

Preparing for the Alter-Globalized World: Prioritizing Social Emotional Learning and Translingualism in Education

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〈Abstract〉

This paper explores the future of education in an increasingly connected world. The world is accelerating, fragmenting, and growing more interconnected, with money and technology gaining greater prominence. Therefore, it is essential to shift the focus of education towards nurturing social emotional learning (SEL) skills such as empathy, communication, and relationship-building, and creating learning environments that are collaborative, inclusive, and supportive. This paper argues that by prioritizing these skills and values, we can equip future generations with the tools necessary to navigate the challenges of the 21st century and contribute to a better alter-globalized world. The paper proposes a fine-grained approach to education that emphasizes character development and dispositions over coverage curriculum, leveraging student-student, teacher-student, and teacher-teacher relationships to support SEL practices and translingualism. By operating within Karl Popper's World 3, the world of ideas and conceptual artifacts, we can process and create powerful narratives that can help shape a more just and sustainable future for all.

Key words: Education, Social Emotional Learning, Translingualism, Collaboration, Cooperation, Alter-globalization

〈要旨〉

この論文では、ますます繋がりが深まる世界における教育の未来を探ります。世界は加速し、細分化され、繋がりが深まり、お金と科学技術がより強大になっています。そのため、共感力・意思疎通力・人間関係構築などの社会性と情動の学 (SEL) の技能の育成と、協同的・包括的・支援的な学習環境の創出へと教育の焦点を移すことが必要不可欠となります。この論文ではこれらの技能や価値観を優先する事により、将来の世代が21世紀の課題を乗り越え、そしてより良く変わっていく国境の垣根を超えた (グローバル化) 世界に貢献する為に必要な手段・方法を身につけるのを確実にすると論じています。この論文は、履修課程の範囲よりも人格形成と気質を重要視し、社会性と情動の学習 (SEL) の実践と複言語主義 (トランスリンガリズム) を立証するために、生徒と生徒・教師と生徒・教師と教師の関係性を活用し、細やかな教育への手引きを提案しています。カール・ポパーの「世界3」(想像と概念的成果物の世界) という著書によると、

私たちは全ての人にとってより公平で持続可能な未来を形にする手助けとなる力強い物語を検討し創造することが出来るのである。

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English language education has traditionally prioritized linguistic competence as the primary measure of success, often resulting in a narrow and ineffective approach to language learning (Claxton & Lucas, 2015; Köksal & Ulum, 2018; Mori, 2022; Pan et al., 2021). To move away from imperialistic notions of English as a dominant and superior language, it is necessary to shift towards a more diverse and equitable vision of English language education. English as a Foreign Language (EFL) will hereon be referred to as EAL, English as an Additional Language, to move the vocabulary and perspective into a more diverse and varied setting where the discussions should remain, open and inclusive. One way to achieve this equitable vision, is to incorporate Social Emotional Learning (SEL) practices, such as translingualism and utilizing pedagogies of with-ness, which can value linguistic and cultural diversity and provide opportunities for meaningful communication across linguistic and cultural boundaries. Recent research has demonstrated these approaches can greatly enhance students' linguistic development, overall well-being and academic success (Arao, 2019; Jagers et al., 2019; Lee & Zuilkowski, 2021; Stillman et al., 2018). As this exploration unfolds, it is crucial to acknowledge the pivotal roles that SEL practices and the translingualism approach play in the context of EAL education, as their integration holds the potential to reshape the landscape of language instruction and stimulate cultural inclusivity.

Pedagogies of with-ness, which emphasize a sense of connection, care, and empathy for others, can create a supportive learning environment that encourages growth and well-being (Hogg et al., 2021). By building relationships that support growth and learning, and by encouraging critical self-reflection and awareness, with-ness creates opportunities for exploration and dialogue with individuals holding opposing or differing views (Greene, 1988; Hogg et al., 2021; Kumashiro, 2020). In higher education, Hogg et al. (2021) explored pedagogies of with-ness and demonstrated how these teaching practices can cultivate a sense of with-ness in students and teachers. This paper will explore the concept of with-ness in EAL pedagogies, emphasizing the significance of student-student, student-teacher, and teacher-teacher relationships and how they can be leveraged to support translingualism and other SEL practices in the classroom. Drawing on research and current practices, it is argued that embracing with-ness in EAL classrooms can lead to more effective language learning outcomes, while fostering a sense of community and belonging among students and teachers.

Social-Emotional Learning (SEL)

Social-emotional learning (SEL) serves as the umbrella term applied here encompassing the educational concept of pedagogies of with-ness (Hogg et al., 2021). This art of teaching allows community literacy to embrace translanguaging - fluidly and freely moving between languages in conversation - within an alternative globalized vision of educators, learners, textbooks, and spaces (Bringel, 2012). These practices are deeply embedded in the curriculum, and ideal quality teaching can be envisioned for the future. This means of community growth is explored while acknowledging potential challenges that may arise and necessitate preparation for resistance. The conclusion then highlights the importance of communities functioning in Karl Popper's World 3, which consists of shared objective knowledge, ideas, and conceptual artifacts (Church, 1984). Popper's philosophy serves as the foundation for this discussion, offering a holistic understanding of knowledge as an emergent entity existing independently from individual minds (Popper et al., 2000; Popper & Miller, 1985; Popper & Schilpper, Popper & Notturmo, 1997). This framework empowers educators to explore the complex interplay of cognitive thought, socio-cultural dynamics, and the evolution of knowledge systems. The vision of this approach is to engage in translingual communication on reciprocal matters in a managed and mindful manner, in relative time, and therefore becoming proficient in processing and creating powerful narratives. This aligns with the alter-globalized vision; utilizing SEL competencies to unite cultures and sub-cultures into a community of with-ness towards a mutual vision of the globally just future (Canagarajah, 2013).

SEL brings together critical aspects of understanding the layers of society and possessing emotional intelligence to identify feelings and perceptions. In the process of developing self-efficacy, techniques such as peer modeling and focused feedback, are used to co-facilitate meaningful practice, ensuring continual growth (Beyn et al., 2006; Safir et al., 2021; Six Seconds Network, n.d.). SEL is used to describe any educational concept that helps people gain skills in key areas beyond typical traditional core school subjects such as mathematics, science, social studies, and reading and/or literature. It is about considering society, and the development of emotional intelligence not only for survival, but to imagine and create and thrive within a community. SEL helps people identify their feelings, feel empathy, and communicate with others, build strong relationships, and make good, empathetic decisions. This learning is often measured in terms of competence. Competence in SEL is often assessed, and while the specifics may vary between the governing bodies overseeing curriculum development, they all revolve around the process of enhancing self-awareness, self-control, and interpersonal skills.

To truly understand the transformative power of SEL practices, it is crucial to explore real-world examples and case studies of their implementation in EAL classrooms. For instance,

consider the works of Beyn et al. (2006) where peer modeling and focused feedback provide meaningful interactions to enhance both linguistic competence and emotional intelligence. Incorporating the concept of agency, which emphasizes individuals' capacity for action, informed decision making, and plan execution based on knowledge, aligns with the principles of SEL. Another excellent example is *Street data* (Safir et al., 2021), which examines the experiences of stakeholders through qualitative and experiential asset-based data. *Street data* builds on culturally responsive education, empowering educators to co-design a path forward (Safir et al., 2021). SEL competencies extend beyond linguistic development; they encompass the layers of society and emotional intelligence, allowing students to identify feelings and perceptions within diverse cultural contexts.

SEL competencies

As human beings, our emotional capacity is challenged daily. To not only cope with these challenges, but also to manage and flourish in these situations, training is essential. Educating teachers in SEL competencies can help build self-awareness of internal preconceptions and biases, enabling both teachers and learners to comfortably question themselves. Modelling this process of becoming *comfortable with the uncomfortable* (Cohen, 2014) can help learners value contrasting perspectives and in transitioning away from outdated modes of thinking. Emotional Intelligence (EI) commonly denoted as its quantifiable counterpart, emotional quotient (EQ), is a set of skills that can be developed and improved over time (Freedman, 2010, 2019; Six Seconds, n.d.). Six Seconds is a global nonprofit organization dedicated to promoting EQ worldwide through its core philosophy of Three Pursuits: Know yourself, Choose yourself, and Give yourself (Freedman, 2010; Johnson, 2021).

1. **Know yourself:** This pursuit involves the ability to recognize and understand one's emotions, thoughts, and values. It also involves the ability to assess one's strengths and limitations and cultivate a positive self-image.

2. **Choose yourself:** This pursuit involves the ability to regulate one's emotions, set and achieve goals, demonstrate persistence and resilience in the face of challenges, make responsible decisions, and take actions aligned with one's values and goals.

3. **Give yourself:** This pursuit involves the ability to communicate effectively, exhibit empathy and understanding towards others, establish positive relationships, work collaboratively, and demonstrate social awareness and responsibility.

Figure 1 provides a visualization of the three steps in the process of developing emotional intelligence. The appendix contains the complete Six Seconds EQ model, including its eight competencies

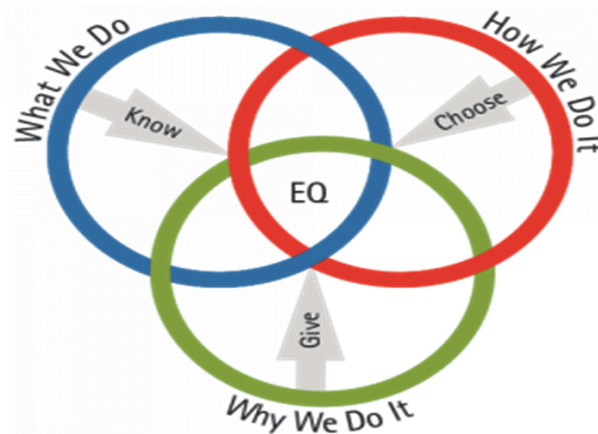


Figure 1 Six Seconds Know, Choose, Give curriculum for EQ (Johnson, 2021).

corresponding to the three pursuits (Freedman, 2010).

These pursuits provide a framework for personal and professional growth, emphasizing self-awareness, self-management, and relationship skills. These three pursuits will be referred to as a framework for employing pedagogies of with-ness and translingualism to improve global citizenship. Pedagogies of with-ness and translingualism have demonstrated their ability to develop skills related to empathy, cultural awareness, and communication, which are crucial for bridging linguistic and cultural divides (Hogg et al., 2021). In particular the Give Yourself pursuit and its related competencies of empathy, collaboration, and contribution can be cultivated through pedagogies of with-ness and translingualism, ultimately leading to more effective and meaningful engagement in the global community (Freedman, 2010; Hogg et al., 2021; Johnson, 2021; Noddings, 2010).

Figure 2, another practical visualization created by Six Seconds, illustrates the cyclical progression of development. It emphasizes how negative feelings can also positively influence our growth. Community literacy, while focused on positive relationship building, acknowledges the challenges and questions arising along the way. Understanding this development as a cyclical progression rather than a linear one can help all involved advance further in their own personal development.

Incorporating SEL competencies into this cyclical progression of community literacy can also greatly enhance students' linguistic development, overall well-being, and academic success. Recent research highlights how SEL practices can help students develop skills such as self-awareness, responsible decision making, and relationship building, which are essential for global citizenship (Arao, 2019; Jagers et al., 2019; Lee & Zuilkowski, 2021; Stillman et al., 2018). Moreover, these competencies can promote a more inclusive and equitable learning environment by valuing linguistic and cultural diversity and challenging power dynamics that privilege native English speakers and English as a dominant language. By leveraging classroom relationships through pedagogies of

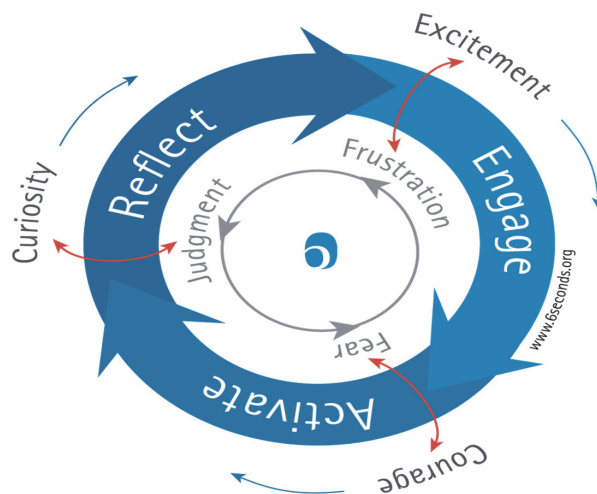


Figure 2 The Change MAP by Six Seconds (Six Seconds, n.d.).

with-ness and translingualism, EAL classrooms can create opportunities for meaningful communication across linguistic and cultural boundaries empowering students to use their full linguistic repertoires to better understand English and its cultural context.

Extensive reading is needed to explore how progressive education can influence policies and the extent to which these policies are implemented in schools. Teacher training is essential, and interventions that promote awareness and development can support these educational efforts. Pedagogies of with-ness, within the framework of SEL may facilitate the development of empathy not only between students and teachers but also among teachers and staff, extending into the broader society. Equipping our leaders and educators with the skills to successfully navigate the complex and increasingly chaotic worlds we inhabit is vital for any kind of positive mutual view of the future to be established. With the establishment of a mutual shared aspiration, sustained dedication, and reflection, incremental change can continue to open avenues for further communication, ongoing dialogue, exploration, and inquiry towards lifelong growth and beyond.

Translingualism

Translingualism is an approach to language that emphasizes fluidity and adaptability across linguistic boundaries, rather than rigid adherence to a single language or dialect (Canagarajah, 2013; Efron & Mori, 2023). In our increasingly interconnected and diverse world, translingualism has become an important concept in higher education, particularly as universities seek to create more inclusive and socially equitable environments (Canagarajah & Wurr, 2011). This concept gains even more relevance in an alter-globalized world where new forms of globalization are emerging,

challenging traditional approaches to language and education. By embracing translingualism, educators and institutions can more effectively accommodate linguistic diversity and promote cross-cultural communication, which can in turn foster greater understanding and collaboration across borders (Canagarajah, 2011; Efron & Mori, 2023).

Translingualism in action is exemplified by the utilization of code-switching in classrooms. Code-switching refers to the practice of alternating between two or more languages or dialects within a single conversation or interaction (Isurin et al., 2009; Nguyen, 2015). A case study conducted by Huerta-Macías and Quintero (1992) suggested code-switching should be viewed as part of a whole language approach in bilingual contexts. Chung's (2006) investigation into code-switching among Korean-English bilinguals further highlights how this practice serves as a versatile communicative strategy, aligning with the principles of translingualism in embracing linguistic diversity and facilitating effective cross-cultural communication in educational settings. This approach recognizes the linguistic diversity of students, and in a classroom where students speak Japanese and English, the teacher might utilize code-switching as a pedagogical strategy to elaborate on a concept, complemented by peer group validation. Students are then given the opportunity to fully understand and participate in conversation, creating a more inclusive and equitable learning environment. Universities are increasingly recognizing the significance of translingualism in promoting inclusivity and social equity in higher education, responding to the growing trend towards greater global interconnectedness and diversity (Canagarajah & Wurr, 2011).

In addition to code-switching, a translingual approach may also involve cultivating a classroom environment that values and celebrates linguistic diversity. This environment encourages students to draw on their linguistic and cultural backgrounds to enrich the learning experience for everyone involved. It equips individuals with the skills necessary to navigate the rapidly evolving world characterized by increasing interconnectivity. García and Li's (2014) book on translanguaging exemplified this approach by encouraging educators and students from various language backgrounds to contribute their linguistic and cultural insights to classroom discussions. This revealed that the inclusive atmosphere not only enriched the learning experiences but also promoted intercultural understanding among participants (García & Li, 2014).

Translingualism challenges the notion of a monolingual standard that often dominates education systems, job markets, and cultural norms. A notable case study conducted by Menken and Teresa (2019) explored the impact of translanguaging pedagogy in New York City public schools that initially adhered to monolingual English language education policies. Their research documented how the introduction of translanguaging pedagogy disrupted dominant monolingual approaches both theoretically and practically. This shift engendered significant changes in these schools' language policies, demonstrating how embracing translingualism can create a more inclu-

sive and diverse learning environment that respects linguistic and cultural differences. Adopting a standard of monolingualism tends to privilege certain languages and dialects over others, perpetuating social hierarchies and linguistic inequality. By adopting translingualism, educators and institutions can establish a more welcoming and diverse learning environment that respects linguistic and cultural diversity. Translingualism also recognizes the dynamic nature of language and its role in shaping identity and social relationships. By embracing translingual practices, individuals can develop a more nuanced understanding of themselves and their place in a globalized world (Miao & Yang, 2022).

Alter-globalization

Alter-globalization is a social movement that emphasizes global cooperation and interaction while opposing the negative effects of economic globalization. Economic globalization often works to the detriment of environmental and climate protection, economic justice, labor rights, the preservation of indigenous cultures, peace and civil liberties (European Center for Populism Studies, 2020). In the context of an alter-globalized world, there would be a redistribution of wealth and justice (Bringel, 2012). Language, being a tool of self-expression and identity, is central to this perspective of a fairer, sustainable, and more democratic co-existence of human beings. In this alter-globalized world, the benefits and equalities among nations are redefined to promote a mutual vision of a world where disparities of wealth do not divide us.

Alter-globalization, translingualism, with-ness, and SEL practices all converge toward a common objective: the creation of a more equitable and interconnected world. By advocating for a vision of globalization that prioritizes mutual benefits over disparities in wealth and power, alter-globalization aligns with the translingual perspective, which recognizes the significance of linguistic diversity and encourages individuals to engage with different cultures and languages. Incorporating translingual practices in education can also help encourage cultural and linguistic diversity. For instance, incorporating code-switching and translanguaging practices in the classroom enables students to use their linguistic repertoires flexibly and adaptably, allowing them to communicate more effectively with people from diverse linguistic and cultural backgrounds. This approach nurtures students' empathy and understanding towards others, leading to more inclusive and collaborative learning environments. Implementing SEL practices, which focus on the development of EQ, empathy, and communication skills, facilitates as a means to bridge cultural and linguistic divides. Education plays a crucial role in promoting these concepts by providing opportunities for students to learn about different cultures and perspectives, develop language skills and engage in SEL practices that foster EQ and empathy (Stillman et al., 2018). By integrating these pedagogies,

educators can contribute to the creation of a more interconnected and equitable world. These communities, united by the values of an alter-globalized, trans-lingual and learning-driven environment, are only just beginning to emerge.

Translingualism in EAL

The translingual approach to language learning acknowledges that individuals bring a diverse range of linguistic backgrounds into the classroom, and integrating these backgrounds can significantly enhance the learning experience. Students who have the opportunity to use their native language in the classroom often exhibit greater self-confidence and a stronger sense of identity, as well as improved social interactions and better emotional regulation (Vaish, 2020). The use of multiple languages can help students develop empathy and understanding towards others, as they learn to appreciate and respect linguistic and cultural diversity (Lau & Van Viegen, 2020).

Creating an environment that is inclusive, supportive, and collaborative, with an emphasis on building positive relationships between students and students can be important for students who may be struggling with language barriers or other challenges. The practice of translingualism holds the potential to support a more promising global future by promoting linguistic and cultural diversity. It also cultivates skills and attitudes that are critical for success in a rapidly changing world. As content knowledge continues to grow in education, the incorporation of translingualism can facilitate students in gaining a deeper understanding of diverse perspectives and modes of thinking, leading to the development of more informed and engaged global citizens (Canagarajah, 2013; Gallagher et al., 2020).

Pedagogies of With-ness

The term pedagogy originates from the ancient Greek *paidagogos*, which is a compound comprised of *paidos* (child) and *agogos* (leader) (New World Encyclopedia, n.d.). This term inherently embodies the concept of with-ness - a collaboration of child and leader. According to Hogg et al. (2021), "With-ness as pedagogy means that the art of teaching is interpersonal. Who we teach is as important as the subject" (p.214). It involves working together with others, as opposed to Othering, which entails creating distance between what is different or unfamiliar. Othering is not simply a matter of liking or disliking someone (Powell, 2017); rather, it is a conscious or unconscious assumption that a certain group, for example race, gender, and/or religion, poses a threat to the status quo (Powell, 2017). A pedagogy of with-ness aims to unlock the transformative potential of voice and agency in the world by dismantling hierarchical barriers, particularly ageism and tradi-

tional teacher-student roles in classrooms. It is proposed that with a pedagogy of with-ness, space for active two-way communication, and engagement with critical consciousness, a “new kind of solidarity in action” (Hogg et al., 2021 p. xix) is compelled to emerge.

Overall, pedagogies of with-ness prioritize the building of relationships and the creation of a sense of community within the classroom. This approach can lead to deeper learning, greater engagement, and a more inclusive and supportive learning environment (Hogg et al., 2021). Teachers can incorporate practices such as starting the day with a check-in to understand students’ feelings, using group work to promote collaboration and discussion, and providing opportunities for students to share their own perspectives and experiences. Teachers can also play a vital role in modeling positive behaviors and creating a culture of empathy and respect. This can involve promoting active listening, encouraging students to ask questions and seek understanding, and creating opportunities for students to reflect on their own biases and assumptions (Brookfield, 2017; Farrell, 2020; Horton-Deutsch et al., 2017).

In addition, teachers can foster with-ness by integrating students’ own cultures and experiences into the curriculum, allowing students to share and learn from each other’s perspectives. Embracing the idea of creating inclusive, supportive, and collaborative learning environments can transform education. Developing positive relationships between students and teachers is crucial for both academic success and personal growth. Providing teachers with the space to learn alongside their students fosters a sense of community and belonging. By prioritizing relationships and creating a supportive learning environment, pedagogies of with-ness can help address issues of social inequality and promote greater equity in education. As the world becomes increasingly interconnected and diverse, the importance of pedagogies of with-ness in developing global citizens capable of navigating complex social and cultural landscapes cannot be overstated.

To apply the concepts of pedagogies of with-ness in the classroom, teachers can start by prioritizing the building of relationships and creating a sense of community with their students. Case studies such as those conducted by Martinez and Stillman (2018) and Jingjing et al. (2022) are increasingly abundant and support these theories of collaborative classrooms and student-teacher cooperation (Ramey et al., 2017; Warkentin & Rea, 1998). Teachers can model positive behaviors and create a culture of empathy and respect by promoting active listening, encouraging students to ask questions and seek understanding, and creating opportunities for students to reflect on their own biases and assumptions (Brookfield, 2017; Center for Creative Leadership., 2019; Chiappetta, 2022; Farrell, 2020; Horton-Deutsch et al., 2017; MacKenzie & Batburst-Hunt, 2019; Younger, 2023). Prioritizing feedback provision to facilitate ongoing conversations and affording students ample time for reflection and personalization of their learning experience is imperative. Approximately 90% of teachers’ assessment should be qualitative, focused on the ongoing steps of learning and be

anecdotal (MacKenzie & Batburst-Hunt, 2019). How we, as educators, spend time with our students is a gift, not a constraint. Pushing thinking with rich questions to create space for meaning making and connections with what is being explored together as a community. Gathering evidence from provocation, thinking routines, and reflections can help anchor big ideas and skills. Planning with concepts leaves space for students to explore and understand that their wonders matter. By embracing these practices and prioritizing relationships and community-building in the classroom, teachers can create a more inclusive and supportive learning environment for their students.

Conclusion

The contemporary world is characterized by simultaneously speeding up, fragmenting, and growing more connected. Money and technology are growing ever more powerful. The vision presented here represents a departure from the conventional short-term, fragmented approach to education. Instead, it proposes a more intricate, profound, adaptable, and humanistic educational system. In this vision, the focus shifts towards character development and dispositions, moving away from an excessive concern with apparent progress or lack thereof in the coverage curriculum. By incorporating Karl Popper's World 3 (Church, 1984; Popper & Schilpp, 1974), the realm of ideas and conceptual artifacts, the nature of knowledge is illuminated, enabling the creation of potent narratives. Emphasizing the importance of student-student and student-teacher relationships and how they can be leveraged to support SEL practices and translingualism in the classroom can only further add to the aspiration for an improved alter-globalized world.

As we look ahead to the future of education, collaboration, cooperation and SEL competencies will be indispensable in our pursuit of an improved human existence. In this increasingly interconnected world, it is imperative we collaborate to address social and environmental challenges, thereby forging a more just, equitable and sustainable future for all. This will require a fundamental shift in our approach to education, with an emphasis on cultivating SEL skills such as empathy, communication, and relationship-building. Creating learning environments that prioritize collaboration, inclusivity, and support through the utilization of pedagogies of with-ness and translingualism is essential to achieve this shift. By giving precedence to these skills and values, we can help ensure that future generations are equipped with the essential tools to navigate the complexities of the 21st century and contribute to the realization of a more just and improved alter-globalized world.

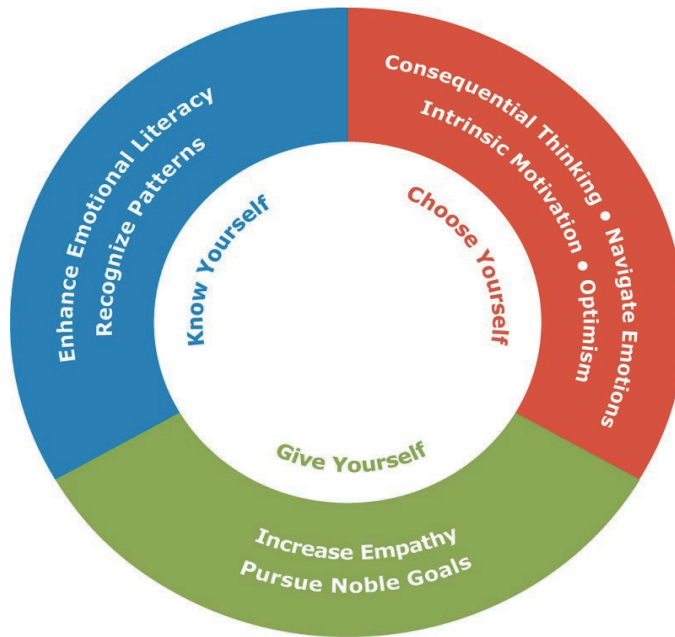
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Appendix 1: Six Seconds EQ model.



Pursuit	Competency	Definition
Know Yourself	Enhance Emotional Literacy	Accurately identifying and interpreting both simple and compound feelings.
	Recognize Patterns	Acknowledging frequently recurring reactions and behaviors.
Choose Yourself	Apply Consequential Thinking	Evaluating the costs and benefits of your choices
	Navigate Emotions	Assessing, harnessing, and transforming emotions as a strategic resource.
	Engage Intrinsic Motivation	Gaining energy from personal values & commitments vs. being driven by external forces.
	Exercise Optimism	Taking a proactive perspective of hope and possibility.
Give Yourself	Increase Empathy	Recognizing and appropriately responding to others' emotions.
	Pursue Noble Goals	Connecting your daily choices with your overarching sense of purpose.



