


Article

The Teacher's Wellbeing as a Binary Asset When Working with Newly Arrived Immigrant Pupils

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Abstract: The influx of immigrants has led to increased cultural and ethnic diversity in classrooms, presenting unique challenges for teachers who work with pupils with varying linguistic, social, and cultural backgrounds. This paper examines the impact of these challenges on the wellbeing of teachers who work with newly arrived immigrant pupils. It is argued that a lack of knowledge and skills in this area can be educationally, socially, and psychologically demanding for teachers, negatively affecting their wellbeing. Teachers' wellbeing can be influenced by two main factors: personal and internal factors such as perceptions and ideology and contextual and external factors such as workload, low student motivation, lack of support, conflict with colleagues, and role ambiguity. Despite the importance of teacher wellbeing, it has received less attention than pupils' wellbeing. Using an ethnographic study that collected data over a school year in two phases, this paper investigates the perceptions and self-constructed pedagogies of the teacher working with newly arrived immigrant pupils. Findings reveal that the teacher's emphasis on her wellbeing, as well as her pupils' wellbeing, emerged as the center of her self-constructed approaches. We posit that 'diversity-related teacher wellbeing' is crucial in wellbeing pedagogy, given that diversity is one of the main elements in reception classes. For the successful education of newly arrived immigrant pupils, the wellbeing of teachers who work with this group should be prioritized. This paper contributes to the field of wellbeing education by highlighting the importance of teacher wellbeing as a part of wellbeing pedagogy for newcomer pupils. Improving teacher wellbeing may have a positive effect on the wellbeing of newly arrived immigrant pupils, creating a win-win situation. The paper concludes with suggestions for professional support and directions for future research.



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1. Introduction

Norwegian classrooms are more culturally and ethnically diverse than ever and this raises complex questions in education [1]. With the influx of Ukrainian refugees, the number of newcomer pupils in Norwegian schools is constantly increasing. There is no municipality in Norway that does not have an immigrant population. These municipalities are responsible for all children's education. Diversity poses challenges [2] and opportunities [3] for schools and for teachers who work with immigrant pupils, especially those who have recently arrived [4–6]. Managing school diversity is more important than ever [2]. In 2021–2022, the immigrant population represented 17.3% of the Norwegian population (Report to the Organization for Economic Cooperation and Development (OECD), Norwegian ministries, 2021–2022). With the increasing number of newcomer pupils, it is timely to know what functions for the holistic education of this group. In Norway, there are reception or introductory classes (mottaksklasser) for newly arrived minority language pupils' (NAMLPs) (The acronym NAMLPs come from 'newly arrived minority language pupils' is the translation of 'nyankomne minoritetspråkkelige elever' used in all official documents

for those immigrant pupils who are new in Norway) for learning the Norwegian language and for remedial education [5,7]. These reception classes are very diverse in terms of ethnicities, religions, languages, cultures, and traditions [5–8].

Furthermore, NAMLPs first encounter the host country's culture and language in reception classes. Teachers play a fundamental role in NAMLPs' learning, achievements, and future. The role of reception teachers who work with NAMLPs is significant [2,9], as they are often the first representative of the host society [5,8] in addition to being teachers. A reception teacher must work with a group of pupils who not only have different lingual, social, and cultural backgrounds but also have difficulty speaking the language. This demands an adaptation or, in some cases, the construction of pedagogies that are based on NAMLPs' needs and strengths. A lack of knowledge and skills can place educational, social, and psychological demands on teachers, which may negatively affect their wellbeing. On the other hand, for successful integration and academic and social development, the wellbeing of NAMLPs' should be emphasized [5]. Researchers relate pupil wellbeing to teacher wellbeing [10–15]. According to Roffey [16], pupil wellbeing and teacher wellbeing are two sides of the same coin. It is significant to note that teacher wellbeing has been overlooked compared to pupils' wellbeing.

This paper aims to add to the development of the literature on teacher wellbeing, especially those who work with newly arrived immigrant pupils. Thus, the paper contributes to the field of wellbeing education by highlighting teacher wellbeing as a part of wellbeing pedagogy for newcomers. The paper emphasizes that NAMLPs' wellbeing is interwoven with the reception teacher's wellbeing. The link between NAMLP wellbeing and teacher wellbeing suggests that focusing on improving teacher wellbeing not only has a positive effect on teachers but also helps improve NAMLPs' wellbeing, which is a win-win situation. It turns out that if the teacher is not feeling well, her pupils are negatively affected, too. Therefore, the research questions are as follows: How do the teacher's perceptions of diversity and newly arrived immigrant pupils affect teacher wellbeing? How is the teacher's wellbeing linked with newly arrived immigrant pupils' wellbeing? This study, though limited to only one reception teacher yet set in an authentic situation, illustrates how the pluralistic reception teacher appears to be motivated to find her way out of the vicious cycle by prioritizing her responsibilities toward her own wellbeing and her pupils' wellbeing.

2. Teacher Wellbeing

Wellbeing is a popular term in contemporary research. However, the meaning of wellbeing has not been adequately worked out and there is little consensus on the definition of wellbeing [17]. Theories generally agree that wellbeing is multidimensional [18–20]. The consistency that exists in describing the nature of wellbeing in most of the models and definitions presents common threads. First, most authors base their definition on World Health Organisation's definition that 'a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity'. Second, according to Roscoe [20], wellbeing is described as multidimensional in terms of various factors that interact in a complex, integrated and synergistic fashion. Each dimension is integral to the whole and no one dimension operates independently. There are eight dimensions that have been reviewed by major theories so far. They are social, physical, psychological, intellectual, spiritual, emotional, environmental, and financial [17,20–23]. In a multi-disciplinary review, Dodge et al. [24] summarized attempts to define wellbeing from Aristotle to the present day. They refer to Bradburn's (1969) classic research on psychological wellbeing. Bradburn's work marked a move away from the diagnoses of psychiatric conditions to the study of the psychological reactions of ordinary people in daily life. Referring to different theoretical perspectives, they came up with 'a new definition of wellbeing as the balance point between an individual's resources pool and the challenges faced' [24].

Even though teacher wellbeing in the workplace has been difficult to define, it has received increased attention in recent years [14,25]. However, teacher wellbeing has received

less attention than students' wellbeing. Teacher wellbeing is a complex and multifaceted construct that encompasses many different factors. Teacher wellbeing refers to the overall state of the physical, social, mental, and emotional health of teachers in their personal and professional lives. It also involves factors such as job satisfaction, work-personal life balance, professional development opportunities, work environment, and resources available to teachers to help them manage stress. Teacher wellbeing is influenced largely by teacher-specific personal and internal factors, such as perception and ideology [14]. According to Skaalvik and Skaalvik [26], external contextual factors also negatively affect teacher wellbeing. Some external stressors identified in teacher research include time pressure (workload), students' behavior, low student motivation, lack of administrative support, conflict with colleagues, role ambiguity, and student diversity. In this paper, teacher wellbeing is reflected in terms of internal factors, such as ideology, and external factors, such as student diversity. Student diversity has different contexts. In this paper, the focus is on NAMLPs' backgrounds, cultures, ethnicity, origin, and language. Positive teacher wellbeing is predictive of higher engagement with less motivation to leave the teaching profession [26]. Research on teacher wellbeing has focused largely on negative elements of wellbeing, such as burnout [11]. One reason for teacher burnout is reduced teacher wellbeing [26,27]. Burnout and negative effects may not only result in reduced commitment and engagement but also lead to increased motivation to leave the teaching profession [28]. As in many countries, teacher burnout is a growing problem in Norway [26].

Teachers' reduced wellbeing has a negative impact on pupils' education [10,11]. The wellbeing of pupils and teachers is closely interconnected and can have a significant impact on each other. A teacher is one of the most important and closest people in a child's life. It turns out that if teachers do not feel well, their pupils are also negatively affected. If teachers have mental and physical issues, then they are more likely to hold on to negative emotions, which affects their relationships with their pupils [10,14,15]. Positive relationships between teachers and pupils can improve both parties' wellbeing. When teachers and pupils have positive relationships, pupils are more likely to feel supported and engaged in their learning, while teachers may experience a greater sense of purpose and job satisfaction [29,30]. Teachers who are stressed, burned out, or experiencing mental health issues may struggle to provide a supportive and nurturing environment for their pupils. This can impact pupils' sense of safety, belonging, and motivation to learn. Teachers with reduced wellbeing may be less effective in the classroom, leading to increased behavior problems and higher dropout rates of pupils. Teacher wellbeing has a great impact on pupils' achievements and wellbeing and vice versa [12–14]. NAMLPs who experience mental health issues such as trauma or struggle with difficult home lives due to migration may need extra support and attention from their teachers. This can be emotionally taxing for teachers and can lead to burnout or compassion fatigue. Teacher wellbeing is important not only for the individual teacher but also for their pupils and the broader education system, as it can impact teacher retention and pupils' wellbeing and outcomes [15]. Teachers who have a high level of wellbeing are more likely to be patient, empathetic, able to adapt their teaching to meet the diverse needs of their pupils, engaged in their work, be effective educators, and experience less burnout. They can also act as positive role models for their pupils, demonstrating healthy coping mechanisms and problem-solving skills. From all the above-mentioned research, it can be summarized that there is a positive correlation between teacher wellbeing and pupil wellbeing. When teachers are experiencing high levels of wellbeing, pupils tend to have better academic and social outcomes, higher levels of engagement in the classroom, and improved behavior.

2.1. Diversity-Related Burnout

Immigration has contributed to the heterogeneity and diversity of classes, and teachers are challenged when working with heterogeneous populations. According to OECD [31], immigrant pupils comprise 12.0% of the K-12 population in Norway. Acculturative stressors may negatively affect the wellbeing of teachers working with this culturally diverse group

of pupils [4,9,32]. To understand the negative impact of coping daily with culturally diverse pupils, Tatar and Horenczyk [9] proposed 'diversity-related burnout' as a concept. Highlighting teacher knowledge and skills required to address matters of different races, religions, cultures, and languages in the classroom, Tartar and Horenczyk saw diversity-related teacher burnout as a distinct construct from general burnout. They explained that if a teacher is not trained to work with a heterogeneous group of pupils, then the teacher's daily coping mechanism will have a negative impact on his or her wellbeing. Diversity-related burnout is different but is intertwined with general burnout. The importance of teacher wellbeing cannot be overstated, especially when working with NAMLPS. Teachers with reduced wellbeing may struggle to effectively manage the unique situation that is related to teaching a diverse pupil population. In the context of working with NAMLPS, teachers are faced with a range of conditions such as language barriers, cultural differences, trauma, and social isolation. The job can be stressful, and if teachers are not trained and competent, they may experience burnout, which can ultimately impact the quality of education that they are able to provide to minority pupils.

In the Norwegian context, Hilt [7] and Chinga-Ramirez [33] found that reception teachers were unable to modify their expectations and pedagogies or to understand and address the needs of minority students. Since Norwegian reception teachers are often not well prepared to deal with diversity in their classrooms, they must rely on their work experiences [5]. Gutentag et al. [2] highlighted that diversity does not lead to burnout per se; it depends on the teacher's perceptions and approaches, and this provides the basis for the study. Teachers' attitudes and perceptions of cultural diversity have close links with diversity-related burnout. Teachers are often unaware of their assumptions, beliefs, and attitudes around diversity and inclusivity to the extent that they consider these 'common senses' [34]. There are two significant ideologies: cultural pluralism and assimilationism. These two ideologies may occur in different combinations in society, organization, or group. The pluralistic ideology is generally explained by metaphors, such as 'mosaic', 'quilt', and 'salad bowl' [4], emphasizing diversity. The pluralistic ideology assumes that people of the host culture need to learn about and respect immigrant culture instead of having an exclusive focus on immigrants' integration. Furthermore, pluralism implies a need to adapt pedagogies according to the needs and strengths of immigrant pupils. According to this ideology, immigrant pupils and diversity are considered resources. Tatar and Horenczyk [9] found that pluralistic teachers who work in what they perceive as pluralistic settings show the lowest degree of diversity-related burnout. The second is the assimilationist ideology, which explains 'when in Rome, do as Romans do'. Newcomers are expected to leave behind much of their cultural backgrounds and adapt to the host cultures. The assimilationist believes that immigrant pupils must be encouraged to learn the host language as quickly as possible. In assimilation, no major structural and pedagogical changes are considered necessary to help immigrant pupils, and the task of integrating newcomers is usually seen as marginal. The highest levels of diversity-related burnout were found in teachers categorized as assimilationists [32,34]. Assimilationist teachers do not change their pedagogies to facilitate immigrant pupils; rather, they expect that immigrant pupils must learn and integrate without any support. This causes challenges not only for immigrant pupils but also for assimilationist teachers. Eventually, working with immigrant pupils causes more diversity-related burnout for these teachers.

2.2. The Notion of 'Care' and Wellbeing

The notion of teacher wellbeing can be related to teachers' *care* for their pupils. To be caring, the teacher should experience wellbeing first. Consequently, a caring teacher uses various pedagogical strategies to engage and meet pupils' needs beyond the curriculum. In the reception class, the teacher is the carer and newly arrived immigrant pupils are cared for. The teacher experiencing diversity-related burnout cannot be a carer. To be a caring teacher who is interested in pupils' voiced and unvoiced needs involves experiencing wellbeing. To understand the relationship between care and wellbeing, we first elaborate

on the concept of care introduced by Nel Noddings. Noddings [35] emphasized the need for the holistic development of pupils. Caring relationships provide the best foundation for pedagogical activities in the classroom [35–38], and pupils' voiced and unvoiced needs must be considered, even if they go beyond content and language teaching. There are two parties involved in caring [39]. There is the *carer* and there is the *cared-for*. Many teachers care within the context of virtue, meaning they do not adopt a relational sense of caring. These teachers pursue certain goals for their pupils and often work hard to help pupils achieve those goals. However, these teachers may not establish relationships of care and trust.

The relational sense of caring in education has three components: *engrossment*, *motivational displacement*, and *reciprocity* [39]. The first component (engrossment) in relational care is attention. The carer is attentive to the needs and feelings of the cared-for [39]. It is also important to how the carer feels about the cared-for: The objective of attention is 'to understand what the cared-for is experiencing' ([37], p. 772). A caring teacher is interested in the 'voiced and unvoiced needs' of the cared-for, which may be different from the needs assumed in the curriculum. The second component is motivational displacement. In a caring relationship, the teacher steps out of her or his personal frame of reference into the pupils'. In other words, the carer's energy is focused on the needs and wants of the cared-for. Noddings claims:

After listening and reflecting, the carer must respond. If she can, she responds positively to the pupils' expressed needs. But, if there is a reason why she cannot respond positively to that need, she must still respond in a way that maintains the caring relationship. ([39], p. 772)

Reciprocity is the third component of the caring relationship, referring to the response of the cared-for. The pupil's response to the teacher's caring encounter is an act of reciprocity [38]. This act of reciprocity is not contractual reciprocity, as perceived in traditional Western philosophy. Pupils do not need to express gratitude; rather, the response can be as simple as a smile or being motivated toward tasks or classroom activities. This response sustains and nurtures relational caring between the teacher and pupils.

3. Methodology

The current study is part of a larger, overriding qualitative research project about educational provisions for NAMLPs, focusing on Norwegian elementary reception classes. One part of the research project was a classroom study of how one particular Norwegian teacher, Anne (pseudonym), dealt with the complexity of teaching NAMLPs in a reception class. The classroom research part is built in an ethnography study. The systematic study of people in naturally occurring settings is one of the main features of ethnography [40]. Ethnography usually focuses on small and even single settings. The fieldwork is drawn on the features mentioned by [41]. The first distinct characteristic of ethnographic work is collecting data in natural settings relatively long-term data collection process. Second, data are gathered from a range of sources, for instance, documents, observations, and conversations with participants. Audio and video recordings are also used for data collection in ethnographic fieldwork. Third, relatively "unstructured" data collection makes up most of the data, referring to data collection does not follow through with a fixed design specified at the start aiming at documenting what actually goes on. Fourth, ethnography investigates some aspects of the lives of the people who are being studied. This includes emphasis on the significance of the meaning people gives to objects, themselves, and others. Additionally, in an ethnographic study, the categories and patterns, in the analysis part, are generated out of the process of data analysis instead of having them built into the data collection process. Lastly, the fieldwork is characterized by what Hammersly [41] ascribes as 'holistic in focus' in ethnography (p. 4).

3.1. *The Research Context and the Informant*

Anne (pseudonym), a reception teacher in a Trondheim elementary school with over five years of experience working with NAMLPs, teaches grades 2–4 reception classes. In total, 16 pupils in Anne's class are immigrants from Iraq, Syria, Thailand, Somalia, Ethiopia, the Philippines, and Russia. They speak Arabic, Thai, Somali, Tigrinya, Filipino, and Russian, but most children speak Arabic. Anne is a native Norwegian speaker who was born and raised in Trondheim, Norway. She speaks Norwegian and English. Anne shared her plans for the school year, as the first author of the study planned to work closely with her for this stretch of time. Anne also readily accepted being video and audio recorded during her teachings. All parents of pupils in Anne's class consented to their children's being observed and videotaped during school hours. The study was prospectively approved by the Norwegian Centre for Research Data (NSD) and considered to be in accordance with privacy protection laws.

3.2. *Data Collection and Analysis*

Data were collected over a period of one school year in two phases. Both phases involved observations, interviews, and video recordings, as well as informal conversations with the teacher. In the first phase, Anne was interviewed for one and a half hours about her teaching philosophy, teaching the reception class, and her way of working with NAMLPs. This was followed by 32 video observations of the lessons. Then, Anne and the first author of this paper watched the video vignettes together, which provided an opportunity for Anne to reflect on her practices. Her teaching experience allowed her to interpret her practices when reflecting on them, which provided substantial information for this paper. Anne's conversations and reflections on these video vignettes were audiotaped and transcribed. Watching videos together with Anne and her reflections on her practices strengthened the methodology and brought an insider's perspective to the analysis [42]. The second phase of data collection occurred 18 weeks after the first. In the second phase of data collection, 30 lessons were video recorded again, and the process from the first phase was repeated. To conclude the data collection, a final semi-structured in-depth interview was held with Anne for one and a half hours.

The analysis of this huge amount of qualitative data was inspired by Creswell and Poth's [43] 'data analysis spiral' (p. 186). This means that the researcher (the first author of the study) was moving in analytical circles rather than using a fixed-liner approach. This was important in two ways. First, it allowed the researcher to solicit the research subject's view on the credibility of the findings and interpretations. Second, throughout the entire research process, the findings and analysis were discussed with Anne, and thus, the study is a result of a joint intersubjective understanding that developed during the research process [44]. The process of forming codes and categories serves as the central component of the data analysis spiral. Within this iterative loop, the textual and video data were consolidated into concise clusters of information. An extensive array of codes emerged from the dataset, which were subsequently examined by the first author to identify codes and patterns that possessed the potential to be developed into themes. These particular codes and patterns were deemed 'conceptually interesting and unusual for the researcher' ([43], p. 193). As recurring and conceptually intriguing patterns were detected, they were designated as themes [45]. One recurring pattern that emerged was Anne's emphasis on the wellbeing of her pupils. Anne's emphasis on wellbeing was not only rhetoric but also concrete actions (activities). This throughgoing pattern occurred in all data corpora, including transcribed interviews, informal conversations, and video recordings. Anne reviewed the transcripts and interpretations. She commented and elaborated on the interpretations of what Brinkmann and Kvale [46] called 'member checking' (p. 222). These activities, including the teacher's reflections on them, are presented in the following section. Part of the study focusing on NAMLPs' wellbeing has already been published [47], which included the teacher's perceptions and self-perceived responsibility for NAMLPs' wellbeing in day-to-day practices. The current paper further explores the teacher's perceptions of

NAMLPs and diversity. It also examines the link between the teachers' perceptions and practices of teacher wellbeing and pupils' wellbeing.

4. Findings

The findings from the data corpus are categorized as Anne's practices and Anne's perceptions. They are presented as follows:

4.1. Anne's Practices of Wellbeing: Findings from Video Observations

Anne's practices of wellbeing pedagogy that affirm several self-initiated activities in Anne's day-to-day teaching have been itemised and published [47]. Here, we summarise the findings from her practices. The video data show massage sessions, music, gym, art and handwork, skiing, skating, field trips, morning circle time, and evenings with NAMLPs' mothers, called women's evening or '*dameskveld*' [47]. Anne's intention behind all these activities was to make the reception class a pleasant, safe, and supportive place for NAMLPs [47]. Anne placed a great deal of emphasis on NAMLPs' wellbeing instead of solely focusing on Norwegian language and content teaching.

4.2. Anne's Perceptions of NAMLPs and Wellbeing

The following quotes were chosen from Anne's interviews and conversations while watching videos during the two phases of data collection. Anne's story begins with her perceptions of NAMLPs, her struggles in the early years, her reasons for changing her pedagogies, and her reflections on her current practice regarding wellbeing. The following quote shows Anne's perceptions in response to an interview question asking her to share her views about working with NAMLPs.

They are children like other Norwegian children. . . or like my children. I love them. . . most of them have experienced a very hard time due to migration. I understand that they are struggling with many things here in the new country. All they need is acceptance, respect, and love. . . building a good relationship with each of them is most important for me.

The quote above highlights Anne's realization of NAMLPs' 'voiced and unvoiced needs' [35] beyond subject content and language learning. Anne elaborates on the importance of developing good relationships with NAMLPs to help foster their learning and growth. Song et al. [48] referred to this as *altruism*, implying that teaching is an intellectual and moral enterprise. Anne's altruism for her pupils in the above quote can be analyzed through Noddings' notion of care. Stressing the importance of NAMLPs' happiness, Anne commented:

Learning Norwegian is going to happen eventually, but it is important that they [NAMLPs] should be happy here. They have left behind their homes and friends. . . it is not easy. . . I cannot imagine it for myself. . . it is harder than we can even imagine. Sometimes you should talk to them and their parents. . . you will come to know what they have gone through.

Reflecting on her earlier experiences, Anne state: 'It was so demanding to be there' [in the reception class]. Anne mentioned that there was a lot of focus on Norwegian learning and subject content, but this was not working in her class. She was unable to achieve her goals, and despite her love for her pupils, she ended up with extreme fatigue and sick leave. Anne's story questions the demands of the prescribed expectations of Norwegian language and subject content teaching in reception classes. Regarding this, Anne said: 'In the beginning, I tried my best to do what is expected'. To answer the question about what was expected, Anne clarified: "The expectation is that you make children learn the language (Norwegian), make them learn to read and write, and learn math and science". The pressure can take a great toll on the teacher. The following account illustrates this scenario:

The expectation is certain progress in the work you do and pressure when you *do not* [emphasis] get it done. I used to get very tired. . . incredibly tired so tired

that I was blown out. . . and I went on sick leave for a few weeks. And I didn't work from the autumn holidays to Christmas. And after Christmas, when I was back. . . I just sat and worked to develop a new plan for the reception class. . . I realized that it is not going to work this way. . .

The data reveal a double jeopardy: NAMLPs were not motivated and, in turn, NAMLPs' demotivation and behavior negatively affected Anne's work and wellbeing. Teacher wellbeing is linked with pupils' wellbeing. Several factors contribute to the link between the relational aspects of students' and teachers' wellbeing. The data show two of them: first, the teacher's absenteeism as Anne went on sick leave. High teacher-absence rates are also a factor that impacts student wellbeing. Second, before sick leave, when the teacher was at work, she did not feel well physically and mentally. Consequently, she was less able to engage in positive classroom and behavioral management or was more likely to display negative emotions or behaviors. As Anne stated, 'I used to become irritated and started shouting at children most of the time'. Anne admits that she found it very hard to develop a good relationship with children. A higher-quality pupil-teacher relationship is associated with happier pupils and vice versa. Anne then strived to understand her pupils' needs and provided solutions. After rigorous discussions with the reception coordinator, Anne conceptualized a new approach to her teaching. She was given the option of teaching mainstream classes instead but preferred to continue with the reception class. Anne said: 'Any teacher can teach mainstream classes. . . but I think not every teacher can teach reception classes. It requires more than what you need to have as a teacher in mainstream classes. The video data corpus shows Anne's new plan, which prioritizes NAMLPs' wellbeing and in which subject content and language teaching are secondary. Regarding this change, Anne stated:

. . . So, it does something with you as a teacher and the feeling of whether you do your job or not. And I spent *plenty* [emphasis] of time convincing myself that it is right to focus on aspects other than language and subject teaching. Because there is no purpose, to begin with, the subject teaching before the social aspect has stabilized. Pupils must experience safety, they must experience peace, and pleasure and they must feel that they are part of a positive community. And if you feel that any of these elements threaten you, then you cannot learn whether it is subject learning or language. So therefore so, I *must* [emphasis] in some way—that platform *must* (emphasis) be in place and then we can start with academics, reading, writing, and language.

As the above quote shows, Anne considers peace, pleasure, and happiness as important elements of schooling for NAMLPs. This is equally important for teachers. A teacher cannot convey happiness and peace to her pupils if she is not happy. Anne's self-constructed pedagogy is based on NAMLPs' needs. While it depicts some uncertainty about her practices, Anne seems happy that her new plan and pedagogies are working in class. It appears that her new approach provides a happy forum for teaching and learning. Anne stated, 'I don't get tired now. Rather, I enjoy being with them. 'I think it's important that I should be happy and enjoy with them. . . (chuckling). . . and to build a positive relationship with them. . .'. Anne's reflections on her current practices show that she also prioritizes being happy while at work with NAMLPs. The data corpus from interviews and video observations revealed that Anne could focus on her students' wellbeing when she experiences wellbeing first.

Addressing NAMLPs' needs appears to have a double advantage; NAMLPs seem happy and motivated, and Anne has a passion for and commitment to her students. It seems that Anne loves her pupils and wants to do something good for them. Replying to the question about balancing work and personal life, Anne stated:

I also have my personal life where I have many responsibilities. If I am not happy at my work, it affects me and my personal life. . . It is the same if I am not happy in

my personal life then it can affect my work. . . I need to take care of myself. I know when I am happy, then I can do well in my personal as well as professional life.

This entails having an awareness of self-care and wellbeing. Anne mentions her wellbeing, which is very significant concerning her pupils' wellbeing.

5. Making Sense of Data through Theoretical Concepts

The presented data indicate a potential relationship between the wellbeing of NAMLPs and Anne. As such, it is imperative to prioritize the improvement of teacher wellbeing as a means of enhancing the wellbeing and achievement of NAMLPs. To achieve this objective, it is necessary to consider the teacher's perceptions of NAMLPs and diversity, a notion supported by previous studies [2,49].

5.1. Diversity-Related Wellbeing Pedagogy

This paper proposes the concept of diversity-related wellbeing pedagogy, which extends the idea of diversity-related burnout. Although Tatar and Horenczyk's [9] work on diversity-related burnout may not necessarily recognize diversity-related wellbeing pedagogy as an extension, it further develops some aspects of the former concept. This notion can shed light on the wellbeing and pedagogical approaches of the reception teacher, as they relate to the wellbeing of NAMLPs on the one hand, and the teacher's perceptions of NAMLPs on the other. The teacher's perceptions of diversity and NAMLPs influence her pedagogies and attitudes [4,9,32,34], which in turn may affect NAMLPs' wellbeing, motivation, and achievements. Therefore, the wellbeing and motivation of NAMLPs may depend on the reception teacher's wellbeing. The diversity-related wellbeing pedagogy encompasses both the wellbeing of NAMLPs and the teacher. Various elements of wellbeing such as the teacher's physical and mental state, influence the quality of the pupil-teacher relationship, which in turn impacts NAMLPs' happiness and the creation of a safe and conducive learning environment. Moreover, positive pupil-teacher relationships enhance teachers' professionalism and wellbeing [11,30,47].

The teacher's perceptions serve as the foundation of diversity-related wellbeing pedagogy. Teachers' cultural perceptions and understanding shape their pedagogies and classroom environments [4,9,32,34,50,51]. Dumbled et al. [34] found that Dutch teachers' perceptions of diversity were one of the most important predictors of their pedagogies and attitudes. According to Dumbled et al., organizational policies and procedures, both formal and informal, play a significant role in shaping teachers' perceptions and pedagogies. These policies and practices inform teachers' perceptions of emerging issues, including those concerning immigrant students. Teachers' perceptions of diversity greatly influence their pedagogies and attitudes toward NAMLPs. Teachers who have pluralistic ideologies and perceptions of immigrant pupils tend to develop specific competencies in creating positive attitudes toward immigrant pupils [4,9]. Anne's story serves as an example of a teacher who changed her pedagogies after experiencing burnout due to a strong focus on subject content and language teaching without considering NAMLPs' other needs. Anne's perceptions appear to be pluralistic, and she appears unaware of the connection between her perceptions of NAMLPs and her pedagogy. The proposed diversity-related wellbeing pedagogy appears to facilitate Anne's practices towards NAMLPs and enhance their wellbeing and motivation.

5.2. Prioritizing Teacher Wellbeing: A Prerequisite for Effectively Teaching NAMLPs

Anne, a teacher with experience working with NAMLPs, shared personal stories of taking extended sick leave. Her passion for and dedication to working with NAMLPs, despite the option to teach a mainstream class, is evident. As a reception teacher, she faces the challenge of adapting pedagogies to meet the unique linguistic, social, and cultural needs of NAMLPs. This task can be daunting for teachers working in culturally diverse classrooms, leading to difficulties attributed to a lack of knowledge, skills, and motivation to cope with cultural diversity [9]. Furthermore, Programme for International Student

Assessment (PISA) results indicate that, in most OECD countries, there is a significant disparity in academic performance between pupils with immigrant backgrounds and their native peers, even after controlling for socioeconomic background [31].

Many studies have noted that host language learning is typically prioritized in teaching NAMLPs [8,33,52–56]. According to Rosnes and Rossland [57], ‘in Norway, the issue of diversity in education often focuses on second language learning and mother tongue teaching’ (p. 274). However, such an approach may not address other significant factors impacting NAMLPs, particularly those with limited mother tongue proficiency. As such, teachers’ attitudes and perceptions are crucial but often underemphasized factors influencing their pedagogical approaches. Teachers’ methods of working are also guided by their perceptions and understanding, in addition to knowledge, skills, and competencies. Prior research [4,9,32,34] suggests that teachers’ perceptions of NAMLPs have a significant influence on their wellbeing and motivation.

Teacher wellbeing is akin to the safety instruction on airplanes to put on your own oxygen mask before assisting others. In the case of teaching NAMLPs, teachers must prioritize their own wellbeing to ensure that the unvoiced needs of NAMLPs are met while also attending to their own needs. Thus, teachers, particularly those working with NAMLPs, require support to focus on this crucial aspect of their professional and personal lives. Teachers experiencing wellbeing can effectively integrate pupils’ wellbeing into their pedagogies. However, if teachers are not doing well physically and mentally, achieving NAMLPs’ wellbeing will remain an unattainable goal.

5.3. *The Ripple Effect of the Teacher Wellbeing*

The present study observes the ripple effect of teacher wellbeing on the learning experiences and outcomes of NAMLPs in the classroom. Drawing on data corpus from video observations and interviews, the study demonstrates that teacher wellbeing has a significant impact on the quality of instruction, classroom management, and pedagogical adaptability. Specifically, the study shows that when teachers like Anne experience physical, mental, and emotional wellbeing, they are better equipped to create a positive and supportive learning environment, provide effective instructions, and adapt pedagogies that cater to the needs and strengths of NAMLPs. In contrast, when teachers experience stress and dissatisfaction with their work, they tend to be less effective in the classroom, leading to lower pupil motivation and increased behavior problems.

The study’s findings support prior research that highlights the positive correlation between teacher wellbeing and pupils’ outcomes. Moreover, the study illustrates how a positive attitude and caring demeanor can help the teacher adapt her pedagogies to better serve the needs of NAMLPs, leading to greater engagement and motivation [11,58]. The data corpus also reveals Anne to be a caring and receptive teacher who is highly attuned to the needs and motivations of her pupils, which contributes to a positive classroom culture. The study aligns with Noddings’ [38] observation that caring encounters can promote positive outcomes for pupils, including increased motivation and engagement in the classroom.

The study suggests that when teachers experience wellbeing, they are more likely to create a positive and supportive classroom culture that benefits all pupils, including NAMLPs. This, in turn, can contribute to a more positive overall school culture, promoting a sense of belonging, being valued, and being heard for all pupils. According to Anne, when she experiences wellbeing, her pupils tend to have a higher level of engagement in the classroom and improved behavior. It endorses the earlier research [12–14] that teacher wellbeing may have a direct impact on pupils’ achievements and wellbeing. The study highlights the ripple effect of the teacher wellbeing on NAMLPs outcomes and underscores the importance of prioritizing teacher wellbeing in schools and education systems. By providing the necessary resources and support, schools can ensure that teachers like Anne are able to thrive in their roles, promoting positive outcomes for all pupils.

6. Concluding Remarks

This study explores the impact of teacher wellbeing on the wellbeing and motivation of NAMLPs and contributes to the field of wellbeing education by highlighting the positive link between the teacher and NAMLPs' wellbeing. The concept of diversity-related wellbeing pedagogy has been used to illustrate Anne's perceptions of NAMLPs, which informs her pedagogies and attitudes toward them. The study reveals that NAMLPs' wellbeing and motivation are interwoven with the teacher's wellbeing. The study contributes to the research field in three ways: first, it provides insights into the reception teacher's wellbeing, which is an understudied topic. Second, it highlights the importance of teacher wellbeing as a departure point for wellbeing pedagogy for newcomers. Third, it suggests that improving teacher wellbeing may help to improve NAMLPs' wellbeing.

While this study is limited in its focus on one teacher's perceptions and practices, it serves as an inspiration for future research in larger samples and different contexts. The findings have implications for practice, suggesting that ongoing professional support is necessary for teachers who work with newcomer pupils. Overall, this study emphasizes the importance of considering teacher wellbeing in the context of newcomer pupils' education. Teachers should be supported in recognizing the importance of their wellbeing and its link to their pupils' wellbeing. Professional development programs should promote a positive image of NAMLPs and immigrant pupils by focusing on their strengths, rather than adopting a deficit model [59].

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