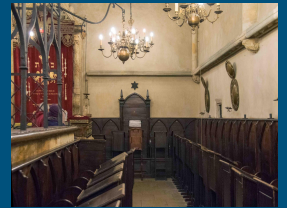
notions



fabric



denim



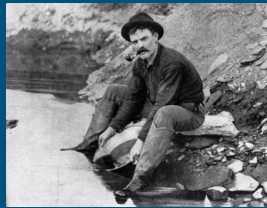
synagogue



rivets



foothills



miner



steamship



jeans



tent

# Unit 3 - Vocabulary Practice

Use the words in the box below to complete the sentences.

fast food	mall	inventory	
feedback	degree	simulation	chef
streamline	developer	food court	

1. There are lots of different stores at the local shopping mall.
2. Fast food restaurants are really popular in the United States because they are cheap and convenient.
3. We ate lunch in the food court in the mall yesterday when we were shopping for new clothes.
4. That car dealership has a good inventory of used cars and trucks.
5. A local developer is planning to build a new supermarket on that piece of land.
6. She has an undergraduate degree in electrical engineering.
7. The business is looking for ways to streamline production and make it more efficient.
8. She asked her boss for some feedback because she wanted to improve her performance.
9. Pilots use computer simulation to test their skills.
10. My favorite restaurant has a new chef but I don't like his cooking.

# Resources

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If you are interested in learning about other U.S. immigrant experiences, here are some websites where you can find further inspiration.

[Made Into America: | Immigrant Stories Archive](#)

[My Immigration Story: The story of U.S. immigrants in their own words](#)

[Photos: The Faces of California's Immigrant Story](#)

[17 Famous Immigrants Who Helped Make America Great](#)

[The Most Successful Immigrant Women in the U.S.](#)

[The Most Inspiring Immigration Stories of 2021](#)

If you are interested in learning more about the California Native American experience, here are a couple of starting points:

[California Indian History](#)

[The First Peoples of California](#)



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