TEACHER EDUCATORS' NARRATIVES OF PRACTICE AND POSSIBILITY FROM MULTILINGUAL NEWCOMER SCHOOLS:

A COMMUNITY AUTOETHNOGRAPHY

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Abstract

Fine et al. (2005) argue that newcomer schools are "sites of possibility" for social justice-oriented research because they challenge dominant educational models that marginalize many immigrant youth. Yet promising practices from newcomer schools often remain unincorporated in teacher education programs (TEPs), where reforms are needed to prepare teachers to support multilingual and immigrant youth. In this study, we engage in community autoethnography (Ellis et al., 2011) to examine our memories of teaching in newcomer schools, which shaped our development of praxis as critical pedagogues. We apply Harro's Cycle of Liberation (2013) to explore how our memories inform our current work with teacher candidates, including the agentic practices we envision them enacting in schools; namely, disrupting deficit discourses and supporting asset-based framings, engaging newcomers in critical dialogic pedagogies, and centering

students' prior knowledge and lived experiences. We identify how our experiences in newcomer schools manifest in our teacher education as a focus on close listening to students, a slowing of pacing to allow for intentional noticing of self and others, and a protection of spaces where multilingual newcomers remain centered. We suggest next steps for scholarship on teacher educator development to support much-needed reforms, focused on multilingual newcomers, in teacher preparation programs.

Keywords: multilingual learners, newcomer schools, teacher education, critical pedagogy, teacher agency

INTRODUCTION

Across the United States, educators strive to develop practices and capacities to better serve multilingual immigrant students (Lowenhaupt et al., 2021). However, at the classroom level, many teachers remain underprepared to serve these youth (Weddle et al., 2021). This enduring gap in the teaching workforce is a cause for concern for teacher educators (Sattin-Bajaj et al., 2023). At the same time, scholars have generated theories and compelling case knowledge on educational empowerment for multilingual immigrant youth, providing roadmaps for responsive and sustaining instructional practice (Bajaj et al., 2023), school programming and design (Jaffe-Walter, 2018; Villavicencio et al., 2021), and assessment (Gottlieb, 2023). The task now, which this paper aims to address, is how to enhance teacher preparation by drawing more intentionally upon those bodies of scholarship.

Importantly, much of the literature on promising practices for multilingual newcomers is generated in a specialized context: newcomer schools. In these settings, educators' enactment of critical pedagogies is supported by contextual affordances, such as workplace structures, institutional culture, and collaborative design practices. Those specialized settings matter because, as Sang (2019), building on the work of Biesta et al. (2015), explains,

> Teacher agency is something that emerges or is achieved through teachers' engagement with the environment, rather than possessed by individuals. It results from the interplay of agentic capacity (individual factors, e.g., commitment, value, role, belief, power) and agentic spaces (contextual factors, e.g., societal change, role expectation, social network). (p. 2)

Teacher educators can draw lessons from these contexts to support teacher candidates. However, because context matters deeply to teachers' exercise of agency, a dilemma for teacher educators is how to introduce candidates to the practices exemplified in newcomer schools and featured prominently in academic literature, and also prepare them to enact such pedagogies across varied school contexts.

This paper examines ways that we, three teacher educators who formerly taught in newcomer schools, recognize those schools' imprint

on our approaches to critical pedagogy with multilingual newcomers, and in the pedagogical possibilities we envision with our secondary teacher candidates. Specifically, we ask:

1. What lessons on critical pedagogy emerged for us, as classroom teachers, from within the structures, cultures, and practices of newcomer schools?

2. How do memories of the critical pedagogies we learned in newcomer schools manifest in our agentic practice with teacher candidates?

TEACHER AGENCY IN THE CONTEXT OF NEWCOMER SCHOOLS

We start by describing the history and affordances of newcomer schools and putting them into dialogue with Harro's cycle of liberation (2013). Then, we present three autoethnographic narratives, linking our experiences in newcomer schools - and specific ways in which those contexts facilitated our agentic capacity - to our enactments of critical pedagogies in TEPs. Finally, we describe three key enactments of teacher agency that arise across our narratives and consider their implications for future research in teacher education.

SOCIO-HISTORICAL EMERGENCE OF NEWCOMER SCHOOLS

Immigrants are indelibly woven into the fabric of American history, so any discussion about the education of immigrant children is embedded in an extended and ongoing socio-historical conversation. The idea of newcomer schools has existed since at least the 19th century, encompassing a range of goals for immigrant education and social incorporation. However, "the newcomer schools that came to be in the 1980s were something else entirely" (Corson, 2023, p. 46). They grew from a decades-long reform movement aimed at decreasing dropout/pushout rates and improving graduation rates for multilingual immigrant and refugee youth. Emerging in 1970s California as newcomer programs, and in 1980s New York as self-contained schools (Chang, 1990; Kessler et al., 2018), the newcomer model has expanded nationally since 2000. This is partly due to growth opportunities created by

neoliberal funding for small-schools and school-choice movements, including Gates Foundation funding of the *Internationals Network for Public Schools* (INPS), an oft-referenced network of Title 1 newcomer schools.

Newcomer schools exist in response to entrenched systems of social stratification and marginalization in the comprehensive high schools where many multilingual newcomers are tracked into subpar educational opportunities (Dabach, 2014; Olsen, 2008). Along with their focus on academic attainment, newcomer schools aim to mitigate patterns of trauma, hostility, and prejudice that many newcomers encounter in U.S. schools (Chang, 1990; Kiramba et al., 2020).

The term newcomer is contested; when used as a blanket concept in educational policy and popular press, it can perpetuate problematic social scripts about youth. As Corson (2023) points out, "newcomer subjects are never framed in the singular" instead, a highly diverse cohort of young people becomes defined by a single perceived trait: their educational needs "that exceed what schools have done in the past" (p. 60). Corson also argues that, despite newcomer schools' reform-driven mission, certain dominant cultural expectations about schooling can easily become reproduced there as well. Newcomer schools face many of the same enduring policy conundrums related to educational access and language programming in the United States (for an overview, see Thompson, 2013). Here, we acknowledge critiques of newcomer schools while highlighting their potential as fertile ground for research on critical pedagogies, or "sites of possibility for social-justice research" (Fine et al. 2005).

AFFORDANCES OF NEWCOMER SCHOOLS

Scholars have described interlinked organizational characteristics that set newcomer schools apart from traditional models (e.g., Jaffe-Walter, 2018; Kessler et al., 2018; Roc et al., 2019; Villavicencio et al., 2021). At newcomer schools, multilingual immigrant and refugee youth are not only symbolically centered, but also physically and programmatically repositioned from the periphery to the center of design decisions. Outcomes of newcomer schools include lower dropout/pushout rates, and higher rates of graduation, college attendance, and
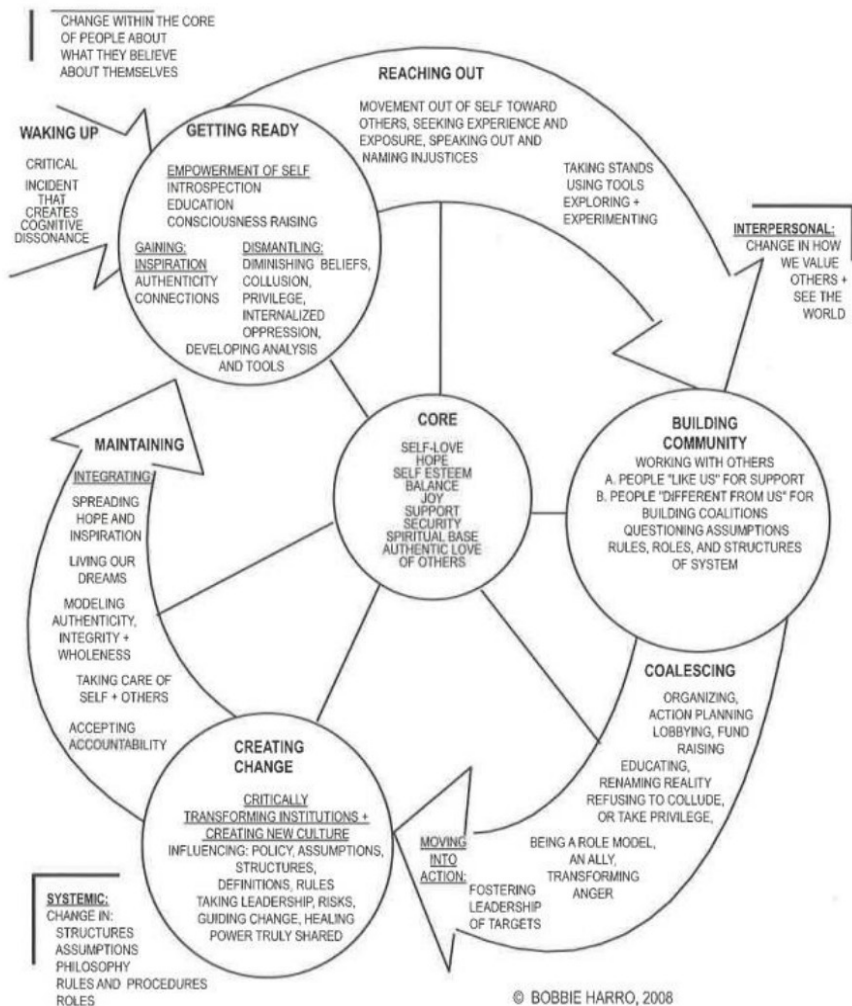
college completion, outpacing national averages for designated English Learners (Fine et al., 2005; Lukes et al., 2022). Scholarship on newcomer schools also highlight their potential to serve as affinity spaces, where students encounter culturally and linguistically responsive or sustaining pedagogies, especially when compared to traditional models of high school (Bajaj & Suresh, 2018; Jaffe-Walter & Lee, 2018).

HARRO'S CYCLE OF LIBERATION IN TEACHER EDUCATION

In reading the call for this special edition of IJCP, we were drawn to its focus on critical teacher agency and on "building critical consciousness" in order to enact "culturally and linguistically sustaining praxis." This call also introduced us to Harro's Cycle of Liberation (2013). Harro's model (figure 1) represents a flexible, ongoing cycle with individuals entering at different points and times.

FIGURE 1

Harro's Cycle of Liberation (2013)

CHANGE WITHIN THE CORE OF PEOPLE ABOUT WHAT THEY BELIEVE ABOUT THEMSELVES

REACHING OUT
MOVEMENT OUT OF SELF TOWARD OTHERS, SEEKING EXPERIENCE AND EXPOSURE, SPEAKING OUT AND NAMING INJUSTICES

WAKING UP
CRITICAL INCIDENT THAT CREATES COGNITIVE DISSONANCE

GETTING READY
EMPOWERMENT OF SELF
INTROSPECTION
EDUCATION
CONSCIOUSNESS RAISING

GAINING:
INSPIRATION
AUTHENTICITY
CONNECTIONS

DISMANTLING:
DIMINISHING BELIEFS,
COLLUSION,
PRIVILEGE,
INTERNALIZED
OPPRESSION,
DEVELOPING ANALYSIS
AND TOOLS

TAKING STANDS
USING TOOLS
EXPLORING +
EXPERIMENTING

INTERPERSONAL:
CHANGE IN HOW WE VALUE OTHERS + SEE THE WORLD

CORE
SELF-LOVE
HOPE
SELF ESTEEM
BALANCE
JOY
SUPPORT
SECURITY
SPIRITUAL BASE
AUTHENTIC LOVE
OF OTHERS

BUILDING COMMUNITY
WORKING WITH OTHERS
A. PEOPLE "LIKE US" FOR SUPPORT
B. PEOPLE "DIFFERENT FROM US" FOR BUILDING COALITIONS
QUESTIONING ASSUMPTIONS
RULES, ROLES, AND STRUCTURES OF SYSTEM

MAINTAINING
INTEGRATING:
SPREADING HOPE AND INSPIRATION
LIVING OUR DREAMS
MODELING AUTHENTICITY, INTEGRITY + WHOLENESS
TAKING CARE OF SELF + OTHERS
ACCEPTING ACCOUNTABILITY

COALESCING
ORGANIZING,
ACTION PLANNING
LOBBYING, FUND RAISING
EDUCATING,
RENAMING REALITY
REFUSING TO COLLUDE,
OR TAKE PRIVILEGE,
BEING A ROLE MODEL,
AN ALLY,
TRANSFORMING ANGER

CREATING CHANGE
CRITICALLY TRANSFORMING INSTITUTIONS + CREATING NEW CULTURE
INFLUENCING: POLICY, ASSUMPTIONS, STRUCTURES, DEFINITIONS, RULES
TAKING LEADERSHIP, RISKS, GUIDING CHANGE, HEALING
POWER TRULY SHARED

MOVING INTO ACTION:
FOSTERING LEADERSHIP OF TARGETS

SYSTEMIC:
CHANGE IN:
STRUCTURES
ASSUMPTIONS
PHILOSOPHY
RULES AND PROCEDURES
ROLES

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The framework components helped us communicate our past enactments of agency in newcomer schools by envisioning "patterns of events common to successful liberation efforts" (p. 628). We found that, when applied to our narratives of teaching in newcomer schools, the Cycle of Liberation highlighted the way each of us, as teachers, stepped into the cycle at different times, as well as the ways the structure of newcomer settings facilitated our agency.

It became a heuristic in our work of collaborative storying, enabling us to make sense of where and when we have acted as change

agents (as well as instances of untapped agency), as classroom practitioners. We also extended the Cycle of Liberation to frame our thinking about how we, as teacher educators, might support liberatory efforts with the next generation of teachers; a much-needed perspective in this special edition of IJCP. In discussing the Cycle of Liberation and its components, we represented our histories, agency, and choices as teacher educators as much as classroom practitioners, envisioning multiple and varied entry points for our teaching candidates to enter the cycle.

The Cycle of Liberation also offers a compass for our future work as collaborators-in-research and for other teacher educators. Across institutions, we navigate diverse points in Harro's (2013) cycle, carrying over and reworking values, practices, and tools that we seek to pass along in each new context.

COMMUNITY AUTOETHNOGRAPHY

Our collaborative process started as colleagues in TEPs at the University of Washington in 2018. Having worked at newcomer schools in New York City, Seattle, and the San Francisco Bay Area between 2012-2018, we were drawn together by our shared goals, values, and backgrounds of teaching multilingual newcomers. In line with Harro's (2013) "Reaching Out" phase, we formed relationships that strengthened the critical commitments in our work as course instructors, program coordinators, and instructional coaches.

Our practice of sharing stories with each other arose organically and collegially, as a dynamic of our work across TEPs. We collectively noticed how our candidates' teaching contexts - whether newcomer schools, comprehensive schools, or dual language programs - mattered greatly to their sense of agentic possibility. At times, we struggled to map the pedagogies we had developed in newcomer schools onto activities that would support our candidates across contexts. This tension pushed us to consider how the activities we were developing in TEPs could not prepare candidates to enact critical pedagogies that support multilingual students across settings. In the process of questioning our own - and each other's - assumptions and roles in TEP programs, we

were entering into what Harro (2013) describes as "building commu-
nity."

This stage also included exploring how our identities as teachers
in newcomer schools live in relation to other facets of our identities.
For example, Elizabeth's interest in teaching newcomers stemmed
from her mother and various family members, who immigrated to the
United States from Mexico. For Brian, students' access to the cosmo-
politanism of newcomer schools contrasted with his own schooling
in a rural, White, English-monolingual community. Yet at the same
time, he recognized how students created opportunities for liberation,
similar to his own. Through cultural and linguistic boundary-crossing,
they were able to claim Queer identities by navigating socioeconomic,
religious, familial, and cultural dynamics more expansively. Due to the
complexity of immigration cases with her family and friends, includ-
ing her father from Malaysia, Saraswati became active in various
immigrant rights-based organizations in high school. Her involvement
continues today through her relationships at the school where she for-
merly taught and her work at additional schools serving multilingual
newcomers.

Inspired by autoethnographic studies at the intersection of lan-
guage education, teacher educator identity, and program development
(e.g., Kim & Reichmuth, 2020; López-Gopar et al., 2024; Vellanki &
Prince, 2018), we adopted a collaborative autoethnographic approach,
utilizing the methodology of community autoethnography as both a
process and a product (Pensoneau-Conway et al., 2014). Our applica-
tion of a "storying" process (as described below) is central to com-
munity autoethnography, and serves two goals. The first is moving
toward Harro's (2013) stages of "coalescing" and "creating change,"
thereby enhancing our work in TEPs where recent immigrant students
are not always positioned at the center of design decisions. Our second
goal is to contribute to larger systemic changes beyond the purview
of our own TEPs. As such, we draw on Anderson's (2006) distinc-
tion between evocative and analytic autoethnography. We situate our
project as analytic autoethnography, aimed at enhancing theoretical
understandings of a broader social phenomenon: recent calls for TEP
reforms that center multilingual newcomers.

THE STORYING PROCESS

Within our TEPs, storying represents an important methodological stance in candidates' development of praxis. For instance, in one program students complete capstone projects that utilize storytelling approaches in place of a traditional thesis. Inspired by the storying process, we attended to two core features of the autoethnographic approach, as described by Sinclair & Powell (2020): 1) elevating organic and spontaneous story-sharing into a rigorous process of inquiry and reflection, and 2) inviting others into our stories, by positioning and analyzing ourselves in the social and political contexts of newcomer high schools and TEPs.

We structured our process by setting up regular Zoom meetings during the summer of 2024. As a team, we sought to sift through the stories we had told one another (and ourselves) throughout our years as a community of teacher educators. Our first steps included generating discussion questions with prompts such as: What kinds of agency do educators in newcomer schools exercise? What kinds of agency from newcomer schools would help new teachers plug into non-newcomer model schools as advocates for MLL students? How can our understanding of agency across settings inform the kinds of agency we should develop in candidates? We then engaged in brainstorming sessions, sharing memories that helped us start to grapple with and address the discussion prompts. As each person recounted memories, other group members took notes in a shared document, capturing key points from our stories. From these notes, we started to generalize about the different forms our agency took, articulating patterns across our stories, as well as gaps in our understanding.

The group continually asked, what do our stories reveal about teacher agency in newcomer schools? Through iterative discussions about our goals for this project, we honed our focus to three forms of pedagogical agency, which also reflected our common values as teachers and teacher educators. They are: asset-based framing of multilingual youth, listening and learning with dialogic pedagogy, and centering prior knowledge and lived experiences of multilingual newcomers.

Our next step was to retroactively and selectively write about three specific past experiences where we had enacted these forms of pedagogical agency as classroom practitioners. In this way, we mined our subjective memories (the "auto"), surfacing salient cultural aspects of our community (the "ethno"), to represent those beliefs and practices for the benefit of others (the "graphy") (Adams & Herrmann, 2020). Our goal was to make the "relational practices, common values and beliefs, and shared experiences" of our community legible, both to cultural insiders and outsiders (Ellis et al., 2011, p. 275).

Our analytic process included reading each other's narratives, sharing feedback and follow up questions, and re-writing the stories to refine our thinking (Coylar, 2013). It was through this collective storying process that we better understood the practices, values, and beliefs central to our community of teacher educators, elements we also wish to instill in our candidates in their work with multilingual newcomer youth.

Finally, we called up corresponding memories that illuminate how we translate our forms of pedagogical agency from newcomer schools into our practice as teacher educators. In each case, we considered how we support our candidates in developing agentic practices they can enact in their work with multilingual immigrant youth across school contexts. We repeated the collective analytical process (storying, providing feedback, and re-storying) described above, in a second round with our narratives of teacher education, which are also shared in the sections below.

THREE NARRATIVES OF TEACHER EDUCATOR DEVELOPMENT

In the following subsections, we describe three specific enactments of agency arising from our autoethnographic process and our discussion of the Cycle of Liberation (Harro, 2013). Each section includes an illustrating vignette, which serves as an example of agentic action in a newcomers school. Each section also includes an analysis of how the same performance of agency now informs our work with teaching candidates, and serves as a potential model for other teacher educators. The three forms of agentic action are: the importance of asset-based

framing of multilingual youth; the power of listening and learning with dialogic pedagogy; and the necessity of centering prior knowledge and lived experiences of multilingual newcomers.

SARASWATI: DISRUPTING DEFICIT DISCOURSES AND SUPPORTING ASSET-BASED FRAMINGS OF MULTILINGUAL YOUTH

"Way igu qayliyeen, they just kept yelling at me." I clearly remember Asma and many of my other refugee and immigrant students sobbing on November 9th, 2016, the day after Trump got elected. For months, my students reported an increase in hostile interactions as anti-immigrant sentiments proliferated in the news. In that next year of teaching, my students and their families would experience the impacts of policies like the "Muslim Ban" with many more anti-immigrant policies later on, including the mass separation of families. As the daughter of an immigrant, I felt passionately about advocating for immigration reform. At the same time, in staff lounges, I would hear common deficit-oriented refrains about students: "He doesn't care about coming to school" and "they won't understand that, they need to be taught the basics" are a couple examples of common refrains in our staff lounge. I was also not immune to this. I struggled when my students didn't seem to understand a mathematical concept and would focus on a perceived lack, versus building from and with the wealth of experiences and knowledge they brought into the classroom. Yet, as a collective staff, we were committed to shifting discourses about our students and developing asset-based mindsets and approaches in working with our multilingual newcomers.

As a newcomer school, we had some students who either previously attended a bigger comprehensive school outside of Seattle or would transfer from our school into their neighborhood school only to return to our school when they felt unsuccessful. Many of these students attributed not feeling successful at the comprehensive schools to not feeling seen, heard, or supported. Teachers from other schools also shared feeling unprepared to work with newcomer students. As a school designed around strong existing partnerships with community-based organizations, many of which shared similar backgrounds and communities as our students, we had the support and commitment to

shift deficit framings of multilingual newcomers in our school. My colleagues and I wanted to do better, and we continue to want to do better in our practice with multilingual youth and families.

Despite contemporary scholarship on multilingual youth in schools shifting to more asset-based pedagogies, educators continue to position recent immigrants, migrants, and refugees in deficit ways in schools across the country (e.g., Kiramba et al., 2020; Rodriguez, 2021). Collectively, in Harro's Cycle of Liberation (2013), many education scholars conducting research with multilingual newcomers have "woken up," "gotten ready" and "reached out," and "built community" around disrupting the deficit discourses. One way education scholars seek to coalesce is through using frameworks like Community Cultural Wealth (Yosso, 2005) to elevate multilingual newcomers' languages, experiences, and immense cultural and community knowledge in education. Yet, as exemplified in my own story, teacher candidates and teachers still use common phrases like "language barriers" or focus on what students don't know or lack.

HELPING CANDIDATES DISRUPT DEFICIT FRAMINGS

As a teacher educator, I have a greater agency and avenues in impacting how teachers frame and see multilingual newcomers. Two examples of how I have supported teacher candidates in developing asset-based pedagogies are through student profiles and scenarios.

The first instructional activity involves candidates reading different profiles based on my former multilingual newcomer students. Candidates work to identify the strengths that students bring to school and the discipline of the teacher candidate. After reflecting on the students' strengths, wealth of knowledge and community resources, candidates identify potential challenges and brainstorm ways to utilize students' strengths to mitigate these challenges.

Another activity involves unpacking and responding to different scenarios and deficit quotes about multilingual newcomers. We crafted these scenarios and quotes based on real things we had heard. Candidates analyze the quotes to understand the assumptions behind them and why we identified them as having deficit framings. Some of these quotes are more implicit with the deficit notions like "Can you read

their work? I have no idea what they are trying to say," and "I don't know how to grade them if I can't decipher what they know." These are real struggles for teachers, but they showcase the focus on lacking versus an asset frame, such as incorporating translanguaging (García, 2009). Other quotes were more explicitly racialized, like "My kids from Korea are doing so much better than my kids from Somalia, and they just got here!" After unpacking the assumptions and implications, candidates brainstorm responses to "call in" colleagues. Calling in is a pedagogy that prioritizes relationships and compassion in holding one another accountable (Trân, 2016). By using a calling in pedagogy, we hope to also support candidates in seeing each other, themselves, and their future colleagues in an asset-based and growth orientation - one that encourages reflection and continues to push us in liberatory practices.

BRIAN: LISTENING AND LEARNING WITH DIALOGIC PEDAGOGY

It was lunchtime, and a group of 12th graders clustered together in my classroom, sharing a pizza and their thoughts on citizenship and belonging in the U.S. Elena, a student from Ecuador who was active in undocumented youth movements, recalled themes of xenophobia, exclusion, and racial discrimination she had learned about in U.S. History class. She argued that, while the demographics of immigration change over time, many challenges faced by immigrants remain the same. She described sociopolitical scripts about race and immigration getting recycled with each generation to maintain unequal political and economic footings. In contrast, Sanda, a refugee student from Burma, described growing up "where people's rights as a human were violated" and how, after being forced from her home and moved through refugee camps, "the United States gave us all the rights that I or we deserved." Holding their experiences side-by-side, Elena and Sanda were surfacing how their lived experiences had shaped their perspectives. They were also making their ideas legible to each other, to their classmates, and to their teacher, rendering our shared thinking more complex and nuanced.

Xiao, a student from China, built on their comments, recognizing assimilationist views held by some of his friends, who "don't want

to be considered as, like, Asian. They just want to be considered as American more than anyone else would." He noted, "I've been here long enough, like half of my life at least," and wondered, "If I'm not American, who am I?" Emmanuel, a student from Haiti, considered raciolinguistic ideologies, suggesting that "people might not think he is American because of his Asian accent." He posited, "If you're Asian, for example, or Hispanic, or anyone for that matter... there is a big difference, a big gap," between who is perceived to belong in the U.S. or not, based on "honestly, the accent." Emmanuel questioned the whole premise of our conversation, viewing himself and his peers as tenuously positioned in the U.S. "The expression I use is temporary guests," he explained, contrasting that with the idea of "privileged guests"; people who gain naturalized citizenship but, from his point of view, would be positioned as lifelong outsiders, nonetheless.

In our lunchtime conversations, I was not just learning about the breadth of my students' migration experiences or the diversity of their views on belonging, citizenship, and languages. I was also learning to listen in new ways by enacting a dialogic pedagogy. That meant fostering an "atmosphere that is open, egalitarian and supportive," so that my students and I could "reimagine the teacher-student relationship as well as their epistemic understanding and practices" (Cui & Teo, 2021, pp. 197-198). Because dialogic pedagogy asks teachers to step out of a didactic role and into a facilitative role, it requires a set of discreet instructional moves, calibrated to help students elicit, extend, connect, challenge, or critique ideas surfaced during the dialogue (Cui & Teo, 2021). I began practicing these more intentionally in our lunchtime dialogues, and then in all my classes.

In their book on Critical Dialogic Education (CDE), Kibler et al. (2020) note that typical "patterns of classroom interaction" marginalize many multilingual children and youth from immigrant backgrounds (pp. xii-xiii). They argue that a critical approach to dialogic education supports three outcomes: first, it enhances "students' academic, linguistic, and intellectual development"; second, it prepares them "for the active civic engagement essential to the cultivation and sustenance of democracy"; and third, it challenges "the implicit and explicit ways that schools fit minoritized students into singular or monolithic forms

of behavior, thinking, and…discourse" (p.1). Dialoguing with my students expanded my view on where expertise resides in the classroom. It also shifted my instructional goals. As my students revealed topics and questions that interested them, they charted our group's agenda, reshaping the objectives I brought to the classroom as well.

PRIMING CANDIDATES TO LISTEN WITH CURIOSITY

In my teacher education courses, I leverage critical dialogic pedagogy with my candidates, helping them practice an approach built on close listening and a willingness to be surprised, delighted, and puzzled by what students tell them. My goal is to move them away from a stance that is egoic, controlling, and centered on a need to exert expertise, and toward a stance that is curious, student-centered, and focused on deep listening. In the process, I hope to normalize dialogue as a means of learning what matters most to students and then using that to frame instruction.

In one activity, I ask candidates to respond to the question: "What is your job as a teacher of multilingual students? In other words, how is teaching multilingual youth different (if at all) from teaching monolingual English speakers?" They first capture their thinking with a short journal entry, then volunteers share their ideas in a group discussion. Afterwards, we read anonymous survey data shared by former students of mine from Hungary, Egypt, Guinea, China, the Dominican Republic and Senegal, all graduates of the same newcomer high school. The students described their ideas about language ideologies and schooling as advice to future educators. They responded to prompts such as: "Would you have wanted to attend a dual-language high school; why or why not?" And, "Do you think teachers at our newcomers school should help students maintain their home languages; how should they do it" (considering the diversity of 30+ home languages)?

As my candidates digest the diverse responses from students, they inevitably notice surprises, contradictions, and fresh insights about the role of educators they had not previously considered. For many, this represents Harro's (2013) description of "waking up" and "getting ready". The survey format creates a static snapshot of a dialogue, simi-

lar to reading a transcript. It slows down the meaning-making process and gives candidates a chance to mull over students' answers without also having to facilitate a rapidly flowing discussion. I end the activity by asking candidates to revisit their initial journal entry and reconsider how they might now answer the prompt.

In an extension activity, I ask them to envision a hypothetical school model that could account for all the diverse needs expressed in the student survey data. I also invite them to create their own surveys or dialogue prompts, which they can use to learn more about students' views on language and schooling in their field placements, in line with Harro's (2013) "reaching out" phase.

ELIZABETH: CENTERING PRIOR KNOWLEDGE AND LIVED EXPERIENCES

Before he came to the United States, Enrique spent much of his childhood growing corn and watermelon in a small town in Honduras. He cultivated the soil and harvested crops instead of attending what many people in the United States consider formal schooling, stopping in sixth grade because, as he put it, "If I studied, I wasn't working, and if I was working, I wasn't studying." While he came to the United States excited to learn English and graduate from high school, I watched him grow increasingly demoralized in classrooms.

My work at a newcomer school gave me tools to design rich learning experiences for multilingual students. It also clarified lingering weaknesses in my practice, especially for students like Enrique with so-called gaps in formal education. Focusing on multilingual students in a newcomer school setting helped me notice nuances among learners' background knowledge and lived experiences that were not visible to me as an educator who previously worked in a shelter-based program. Aligned with Harro's (2013) "waking up moment," this experience created a dissonance that helped me understand that, to serve students whose educational backgrounds differed from my own, I had a lot of work to do in questioning my taken-for-granted assumptions about the nature of teaching, learning, and knowing. In effect, this helped me see the extent to which I did not consider or recognize nondominant knowledge and ways of knowing. It also led me to wonder,

as a teacher and teacher educator, what would it look like for students like Enrique to experience pedagogies that affirmed their background knowledge and helped them feel like valuable contributors to classroom communities?

PRACTICING NOTICING WITH CANDIDATES

In teacher education, I work with candidates to practice noticing and responding to students' prior knowledge and experiences during classroom instruction. I find opportunities to practice this with novices through instructional coaching in practicum settings. During observations of teacher candidates' instruction, coaches can attend to student talk in real time that may or may not get noticed by novice teachers. We can amplify and even reframe student contributions using a mentorship technique called huddling (Gallo-Fox & Scantlebury, 2015), a co-teaching opportunity in which coaches or mentors briefly consult with candidates regarding their instruction during class time to develop reflection and plan alternative responses.

To illustrate, I observed a social studies candidate as he asked multilingual newcomer students to complete a Frayer model-type vocabulary activity on democracy and autocracy. This is an activity I used at my former newcomer school to teach conceptual vocabulary words that allowed students to interact with language by drawing, creating sentences, and thinking of examples and non-examples. The candidate neatly defined democracy as a system in which people vote to elect leaders. During this activity, a student from Guatemala expressed confusion to his groupmates about this definition of democracy. He elaborated on his questions by challenging the assumption that voting reflected people power, using recent events in his home country as a counter-example.

Noticing this comment as an observer and coach, I huddled with my teacher candidate, amplifying the student's comment by framing it as a contribution and allowing the candidate to map out subsequent instructional moves. As a result, the candidate turned this moment into a generative, whole-class discussion that deepened a collective understanding about the definition of democracy and elevated the status of the student who brought this to his group. Thus, one way teacher

educators can help create positive change in classrooms is to use mentoring strategies like huddling to interrupt business as usual by amplifying student voice, reframing the ways situations are understood, and facilitate conversations with novice teachers about how to respond to these contributions in the moment.

NARRATIVES IN CONVERSATION WITH HARRO'S (2013) CYCLE OF LIBERATION

Through dialogue, questioning, and analysis of our narratives, three salient patterns in our enactments of teacher agency emerged. In response to our first research question on lessons learned in newcomer schools, we found sustained commitments to: 1) close listening to students, 2) slowing of activity pacing to allow for more intentional noticing, and 3) carving out spaces where multilingual newcomers remain centered. Each of these enactments of teacher agency, when mapped onto Harro's Cycle of Liberation (2013), represents a field-tested catalyst to help fuel the cycle of liberation. We found the same three agentic practices manifesting in our work with teacher candidates. The surprise is the extent to which the same enactments of agency, originally tailored to our work with multilingual youth in newcomers schools, have become effective practices with a different population of students in a different context: adult candidates in teacher education programs.

DEEP LISTENING

Deep listening is prominent across our narratives, for instance, when Saraswati and her colleagues practiced listening carefully to students' testimonies of sociopolitical events or when Brian switched from an instructional stance to a listening stance to understand Elena, Sandra, Xiao, and Emmanuel's embodied perspectives on citizenship and belonging. These memories align most closely with Harro's (2013) phases of "waking up" and "getting ready." Across our narratives are moments of cognitive dissonance and challenges to our underlying beliefs. These are legible in the teacher discourse we hear about students and our assumptions about student assets. There is clear movement out of ourselves and toward others, in line with the "reaching out" phase of Harro's cycle.

In our activities, designed to help candidates unpack their assumptions about multilingual newcomers, we also recognize our attempts to move them out of themselves and toward others. With the goal of provoking cognitive dissonance and sparking the Cycle of Liberation, we ask them to practice close listening, learning from and alongside students. Brian's challenge to candidates to consider and then reconsider their beliefs about the responsibilities teachers have to multilingual youth tracks with Harro's (2013) "getting ready" phase. It is aimed at coaching candidates out of the bubble of their own beliefs about the role of teachers vis-a-vis immigrant youth. Candidates are coached into a "reaching out" phase, with an increasingly interpersonal approach that values immigrant youth as potential co-constructors of school, rather than imagined passive subjects in need of teacher-led interventions. By centering the voices of his former students, Brian communicates to candidates that students are the central stakeholders among the chorus of voices (i.e., instructors, academic authors, peers, mentor teachers) they will hear in their TEP.

RECALIBRATED PACING AND NOTICING

Our narratives also reveal an intentionally slowed pace of activity, opening new possibilities to pause and notice students. It shows up when Elizabeth cues into Enrique's comments, slowing down to ask what this new data means about the instruction of her teacher candidate and its utility to students. It also is present when Brian lets go of his role as instructor and drops into the role of dialogue facilitator, noticing his students' expertise outpacing his own. These moments echo Harro's (2013) "waking up" phase, but also map onto the phase of "building community." Specifically, they launched ongoing dialogues where we recognized meaning and integrity in students' perspectives, especially when they differed from our own.

With candidates we similarly recalibrate pacing and attention. For example, Elizabeth's use of huddling creates a slower pace and expands what her candidates can see and hear. She socializes candidates into a habit of interrupting business as usual in the flow of classroom activity. When she pushes candidates to consider multiple possible meanings embedded in students' comments, she is asking them to engage in "firsthand contact and good listening" (Harro, 2013, p. 622).

Seen from another angle, Elizabeth's use of pacing and noticing position her as a community-building liaison between her candidates and her students. She is modeling for candidates how to both dialogue with "people who are like us" (fellow educators like Elizabeth) and at the same time "people who are different from us" (candidates' students) (p. 622), in the name of dismantling perceived social divisions.

PROTECTING SPACE THAT CENTERS STUDENTS

Finally, we highlight a practice of protecting spaces where educators center multilingual newcomers and resist invisibilization of those students. This requires a collective effort to resist the "assumptions, structures, and rules of the system of oppression" (Harro, 2013, p. 622), which decenter multilingual newcomers as a matter of course in schools. In our narratives, this included Saraswati and her team committing time and space to a critical reconsideration of their response to students' testimonials. In Elizabeth's narrative, it was a personal commitment, investing time and attention to think seriously about Enrique's life outside of school, and to consider his needs as central to the classroom. Our dedication of time, space, and attention to the experiences of students signals a "coalescing" phase of Harro's cycle. In this phase, collective power becomes an effective tool for interrupting the status quo. In newcomer schools, we began to "rename reality" by rejecting deficit-oriented views of students, refusing to engage in what-aboutism or virtue signaling in our discussion of students, and considering real systemic change instead.

In our teacher education programs we intentionally carve out time and space to focus our candidates on multilingual newcomers. For example, when Saraswati introduces fictionalized newcomer profiles, she demands her candidates examine the profiles from a strictly asset-based lens. On one level, she creates a platform where teacher candidates think explicitly and exclusively about newcomer immigrants. On another level, she resists the risk of candidates using that time and space to deflect from the discussion or engage in deficit-oriented discourses by setting parameters about the nature and goal of the conversation.

DISCUSSION

In the following sections, we put our findings into conversation with literature on teacher education and literature on immigrant schooling. In doing so, we consider how practitioners' ability to enact agency for multilingual youth is likely to develop in tandem with teacher educators' capacity in the same areas. We first discuss the role of teacher educators' positionality, experiences, and praxis in TEP-reform movements. Second, we point to the importance of reflexivity, not only as a foundational practice for classroom practitioners but as equally important for teacher educators. Finally, we consider theoretical and empirical gaps between the literature on immigrant schooling and the literature on teacher education, suggesting potential pathways for future scholarship to help bridge the disjuncture.

DEVELOPING TEACHER EDUCATOR PRAXIS

Over the past two decades, a mounting body of scholarship has called for TEP reforms, aimed at building candidates' capacity for supporting multilingual newcomers. Recently Sattin-Bajaj et al. (2023) have expanded on Goodwin's (2017) work by articulating a broadened array of "experiences and needs of children in immigrant families that should be recognized and understood by teachers" (p. 8). Focusing on language, De Jong and Gao (2023) set out to "go beyond the mere (theoretical) call" for more multilingual practices in teacher education, studying programs where "teacher educators have found ways to scaffold and encourage" their candidates' multilingual stance-taking (p. 477). These works contribute to TEP reform movements with a much-needed articulation of programmatic features that teacher educators should incorporate in their work.

Navigating the structural variations across TEP contexts, however, can pose significant challenges to reform efforts. External forces such as budgetary constraints, institutional norms and cultures, and local and state sociopolitical contexts can lead to values and agentic practices being unevenly translated across TEPs. Furthermore, teacher educators and their candidates pull from highly divergent mental models about schooling, drawing on ideas from multiple institutions - each with its own structural idiosyncrasies - leading to complexity and

contradictions in the TEP classroom. This can be particularly challenging when the values and pedagogies in candidates' teacher education programs conflict with those of their teaching practicums; and yet field placements are a structural feature of TEPs that teacher educators may have limited agency to influence.

In the TEP context highlighted in this paper, there are structural dynamics that enable our enactment of agency. For instance, we enjoy sustained relationships with our candidates, working with relatively small groups who matriculate into our TEPs in a cohort model. As a result, we are well-positioned to enact agency with our candidates by creating shared language, understanding, and values related to teaching multilingual newcomer youth.

An unspoken assumption across much of the literature is that all teacher educators are equally prepared to foster the kind of experiences highlighted in the literature. Here we launch a new line of inquiry, asking not only which "beliefs and attitudes, knowledge, and skills" (or praxis) teacher candidates must develop in their effort to serve multilingual youth (De Jong & Gao, 2023, p. 474), but also which features teacher educators themselves need to develop to support that effort.

In this paper, our positionalities and experiences in newcomer schools proved fundamental to our practice as teacher educators. As such, our paper responds to Stillman & Palmer's (2024) call for "more empirical evidence of how the work of preparing teachers for MLLs is unfolding at the programmatic level" (p. 324). Stillman and Palmer describe structural elements of teacher education programs that constrain program reform efforts, including demographic and cultural overrepresentation of whiteness in the teacher educator workforce; labor demands that challenge collective action; and the fragmentation of program delivery. By exploring how the structural milieu of newcomer schools developed the praxis of three teacher educators, our study suggests that future work in this area will be fruitful to understanding the enactment of TEP reform efforts. Future research should cross-pollinate theories of structuration, teacher educator agency, and TEP reform in support of multilingual newcomers. Harro's (2013) Cycle of Liberation provides a framework for us - and other teacher educators - to consider how we are (or are not) creating change by critically

transforming institutions. A next step for our community is examining long-term impacts of our teaching by studying how our candidates enact critical pedagogies that 'echo' our practices with them.

EXTENDING TEACHER EDUCATORS' REFLEXIVE PRACTICE

The literature on teacher education emphasizes self-reflective processes as a method for candidates to recognize their situation within a socio-political context, and how they are positioned in relationship to multilingual and immigrant students. For instance, Goodwin (2017) recommends autobiographical analysis as a starting point for "novice teachers to develop consciousness around the selves and histories they bring with them into the classroom, along with their assumptions, stereotypes, biases, racism, xenophobia, etc." (p. 445). Similarly, Lucas & Villegas (2013) assert that teacher candidates must develop critical consciousness and appreciation for linguistic diversity by "examining and reflecting on their beliefs and values related to language and linguistic diversity, which, like beliefs about teaching, are largely unexamined" (p. 102). Autobiographical analysis, the thinking goes, will spark a process of critical consciousness and new appreciation for the role of socio-political structures at work in educational systems.

In contrast, autobiography is not common in literature on teacher educator development, though there are parallel reflexive trends in the scholarship, including, for instance, testimonio and autoethnography. Evocative ethnography, in particular, has been used to make sense of the language ideologies teacher educators bring to their work (López-Gopar et al., 2024; Yazan, 2019) and the transnational dynamics of becoming teacher educators across cultural and national contexts (see Gutman et al., 2023; Vellanki & Prince, 2018).

Here, we echo that reflexive approaches are valuable as a means of teacher educators understanding their positions, especially within the broader context of a reform effort centered on equity for multilingual newcomers. However, our study also points to an important goal for future scholarship: to engage in analytic ethnographies of teacher educators' development and agency (Anderson, 2006). In documenting insider narratives in this study, we begin to theorize about a particular social phenomenon: how the liberatory cycle supported in new-

comer schools can be translated to enrich TEPs. We recognize a need for more analytic work, told from the insider perspectives of teacher educators who develop liberatory practices with candidates. We also encourage more reflexive work to help consolidate and illuminate shared challenges across the field of teacher education (see Stillman & Palmer, 2024), and especially pathways forward for teacher educators working across a variety of institutional and structural environments.

INTEGRATING LITERATURES ON IMMIGRANT SCHOOLING

Finally, our study contributes to scholarship on educational equity for multilingual newcomers by opening a new pathway between two parallel conversations in the literature. On one hand, there is a robust body of literature in teacher education describing the qualities and features of TEPs needed to support teacher candidates. As Sattin-Bajaj et al. (2023) argue,

> It is time for teacher education to realize its mandate to prepare teachers for the students of today and tomorrow, and this means embracing the centrality of immigration in a growing share of students', families' and, increasingly, in educators' lives. (p. 9)

While paying homage to the inroads asset-based pedagogies have made in teacher education programs, Sattin-Bajaj et al. (2023) also identify a branch of scholarship with "specific practices, strategies, and orientations that teachers must adopt to effectively implement the socially just, culturally sustaining and socio-politically relevant pedagogies that have been shown to benefit immigrant youth" (p. 8). This branch of scholarship is drawn largely from newcomer schools, but remains poorly integrated in the literature on teacher education programs. In other words, while scholars' view of socio-politically relevant pedagogies for immigrant youth is becoming clearer, teacher educators lack a granular understanding of how the teachers at "sites of promise" actually develop those pedagogies, and how they might do the same with their candidates.

Our paper narrows the gap between TEP reform literature on one hand, and scholarship on newcomer schools as sites of promise on the other. Portraits of classroom practitioners have advanced our understanding of promising classroom-level practices for multilingual new-

comers and demonstrate how they look in action (e.g., Dabach, 2015; Ramirez & Taylor Jaffee, 2016; Rodriguez et al., 2020). Now, similarly instructive portraits of teacher educators are needed to enrich the field of critical teacher education. Recent work in this area suggests a multiyear commitment to practitioner inquiry may support teachers' ability to enact critical pedagogies for multilingual youth across a range of school settings. For example, the establishment of sustained teacher-researcher partnerships (Park, 2023) or practitioner-centered communities of inquiry (Tauzel, 2022) may be a necessary foundation in non-newcomer schools.

In our presentation of three autoethnographic portraits, we seek to emphasize the importance of community and relationality, not only in the development of critical pedagogues, but in the development of critical teacher educators as well. Moreover, by illustrating how our practice develops across institutions, we lay out possibilities for future research to consider the ways in which classroom practice in newcomer schools could more effectively inform reform movements in TEPs.

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