

Juncheng (Austin) Liang

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Professor Gabay

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Integrating languages is also embracing cultures

Language is both a tool of expression and a culture of transmission. If a language is unilaterally erased, the culture it follows will vanish. The culture behind each language is a valuable treasure, reflecting the progress of human development history. Language education is actually cultural education. Therefore, inclusive language is also inclusive of the culture it carries. But some immigrants and descendants of immigrants often find themselves in a binary situation when faced with a new culture and language that is different from their original culture and language. This phenomenon has a lot to do with the fact that mainstream Society in the United States still only accepts immigrants who speak English and are integrated into mainstream American culture. Such social awareness is particularly prominent in the education of immigrants and foreign students, which almost occupies the entire purpose of education rather than teaching people how to coexist or integrate American culture and language with the native culture and language of immigrants.

I came to the United States to study when I was about 20, and I went to different language schools and learning institutions. Most of the experience left a good impression on me, and basically every teacher respected their students and thought so themselves. There was only one teacher who influenced me the most. He was an old white male teacher, with his hair permanently parted in an octave, brown as his mustache, and his penetrating but sly blue eyes. He probably used a little soft hair gel so that even on a blustery Autumn day his hair would be

still. He usually came to school at 7:30 a.m. and left at 4:30 p.m.. He said he was not obligated to work overtime. He always wore a V-neck dark sleeveless sweater over a solid-colored long-sleeved shirt, a color that went well with his straight-pressed pants. He wore it year round regardless of whether it was a California summer day of 30 Celsius or a fall day of 15 Celsius. In addition to his unchanging wardrobe, he always had his work partner: a vintage two-button leather suitcase that may have been as old as him.

Not only does his approach come across as rigid, but so does his teaching style. His assignments were very strict with almost no second chances to correct homework. His classes were the most frightening for any non-native English speaker, especially his classes devoted to speaking and pronouncing words, which I was afraid of. Unlike other teachers I met, he had very little patience and expected us to be able to communicate fluently with native English speakers within a semester and he would express great disappointment if we did not. He liked to talk about his personal life and the news of the day he found funny. It was better if there were a few students laughing in the class during his joke, otherwise he would assign more homework that week. He was very fond of taking care of the female students who loved his jokes and actively asked questions and chatted with him in the class. They also have the best grades. While they did well in learning, other students who did well in learning would not get the same grades if they did not laugh enough in the class. What hurt my self-esteem most was the time he asked all of us, don't you have one native English speaking friend? Almost all of us shook our heads. Then he said, "You can't really learn to communicate in English without having friends whose native language is English. How can you go on living in an English-speaking society in America? You guys should be proactive about making friends with them." Although we had students from Mexico, Ukraine, India, Russia, Korea, Japan and China in our class, we were uniformly silent

on this issue. A female student from Russia whispered in her heavily accented English, “But they doesn't want to be a friend with us.” The teacher said, “Maybe you're not proactive enough. There will always be someone who wants to be your friend.”

It is known that new languages and cultures are impacting immigrants' native cultures and languages. Thus, the first thing educators need to understand is that cultural differences are greater than linguistic differences. It is like I am not a talkative person, and that is the introversion of my culture. Besides that, I may not like to feel the same things as many of my classmates who were born and raised in the United States. Even if I meet new friends who speak English, I may not be able to maintain the relationship with them. Because we have different cultural backgrounds and mindset that are influenced by them.

It follows that when I learn a new language, I still try to understand by using my native culture. I am more likely to speak English with the characteristics of my native culture, which should be considered as a fusion of the two cultures. If educators want people to learn English faster and more, they should accept and respect the cultural background of learners. American society has always been a multicultural integration. If the native culture does not blend with the mainstream culture, it will only be forgotten. So when cultures blend, people of different ethnic groups will finally have a sense of participation in the society. Only by embracing cultural background can we embrace language and integrate language. Therefore, integrated language is the embodiment of cultural integration and mutual respect and tolerance. A more inclusive English is a stronger English, a more vibrant English.

First, the most common problem caused by the difficult integration of languages and cultures is that the excessive repression of mother tongue leads to the confusion of identity among immigrants with multiple cultural identities, because it will not only compress the living

environment and self-esteem of mother tongue, but also limit the inheritance of family culture. As Jenny Liao, a second-generation immigrant from China's Guangdong province, wrote in her memoir of forgetting her native language, Cantonese, which was also the only language her parents spoke. The loss of the ability to speak one's own language may not hurt immediately but the damage is deep and lasting. Because when she grew up and thought back on what she and her parents had missed, she noticed:

There are many milestones I wish I could have shared with my parents—awards I've won, career changes I've made, occasions I knew they would have been proud of. But I couldn't find the words in between the ums and ahs, the never-ending games of charades to explain the happenings in my life (Liao).

Despite her achievements and integration into mainstream American society, she had to go back to learning her parents' language to reconnect with her family of origin. It's a problem that white English-speaking families do not have to deal with and a pain that they do not have to go through. Although she finally realized that she had missed out on moments of joy and pride with her parents, the lost time had sown a gap in their family.

Moreover, what's even scarier is that this is not an isolated story that many second-generation immigrants or descendants of immigrants face. Second-generation immigrants trying to fit into mainstream British society are unknowingly losing their mother tongue. In addition to paying attention to adolescent mental health and academic performance, their families enroll in Chinese language classes to preserve their children's ability to speak their native language. Otherwise it would be like the sad story of Liao who realized at the age of 40 that she had forgotten her mother tongue. Even Liao admitted, "Looking back, forfeiting the language passed on to me from my parents was the cost of assimilation"(Liao). It is important to

leave plenty of room for diverse cultures and languages, rather than having to choose between the two in order to live well in American society.

However, many people continue to support the dominance of standard English, or are on the way to do so, even though the damage caused by the difficulty of mixing languages and cultures is well known. The cultural and linguistic oppression of the new era tends to come slowly and sweetly to people. As Young quotes Fish as instructing other language teachers on how to persuade students: “Yes, you do, and I am not here to take that language from you; I'm here to teach you another one”(qtd. in Young 111). There is nothing wrong with this statement, but in a world where English is the main language of the first developed society, it will unconsciously produce the weight of power on culture and language. Language and culture are very much influenced by the economic development foundation. There are few platforms for ethnic minorities without financial support to speak English with ethnic and cultural characteristics. The lack of promotion and dissemination of their culture and language coupled with the fact that people need to devote themselves to learning English to integrate into the English-speaking society in order to obtain proper economic status leads to an increasing number of descendants of immigrants forgetting their native language and culture. Therefore, when economic and power ratios are unequal between races, the assumption that non-native languages are inferior is not fully applicable to all ethnic minority groups in the United States. Young also offers the part where he corrects Fish's discourses: “If he meant everybody should be thrilled to learn another dialect, Then wouldnt everybody be learnin everybody's dialect”(111)? When no one dictated what dialect was to be learned, it was assumed to be standard English because people had been told they should know this "second language". This has formed a superior position centered on standard English. The group that leads society to identify and use standard

English is often the group that gets used to standard English and forgets that they can adapt to other English dialects as well.

As a matter of fact, the push to embrace the languages of other minorities is not about overthrowing the dominance of Standard English, but rather about reducing the number of forgotten minority languages and cultures. Respecting a culture and language is not about setting up courses to study it after it dies or building museums to commemorate it, but about really giving it enough room to live. Only when multilingualism is protected is the foundation for the foothold of multicultural groups, without the existence of multilingualism, there will be no mainstream culture to truly integrate into multiculturalism one day. As American writer Gloria Anzaldua, a champion of national and racial equality, finally emphasizes in her essay. When we look slowly at the cultural squeeze Anzaldua experienced, we can see that deep, shallow old wounds still bleed in today's American society. "In childhood we are told that our language is wrong. . . . Ethnic identity is twin skin to linguistic identity - I am my lan-guage"(Anzaldua 39). Language is born out of the history of culture and race or nation. To deny their language is to deny the legitimacy of their race. From education to pressuring other races and instilling notions of cultural inferiority, no matter how many generations of immigrants will be deeply shadowed by these doctrines if none of them oppose them.

Therefore, if legitimacy of a race is recognized, its language and culture should also be recognized. What can reflect the status and culture of people who face up to minority languages is that the Standard English community adapts to minority language features. As Anzaldua mentioned in her article, when her language cannot be written alongside English and the culture behind it cannot be proudly recognized, she realized that only when English speakers cater to her culture and language can her language be considered legitimate, such linguistic and cultural

inequality can be broken(40). Multiple language culture and the single wrangling between language and culture is often to see who is more audience and influence, if everyone says a, of course, is a very convenient thing, but when reality there are many languages in addition to pay attention to communication convenient and we also need to respect their existence and try our best to defend their existence of each. She describes a song form in her culture: “The Corridos are usually about Mexican heroes who do valiant deeds against The Anglo militarized sors”(Anzaldua 41). It is her language, unrecognized by English speakers, that carries with it the heavy history of her people's experiences and still serves as a warning and inspiration to her descendants a hundred years later. As long as language exists, the culture it carries is alive. To give up the language is to give up the fight for their own racial interests. She also introduces the reader to an old Mexican saying:“Dime con quien andas y le dire quien eres (Tell me who your friends are and I'll tell you who you are.)”(Anzaldua 43). Just as I cannot directly tell my language teacher in class why it is difficult for me to have English speakers as my friends, because my thoughts and language are full of my culture. Only when English speakers are willing to come forward to understand my culture and my language do I really have a chance to make real friends with them. If my language teacher could think about why not English speakers approach their foreign students more actively before attributing our inability to make friends with English speakers to our lack of initiative, maybe we could be more active in speaking our true thoughts in class.

In fact, supporting the integration of multilingual cultures is not only beneficial to ethnic minorities, but also beneficial to the progress of thematic society, because it can bring about the collision and integration of different ways of thinking. The language people speak affects not only their social status, but also the way they think. In Amy Tan's short memoir, “Mother

Tongue,” describes how she learned from her mother, a first-generation Chinese immigrant, that Chinese English speakers are treated with more contempt than standard English speakers. For example, after the hospital lost her mother's CAT scan results, they simply informed her mother, who came all the way for an appointment, and did not show any sympathy after her mother expressed that her husband and son had both died of brain tumors. But when the doctor spoke to Tan, who spoke standard English, the doctor apologized and promised to arrange a conference call on Monday(Tan 2). For a long time, even Chinese English affected Tan's mother's sense of social recognition and respect in the standard English community, but it built Tan's direct way of thinking. In Tan's opinion her mother's language may not be standard but it is direct and intuitive, as she writes: “Her language, as I hear it, is vivid, direct, full of observation and imagery. That was the language that helped shape the way I saw things, expressed things, made sense of the world”(Tan 1). Tan and I have both learned that people who speak Chinese English are not treated properly due to the misunderstanding of language and culture. Chinese English is very direct and the understanding and use of some transitional words is different from standard English, which is a problem of translation as well as cultural differences. So she hopes to build a bridge between standard English and Chinese English through her own efforts. With this vision, she wrote “The Joy Luck Club,” a book that her mother read and said, “So easy to read.” People look down on Chinese English precisely because they do not realize that what its mode of thinking and culture can contribute to American society includes, but is not limited to, producing great writers and great literature. People's deconstruction of the world is inseparable from the organization of language. In the long run, failure to recognize the contribution of Chinese English will make the American society lose a way of thinking conducive to social development.

One of the biggest obstacles to the integration of languages and cultures is the setup of the education system. The education system's correction and marginalization of ethnic English dialects has led to the elite taking pride in speaking standard English, which is an important part of the linguistic contempt chain. Childhood is the starting point of education that will affect a person for the rest of their lives. In Lisa Delpit and Joanne Kilgour Dowdy's book "The Skin That We Speak: Thoughts on Language and Culture in the Classroom" discusses the failure rate of African-American children in school and the marginalization of their African-American English, and how educational systems and systems are carefully designed to screen out children who speak African-American English. They fought back against the long-standing inequitable education system and its implicit discrimination against African American culture and poverty. In Delpit Lisa's introduction, she sums up Victoria Purcell-Gates's social observation survey that people use language to infer the economic status of African-American students and their families: "The confusion of an 's,' an unusual inflection, or a nasalized word ending can indicate to listeners exactly where in the social hierarchy a speaker should be assigned"(Delpit and Dowdy). The slightest discrepancy or flaw will be alerted by the Standard English community. On the one hand, it shows that different English is the spoken language characteristic of many poor people, because the material poverty of some African families limits their investment and attention to education to a great extent. On the other hand, it also emphasizes people's prejudice against the economic status of people with non-standard English.

At the same time, the definition of Standard English has been led by the academic community to a situation where there is only standard English and other non-standard English, leaving only the self-perceived artistic arrogance of the group dedicated to teaching standard English. As Asa G. Hilliard III puts it: "Yet, the approach to teaching English in our schools

seeks to establish standards for aesthetics and to establish a national cultural heritage based on it”(94). American English has lost much of its potential for learning and evolutionary integration because of its educational rigidity and prejudice. Standard English was not formed in a day. There is an evolutionary history behind every language. As the standard English comes into modern times, it may also need some improvement to better adapt to the multicultural American society. Only when the cultural and linguistic characteristics of each ethnic group can be rooted in the language used by all, can the society be truly integrated and each culture be on an equal footing.

In addition, language qualitative is the implicit manifestation of some kind of oppressive behavior. The educational community's narrow definition of common language as standard English has implicitly squeezed and degraded the cultural and social status of English dialects with national characteristics. “Instead of thinking of ‘standard’ as common or ordinary, ‘standard English’ is thought of as a standard of quality. The effect of this thinking is to subordinate any alternative and to label that alternative as inferior”(Hilliard 94). Black students who have long been labeled as bad readers become impatient with reading and doubt their own abilities. Gradually they will come to realize that any contribution they make to the existing Standard English will not be considered as a contribution to integration, and that the culture and language of African American will never have the same status as the Standard English. When language and culture are class-representative, they can only look up to and surrender to standard English and give up their linguistic contribution to cultural integration academically in order to continuously improve themselves in the education system. The language of African American is now repudiated by standard English in academic terms and this is a cultural concession of African American culture to standard English in academic terms, and a few years later, when the

descendants of African Americans read the writings of their ancestors they will not find any African English writing or pronunciation. Gradually, they also began to forget the Spoken African English, and were completely infiltrated and replaced by the standard English culture in terms of everyday language and culture. So I think protecting language can protect cultural status.

Clearly, the education system did not take care to African-American students learning standard English when in the face of the cultural differences of pressure. This further results in the loss of initiative in the education system for African American children, the passive imposition of their native culture and understanding of distant cultures and languages, as well as the need to maintain and grow up in a standard English culture at the reading level of children. This also intuitively makes them more likely to fall behind other students, but the government has not set up systematic teaching methods to help them better learn and understand standard English or maintain their academic self-esteem. As Asa G. Hilliard III writes: "There is an urgent need for systematic cultural-linguistic review of all testing and assessment devices that are used with African Americans"(98). Quite a few people have noticed the problem of educational inequality and put forward suggestions for improvement. But the strong demands of ethnic minorities are small stones in front of the mountain of the education system, which has been evading delays and passing the buck to one another. As Delpit Lisa writes in her introduction: "In Chapter 10, the renowned scholar and activist Geneva Smitherman calls out to speech, language, and composition teachers to remind them that the progressive language education policies proposed in the 1970s have still not been implemented." Especially in important social structures such as government departments, financial institutions and hospitals, people are still actively or passively getting used to the standard English. Such behavior of delaying the

implementation of the policy still exists today, and it is very likely that the delayed implementation is a fig leaf to cover up racist prejudice so that prejudice and discrimination of public opinion moral accusations can be eased to get breathing space.

Furthermore, the dominance of Standard English is not just in the United States but worldwide. The modern cultural influence of Standard English is unprecedented. It has become the second language of many regions and countries. In order to further observe the American people for a standard English and has the national characteristics of English, I glanced at the nation's largest one of the most influential social media in the Twitter in multiple entry is a part of people's message, they are released in accordance with the time from late early order, but I only consider the previous 50 posts or replies.

First, when I typed the entry “# language inferiority” on Twitter, I saw a comment that made a profound discovery of the importance of mutual dependence between languages and cultures: “In fact, one could argue this dismissal of #Ebonics is intentional, as to continue to push the idea of black intellectual inferiority”(EtymologyRules). He found that the black language had been ignored because vested interests wanted to reinforce the false and one-sided social image of black people as being intellectually inferior. It can be seen that the vitality of culture and the social status of a nation are closely related to whether the language representing their characteristics is recognized or not. When the mainstream group in the society denies the language with black cultural characteristics, it implies that the quality of black people has not reached the standard required by the mainstream society, and then implies that their ability is lower than the general standard of the society.

Second, when I searched for “You should Speak Standard English” on Twitter, 26 out of the top 50 comments expressed acceptance and acceptance of speaking dialects and ethnic

languages especially in everyday conversation, However, the other 24 expressed support for the use of Standard English not only in academic writing, but also in social networking and daily communication. It is clear that standard English is still very important and convenient to use in daily life and academic context for almost half of the users, and many of them are already proficient in English, including many black users. This shows that when people are accustomed to a certain language and culture, they can also be regarded as influenced by a certain culture and language for a long enough time, it will be difficult to go out of their comfort zone to adapt to new changes. At the same time, many users believe that it is a default and natural thing to speak Standard English in the United States. This is also the inertial thinking caused by the dominant position of Standard English in society for many years. The culture of Standard English has been assimilated by most Americans. But a post by user Selena Yu gave me a sense of the disenchantment of people with multicultural identities with the unfair treatment caused by language:

While standard English and “broken” English are different, they are both forms of English. The type of English you speak should not mean you get mistreated.

People need to realize unfair treatment in society is real toward immigrants SMH even if it is unintentional(Selena Yu)!

Third, when I typed “American Language difference” into Twitter, 40 of the first 50 comments focused on the differences between British and American English, while few mentioned the dialects or linguistic differences of other ethnic groups in American society. Three will mention the oppression of their native American language and culture, two will discuss African English, and the rest will discuss the differences between American English and other languages. This suggests that in many people's minds The American language simply refers to

standard English and other minority English languages are not taken into account. What's more, people ignore the linguistic differences of English in the United States. For example, many people always equate the Chinese with the Chinese, but ignore the contribution and change of the Chinese in the cultural integration. It is narrow and wrong to equate the English of the Chinese multi-generation immigrants with the English that modern Chinese people learn. Because there is a big difference between the two words and pronunciation.

Last, when I type in “#language dominance,” I find 14 comments agreeing that English dominance affects education, 13 suggesting that language dominance is related to racism, 6 discussing the part of the brain that dominates language learning, 4 on bilingualism, 3 on technology affecting English dominance, Three of them think that the current international situation has affected the dominance of English, four in Russia, one in India, one in France and one in both sexes. One of them directly pointed out that English occupies an almost absolute guiding position in education:

#DYK that 95% of all scientific papers are published in the English #language?

This dominance of English leads to the sterilization of science, widens

#inequalities, affects #educational careers, and creates stereotypes ➡

<https://bit.ly/38wxbrQ>(GlobalDev Blog).

It also leads to the domination of culture and academia by the Standard English community, and to some extent restricts the progress of higher education.

In short, from the comments of different groups, we can see that standard English almost represents the American language in people's minds, and its influence and control in education and academia is also very profound. In America, the dominance of standard English has led to the neglect of other English with ethnic minorities, such as Black English, Aboriginal

English(American Indian English), Chinese English and so on. In addition, because of the international dominance of Standard English, they continue to diminish the cultural and linguistic presence of other minorities, and diminish the international influence of English and culture with minorities. The habitual thinking of people accustomed to standard English is constantly squeezing the living space of other minority English speakers. The less minority English is recognized, the more people become accustomed to standard English, creating a vicious circle. Many minority users also agree that standard English should be used in daily writing and conversation, and the culture of minority English has gradually been replaced.

In conclusion, the standard English community has been assimilating and infiltrating other cultural groups for a long time, and if it is a charismatic and inclusive assimilation and blending, no one can resist it. However, since the social status of minority language groups in the United States is still suppressed and their education level is still limited, it is not difficult to see that the Standard English group does not want to equal the language status of all ethnic groups. Occupying the cultural and linguistic high ground means that people need to speak standard English proudly and centrally, and thus keep the economy and health services serving the majority of the standard English community. Gradually, people turned from defending their native culture and language to fighting. The real integration of cultures and languages should take the best of each ethnic group and form a new language, not just one language replacing others. Standard English is not naturally convenient for many people both at home and abroad, but requires people to insist on learning generation after generation to reach the so-called standard, which is unimaginable for people born in standard English culture families. If The United States is a society of ethnic equality and cultural equality, it should also be a society of linguistic equality. The Standard English community also gets to learn minorities English when

the minorities English community get to learn Standard English, then the standard English is enough to respect each other in culture and language.

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Reflection:

1. How has this essay changed over the many drafts? Be specific.

After several drafts of the composition were revised, I only had my personal story and no theme at the beginning, and then I slowly resolved the central theme. Third draft has increased by three texts of reference to support my first, language and culture can't very well integration brings to the second generation immigrant identity confusion, second, people should jump out of the habitual thinking of standard English and standard English and English to adapt to other ethnic minorities, and the third language and cultural integration could lead to further the importance of racial equality, Fourth draft is found two extracurricular resources for my first, language differences lead to the social status of contempt and language and cultural integration can bring rich view of thinking method, and the second, language and cultural fusion of one of the greatest resistance education system needs to be improved, we should be in the classroom and outside the classroom English is respect for other ethnic minorities. In the fifth draft, I observed and counted people's opinions on language and cultural differences reflected in Twitter posts, and concluded that American English almost represented the dominant position of American English in people's minds. Meanwhile, Standard English dominates education because more than half of all textbooks and research articles are written in standard English. In the sixth draft, I added the general summary and simplified the topic sentence of each paragraph. Paragraphs are segmented and arranged again, with transition words added. The punctuation and arrangement of quotation sentences are arranged and revised, Twitter posts are added to the work cited page. In addition, part of the paragraph in the personal research was deleted.

2. What challenges did you face in writing this essay?

Most often when writing this article I go off topic. Because I have a lot of want to say about this topic, so I often the articles to change is to hope to be able to more close to my heart want to express hope that language and culture can really fused in racial equality and eliminate social prejudice and contempt for the nonstandard English, standard English can also to other minority English to adapt to them. There are also a lot of quotes in very different formats, like the first time I quoted a Twitter Post. In addition, I quoted Delpit Lisa as the author's reorganized introduction to the anthology and part of the content of a separate article, but because it is an anthology, I need to quote the two separately.

3. Are you proud of how this essay developed over time? What specifically are you proud of?

I was really shocked by the final result. I had no idea how long I could write an essay. When I wrote the first draft, I was still worried about how I could write an eight-page essay on educational inequality. And I didn't think I could cite multiple different sources to support my point. Especially when I was constantly looking at the portfolio written by Delpit Lisa, I felt like I was sitting in a chair reading for a long time, and generally I was easily distracted from reading. There is also my personal investigation, I did not expect to get some results, because I thought all the investigations needed a lot of input of manpower and material resources, although it took me a long time to summarize and analyze.

4. What would you change if you continued working on this paper?

If I continued working on this paper to revise this article I would have added some other sources. I might elaborate on my point again, but that would make it too long.

5. Do you have any feedback for me on this assignment? Did you like it? Hate it? Wish it were different in some way?

I hope my essay will give some inspiration to others, especially those who are dismissive and prejudiced against non-standard English, and I hope my essay will make them see the benefits and necessity of language integration. And share some empathy with those who are going through the pain of cultural identity.