

Archipelagic thinking in teacher education: Mapping transnational identities and relations of
Asian American and Filipino teacher candidates

Camille Ungco-Santos

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Reading Committee:

Manka M Varghese, Chair

Rick Bonus

Molly Victoria Shea

Shanee Adrienne Washington

Program Authorized to Offer Degree:

College of Education

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Camille Ungco-Santos

University of Washington

Abstract

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Camille Ungco-Santos

Chair of the Supervisory Committee:

Manka M Varghese

Department of Teaching, Learning & Curriculum

This qualitative study examined how Asian American teacher candidates in Seattle and Filipino teacher candidates in Quezon City come to know their raciolinguistic and ethnolinguistic identities, their relationships to Indigenous knowledges, and their emerging pedagogies within teacher education. Applying an Archipelagic Thinking framework, the research engaged teacher candidates through cartographic dialogues, or reflective mapping, dialogue journals, community visits, and discussion-based practices, that center identity, place, and colonial legacies. Findings revealed four entangled connections across both sites: teacher candidates drew on emotions as epistemic resources for identity development; they reckoned with what colonial education systematically withheld about Indigenous peoples; they navigated the disciplining of their identities toward and away from imperial centers of power; and they constructed emerging anti-colonial pedagogies of care. Rather than comparing two separate sites, this study reads these

experiences relationally as entangled effects of US imperial education projects. Implications call for decontinentalizing teacher education through structural commitments to multilingualism, Indigenous relationships, critical self-study, and relational research designs.

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Dedication

For my parents, Wilhelmina and Nikita,
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Dakal a dakal salamat pu Ima at Tatay.

Introduction

“There are many ways of coming back. There is the way of the hero or of the saint, the prodigal, the penitent. This is the other way.”

Bienvenido N. Santos (1955), “For These Ruins”, *You Lovely People*

Teacher candidates at a university-based elementary teacher education program in a Pacific North West city use early meetings of our Culturally and Linguistically Responsive Teaching course to map out their linguistic journeys, attitudes, and beliefs. They draw all of their language learning and speaking experiences, then they connect these moments to geographic or virtual places and memorable emotions. Split into race-based caucusing groups, the US-based, diasporic, international, and multiracial Asian teacher candidates, and me, a Filipina American teacher educator, form a group broadly categorized as “Asian American teacher candidates”. During our map-making, we laugh about using, and sometimes relearning, our home languages while streaming serial dramas and connecting with family on social media. We grow silent naming the spaces where we learned, or rather yielded to, English: the occupying US military bases and refugee camps, the US-based ethnoburbs, the enforced language rules at the dinner table informed by the trauma and survival of generations before us, and the accented jokes of our own peers at school. Our maps started in different places and moved through various locations, yet we all ended with the same final drawing: our teacher education program in Seattle, a city with legacies of Asian migration, displacement, and survival.

A year later, I facilitated a similar map-making activity for teacher candidates in an undergraduate Sociocultural Foundations course at a university-based teacher education program in the National Capital Region of the Philippines to map our ethnolinguistic identities and social positionalities as teachers. We draw identities that feel most valuable to ourselves and

most recognizable by others, then we connect these identities to places and feelings. We are all Filipino through ancestry, languages, and cultures, and for all teacher candidates except me, nationality. During our cartographic dialogues, the teacher candidates laugh while sharing their maps and connecting over similar ethnolinguistic identities: being a “Tondo Girl”, “born in Pangasinan”, “Ilokana!”. But they grow reflective, sometimes fearful, when sharing their relationships to their provinces, hometowns, and respective languages. One teacher candidate from a northern province says she was afraid of being called “baluktot mag-English” (broken English) upon moving to Manila, the nation’s capitol. Another teacher candidate from a nearby Metro Manila city shared that Tagalog is a “dominant ethnolinguistic group” and fears unknowingly perpetuating dominant narratives to her students as a Filipino Language Education major. Their maps also reveal the circumstances that might’ve helped them reach one of the nation’s top public universities: one teacher candidate’s most important identity is being a “daughter of an OFW (overseas Filipino worker)” father in Bahrain, whom she speaks with via Facebook messenger. Another teacher candidate expresses pride in already having a psychology degree and being a certified HR associate. Like their professional counterparts in Seattle, these teacher candidates’ maps involve different places and historical contexts yet converge on their current locations within teacher education. Through these mapping and discussion-based instructional practices that center place, power, and imperial histories, teacher candidates in the US and the Philippines come to know their own raciolinguistic and ethnolinguistic identities and develop pedagogical practices that both reckon with and resist the colonial logics embedded in their teacher education programs. This sensemaking about their positioning within interconnected imperial systems informs how they understand teaching, multilingualism, and their roles as educators.

In both spaces, I brought teacher candidates together for these reflective mapping activities, which I call a cartographic dialogue, because teacher education coursework needs to critically attend to the complex identities and place-based experiences of our teacher candidates. These mapping exercises reveal how diaspora, shaped not merely by migration and movement but by the ongoing legacies of empire, continues to inform future teachers' identities and their teaching contexts. Whether navigating the aftermath of parents' refugee camp experiences and one's own experiences with language education policies at a new school district in the US, the economic necessities that drive OFW labor and cross currency remittances, or the duality of colorist hierarchies and (un)consented racialized mixing rooted in histories of Western occupation, these teacher candidates carry forward diasporic experiences that demand pedagogical attention and care. Their cartographic dialogues convey the urgent need for teacher education programs to reckon with how imperial histories manifest in contemporary classrooms and teacher identities.

This dissertation aims to address these gaps through a dual-site, ethnographic study that engaged a United-States-based teacher education program and a Philippines-based teacher education program, focusing specifically on the experiences of Asian American teacher candidates in the US and Filipino teacher candidates in the Philippines. The Philippines, as a former US colony from 1898 to 1946, is a generative space for this relational study (Coloma, 2009; Kramer 2006). Its teacher education system was directly shaped by American colonial education policy, including the deployment of American teachers also known as the Thomasites from 1901 until the 1920s (Roma-Sianturi 2009; Steinbock-Pratt 2019). And while the Philippines shares with other Asian nations a history of navigating colonial legacies in education, its relationship with the US remains active. Filipino educators have staffed Southeast Asian

refugee processing centers teaching English and Western cultural preparation from 1979 to 1995 (Espiritu, 2014; Wesolek et al., 1993), and they continue to be recruited directly into American public school districts to address ongoing teacher shortages since the 1990s (Rodriguez, 2010; Chua, 2012). By examining how Asian American and Filipino teacher candidates navigate and shape their respective teacher education contexts, this study investigated the ways in which both the systems and the teachers they prepare reckon with their shared histories shaped by empire, their current structural pathways for teacher preparation, and the potential for anti-colonial pedagogical approaches in teacher identity development and multilingual instruction. The findings of this research have significant implications for teacher education program directors, teacher educators, and researchers interested in understanding and transforming teacher preparation to better serve diverse and transnational communities and to promote equity in education.

Background and Research Questions

While recent scholarship in teacher education begins to attend to the racialized experiences of Asian American teacher candidates within US teacher education (Chow, 2021; Kim & Cooc, 2021) and while disciplines such as Labor Studies and Gender Studies examine the experiences of Philippine nationals or Filipinos in particular, who constitute the largest group of internationally recruited teachers from Asia filling teacher shortages in US public schools through temporary J1 and H1-B visas (Rodriguez, 2002; Bartlett, 2014; Fabella et al., 2020; Uytico & Abadiano, 2020), these studies have yet to bring these two strands of scholarship together and to thoroughly center both Asian American and Filipino teacher candidates' preparation experiences with attention to our changing racialized identities in the US, our diasporic relations to places and communities beyond the US, and our navigation of fraught

politicized experiences as laborers, refugees, and immigrant settlers on unceded Indigenous lands (Velasco, 2022).

Both US and Philippine teacher education have been conceptualized and enacted in partnership with colonial and imperial logics: in the US through settler colonial frameworks and in the Philippines through ongoing legacies of American colonization and neocolonial education policies. Program structures, recruitment and admissions, licensure/ certification requirements, guiding theoretical frameworks within coursework, and fieldwork instructional methods are constantly renegotiated in tandem with *who* the US empire positions *to be educated* and *to be the educator* and in particular, *where* (Fraser 2007a, 2007b; Steinbock-Pratt, 2019; Eittreim, 2019). While there are teacher education programs that reckon with histories of settler colonialism and imperialism through preparing Black, Indigenous, and Latine teacher candidates in the US (Walker, 2001; Nxumalo & Cedillo, 2017; Scully, 2020; Domínguez, 2019; Chávez-Moreno, 2020), teacher education in the Philippines continues to navigate the lasting impacts of American colonial education policies which established English as the medium of instruction and imposed Western pedagogical frameworks that often marginalize Indigenous Filipino¹ knowledge systems and regional languages (Martin, 2002; Coloma, 2009; Eittreim, 2019). Contemporary Philippine teacher education programs grapple with decolonizing their curricula while preparing teachers who can navigate multilingual classrooms where Tagalog or Filipino, English, and Indigenous

¹ Throughout, I use "Indigenous" in its Philippine sense, which does not map onto the settler-colonial framings of indigeneity common in the US. Because Spanish and American colonialism did not produce demographic replacement, indigeneity in the Philippines' context is not organized around a Native/settler binary. The Filipino lowland, Christianized majority is itself Austronesian, and Indigenous communities are differentiated instead by their historical position outside full colonial incorporation and the lowland Christian state. I use the category in two ways. The first is the legal and community designation "Indigenous Peoples" (IPs) and "Indigenous Cultural Communities" (ICCs), defined in the 1997 Indigenous Peoples' Rights Act (Republic Act No. 8371) and engaged ethnographically by Ragragio and Paluga (2023) and Salvador-Amores (2023). The second is a broader epistemological sense in which Indigenous Filipino knowledge is an active site of decolonial reclamation rather than a relic, see Barretto-Tesoro and Acabado's (2023) rejection of the European Three-Age System in favor of chronologies built from community knowledge and oral tradition.

and regional languages intersect with complex socioeconomic realities shaped by global labor migration (Redillas, 2020; Vallente, 2020).

There is a significant absence in the literature regarding how these parallel yet connected contexts inform specifically Asian American and Filipino teacher candidates' experiences in teacher education. This gap is important because these populations occupy unique positions within education systems and imperial frameworks of the US. Asian American teacher candidates, as students, experience complex changing racialized identities through schooling and are influenced by US political relations with Asia and the Pacific regions, moving from low wage laborers to foreign military threats to model minorities and refugee communities (Morita-Mullaney, 2024). Filipino teacher candidates in the Philippines must reckon with their preparation within educational systems that simultaneously celebrate Filipino identity while perpetuating colonial structures that prepare them to either teach in local contexts or be recruited to fill teacher shortages specifically in US-based multilingual communities of color that are underfunded and over policed (Bartlett & Ghaffar-Kucher, 2013). This process of international recruitment is a direct result of the US imperial restructuring of teacher education in the Philippines.

My research design is a three-year, multiple case study with elements from self-study, critical settler cartographies, and critical ethnography (Bhattacharya, 2017; Loughran, 2005; Fujikane, 2021; Carspecken, 1996). Guided by literature investigating Asian American teacher candidates' racial identity development experiences (Chow, 2021; Kim & Cooc, 2021), Filipino teacher candidates' ethnolinguistic identity development experiences (Vallente, 2020; Redillas, 2020), and anti-colonial teacher education program development (Domínguez, 2019; Chávez-Moreno, 2020), I map out the ways in which teacher education programs in the US and

the Philippines continue to be intertwined in systems of colonialism. To learn how Asian American and Filipino teacher candidates are navigating and transforming teacher education as well as embodying culturally and linguistically sustaining identities and pedagogies, I planned and facilitated academic semester/ quarter-long coursework that centered Indigenous ways of knowledge, multilingual instructional strategies, and place-based learning activities within two university-based teacher education programs in the US and the Philippines. My data generation and analysis methods include reflexive thematic analysis of teacher candidates' course assignments (language and identity maps, dialogue journals, lesson planning and critical questions), interviews and focus group discussions, classroom observations, and relational accountability member checking. My three guiding research questions are:

1. How does teacher education coursework that centers Indigenous knowledge systems, multilingual instructional strategies, and place-based learning shape Asian American and Filipino teacher candidates' understanding of their raciolinguistic and ethnolinguistic identities?
2. Through Archipelagic Thinking as a conceptual framework in teacher education, what do cartographic dialogues across US and Philippine teacher education contexts reveal about how colonial language hierarchies and Indigenous miseducation persist, even within anti-colonial and multilingual pedagogical interventions?
3. What pedagogical possibilities emerged for the TCs as they located their raciolinguistic and ethnolinguistic identities; and as they came to recognize shared imperial entanglements through teacher education?

In addition to these guiding research questions, I developed subquestions to guide my data analysis and findings chapters. I will present these subquestions in my Methodology chapter. I also developed a few self-study questions to guide my developing researcher identity and teacher educator role across both teacher education programs. While these self-study questions and reflections are not within this study, I explore them further in the implications section of my final chapter.

Theoretical Framework and Aims

This study employs an interdisciplinary theoretical framework that draws on Archipelagic Thinking (Martínez-San Miguel & Stephens, 2020; Glissant, 1997; Roberts & Stephens, 2017) as a central lens for understanding teacher education across the United States and the Philippines. While Archipelagic Thinking has been applied across literary studies, cultural studies, and postcolonial analysis, scholars have recently begun extending the framework into new disciplinary spaces, such as theater and performance studies (Pereyra, 2024; Llana, 2024). In these contexts, Archipelagic Thinking has served as a relational framework for reading cultures, texts, and places as interconnected rather than isolated, resisting the hierarchical and nation-bound logics of continental thought. This study builds on this trajectory by drawing on Archipelagic Thinking into the field of teacher education, where it has yet to be thoroughly applied. Archipelagic Thinking allows for a transnational examination of the historical, cultural, linguistic, and place-based relations within teacher education, recognizing the interconnectedness of seemingly disparate contexts. The framework is composed of four major conceptual areas: (1) Relations of Power in Teacher Education; (2) Raciolinguistic and Ethnolinguistic Identity Development in Teacher Education; (3) Pedagogies of Place-Based Relational Consciousness in Teacher Education; and (4) Anti-colonial and Transformative Possibilities in Teacher Education. Each conceptual area integrates established theoretical frameworks, including Settler Colonialism as a Structure (Wolfe, 2013; Duarte & Belarde-Lewis 2015; Patel, 2021), Asian Critical Race Theory (Museus & Iftikar, 2013), Coloniality (Quijano, 2007; Mignolo, 2018; Domínguez, 2019), Raciolinguistics (Flores & Rosa, 2015), and Indigenous Place-Based Theories (Fujikane, 2008; Trask, 2008). This integrated approach aims to reckon with the structural entanglements between teacher education and US empire across transnational contexts

while identifying possibilities for transformation that attend to the raciolinguistic and ethnolinguistic identities of Filipino and Asian American teacher candidates.

Through this theoretical framework, the study aims to: (1) examine the complex relations of power that structure teacher education programs across the US and Philippines, revealing interconnections that transcend conventional national boundaries; (2) theorize the development of raciolinguistic and ethnolinguistic identities for Asian American and Filipino teacher candidates, moving beyond merely documenting experiences to conceptualizing the structural processes and power relations that shape these identities; (3) explore how place-based pedagogies can disrupt colonial structures while affirming the complex identities of teacher candidates, cultivating a relational consciousness that acknowledges historical entanglements while fostering solidarity across imperial boundaries; and (4) envision concrete anti-colonial possibilities that can transform teacher education beyond reformist approaches, such as reconceptualizing teacher competency, creating transnational solidarities, and materially restructuring teacher preparation programs. By applying an archipelagic framework that connects educational contexts across imperial structures, this study seeks to contribute to new relations-based methodologies that challenge continental comparative modes of thinking while creating possibilities for educational transformation that exceeds national frameworks.

Methodology

This qualitative dissertation employs a three-year, multiple case study design with elements of critical ethnography (Carspecken, 1996), critical settler cartographies (Fujikane, 2021), and self-study for teacher education practices (Loughran, 2005). These methodological approaches align with archipelagic thinking by examining both local contexts and transnational connections simultaneously. The study engaged Asian American teacher candidates (teacher

candidates) in Seattle, Washington, and Filipino teacher candidates in Quezon City, Philippines, through reflective mapping and discussion-based instructional practices that centered place, power, and colonial legacies. Data generation methods included dialogue journals, cartographic dialogues (journey mapping paired with critical collaborative discussions), individual interviews, and focus groups. Dialogue journals and cartographic dialogues were incorporated into the teacher candidates' coursework, providing spaces for critical reflection on their intersectional identities, educational experiences, and relationships to place. Interviews and focus groups further explored teacher candidates' stories, counternarratives, and identity conceptualizations in relation to their pedagogical commitments.

Data analysis was approached through a combination of theoretical frameworks, research methodologies, and reflexive thematic analysis. Deductive and inductive coding was applied to interview transcriptions, field notes, memos, matrices, and other collected data to identify patterns and build theory. I engaged in reflexive thematic analysis (Braun & Clarke, 2006, 2019), an analytical framework that uses a hybrid of deductive-inductive coding approaches. This approach aligns with the study's critical ethnographic, critical settler cartographic, and self-study elements, recognizing the shared experiences and mutual influence between the researcher and teacher candidates in the research space.

Audience and Potential Impact

The primary audience for this dissertation includes teacher education program directors, teacher educators, and researchers interested in understanding and transforming teacher preparation to better serve diverse and transnational communities. By examining the experiences of Asian American and Filipino teacher candidates in relation to colonial legacies, raciolinguistic and ethnolinguistic identities, and place-based pedagogies, this research aims to contribute to

ongoing efforts to decolonize teacher education and promote equity in education. The findings and implications of this study may also be relevant to policymakers, school administrators, and community organizations invested in supporting the development of critically conscious and culturally responsive educators.

This study has the potential to make significant contributions to both theory and practice in teacher education. At a theoretical level, the application of Archipelagic Thinking to teacher education offers a novel framework for understanding the interconnectedness of seemingly disparate contexts and the ways in which colonial legacies continue to shape educational experiences across transnational spaces. By bringing together Asian American and Filipino teacher candidates' experiences, this research expands existing scholarship on teacher identity development and highlights the importance of attending to the specific histories, geographies, and power relations that inform these identities. The study's methodological approach, which combines critical ethnography, critical settler cartographies, and self-study, also provides a model for conducting research that is both deeply contextualized and attentive to broader structural forces.

At a practical level, the findings of this study can inform the design and implementation of teacher preparation programs that are more responsive to the needs and experiences of diverse and transnational communities. By highlighting the ways in which Asian American and Filipino teacher candidates navigate raciolinguistic and ethnolinguistic identities, colonial legacies, and place-based relationships, this research offers insights into how teacher education programs can cultivate critical consciousness, foster solidarity across contexts, and develop anti-colonial pedagogical possibilities. The study's emphasis on dialogue journals, cartographic dialogues, and other reflective practices provides concrete strategies for teacher educators to incorporate into

their coursework and mentoring. Ultimately, by centering the voices and experiences of Asian American and Filipino teacher candidates, this dissertation seeks to contribute to the ongoing work of transforming teacher education to better serve the needs of historically marginalized communities and promote educational equity and justice.

Literature Review

This dissertation examines teacher candidates in teacher education programs in the United States and in the Philippines not as isolated national structures but as interrelated systems shaped by shared histories of empire and ongoing imperial entanglements. Centering the experiences of Asian American and Filipino teacher candidates, this research pursues dual aims: first, to understand how these individuals navigate and shape their respective teacher education contexts, which remain interconnected through colonial legacies and contemporary transnational flows; and second, to explore how centering Indigenous knowledge systems, multilingual instructional strategies, and place-based learning within teacher education coursework can honor the intersectional identities of these teachers and create new pedagogical possibilities for anti-colonial praxis. Though Asian American teacher candidates in the US and Filipino teacher candidates in the Philippines are distinct populations with different material conditions, both groups' teacher preparation experiences are structured by American empire, whether through racialization within US institutions or through the enduring legacies of colonial education policy in the Philippines.

The theoretical and empirical necessity of examining these contexts together stems from both historical entanglement and contemporary educational realities. The restructured, English-dominant, centralized, secularized, and national Philippine public education system established during US imperial occupation (1898-1946) continues to shape teacher preparation in

the Philippines today (Roma-Sianturi, 2009; Kramer, 2006). Simultaneously, waves of Philippine migration to the US that are catalyzed by these same colonial arrangements and sustained through recruitment of Filipino teachers to fill US teacher shortages, create ongoing connections between these education systems (Rodriguez, 2002; Bartlett, 2014). The Philippines also functions as offshore resources and space for US imperial projects, as exemplified by the Philippine Refugee Processing Center (PRPC), where Filipino teachers prepared Southeast Asian refugees for US resettlement using American curricula from 1975 to 1995 (Espiritu, 2014). These multiple circuits reveal the Philippines' structural positioning within US empire, specifically for education. These historical and material linkages demand research approaches that refuse methodological nationalism, instead tracing how empire structures teacher education across geopolitical boundaries.

Contemporary teacher education in both contexts faces parallel challenges around multilingualism, racialization, and the navigation of colonial legacies, yet scholarship has largely examined these phenomena separately. Asian American teacher candidates in US teacher preparation programs grapple with racial identity development, linguistic marginalization, and complex positionalities as both racialized minorities and potential settlers on Indigenous lands (Chow, 2021; Fujikane, 2008). Filipino teacher candidates in the Philippines navigate Western-based English language teaching ideologies, ethnolinguistic erasure, and global comparisons while preparing to teach increasingly diverse and international student populations (Choe, 2016; Vallente, 2020). These parallel negotiations that currently occur within both US and Philippine teacher education systems are not coincidences, but are historically and structurally linked through US imperialism. This linkage or relationship suggests the need for relational

analysis that can reveal both shared constraints and potential solidarities through teacher education.

This chapter reviews existing scholarship on teacher candidate identity development in both the US and the Philippines, with particular attention to research on Asian American teacher candidates, Filipino American teacher candidates, migrant Filipino teachers in the US, and Filipino teacher candidates in the Philippines. Through this review, I identify critical gaps in how teacher education research has conceptualized teacher candidate identity development, particularly the absence of frameworks that attend to geopolitical identities, colonial legacies, and transnational positionalities. I argue that understanding teacher preparation in both contexts requires analysis of their relational entanglements. This analysis is currently missing from the literature. This review establishes the theoretical and empirical grounds for this dissertation's contribution: examining what becomes visible, what relations emerge, and what pedagogical possibilities arise when Asian American and Filipino teacher candidates are brought into relational research inquiry across these interconnected yet often separately studied contexts.

Filipino Teachers in Imperial Networks

Research on Filipino teachers in the US reveals a spectrum of teachers' experiences shaped by migration status, generational positioning, and colonial legacies. This scholarship, spanning Global Studies, Labor Studies, Higher Education, Teaching and Curriculum Studies, and Ethnic Studies, illuminates how colonial histories continue to structure contemporary teacher pathways and pedagogical possibilities. Understanding the imperial networks through which Filipino teachers move is essential not only for examining Filipino teacher preparation but also for contextualizing how Asian American teacher candidates in the US encounter these same imperial structures from a different positionality as racialized subjects within domestic

institutions shaped by the same colonial logics. Yet despite this rich body of work, research has largely examined distinct Filipino teacher populations in the US separately: migrant teachers recruited from the Philippines and US-born or early-immigrant Filipino American educators. This methodological separation misses opportunities to understand how both groups of teachers and their experiences are in relation across generations and migration trajectories.

Scholars have extensively documented the experiences of Philippine national or Filipino/a/x teachers who fill US teacher shortages through temporary J-1 or H-1B visas, revealing how these educators negotiate multiple colonial legacies simultaneously (Rodriguez, 2002; Bartlett, 2014; Uytico & Abadiano, 2020; Dempsey, 2024). Recent US State Department data shows a surge in this transnational flow, with the number of international teachers on J-1 visas increasing by 69% between 2015-2021, from 2,517 to 4,271 (Heubeck, 2022). Of the 19,491 international teachers granted J-1 visas during that six-year period, teachers from the Philippines comprised the largest group at 4,338 teachers (Spain was the second largest group with 3,614 and Jamaica was third with 2,213) (Heubeck, 2022). For Filipino migrant teachers, they arrive in the US having been trained within a Philippine education system that was restructured by US imperial ideologies including English-dominant, centralized, secularized, and organized around American pedagogical models (Roma-Sianturi, 2009; Steinbock-Pratt, 2019). The teachers' Philippines-based preparation, a product of colonial restructuring, then positions them to fill critical shortages in math, science, and special education across US public schools (Heubeck, 2022), creating complex circuits of colonial knowledge transfer (Gonzales & Callueng, 2014). After completing exams, visa requirements, and contractual negotiations, Filipino teachers on J-1 or H-1B visas navigate cultural adjustments, housing difficulties, and

classroom management differences while working to support both themselves and their families back home.

From US-centric pedagogical preparation in the Philippines, migrant Filipino teachers move on to exploitative labor conditions abroad. Recruitment centers based in both the Philippines and the US often impose contracts that extract significant fees, limit in-country or in-state mobility, and create conditions of precarity for teachers seeking economic opportunities abroad (Chua, 2012). Once situated within their assigned schools, which are frequently in systemically underfunded and overpoliced communities, Filipino teachers navigate multilingual, multicultural, and politically hostile spaces while simultaneously attending to their own needs for community, financial mobility, healthcare, and well-being (Modesto, 2020; Aranda, 2023; Maravillas, 2020). This scholarship reveals how contemporary Filipino teacher migration operates at the intersection of colonial legacies, neoliberal labor recruitment, and racialized educational inequality in the US.

The role of Filipino educators within US imperial circuits did not always require direct recruitment to US school districts. Within current living memory, Filipino teachers were positioned by the US as critical yet low-wage providers of English instruction and Western cultural assimilation in emergency offshore US educational systems. In the aftermath of the Vietnam-American War (1955-1975), the Philippines became a strategic site for US refugee processing by hosting refugee camps or processing centers established and funded by the US State Department, the United Nations High Commissioner for Refugees (UNHCR), and the Philippine government. These processing centers prepared refugees who were primarily from Vietnam, Cambodia, and Laos for third-country resettlement, predominantly to the US or other Westernized countries. The processing centers functioned as extensions of US immigration and

educational infrastructure, with Filipino teachers serving as essential labor in preparing refugees for linguistic and cultural incorporation into American society.

In 1980, the US established the Philippine Refugee Processing Center (PRPC) in Bataan, which is a coastal province in Central Luzon, three hours drive northwest of Manila, and approximately 1,100 miles across the ocean from Saigon or Ho Chi Minh City, Vietnam. Operating through 1996, the PRPC employed hundreds of Filipino teachers to provide English as a Second Language instruction in combination with US cultural and work orientation training (Espiritu, 2014; International Catholic Migration Commission, 2017). In 1981, 188 Filipino ESL teachers worked at the PRPC, earning annual salaries of \$3,376 (approximately \$11,842 today). These wages were funded exclusively through US government contracts administered by UNHCR and the International Catholic Migration Commission (ICMC) (Espiritu, 2014). These Filipino teachers instructed up to 12,000 adult and youth refugee students at a time through six-month cycles of intensive English language training, cultural orientation, and preparation for American schools and workplaces. When the PRPC closed, more than 400,000 refugees had passed through Bataan. In 1991, 99% of PRPC refugees were documented to have resettled in the US (Espiritu, 2014). The scale of the refugee camps, and Filipino teachers' centrality to it, reveals the Philippines' infrastructural and implicated role in responding to the displacement and education-based repercussions of US military interventions in Southeast Asia.

In 1979, the Philippine First Asylum Center (PFAC) opened in Palawan, an island province in southwestern Philippines, and relied heavily on local Filipino teachers to provide English instruction to Southeast Asian refugees, including children. An estimated 50,000 refugees temporarily resided in Palawan between 1979 and 1996, with approximately 2,500 refugees remaining in a nearby village named "Vietville" after the camp's closure (Robles,

2015). Across both PRPC and PFAC sites, Filipino teachers developed curricula, supervised instruction, and delivered English, Cultural Orientation, and Work Orientation classes designed to facilitate refugees' linguistic and cultural incorporation into the US, all while the teachers themselves remained low-wage, contract-dependent workers within US-funded programs (International Catholic Migration Commission, 2017). As Marilyn Fortaleza Omalin, a Filipino teacher at PRPC, recalled, Filipino educators staffed nearly all classroom positions in adult and youth programs, even serving as instructional managers and supervisors (International Catholic Migration Commission, 2017).

The pedagogical work at these centers explicitly centered American norms and standards. The ESL curriculum focused on American English, American studies, and preparation for US schooling and labor markets (Wesolek et al., 1993). Yet despite their essential role in delivering this instruction, Filipino teachers' own English proficiency became a site of anxiety and surveillance. Though a US Congressional aide approved the quality of instruction, asserting that "the Filipino-English accent was never a problem, and no worse than that of teachers in many large urban and rural classrooms throughout the United States" (Lee, 1989, p. 8, as cited in Wesolek et al., 1993), many Filipino teachers worried that US formal testing might be used to evaluate not only refugee progress but also their own English language abilities and job security. This dynamic reveals how Filipino teachers, though positioned as linguistic experts and cultural brokers, remained subject to racialized linguistic hierarchies that questioned their authority even as their labor was deemed indispensable.

These accounts reveal the multiple, overlapping positions Filipino teachers occupy within US imperial networks: as products of US colonial education in the Philippines, which restructured their own schooling around English-medium instruction and American pedagogical

models; as low-wage yet critical instructors preparing other survivors of US militarism and displacement (Southeast Asian refugees created by American wars) for incorporation into American society; and as language professionals whose English practices are simultaneously relied upon and surveilled (Espiritu, 2014; International Catholic Migration Commission, 2017; Wesolek et al., 1993). These refugee processing centers operated not merely as humanitarian sites but as offshore extensions of US educational and migration infrastructure, where Filipino teachers facilitated refugee access to English and to US cultural norms while themselves navigating precarious labor conditions and racialized professional hierarchies.

Yet despite the centrality of Filipino teachers to PRPC and PFAC operations, there exists a gap in scholarship that centers their perspectives, labor conditions, and pedagogical practices. Existing research tends to treat these camps primarily as case studies of refugee policy, English language testing, or resettlement logistics rather than as critical sites for analyzing Filipino teacher labor and professional identity under US empire (Wesolek et al., 1993). While oral histories, journalistic accounts, and institutional reports document Filipino teachers' presence at these sites, little scholarship theorizes their roles in relation to contemporary Filipino teacher migration or to broader histories of US colonial education in the Philippines. The relational connections between refugee camp-based Filipino educators, J-1 and H-1B migrant teachers currently filling US school vacancies, and US-born Filipino American teachers working within the same imperial educational systems remain largely unexplored. This absence prevents understanding of how Filipino teachers' various positionalities within US empire, whether as offshore instructional intermediaries, transnational migrant laborers, or domestic educators, might inform one another and what solidarities or pedagogical insights might emerge from bringing these experiences into dialogue.

This literature is also inclusive of how Filipino American teachers embody multiple intersectional identities, inclusive of our racial and migrant identities alongside gender and sexual identities, political commitments, and community affinity involvements, throughout our teacher education programs and into our teaching careers (Curammeng & Tintiangco-Cubales, 2017; Curammeng, 2020). Many of these educators pursue teaching explicitly as political work, understanding our classroom practice as connected to broader movements for educational justice and Filipino American community empowerment. Scholars such as Tintiangco et al. (2015), Viola (2014), and Halagao (2010) document how Filipino American teachers and students draw on Ethnic Studies frameworks, Filipino cultural knowledge and philosophy such as *kapwa*, *bayanihan*, and *utang na loob*, and critical pedagogies such as culturally sustaining pedagogies (Paris & Alim, 2017) and translanguaging (Wei & García, 2022) to develop teaching approaches that support students' multilingual and multicultural identities while challenging assimilationist educational practices.

Filipino American teacher candidates also appear frequently in broader studies across the US that focus on Asian American or BIPOC teacher candidates' racial identity development. However, our specific Filipino American identities and the particular colonial histories that shape our positionalities often remain underexamined within these broader categorizations, flattening important distinctions in how Spanish and US colonialisms, migration histories, and racialization processes have distinctly shaped Filipino American experiences in relation to other Asian American groups and to Indigenous, Latinx, and Black communities in the US. This flattening obscures the fact that Filipino Americans' relationship to US empire differs from and yet connects to the experiences of other Asian American groups, all of whom navigate racialized positioning within educational systems that were themselves forged through imperial projects,

from Native American boarding schools to colonial education in the Philippines. While these bodies of research capture distinct and important dimensions of Filipino teacher experiences, they remain largely siloed from one another and from broader Asian American teacher education scholarship. Studies of Filipino teachers with temporary US visas or who taught in US offshore refugee processing camps rarely engage with research on Filipino American educators, and vice versa, despite both populations navigating US schooling shaped by similar racial hierarchies, linguistic ideologies, and material inequities. This separation prevents understanding of potential solidarities across migration status, shared negotiations of colonial legacies in both Philippine and US educational systems, and collective pedagogical possibilities.

Moreover, research has yet to explore what relations within teacher education might exist, if any, and what pedagogies become possible when both US-based Filipino American and Philippines-based Filipino teacher candidates are engaged together within collective research inquiry. The absence of this relational work means scholarship cannot yet account for how different positionalities within the Filipino diaspora might inform one another's understandings of colonialism, language, race, and pedagogy. It also limits possibilities for imagining teacher education programs that explicitly address transnational Filipino experiences and colonial entanglements as generative sites for developing anti-colonial teaching praxis. This gap becomes even more significant when we consider that Filipino teachers, whether migrant or US-born, often teach in the same schools and communities, yet teacher education research provides no framework for understanding their potential collaborative relationship or shared political commitments. As the following section demonstrates, Asian American teacher candidates navigate parallel dynamics of racial identity negotiation, linguistic marginalization, and complex settler positionalities within US teacher education. While these experiences are distinct from

those of Filipino teacher candidates in the Philippines, they are still produced by the same imperial structures that formed and continues to maintain Filipino teacher preparation and migration.

Asian American Teachers Candidates and Identity Development

Research on Asian American teacher candidates in the US increasingly centers our experiences of racial and linguistic identity development, documenting how these educators navigate complex intersectional positionalities throughout our preparation programs (Chow, 2021; Kim & Cooc, 2020; Han, 2019). This growing body of scholarship examines how Asian American teacher candidates consider their identities when making curricular and pedagogical choices (Chow, 2021; An, 2020; Kiang, 2014), negotiate power dynamics during student teaching experiences shaped by our immigrant and refugee backgrounds (Au & Blake, 2003; McClain-Ruelle & Xiong, 2005; Root et al., 2003), and navigate multilingualism and accented communication in educational spaces that often privilege monolingual English speakers (Cheruvu et al., 2015; McClain-Ruelle & Xiong, 2005; Watts Pailliotet, 1997). These studies reveal how Asian American teacher candidates actively construct professional identities that honor our cultural and linguistic backgrounds while developing pedagogical approaches responsive to diverse student communities.

The literature emphasizes that identity development for Asian American teacher candidates is an ongoing process of reflection and learning that fundamentally shapes our pedagogical orientations, career trajectories, and participation within communities of practice. Research documents how teacher candidates draw on our racialized experiences, family migration histories, and linguistic repertoires to inform our teaching philosophies and classroom approaches. Some studies attend specifically to how Asian American teacher candidates leverage

our positionalities as “cultural brokers” or “bridge builders” between immigrant families and school systems, particularly when working with Asian American, immigrant, and refugee student populations. This work illuminates the ways Asian American teacher candidates theorize our identities not merely as personal attributes but as pedagogical resources that can inform culturally sustaining and linguistically affirming teaching practices.

However, significant gaps persist in this literature. Despite increasing attention to intersections of race, ethnicity, language, gender, and sexuality, scholarship has yet to examine how Asian American teacher candidates grapple with the colonial contexts that catalyzed and afforded our families' pathways to the US and our own trajectories toward teaching. The literature acknowledges that US immigration policies have distinctly enabled and constrained Asian migration (Lee, 2015). From exclusion acts to Cold War refugee programs to non-quota based skilled worker visas, teacher education research rarely connects these policies explicitly to US imperial projects and military interventions across Asia and the Pacific unlike literature on similar professions such as nursing (Choy, 2003), engineering (Ong, 2006), and domestic care work (Parreñas, 2001), leaving unexamined how teachers, as state-sanctioned cultural workers and intellectual stewards, occupy a particularly fraught position within these imperial circuits.

Similarly absent are opportunities within teacher education programs, and within research on these programs, for Asian American teacher candidates to explore our geopolitical identities, including our complex positions as both racialized state sanctioned citizens and potential settlers within diverse student communities on Indigenous lands (Fujikane, 2008; Au & Blake, 2003; Saranillio, 2013). This silence around colonial legacies and settler-colonial dynamics represents a critical limitation in understanding Asian American teachers' full identity landscapes. Philip (2014) calls for examining the politicized identities of teachers of color, yet even this scholarship

often stops short of analyzing how US empire structures the conditions under which Asian American families migrate, settle, and pursue teaching as a profession. Without frameworks for understanding our geopolitical positionalities, as (former) citizens and descendents of various Asian nations, as immigrants shaped by US foreign policy, as residents on Indigenous lands, as educators in a settler-colonial state, Asian American teacher candidates lack resources to develop the historical consciousness necessary for anti-colonial teaching praxis. This gap is particularly striking given that many Asian American teacher candidates teach in schools serving American Indigenous students, Native and Pacific Islander students, Latinx and Black students, and other communities navigating ongoing effects of US colonialism and imperialism.

The literature's inattention to geopolitical identities also means Asian American teacher candidates rarely have opportunities to examine how our preparation programs may reproduce colonial logics, even when these programs claim commitments to diversity, equity, and social justice. Teacher education coursework might address cultural responsiveness or multilingual pedagogies without interrogating how US educational institutions have historically served assimilationist and settler-colonial projects. Asian American teacher candidates thus navigate teacher preparation that may celebrate our "diversity" while obscuring the imperial histories that structure our presence in the US, our relationships with other racialized communities, and the very educational systems we are learning to work for.

The separation between research on Asian American teacher candidates broadly and research on specific Asian ethnic groups, including Filipino American teacher candidates discussed in the previous section, prevents understanding of how distinct colonial histories (Spanish colonialism in the Philippines, Japanese colonialism in Korea and Taiwan, the Chinese civil war and US Cold War alliances with the ROC/Taiwan, US wars in Southeast Asia including

Vietnam and Cambodia that implicated Hmong and other ethnic minority communities) continue to shape different Asian American teachers' identities and pedagogical orientations. A pan-Asian analytical framework, while valuable for building solidarity and political coalitions, can inadvertently erase the specificity of how various Asian groups experience racialization, migration, multilingualism, and teaching in the US. The result is a body of literature that illuminates important dimensions of Asian American teacher candidate identity development while simultaneously reproducing a critical absence: the failure to center colonialism, imperialism, and settler-colonialism as organizing logics that structure who becomes a teacher, who and where we teach, and what pedagogies are imaginable within our preparation programs.

Filipino Teacher Candidates in the Philippines

Across the Pacific, scholarship on Filipino teacher candidates in the Philippines reveals a surprisingly parallel dynamic of identity erasure despite distinct political contexts. While pan-Asian frameworks risk flattening colonial histories among diverse Asian American groups, Philippine nationalist projects similarly erase ethnolinguistic diversity. Ethnolinguistic groups such as Cebuano, Ilocano, Hiligaynon, Waray, Bicolano, Kapampangan, and over 200 other languages (Eberhard et al., 2026) and identities are subsumed into a homogenized "Filipino" national identity. This nationalist framework is a product of American colonial education's efforts to create a unified Philippine citizenry and it obscures how various ethnolinguistic groups experienced Spanish and American colonialisms differently and continue to navigate unequal power dynamics within the Philippine educational system (Hsu, 2013; Constantino, 1970). While Asian American teacher candidates in the US navigate racialization and settler-colonial dynamics, Filipino teacher candidates in the Philippines contend with the ongoing effects of successive colonialisms spanning more than 380 years: Spanish (1565-1898), American

(1898-1946), and Japanese (1942-1945). These occupations continue to structure educational institutions, language ideologies, and national identity formations. Additionally, contemporary international development partnerships with the Philippines, including USAID, the World Bank, and the Asian Development Bank, continue to exert significant influence on Philippine curriculum and pedagogy (Department of Education, 2020; Department of Education 2023), extending what Tupas (2011) characterizes as the unresolved challenges of postcolonial language politics. Therefore both groups of teacher candidates face strikingly similar challenges around multilingualism, the privileging of English, and the need to develop critical consciousness about colonial legacies within teacher education programs that may simultaneously celebrate and constrain their linguistic and cultural identities.

Research on Filipino teacher candidates' identity in the Philippines primarily focuses on linguistic and professional identity development (Choe, 2016; de Leon-Carillo, 2007; Alcazaren, 2023). This literature emphasizes the importance of ongoing identity learning and reflection throughout teacher preparation, examining how teacher candidates' developing understandings of themselves as multilingual educators shape their pedagogical choices, career aspirations, and participation within educational communities of practice. Filipino teacher candidates navigate a complex linguistic landscape where English maintains symbolic and material power as a legacy of American colonial education, even as national language policies promote Filipino/Tagalog and recognize regional languages. Their identity development thus involves negotiating multiple, often competing linguistic ideologies that position English proficiency as a marker of educational quality while simultaneously calling for Filipino linguistic nationalism and regional language preservation.

Recent scholarship has begun to address more explicitly the intersections between multilingual and geopolitical identity development for Filipino teacher candidates. Vallente (2020) documents how Filipino teacher candidates critically reflect on how Western-based English language teaching ideologies impact their multilingual identities, revealing awareness that their preparation as English teachers involves inheriting and potentially reproducing colonial linguistic hierarchies. This research shows teacher candidates grappling with their roles as English educators in a context where English represents both practical economic necessity and ongoing colonial imposition, a tension that mirrors, though in different registers, the linguistic negotiations of Asian American teacher candidates in US contexts.

The increasing international diversity in Metro Manila and other urban centers has further prompted Filipino teacher candidates to examine their identities through lenses of race, colorism, and colonial histories (Choe, 2016; Redillas, 2020). As the Philippines transitions from its historical role hosting over 400,000 Southeast Asian refugees in processing centers (1980-1996) to becoming home to growing numbers of permanent international migrants, including other Asian nationals from China and South Korea, African students and workers, and returning overseas Filipino workers with transnational families, Filipino teacher candidates encounter evolving forms of racial and cultural diversity that challenge dominant assumptions about Philippine national identity as homogeneous. This demographic shift creates opportunities for teacher candidates to critically examine how Spanish and American colonialisms constructed racialized hierarchies that persist in contemporary Philippine society such as hierarchies that privilege lighter skin, Hispanicized and Chinese names and features, English proficiency, and Western cultural orientations.

Research documents how some Filipino teacher candidates use these encounters with diversity to reflect on their own positionalities within global racial formations and colonial histories (Redillas, 2020). They examine how colorism operates in Philippine contexts, how Indigenous communities continue to face marginalization and erasure, and how their own ethnic and regional identities position them differently within national hierarchies. These critical reflections represent important developments in Filipino teacher education, moving beyond technical pedagogical training toward more politically conscious preparation that attends to power, inequality, and historical context.

However, significant gaps remain in this literature. While scholarship increasingly documents Filipino teacher candidates' critical awareness of colonial linguistic and racial legacies, research has yet to examine how teacher education programs might explicitly support teacher candidates in developing anti-colonial pedagogies that honor Indigenous knowledge systems, challenge English linguistic hegemony, and center place-based epistemologies rooted in Philippine contexts rather than Western educational models. The literature also lacks attention to how Filipino teacher candidates might understand their geopolitical identities not only in relation to Philippine nationalism but also in relation to broader regional solidarities across Southeast Asia, connections to the Filipino diaspora, and the ongoing US military and economic presence in the Philippines that continues to structure educational and economic opportunities.

Moreover, despite both bodies of literature documenting similar tensions around multilingualism, colonial legacies, and critical identity development, research on Filipino teacher candidates in the Philippines and research on Asian American or Filipino American teacher candidates in the US remain almost entirely separate scholarly conversations. This separation means that insights from one context rarely inform the other, preventing comparative or

relational analysis that might illuminate how teacher education programs in both locations reproduce or resist colonial logics, how teacher candidates in different geopolitical positions understand similar pedagogical challenges, and what solidarities or shared pedagogical commitments might emerge across these contexts.

Shared Challenges and Colonial Entanglements

These parallel yet largely isolated bodies of scholarship reveal a fundamental gap: teacher education research has yet to examine the relational and structural connections between Asian American and Filipino TC experiences across the US and the Philippines. Despite emerging from distinct national contexts with different institutional structures, political economies, and demographic compositions, both groups of teacher candidates navigate teacher education programs that remain deeply structured by interlocking colonial legacies. In the Philippines, teacher preparation continues to bear the imprint of US imperial restructuring of education: English-dominant instruction, centralized curricula, standardized assessment regimes, and pedagogical models imported from American normal schools (Roma-Sianturi, 2009; Steinbock-Pratt, 2019). In the US, teacher education programs operate within assimilationist frameworks that position cultural and linguistic diversity as challenges to be managed rather than epistemological resources, even when programs adopt rhetoric of multiculturalism or culturally responsive teaching (Tintiangco-Cubales et al., 2015; Sleeter, 2008). Both institutional contexts thus reproduce colonial logics while claiming to prepare teachers for diverse, democratic societies.

Beyond institutional structures, Asian American and Filipino teacher candidates confront strikingly similar challenges around multilingual identity negotiations within English-dominant or English-privileging educational contexts. For Filipino teacher candidates in the Philippines,

English maintains symbolic and material power as the language of upward mobility, international competitiveness, and educational prestige, a direct inheritance of American colonial language policies that positioned English as the language of modernity and civilization (Tupas, 2015). Teacher education programs may celebrate multilingualism in theory while requiring English-medium instruction and assessing teacher candidates' professional competence partly through English proficiency. Asian American teacher candidates in the US face parallel dynamics: their multilingualism may be acknowledged as an asset for working with emergent bilingual students, yet their accented English or use of languages other than standardized English can mark them as less professional or less authoritative (Cheruvu et al., 2015; Flores & Rosa, 2015). Both groups thus experience the disciplining force of English linguistic hegemony within their preparation programs, even as they may personally value and wish to center multilingualism in their future teaching.

Both groups also face significant limitations in how teacher education programs address geopolitical identities, settler-colonial dynamics, and transnational positionalities. As documented in previous sections, Asian American teacher candidates rarely have opportunities to examine how US imperialism and military interventions across Asia structured their families' migration pathways or to grapple with their complex positions as both racialized minorities and potential settlers on Indigenous lands. Filipino teacher candidates in the Philippines similarly lack frameworks for understanding how American colonialism continues to shape their educational institutions, career aspirations, and pedagogical orientations, or for connecting their experiences to broader patterns of US empire across the Pacific. Neither group of teacher candidates typically engages with Indigenous knowledge systems, anti-colonial pedagogies, or

place-based epistemologies that might challenge Western educational paradigms embedded in their preparation programs.

These shared challenges are not coincidental but rather reflect the ongoing structural entanglements between US and Philippine educational systems. The circuits of colonial knowledge transfer that brought American teachers to the Philippines in the early 20th century have evolved into multiple contemporary flows: Filipino teachers recruited to fill US teacher shortages on temporary J-1 visas, Filipino educators employed as critical yet low-wage language and cultural instructional labor in US-funded offshore refugee processing centers, and American educational models continuing to structure Philippine teacher preparation. These circuits represent continuities rather than ruptures, revealing how the Philippines remains infrastructurally embedded within US imperial educational projects.

Yet despite these documented parallels and shared structural conditions, no research has examined what relations might exist when both US-based Asian American and Philippines-based Filipino teacher candidates are engaged within collective inquiry, nor what pedagogies become possible through such engagement. The literature remains trapped within methodological nationalism, treating teacher education in each national context as a separate object of study without attending to their historical formation through shared colonial histories or their ongoing interconnections through migration, cultural exchange, and US geopolitical influence. This separation prevents understanding of how colonial entanglements continue to shape teacher education across national borders in the present tense, not merely as historical legacy but as active, ongoing structuring force.

Moreover, the absence of relational research means scholarship cannot yet account for what anti-colonial solidarities might emerge when teacher candidates from different

positionalities within these entangled systems come into dialogue. This gap is particularly striking given that Filipino educators occupy multiple, simultaneous positions within US empire: as products of American colonial education in the Philippines, as migrant workers filling shortages in under-resourced US schools, as low-wage intermediaries in offshore processing sites preparing other imperial subjects (Southeast Asian refugees) for US resettlement, and as Filipino American teachers working within US communities affected by these same imperial circuits. Understanding these overlapping positionalities requires research that refuses methodological nationalism and instead traces the relational dynamics across these sites.

The gap in relational, transnational research also means teacher education programs themselves lack models for how to structure preparation that explicitly addresses these colonial entanglements and creates opportunities for cross-context solidarity and learning. While some programs may include international student teaching or cultural exchange components, these typically operate within frameworks of cultural competence or global citizenship that obscure rather than center colonial power relations. What remains unexamined is how teacher education might be reimaged to explicitly engage teacher candidates in analyzing the colonial structures of their preparation, developing anti-colonial pedagogical commitments in dialogue with teacher candidates positioned differently within global systems of empire, and building collective praxis across geopolitical contexts. This dissertation addresses these gaps by bringing Asian American and Filipino teacher candidates into collective research inquiry, examining how they navigate and negotiate their interrelated teacher education contexts, and exploring what pedagogical possibilities emerge when colonial entanglements are centered rather than erased.

Toward Anti-Colonial Possibilities in Teacher Education Research

This literature review has identified critical gaps in research on teacher candidate identity development across the US and the Philippines. While scholarship documents how Asian American, Filipino American, migrant Filipino, and Philippines-based Filipino teacher candidates navigate multilingual identities, negotiate colonial legacies, and develop pedagogical orientations within their respective contexts, this research remains siloed within national boundaries and disconnected from explicit analysis of colonial entanglements. Teacher education programs in both contexts continue to reproduce colonial logics even as they claim commitments to diversity, equity, and multiculturalism (Grande, 2004; Tuck & Yang, 2012), yet research provides no framework for understanding how these programs might be reimaged through anti-colonial praxis.

This dissertation addresses these gaps by examining teacher education programs in the US and the Philippines not as isolated national structures but as interrelated systems shaped by historical, political, and cultural entanglements of empire. Centering the experiences of Asian American teacher candidates in Seattle and Filipino teacher candidates in Metro Manila, this research pursues dual aims: first, to understand how these individuals navigate and shape their respective teacher education contexts, which remain intertwined through shared histories of empire and ongoing imperial entanglements; and second, to explore how centering Indigenous knowledge systems, multilingual instructional strategies, and place-based learning within teacher education coursework can honor the intersectional identities of these teachers and create new pedagogical possibilities.

The conceptual framework guiding this research, detailed in the following chapter, integrates critical interdisciplinary theories to contend with the complex power dynamics,

colonial legacies, and possibilities for anti-colonial praxis that this literature review has identified as central yet underexamined in teacher education research.

Conceptual Framework

This chapter establishes the conceptual framework of Archipelagic Thinking in Teacher Education, which guides my relational analysis of Asian American and Filipino teacher candidates' experiences navigating raciolinguistic and ethnolinguistic identities and anti-colonial pedagogies across US and Philippine teacher preparation contexts. This framework integrates theoretical lenses of settler colonialism, coloniality, raciolinguistics, ethnolinguistics, Asian Critical Race Theory, and place-based pedagogies to examine how the colonial foundations of teacher education continue to shape current practices and possibilities for transformation. My study is guided by three central research questions:

1. How does teacher education coursework that centers Indigenous knowledge systems, multilingual instructional strategies, and place-based learning shape Asian American and Filipino teacher candidates' understanding of their raciolinguistic and ethnolinguistic identities?
2. Through Archipelagic Thinking as a conceptual framework in teacher education, what do cartographic dialogues across US and Philippine teacher education contexts reveal about how colonial language hierarchies and Indigenous miseducation persist, even within anti-colonial and multilingual pedagogical interventions?
3. What pedagogical possibilities emerged for the TCs as they located their raciolinguistic and ethnolinguistic identities; and as they came to recognize shared imperial entanglements through teacher education?

This Archipelagic Thinking framework directly informs these questions by providing a relational lens to analyze teacher education as a contested site of colonial power enactment, raciolinguistic and ethnolinguistic identity formation, and reflective place-based practices across transnational contexts. By understanding teacher preparation programs as interconnected "islands" shaped by shared imperial histories, linguistic ideologies, and transformative pedagogical practices, this framework guides my exploration of how Asian American and Filipino teacher candidates navigate their complex positionalities while developing anti-colonial pedagogies.

The first research question's emphasis on coursework that centers Indigenous knowledge, multilingualism, and place-based learning reflects core elements of my conceptual framework. Archipelagic Thinking foregrounds how centering these epistemologies and practices can disrupt colonial logics and forge new relational possibilities in teacher education. Examining how engagement with these approaches shapes candidates' raciolinguistic and ethnolinguistic identities and pedagogies aligns with the framework's attention to both structural constraints and agentive resistance.

The second question's focus on tracing colonial continuities and identifying emergent possibilities through transnational cartographic dialogues enacts the framework's archipelagic methodology. Mapping the entanglements between US and Philippine teacher education landscapes through candidates' experiential knowledge and place-based learning interactions reveals persisting imperial dynamics while gesturing toward solidarities and decolonial futurities.

The third question extends my conceptual framework of Archipelagic Thinking by asking what pedagogical possibilities emerge when TCs (1) come to deepen their understandings of their raciolinguistic and ethnolinguistic identities, (2) locate these identities within their own emotions, spaces, and positionalities, and (3) begin to recognize the shared imperial

entanglements between the US and the Philippines within teacher education. Relational recognition is not the endpoint but a catalyst for anti-colonial praxis. This final research question completes my framework's arch from structural analysis to transformative pedagogical possibilities. This conceptual framework chapter has five sections:

1. *Archipelagic Thinking in Teacher Education* provides an overview of this conceptual framework and draws from Archipelagic Thinking (Martínez-San Miguel & Stephens, 2020; Glissant, 1997), which offers a transnational lens for understanding teacher education across cultural, linguistic, and geopolitical contexts;
2. *Relations of Power in Teacher Education* historicizes colonial education models and their contemporary iterations;
3. *Raciolinguistic and Ethnolinguistic Identity Development* theorizes how candidates negotiate intersectional marginalization;
4. *Pedagogies of Place-Based Relational Consciousness* examines Indigenous-centered practices for cultivating anti-colonial consciousness;
5. *Anti-Colonial and Transformative Possibilities* envisions structural changes and new solidarities that engage with emotion as pedagogy in teacher education.

By mapping the conceptual framework across these sections, the chapter lays the theoretical groundwork for the empirical analyses of teacher candidate experiences and pedagogical interventions that follow.

Archipelagic Thinking in Teacher Education

Rather than applying theories in isolation, my conceptual framework adopts what Patel (2022) argues as reading data with multiple theories, allowing for an interdisciplinary conversation between complementary critical lenses. My study collectively examines the

historical, cultural, linguistic, place-based relations, and possibilities within teacher education in the US and the Philippines. I primarily draw on “Archipelagic Thinking” (Martínez-San Miguel & Stephens, 2020), which offers a transnational lens for understanding teacher education across cultural, linguistic, and geopolitical contexts. As Martínez-San Miguel and Stephens (2020) argue, archipelagic comparisons engage with “multiple, triangulated, networked relations rather than the more typical modes of one-to-one comparison between two paired objects of analysis” (p. 7). This approach grounds my research as it “requires micro as well as macro analyses, a focus on materiality as much as metaphor,” allowing my study to examine the “different valences of the global and local that are operating simultaneously” in teacher education programs (Martínez-San Miguel, p. 7). Grounded in linkages of island, continent, and sea, Archipelagic Thinking enables me to differentiate between educational contexts in the US and Philippines while theorizing their connectivities and commonalities shaped through imperial relations.

My “Archipelagic Thinking in Teacher Education” framework is made of four major conceptual areas: (1) Relations of Power in Teacher Education; (2) Raciolinguistic and Ethnolinguistic Identity Development in Teacher Education; (3) Pedagogies of Place-Based Relational Consciousness in Teacher Education; and (4) Anti-colonial and Transformative Possibilities in Teacher Education (see Figure 1). While Archipelagic Thinking has most often been applied to literary studies, cultural studies, and postcolonial analysis (Martínez-San Miguel & Stephens, 2020; Glissant, 1997; Roberts & Stephens, 2017), this study extends the framework into the field of teacher education for the first time. This application is particularly fitting because teacher education programs, like archipelagos, exist as seemingly separate institutional “islands” that are actually connected through shared “waters” or imperial histories, policy networks, and transnational flows of educators and pedagogical practices. By applying

archipelagic analysis to teacher education, I can examine how US and Philippine teacher candidates experience coursework within two distinct teacher preparation programs that are linked through colonial educational legacies. Each conceptual area from my “Archipelagic Thinking in Teacher Education” framework draws on the interactions between established theoretical frameworks: Settler Colonialism as a Structure (Wolfe, 2013; Duarte & Belarde-Lewis 2015; Patel, 2021), Asian Critical Race Theory (Museus & Iftikar, 2013), Coloniality (Quijano, 2007; Mignolo, 2018; Domínguez, 2019), Raciolinguistics (Flores & Rosa, 2015), Ethnolinguistics (Tupas, 2015; Osborne, 2020), Indigenous Place-Based Theories (Fujikane, 2008; Trask, 2008), and Archipelagic Thinking (Glissant, 1997; Martinez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017). Through this integrated theoretical approach, I reckon with the structural entanglements between teacher education and US empire across transnational contexts while identifying possibilities for transformation that attend to the raciolinguistic identities of Asian American teacher candidates and the ethnolinguistic identities of Filipino teacher candidates.

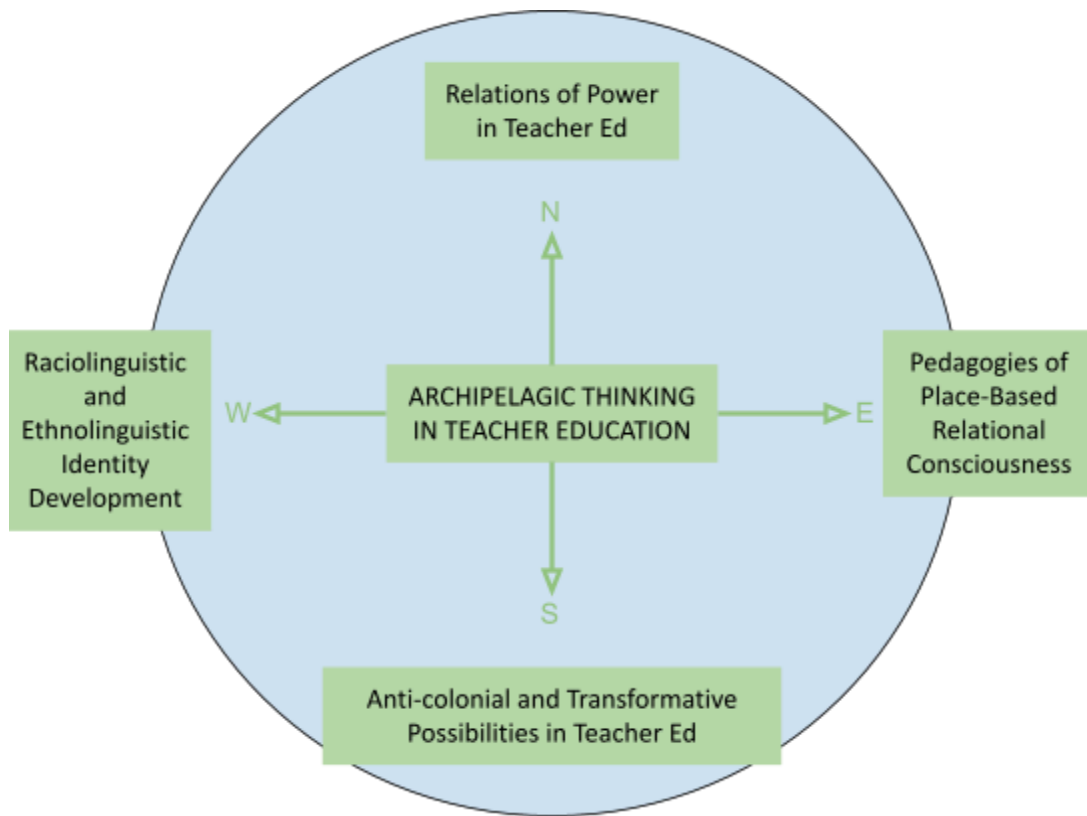


Figure 1

Conceptual Framework: Archipelagic Thinking in Teacher Education

Note. This figure represents the interconnections between the four major components of the conceptual framework with Archipelagic Thinking in Teacher Education at the center.

Within my theoretical framework, I use "anti-colonial" to signify more than simply opposing or critiquing colonialism. Drawing on Tuck and Yang's (2012) insistence that "decolonization is not a metaphor," I conceptualize anti-colonial approaches as those that actively work to dismantle colonial structures while simultaneously creating educational spaces that center Indigenous sovereignty, racial justice, and linguistic self-determination. Unlike reformist approaches that may acknowledge colonial histories without challenging their structural continuities, anti-colonial teacher education directly confronts what Mignolo (2018) terms the "colonial matrix of power" that continues to shape who becomes a teacher, what

knowledge is valued, and how linguistic hierarchies are maintained in educational settings.

My application of anti-colonial frameworks is informed by an archipelagic understanding that recognizes different forms of colonialism operating across the US-Philippines educational contexts. As Martínez-San Miguel and Stephens (2020) argue, archipelagic thinking allows us to recognize both similarities and differences in colonial formations while avoiding universalizing theories that erase specific historical and geographical contexts. This means that anti-colonial approaches in teacher education must attend to both settler colonial structures in the US context (Wolfe, 2006) and the complex legacies of Spanish and American colonialism in the Philippines (Coloma, 2009).

Relations of Power in Teacher Education

The first conceptual area of my framework examines the complex relations of power that continue to structure teacher education programs across the US and Philippines. Through an archipelagic lens (Glissant, 1997), these power relations transcend conventional national boundaries, flowing across oceanic spaces and connecting seemingly disparate educational contexts through shared imperial histories and current migrant labor markets. This archipelagic approach reveals interconnections that resist comparative education research theories and design, but instead expands on how imperial power circulates through networks of teacher education programs, creating both points of convergence and divergence. Drawing on *Settler Colonialism as a Structure*, I frame the historical contexts of teacher education. Drawing on *Coloniality in Education*, I frame current contexts of teacher education. Within this first conceptual area, I analyze how teacher education programs function as sites where racial and linguistic identities are constructed, policed, and maintained.

The historical development of US teacher education programs for African American

Industrial Schools and Native American Boarding Schools, and their later adaptations for overseas US territories in Hawai'i, Guam/Guåhan, Puerto Rico/ Boriken, and the Philippines, reveals how teacher preparation has been an indelible component of imperial projects for racial formation and linguistic control. In developing Industrial Schools and Boarding Schools, school and government officials were not neutral in preparing teachers; they intentionally recruited and trained teachers who were taught to produce racialized and linguistically desired students or subjects (Eittreim, 2019). These subjects would, in turn, reproduce imperial hierarchies through their own teaching. As Lomawaima and McCarty (2006) demonstrate in their analysis of Native American education, teacher preparation became a critical mechanism through which settler colonial structures were normalized and perpetuated. Settler colonialism as a structure, rather than an event, establishes the relationship between education and social constructions of racialized identities by including geopolitical identities or relations to place (Wolfe, 2013; Duarte & Belarde-Lewis 2015; Patel, 2021). Settler colonial structures in teacher education naturalize land dispossession of Indigenous communities and physical Indigenous erasure while positioning settler futures as inevitable (Tuck & Yang, 2012).

Teacher education in the US has historically been conceptualized and enacted in partnership with these settler colonial structures. Native American Boarding Schools enforced cultural assimilation through English-only policies, removal of children from their communities, and military-style discipline (Adams, 1995; Lomawaima & McCarty, 2006). Similarly, African American industrial schools, such as Hampton and Tuskegee, emphasized vocational training and "character building" over academic content (Anderson, 1988; Watkins, 2001). These same curricular and instructional patterns were replicated across US territories and colonies. In Hawai'i, newly recruited and arrived teachers from the mainland US were trained to focus on

Native Hawaiian language suppression (Benham & Heck, 1998). In Guåhan or Guam, a similar cohort of US mainland-based teachers enacted Americanization and US military pipeline education (Hattori, 2004). In Borikén or Puerto Rico, teachers were instructed to enact an industrial education similar to African American Industrials Schools (Navarro, 2002). In the Philippines, the US facilitated the introduction of normal schools modeled after Hampton with a focus on developing "crafts" education curricula that was also based on Native American boarding schools (Coloma, 2009; Steinbock-Pratt, 2019). Similarly, in the Philippines, as Martin (2002) documents, American colonial officials established normal schools explicitly designed to produce Filipino teachers who would advance American linguistic and cultural hegemony. These historical examples show how teacher education has been a tool of colonial power, designed to control and assimilate rather than sustain the autonomy of Indigenous peoples and communities of color.

These historical patterns of imperial control through teacher education did not end with formal recognitions of independence or changing political relationships; rather, they evolved into more subtle yet equally pervasive structures that continue to shape who becomes a teacher, what knowledge is valued in teacher preparation, and how linguistic hierarchies are maintained in educational settings. Today, these colonial strategies persist through coloniality in education (Quijano, 2007; Mignolo, 2018; Domínguez, 2019). University-based teacher education programs continue to negotiate their structures, recruitment, admissions, licensure requirements, coursework, and fieldwork methods in relation to imperial power dynamics. Through this conceptual area of power dynamics in teacher education, extensions of key framing questions include: who does the US empire position to be educated and to be the educator? And critically, where does this education take place? These questions are not neutral but are embedded in

ongoing power relations that determine who currently has access to teacher education and who is positioned as qualified or desired to educate others. The spatial dimension, or place, is especially important as it maps onto geopolitical interests and colonial relationships. During explicit US colonial governance and imperial expansion, most commonly white college-educated cisgender heterosexual men and women were positioned as teachers or "civilizing agents" whose role included devaluing and displacing the knowledges and languages of Indigenous, Black, and immigrant students and their families (Sleeter, 2017; Lomawaima & McCarty, 2006; MacDonald, 2004).

More recently, teacher education has shifted towards developing pathways for Teachers of Color, who are often positioned as "cultural brokers" expected to bridge "achievement gaps" and "cultural disconnects" despite communities of color having always been enacting relevant and refugee pedagogies (Brown, 2014; Dilworth & Brown, 2008). Similarly, pathways for multilingual teachers often position them primarily as translators (Valdés & Figueroa, 1994; Flores & Rosa, 2015) or to serve neoliberal multilingual "immersion programs" (Cervantes-Soon et al. 2017; Motha, 2014) rather than valuing their complex linguistic and cultural knowledge. These shifts demonstrate how teacher education continues to replicate racial hierarchies even as it diversifies, often instrumentalizing teachers of color and multilingual teachers rather than transforming fundamental power dynamics and pedagogies within teacher education.

While there continues to be growing attention on disruptions to these oppressive preparation pathways for Teachers of Color and multilingual teachers, there is an absence in research that focuses specifically on Asian Americans and Filipinos as two groups of educators in the US. Asian Americans and Filipinos occupy unique positions within US imperial

frameworks, simultaneously racialized through model minority myths that position them as "successful" minorities while also being subject to linguistic othering and labor exploitation. As Museus and Iftikar (2013) articulate through Asian Critical Race Theory (AsianCrit), these populations navigate complex intersections of racialization, nativism, and transnational imperialism that cannot be fully captured through traditional racial paradigms. For Filipino educators specifically, this positionality is further complicated by historical US colonial education systems in the Philippines that created pathways for migrant labor while simultaneously devaluing Filipino linguistic and cultural knowledge within teacher education contexts. Through an archipelagic framework, these theoretical perspectives are not separate but interconnected, allowing me to trace how power operates across multiple contexts, from teacher training practices to institutional policies to transnational relations, in teacher education programs in both the US and Philippines.

Raciolinguistic and Ethnolinguistic Identity Development in Teacher Education

The second conceptual area of my framework examines how raciolinguistic and ethnolinguistic identities are developed, negotiated, and enacted within teacher education programs in the US and the Philippines. Building on the first conceptual area's analysis of power relations, this section theorizes the complex interplay between racial and linguistic identity formation for Asian American teacher candidates navigating US racial formations and between ethnic and linguistic identity formation for Filipino teacher candidates navigating the Philippines' postcolonial ethnolinguistic landscape. I ground my conceptualization of these identity processes as dynamically constructed rather than fixed or predetermined. In the US context, Rosa and Flores (2017) argue that raciolinguistic ideologies are systems of belief that cause speakers of certain languages to be viewed and treated in inferior ways based on their racial positioning.

Applied to this study, this framework illuminates how Asian American teacher candidates' linguistic practices are evaluated through racialized perceptions. In the Philippine context, ethnolinguistic identity captures how teacher candidates' sense of belonging, authority, and legitimacy is shaped by the interplay of colonial language policy, national language ideology, and regional ethnolinguistic diversity (Osborne, 2020; Tupas, 2015). Together, these frameworks enable this study to attend to the distinct yet connected processes through which language and identity intersect across both sites of teacher education.

Applied Raciolinguistic Identity Framework

Through an archipelagic thinking lens, I conceptualize raciolinguistic identity as a moving network of interconnected linguistic practices and racialized experiences that simultaneously engage with and subvert dominant language ideologies, such as unaccented or desired accented speech, testing into proficiency levels, and speaking only in a named language or dialect. Like island formations that are “isolated above, but connected below” (Martínez-San Miguel & Stephens, 2020, p. 1), raciolinguistic identities may appear distinct on the surface but are connected through historical, cultural, and political currents that shape how language and race intersect. This conceptual approach recognizes what Glissant calls the “right to opacity” (as cited in Martínez-San Miguel & Stephens, 2020, p. 5), acknowledging that raciolinguistic identities do not need to be fully transparent or assimilated into dominant frameworks to be valid. Instead, teacher candidates' raciolinguistic identities can be understood as existing within what Pugh (2013) terms “archipelagic assemblages”, which are complex arrangements that resist continental modes of thinking and allow for multiple, sometimes contradictory or fragmented positionalities to coexist without resolution. Within teacher education, this means creating spaces

where teacher candidates can navigate the tensions between standardized language expectations and their own linguistic repertoires while critically examining how these tensions are shaped by racialized power dynamics (Flores & Rosa, 2015). Just as archipelagic thinking challenges us to see relations between islands as generative rather than divisive or incomplete, a raciolinguistic approach informed by archipelagic thinking invites teacher candidates to view their complex language practices and identities as multilingual teacher candidates not as deficiencies to overcome but as valuable resources that can transform pedagogical possibilities.

In addition to Archipelagic Thinking, this conceptual area draws primarily on the intersection of Raciolinguistics (Flores & Rosa, 2015) and Asian Critical Race Theory (AsianCrit) (Museus & Iftikar, 2013) to theorize how the raciolinguistic identities of Asian American teacher candidates are shaped through their experiences in teacher education programs. AsianCrit provides a theoretical framework for understanding how Asian Americans are simultaneously racialized as both model minorities and perpetual foreigners through the tenant of Asianization, while Raciolinguistics conveys how their linguistic practices are evaluated not based on objective standards but through racialized perceptions that position them as linguistically deficient regardless of their actual language use.

For Asian American teacher candidates, raciolinguistic identity development is complicated by multiple intersecting forms of racialization and linguistic othering (Daniels & Varghese, 2020). These teacher candidates must contend with “racially hegemonic modes of perception” that position them as linguistically deficient regardless of their actual language practices (Rosa & Flores, 2017). As Museus and Iftikar (2013) note through AsianCrit, Asian Americans are simultaneously racialized as model minorities yet perpetual foreigners. This is a

dual positioning that extends to our linguistic identities, where we may be expected to perform academic excellence while their English is perpetually treated as suspect or borrowed.

Chávez-Moreno (2021) identifies how raciolinguistic ideologies position bilingual students of color within deficit frames despite their bilingual capabilities, while Ramjattan (2019) documents how “racist nativist microaggressions” render bilingual speakers’ accents sites of scrutiny and their linguistic authority subject to question in professional contexts, despite their pedagogical expertise. Whether Asian American teacher candidates are heritage language speakers, English-dominant, or multilingual, they are perceived through racialized listening practices that mark them as linguistically other because of their racial positioning.

These teacher candidates must navigate complex identity contexts where their linguistic repertoires are often viewed through what Flores and Rosa (2015) term “the white listening subject”, which is a perspective that perceives racialized speakers as linguistically deficient regardless of how closely they adhere to standardized linguistic forms. I propose that raciolinguistic identity development for Asian American teacher candidates occurs through three interrelated processes: (1) negotiating the tension between being positioned as both linguistic experts and perpetual language learners; (2) grappling with raciolinguistic ideologies that evaluate their language practices through racialized perceptions in schooling; and (3) developing resistant teaching practices and communities that challenge dominant raciolinguistic ideologies while drawing on their multilingual repertoires and heritage language knowledge as pedagogical resources.

Through an archipelagic framework, this conceptual area shows how raciolinguistic identity development in teacher education is not confined to national boundaries but operates

across transnational spaces. Asian American teacher candidates' raciolinguistic identities are shaped not only by contemporary US racial formations but also by the colonial and imperial histories that produced the conditions of their diasporic presence: through US military intervention, colonial education systems, economic restructuring, and Cold War geopolitics across Asia and the Pacific. The linguistic losses and reclamations that many Asian American families experience, the deliberate or circumstantial abandonment of heritage languages in favor of English, are themselves products of raciolinguistic ideologies that position home languages as barriers to assimilation and success within American institutions. This transnational perspective reveals how raciolinguistic ideologies circulate across imperial geographies, shaping teacher candidates' identity development in ways that cannot be understood through a purely domestic lens. By theorizing raciolinguistic identity development through this conceptual lens, my framework moves beyond just documenting experiences to conceptualizing the structural processes through which these identities form, the power relations that shape them, and the possibilities for resistant identity formation practices that challenge dominant raciolinguistic ideologies. The following subsection develops a complementary framework for my Philippine site.

Applied Ethnolinguistic Identity Framework

While raciolinguistic theory traces how language and race are co-constructed within US racial formations, I apply this framework to theorize how Asian American teacher candidates' multilingual identities within the specific context of US settler colonialism and racial hierarchies. For the Filipino teacher candidates in this study who are navigating teacher education within the Philippines, I draw on ethnolinguistic theory to conceptualize Filipino teacher candidates'

multilingual identities (Choe, 2016; Parba, 2018; Vallente, 2020). While the primary dynamics shaping language and identity in the Philippines are ethnolinguistic and rooted in tensions among Indigenous and regional languages, Tagalog/Filipino, and English, these ethnolinguistic hierarchies are inseparable from the racial formations produced by Spanish and US colonial rule (Constantino, 1970; Kramer, 2006; Tupas, 2011, 2015). In the Philippine postcolonial context, it is one's ethnolinguistic positioning, as Ilokano, Ibaloi, Bicolano, Waray, Chavacano, Tagalog, or as a speaker of one of the nation's 200 living languages, that shapes how teacher candidates experience belonging, stigma, authority, and legitimacy within educational institutions (Zeng & Li, 2023, Arzadon, 2021; Osborne, 2020). Race, as it operates in the US context, does not organize linguistic hierarchy in the Philippines in the same way. Rather, it is the layered intersections of colonial language policy, national language ideology, and regional ethnolinguistic diversity that produces the conditions within which Filipino teacher candidates develop their multilingual identities as educators. This distinction is not only geographic but conceptual. To apply raciolinguistic theory to the Philippine site would risk erasing the specific colonial and postcolonial dynamics that shape language and identity there. These dynamics are rooted in what Zeng and Li (2023) describe as a "highly centralized educational system" (p. 3) installed by American colonizers to promote English as the main medium of instruction, the nationalist elevation of Filipino/Tagalog, and the ongoing marginalization of regional and Indigenous languages within schooling (Osborne, 2020; Zeng & Li, 2023). At the same time, raciolinguistic and ethnolinguistic identity development share a critical analytical commitment: both attend to how dominant language ideologies constrain speakers' identities, how institutional structures reproduce linguistic hierarchies, and how educators can resist and transform these

conditions. Introducing ethnolinguistic identity as a complementary framework thus enables this study to attend to the distinct sociohistorical formations at each site while maintaining a coherent analytical throughline that is grounded in the recognition that, across both contexts, colonial legacies continue to shape which languages are valued, which speakers are heard, and which identities are legible within teacher education.

Ethnolinguistic identity in the Philippine context refers to how people understand themselves and others through the intertwined markers of language, ethnicity, and regional belonging. For example, Hiligaynon, Cebuano, Pangasinan, Kankanaey, or Indigenous peoples' community languages indicate shared histories, territories, and cultural practices. These identities are not naturally occurring categories but are products of specific colonial and postcolonial formations. The imposition of English-medium instruction under American colonial rule beginning in 1901, carried out initially through the Thomasite teachers and subsequently institutionalized across the Philippine national public school system, produced what Zeng and Li (2023) characterize as "a monolingual system in English, with no attention paid to the other indigenous languages of the Philippines" (p. 3), establishing English as the language of educational authority, governance, and upward mobility while relegating the archipelago's diverse languages to familial, rural, and informal spaces. As Osborne (2020) argues, these colonial transformations had "the expected effect of systematically structuring a material and symbolic hierarchy of languages in the national imaginary" (p. 1), within which minority and Indigenous languages came to be framed as "transitional" or "auxiliary" to projects of national progress. The subsequent nationalist project of promoting Filipino/Tagalog as the national language introduced a second layer of linguistic hierarchy, privileging one Indigenous language

over the nation's nearly 200 others. Tupas (2015) names this condition "hierarchical multilingualism" (p. 9), a term drawn from Mohanty (2006), to describe the tiered arrangement in which English dominates Filipino, and Filipino in turn dominates all remaining regional and Indigenous languages, producing what Mohanty calls a "multilingualism of the unequals" (as cited in Tupas, 2015, p. 9). Zeng and Li (2023) document how authorities "renamed Tagalog as Filipino and prescribed it as the education system's [medium of instruction], hoping to achieve assimilation and ethnic acceptance" (p. 4), yet this move was met with resistance from people in ethnolinguistic regions who rejected the imposition of a Manila-centric language (Arzadon, 2021; Zeng & Li, 2023). In schooling, then, ethnolinguistic identity is shaped not only by which languages students speak at home, but by how English, Filipino, and local languages are valued, authorized, or marginalized in policy, curriculum, and everyday classroom interaction, producing shifting senses of belonging, pride, and stigma around particular ways of speaking (Arzadon, 2021; Zeng & Li, 2023)

Ethnolinguistic identity in classrooms in the Philippines emerges through everyday interactional practices such as codeswitching, where students and teachers use shifts into local languages to mark belonging and difference (Osborne, 2020). In a study of Ilocano-speaking classrooms, Osborne (2020) shows how the "central frame of doing school" is structured through English and Filipino, the "licensed codes" of formal instruction (p. 3), but strategic switches into Ilocano, often to discipline or play, temporarily transform the classroom space and mark distinct ethnolinguistic identities for both learners and teachers. These switches are not merely compensatory or deficit practices; rather, they function as critical resources for constructing "locally-legible regimes of social and semiotic meaning" (Osborne, 2020, p. 3), enabling Ilocano

to mark minority language pride within a linguistically regimented institution. As Osborne (2020) emphasizes, even mutually unintelligible languages in the Philippines continue to bear “the politico-linguistic misidentifications of ‘dialects’ and ‘vernaculars’ which relegate these languages to secondary status in the national imaginary” (p. 1), underscoring the ideological weight that classroom codeswitching must navigate and resist. In this way, ethnolinguistic identity is not a static attribute carried into school but is actively co-produced through classroom discourse that negotiates the status of English, Filipino, and regional languages. This negotiation and its terms were set by the colonial elevation of English and the nationalist elevation of Filipino over other local languages (Osborne, 2020).

For teacher candidates in the Philippines, ethnolinguistic identity development is not just a matter of which languages they speak but of how they are positioned within, and learn to navigate, the competing language ideologies that structure their professional formation. The nationwide implementation of Mother Tongue-Based Multilingual Education (MTB-MLE) policy beginning in 2012 (Department of Education [DepEd], 2012) has made this ideological landscape especially visible, as teacher candidates are now being prepared to teach in and through the very regional languages that Philippine education historically marginalized (Tupas, 2011; Parba, 2018). Yet the policy itself has not resolved the hierarchical multilingualism that shapes teachers' orientations to language. Parba (2018) documents how elementary teachers in a Cebuano-speaking community were initially antagonistic toward MTB-MLE, reflecting internalized ideologies that positioned English as the only language of material value, but gradually shifted as their own classroom experiences revealed the pedagogical and epistemic power of mother tongue instruction. This finding is significant for my study because it

demonstrates that language ideologies among Filipino educators are not fixed stances but are negotiated and transformed through practice and that ethnolinguistic identity is developmental. At the same time, Tupas (2015) cautions that MTB-MLE operates within what he describes as "inequalities of multilingualism" (p. 7), in which even progressive language policy remains embedded in structural conditions that continue devaluing mother tongues and reproduce the dominance of English. Against these conditions, Tupas (2015) calls for "a reconceptualization of teacher education, one that is centered around teacher ideology, and not only teaching methodology" (p. 19). This study takes up that call by examining how teacher candidates in the Philippines develop, negotiate, and enact ethnolinguistic identities within teacher education coursework that centers Indigenous knowledge systems and multilingual strategies, attending not only to what pedagogies they learn but to the ideological formations through which they come to understand themselves as multilingual educators within and against the hierarchical multilingualism they have inherited.

Taken together, raciolinguistic and ethnolinguistic identity development create complementary analytical lenses for examining how teacher candidates across both sites in this study come to understand themselves as multilingual educators within and against colonial legacies. The frameworks are not interchangeable: raciolinguistic theory attends to how the white listening subject and US racial formations constrain Asian American teacher candidates' linguistic identities, while ethnolinguistic identity attends to how hierarchical multilingualism and postcolonial language policy constrain Filipino teacher candidates' linguistic identities. Yet the two share a set of analytical commitments that make them legible within a single study. Both frameworks insist that dominant language ideologies do not merely reflect preexisting social

hierarchies but actively produce them. These language ideologies construct certain speakers as deficient, certain languages as auxiliary, and certain identities as illegitimate within educational institutions. Both frameworks attend to how these ideologies are institutionally reproduced through teacher education structures, curricula, and classroom interaction. Both frameworks take seriously the capacity of educators to resist, negotiate, and transform these conditions, whether through the development of resistant raciolinguistic practices that refuse the perpetual foreigner positioning of Asian American teachers, or through the ideological shifts and codeswitching practices through which Filipino teachers reclaim the epistemic authority of their mother tongues. Reading these frameworks together through the lens of Archipelagic Thinking enables this study to hold the specificity of each site's colonial formations without requiring one to serve as the universal explanatory frame for the other. Rather than flattening the US and Philippine contexts into a single comparative logic, this approach treats each site as a distinct formation shaped by its own colonial history, while tracing the connective currents of American imperial education policy, of language hierarchies rooted in colonial valuation, of educators navigating between reproduction and resistance that link them across the Pacific. These connective currents are not only linguistic and ideological but also spatial, grounded in the material places where teacher candidates learn to teach and where colonial structures continue to organize educational spaces.

Pedagogies of Place-Based Relational Consciousness

Building on power relations in teacher education as well as raciolinguistic and ethnolinguistic identity development examined in the previous sections, this third conceptual area focuses on how place-based pedagogies can disrupt colonial structures while affirming the

complex identities of Asian American and Filipino teacher candidates. Where the first two areas identified structures of oppression and identity negotiation, this area examines how consciousness of place can transform teacher education through relational pedagogies that challenge imperial structures.

Through an archipelagic lens, place-based relational consciousness transcends conventional geographical borders to embrace the cultural, historical, and political connections that flow between seemingly separate locations. As Martínez-San Miguel and Stephens (2020) suggest, an archipelagic approach allows us to see relations between places not as divisions but as connective waters that facilitate movement, exchange, and solidarity. Applied to teacher education, this consciousness acknowledges how teacher candidates' relationships to place are shaped by imperial histories while opening possibilities for more liberatory connections across the US and the Philippines archipelago.

Drawing on Indigenous place-based theories, I center two critical theoretical elements: first, that place fundamentally embodies relationships, histories, and knowledge systems rather than serving as mere backdrop; and second, that colonialism systematically disrupts these place-based relationships through displacement, environmental extraction, and erasure of Indigenous place-names and knowledge systems (Fujikane, 2008; Trask, 2008). As Pulido argues, "studying the political and racial subjectivity of any group is a deeply spatial exercise" (2018, p. 316). This recognition allows teacher education to move beyond abstract notions of diversity toward grounded understanding of how place shapes knowledge as well as educational possibilities and constraints.

This conceptual area manifests in teacher education through specific pedagogical approaches that cultivate place-based consciousness. Enacting critical settler cartography

methods (Fujikane, 2021) in teacher education offers teacher candidates opportunities to map their relationships to place, revealing how their professional identities are spatially situated within ongoing colonial projects. Place-naming practices that honor Indigenous relationships to land disrupt settler colonial narratives while creating openings for more relational approaches to curriculum development. Community-based teacher education that centers local knowledge challenges the universalizing tendencies of Western teacher preparation models, instead positioning communities as sources of pedagogical wisdom.

Applied across US and Philippine contexts, these pedagogies create transnational connections while honoring local specificities. For Filipino teachers working in the US, place-based consciousness facilitates critical reflection on how their movements across the archipelago both resist and comply with imperial labor flows. For Asian American teachers, these pedagogies provide frameworks to examine their complex positionalities as both racialized subjects and potential settlers on Indigenous lands who are/were moved by empire in various ways. As Simpson (2014) argues, restoring land as pedagogy signals the need for systemic changes and this can be applied towards teacher education in service of Indigenous futures and stewardship. Through this archipelagic approach, teacher education can cultivate place-based relational consciousness that acknowledges historical entanglements while fostering solidarity across imperial boundaries.

Anti-colonial and Transformative Possibilities in Teacher Education

The three previous conceptual areas have mapped the imperial power structures operating in teacher education, theorized how these structures shape raciolinguistic and ethnolinguistic identity development, and examined place-based pedagogies as sites of resistance. This final area builds upon these foundations to envision concrete anti-colonial

possibilities that can transform teacher education beyond reformist approaches that leave colonial logics intact. As Tuck and Yang (2012) remind us, decolonization is not a metaphor but requires material changes to institutional structures and relations. An archipelagic framework allows us to conceptualize these transformative possibilities not as isolated interventions but as interconnected movements across transnational educational spaces that challenge imperial formations while creating new relational systems.

The first transformative possibility involves reconceptualizing teacher competency beyond Western/colonial frameworks. Current teacher education models typically evaluate competency through standardized assessments that privilege Western epistemologies, monolingual English proficiency, and individualistic conceptions of teaching (Sleeter, 2017; Motha, 2014). Drawing on Mignolo's (2018) concept of delinking from coloniality, teacher education can instead develop competency frameworks that center Indigenous, non-Western, and multilingual knowledge systems. As Domínguez (2019) argues, this delinking requires not just acknowledging coloniality in education but actively developing pedagogies that emerge from alternative epistemological traditions. This reconceptualization means moving beyond adding “multicultural” content to existing structures and instead critically questioning what constitutes teaching knowledge and who determines what counts as competent teaching. This reconceptualization must also attend to how teacher education understands the role of emotion in teachers’ sensemaking. Bhansari (2023, 2024) argues that teachers’ emotions are both embodied knowledges and important sources of their emergent and enacted pedagogies. Bhansari’s (2023) work theorizes these pedagogical sources as “outlaw emotions” of the expressions of critical awareness rooted in raciolinguistic subjectivities. Reconceptualizing emotion as a legitimate epistemic resource disrupts colonial frameworks that privilege objective, disembodied

conceptions of teacher competence and opens space for the felt knowledge that racialized, multilingual teachers carry into the profession.

For Asian American and Filipino teacher candidates, this transformation opens space for their complex linguistic and cultural knowledge to be recognized not as supplementary but as central to educational expertise. Bhansari et al. (2023) demonstrate this possibility through their analysis of translingual identity poems composed by Latine teacher candidates in response to TEP coursework, arguing that the poems provide opportunities for TCs to draw on their emotions as pedagogical resources and assert connects between their identities and broader histories of marginalization and resistance. Their conceptualization of emotions, not as private felt byproducts or barriers but as carriers of sociopolitical wisdom, illustrates how coursework centering multilingual TCs' full linguistic repertoires and affective experiences can surface epistemologies and pedagogical practices that colonial frameworks render illegible. For Asian American and Filipino teacher candidates in this study, who navigate colonial linguistic hierarchies in their respective contexts, this framing offers a way to read their emotional engagements with identity coursework as expressions of critical knowledge to the profession.

A second transformative possibility emerges through creating transnational solidarities among teachers across island nations and nation-states. Rather than positioning Filipino teachers as individual labor migrants fulfilling US teacher shortages, an anti-colonial approach cultivates collective resistance to the imperial education systems that structure teacher migration. This approach aligns with what Glissant (1997) terms "poetics of relation," where identities are formed not through root-based connections to a single origin but through interconnected networks of solidarity. In practice, this could mean creating institutional structures that facilitate knowledge exchange, mutual support, and political organizing across US and Philippine teacher

education contexts - and other nations as well as communities. Such solidarities challenge Quijano's (2007) "coloniality of power" by refusing the isolation that neoliberal teacher education imposes on educators across imperial contexts.

For these transformative possibilities to be enacted, material conditions within teacher education must change. This requires institutional commitments to restructuring teacher preparation programs, revising existing licensure requirements that reproduce linguistic and racial hierarchies, and reallocating resources to support community-based teacher education initiatives (Patel, 2021). Beyond structural reforms, these material changes must also include cultivating collectivized approaches to care that attend to the holistic wellbeing of multilingual teachers of color within teacher education (Varghese et al. 2024). Rather than individualizing the emotional toll of navigating colonial structures, collectivizing care reframes teacher wellbeing as a shared, institutional responsibility. As Varghese et al. (2024) describe, pedagogies that draw on collectivizing care in teacher education can recognize and attend to how raciolinguistic marginalization produces cumulative harm that isolated "self-care" logics cannot address alone. As Wolfe (2006) emphasizes, settler colonial structures persist through institutional arrangements that naturalize/normalize imperial relations; disrupting these structures requires concrete changes to how teachers are recruited, prepared, and supported. For Filipino teachers specifically, this means challenging exploitative labor arrangements that position them as temporary workers while denying full professional recognition and fair compensation (Coloma, 2009).

Based on this conceptual framework, the implications for Asian American and Filipino teacher candidates are expansive. Rather than being positioned within existing racial, ethnic, and linguistic hierarchies, these teachers can become central agents in transforming teacher

education through their embodied knowledge of navigating imperial contexts. Bhansari's (2024a) finding that bilingual teachers' navigation of language policy constitutes a form of emotional labor tied to emergent critical consciousness further underscores that emotional dimensions of teaching across languages and imperial contexts are not incidental to identity formation but imperative to it. When teacher candidates experience challenges between institutional expectations and their own raciolinguistic or ethnolinguistic identities, the subsequent emotions become the very medium through which critical consciousness develops (Bhansari, 2024; Ungco et al., 2022). Varghese et al. (2024) extends this argument by proposing that teacher education programs must collectivize care for multilingual teachers of color, shifting wellbeing from a solely individual and private task to a communal and institutional commitment. This collectivized care framework aligns with the anti-colonial solidarities above, as it refuses the neoliberal isolations of teachers navigating imperial contexts and instead positions holistic wellbeing as inseparable from the political project of transforming teacher education.

Asian American and Filipino teacher candidates' transnational experiences and complex linguistic repertoires, when valued rather than marginalized or exploited, offer critical insights for developing anti-colonial teacher education practices (Flores & Rosa, 2015; Museus & Iftikar, 2013). Roberts and Stephens (2017) argue for "decontinentalizing" the study of American culture, challenging the assumption that the US and the Americas are fundamentally defined by their continental landmass. They write that this continental imaginary obscures the island spaces: the Philippines, Hawai'i, Puerto Rico, Guam, through which US empire has always operated, rendering these archipelagic contexts peripheral rather than constitutive of what "America" is. For this study, "decontinentalizing" teacher education means refusing to treat the US and the

Philippines as separate national containers and instead thinking about or reading across both sites as entangled archipelagic spaces produced by the same imperial project. Through an archipelagic framework that connects rather than separates educational contexts across imperial structures, these teacher candidates can participate in what Martínez-San Miguel and Stephens (2020) describe as “new comparative methodologies” that challenge continental modes of thinking while creating possibilities for educational transformation that exceeds national frameworks. To enact these new comparative methodologies in practice, this study incorporates methodological approaches that capture both the relational connections and contextual specificities of these transnational teacher education experiences.

Methodology

This dissertation was designed as a critical ethnography (Carspecken, 1996) with elements of self-study for teacher education practices (Loughran, 2005) and critical settler cartographies (Fujikane, 2021) as my epistemological base. This study engaged both coursework design and teacher candidates in two distinct university-based teacher education programs over the course of one academic year each: three courses and six teacher candidates in Seattle, Washington during the 2022-2023 academic year (Year 1) and two courses and four teacher candidates in Quezon City, Philippines during the 2023-2024 academic year (Year 2). Prior to Year 1, I was employed by the Seattle-based teacher education program (TEP) in various roles since the 2019-2020 academic year. My roles included graduate teaching assistant, student teaching instructional coach, hourly reader/grader, and race-based caucusing facilitator. During the 2021-2022 academic year, prior to launching Year 1 of my study, I transitioned to course instructor of record and race-based caucus coordinator. These TEP roles afforded me more autonomy and collaboration with designing course and program

contexts. Through the cohort design of the Seattle TEP, I had many opportunities to learn about and work with the teacher candidates, particularly the Asian American identifying teacher candidates, and to modify course content as well as instructional pedagogies to engage in our collective learning regarding identities, languages, and place in relation to teacher preparation. This project first developed from seeking out and supporting a growing community of Asian American teacher candidates, teachers, and teacher educators through the Seattle TEP.

My dissertation expanded with Year 2 (2023-2024) when I was awarded the opportunity to launch a version of this study design in the Philippines. In addition to my own development as a teacher educator, I have also been pursuing a graduate studies certificate that focuses on American Indian and Indigenous Studies to learn and reckon with larger questions I have about education, race-based structures, and colonialism as well as commitments I have towards Indigenous sovereignty and diasporic relations. Through US–Philippine neocolonial relations, I was granted opportunities to develop relationships with the Quezon City-based TEP and to guest lecture in a few courses through the academic year. This dissertation project continued into a second year and a second site because I had more questions about the relationships and linkages between Asian American teacher candidates, Filipino teacher candidates abroad, and systems of teacher education programs.

This project builds on critical settler cartographies as an epistemological base, reckoning with histories and current realities of imperial networks, racial and linguistic identities, and relations to place as imperative to knowledge construction in research (Fujikane, 2021). This chapter proceeds in five parts. First, I expand on critical settler cartographies as my epistemological base and describe my researcher positionality,

particularly the ways in which my identities as a balik-ugat (tracing or returning to one's roots) Filipino American researcher developed, changed, and were challenged throughout this study and through diaspora (Guevarra, 2006). Second, I address the multilingual writing practices used throughout this dissertation and the representational commitments that guide how I present participants' languages and voices. Third, I draw on research traditions that informed this study (Carspecken, 1996; Loughran, 2005) and describe my study design. Fourth, I introduce the two TEP contexts, the courses I engaged with, and my teacher candidate collaborators. Finally, I outline my data collection methods (Galarza, 2018; Futch & Fine, 2014; Bhattacharya, 2017) and data analysis process (Braun & Clarke, 2006, 2019).

Across each section, I challenge the tradition of comparative education research and instead argue for the possibilities and affordances of research design that prioritizes historical and structural relationships among sites, contexts, and participants. Through the inclusion of my own and my teacher candidate collaborators' cartographic dialogues, drawn, designed, written, or discussed at all stages throughout this dissertation, I trace the relationships between my identities, experiences, places, and research with the collaborators of this study. I intentionally include sections from maps, dialogue exchanges, and drawings or photos of places to show how my approach to this work strives to unsettle comparative urges between education spaces.

Epistemological Base

Dialogue: June 23, 2024 - Customs Counter, San Francisco, US

US Customs and Immigration Officer: *"You're not bringing back any specimens? Plants, animals, humans?"*

In my head: *Do stories count?*

When I returned to the US at the end of June 2024, I had to go through US customs and immigration at the San Francisco International Airport. The US customs officer looked through my passport, all the stamps, and the Philippine visa for extended stay. He asked why I was there so long: *personal, work, school?* I was still groggy from the flight so I responded candidly, "uh, research". Now, I realize it's best to just be vague because the officer raised an eyebrow and asked, "Research? What kind of

research?" "Education, uh teacher education," I answered, now waking up. Without missing a beat, he replied "You're not bringing back any specimens? Plants, animals, humans?" I told him no, he stamped my passport, and welcomed me back to the US but that exchange pushed me to think about my time conducting research in the Philippines for 9 months. *Do stories count?* Do the relationships, the voices in the audio recordings, the histories and the questions in our shared Google Docs, and the laughter and the silences that I carry from my students who are also my research collaborators count as "specimens"? Also, did US customs officers always ask this question from returning researchers? Because if so, how did all those Thomasite teachers and Peace Corps volunteers come back with so many cultural and human remnant specimens that are now enshrined in our national and university museums? ...Anyway, shouldn't these stories also be declared with responsibility and honesty at customs?

In this study, I enact critical settler cartographies as an epistemological stance that centers relationships, responsibilities, and reckoning with colonial histories as foundational to knowledge construction. Drawing on Fujikane's (2008, 2021) theorizing of Asian settler colonialism, I approach this research with attention to how identities are constructed, manipulated, and made legible within and across settler states. Fujikane (2008) argues that Asian settlers must be understood not through their relationships with white settlers or their access to political power, but through their obligations and responsibilities to Indigenous peoples in specific settler colonial contexts. This framing unsettles racialized and multicultural narratives that position Asian Americans as model minorities or as sharing parallel struggles with Indigenous communities. These racialized narratives ultimately render Indigenous peoples and their rights to land as nonpolitical and invisible. Fujikane's own scholarly journey, in which she came to recognize how her earlier work created harmful illusions of shared struggle between Asian settlers and Native Hawaiians, models the kind of ongoing critical reflexivity this epistemological stance demands. For Fujikane (2021), critical settler cartography operates in two movements: first, exposing the grandiose claims, contradictions, erasures, and ideological interests that drive settler colonial mapping practices; and second, moving toward the expansiveness of Indigenous cartographies that map familial relationality among humans, lands, and elemental forms. This methodology refuses what Fujikane calls the capitalist myth of

scarcity, instead centering Indigenous economies of abundance or lifeways that recognize the earth's generativity and our radically contingent relationships with the planet.

Critical settler cartographies, then, requires me to attend to the imperial networks that connect the sites of this study, Seattle in the US and Quezon City in the Philippines, while resisting comparative frameworks that flatten or obscure these relationships. Both sites exist within US imperial formations, yet in distinct configurations: one as a settler colonial context built on Coast Salish lands, the other shaped by decades of direct US colonial rule and ongoing neocolonial influence. Fujikane (2021) writes that settler colonial practices make occupation feel so natural to the point where people see no alternative to citizenship in the occupying state. This naturalization operates powerfully in both contexts, shaping how teacher candidates come to understand their relationships to land, language, and belonging. This epistemological base compels me to examine how teacher candidates and I navigate raciolinguistic and ethnolinguistic identities that have been produced through these interrelated colonial projects, and to interrogate my own positionality as a Filipino American researcher moving between these spaces. Following Fujikane's extensive modeling of what it means "to love these lands without having to claim them" (2021, p. 15), I understand critical settler cartographies not as a detached methodological choice but as an ethical orientation that asks whose lands, languages, and knowledge systems have been rendered invisible, and what responsibilities researchers carry in making relationality, rather than comparison, central to how we map knowledge across sites.

Researcher Positionality

Dialogue: March 21, 2024 - Google Docs, Quezon City, PH

Student A: *I feel like the Filipino-Americans are always struggling with regards to their identity because as immigrants, they might feel they're not "American enough" and not as "Filipino enough" because they can't speak the language </3 [broken heart emoji]*

Student B: *:< [pouting face emoji]*

My positionality as a researcher in this study resists simple categorizations of insider versus outsider identities and, as I came to learn in Year 2 of the study, simplified race- and ethnicity-based identities. In 2023, when I arrived at the Quezon City TEP in the Philippines, I used my usual self-identification as "Filipino American". This is the same positionality I shared and operated as during my time with the Seattle TEP; however, "Filipino American" became insufficient. Some local Filipinos wanted to know if that meant I had an American parent (or frankly, a white dad). During my time on campus, I realized I had to communicate other ways of explaining my identity and this meant thinking deeply about the languages I use and how I use them. I tried saying Filipino lang (just Filipino) but then colleagues and students would ask why I didn't speak Tagalog or they switched into Tagalog and ask when did I migrate or what is my province? I realized that response wasn't satisfactory either so I shifted to saying I am puro Filipina pero ipinanganak sa States (pure Filipina but I was born in the US). Many Filipinos seemed content with this particular response because then I'd get follow-up questions about life in the US or stories about their own family members in the diaspora. Okamura (1998) argues that ethnic group names are identities that carry meanings and values a group can designate to itself and assert to others; the distinctions between "Filipino" and "Filipino American" are not merely semantic but signal different relationships to homeland, citizenship, and belonging. My negotiations in the Philippines revealed how these identity categories, while legible in US contexts, become contested when encountered in the homeland.

My relationship to the Philippines is neither that of the balikbayan (returning Philippine born migrant and - I did not receive the free balikbayan 1 year stay visa at the immigration counter upon arrival by myself in Manila) nor do I feel like a complete outsider researcher (because I *did* receive the free balikbayan 1 year stay visa when I later approached the same

immigration counter with my mom, whose US passport declares place of birth as the Philippines). I am the US-born child of Philippine immigrants who settled in New Jersey and they intentionally raised me without our home languages of Tagalog and Kapampangan, guiding me through English-only schooling because their own Philippines-based education had been shaped by US restructured school systems. Espiritu (2003) theorizes Filipino Americans as occupying a unique position as "immigrants, colonized nationals, and racial minorities" simultaneously, which is a triple positioning shaped by US colonial history that means Filipinos feel part of America before we even emigrate, yet later realize we are perpetually positioned as foreigners upon arrival. This framework of "differential inclusion" helps explain my parents' educational choices. Their English-only approach was not simply assimilationist but a navigation of imperial educational structures that had already shaped their schooling in the Philippines and would continue to shape their children's opportunities in the US. Guevarra (2006) describes the "Balikbayan consciousness" that emerges from occupying a privileged position as a US-educated researcher returning to study one's community of origin, a situated knowledge produced through estrangement, ambivalence, and the struggles of being "home" as an outsider-within. While I share aspects of this consciousness, such as the ways my US citizenship and institutional affiliations mark me as privileged, my positionality is shaped by a different kind of estrangement. I am navigating a place my parents had to leave, learning languages they chose not to pass down, and researching educational systems that are entangled with the very imperial projects that facilitated my family's migration and my own monolingual English upbringing.

I am not a balikbayan researcher as Guevarra (2006) describes, yet I resist framing myself as an insider or an outsider. Tuhiwai Smith (2012) argues that the insider/outsider binary, while useful for naming power dynamics in research, often fails to capture the layered positions

that researchers occupy in relation to communities shaped by colonialism. For Tuhiwai Smith, positionality is fundamentally relational and accountable. What matters is not only where a researcher comes from or how communities receive them, but who they hold themselves accountable to and what purposes their research serves. I carry this orientation into my work across both sites, understanding that my positionality is not fixed but continually negotiated through the relationships I build with teacher candidates, the questions I choose to pursue, and my ongoing reckoning with the imperial entanglements that shape my own educational history and theirs.

My positionality as neither balikbayan nor outsider and shaped by inherited imperial entanglements rather than personal migration, informs both my commitments and my limitations in this study. I came to understand teacher preparation through colonial lenses gradually, first through teaching in Malang in Indonesia and in Las Vegas in the US, where I began to see how nations structure their teacher education programs in ways that perpetuate inequities rooted in colonization. I recognized that my own identity, my access to schooling, and my relationship to language are products of these same structures. As a US-born citizen, I continue to participate in public state universities built on occupied ancestral Indigenous lands, and I conducted Year 2 of this research through a Fulbright fellowship, a US state-funded initiative with its own imperial genealogy of educational exchange and restructures. Rodriguez (2010) theorizes the Philippines as a "labor brokerage state" that actively prepares, mobilizes, and regulates its citizens for migrant work abroad, a state-backed structure with deep roots in US-Philippine colonial history. This framework connects to the multiple dimensions of my researcher positionality. As a Title I teacher in Las Vegas, I worked alongside migrant Filipina teachers on J1 visas who were assigned to the lowest-ranked schools in the valley, teachers who had been prepared and

mobilized through the very state mechanisms Rodriguez describes. I then became a teacher educator at another state university teacher education program that intentionally recruits and prepares diverse teacher candidates to serve the state's marginalized public school districts. More recently, as a visiting researcher in the Philippines, I worked with undergraduates preparing to teach throughout the archipelago or to fill the teacher shortages that recruit educators like my former colleagues to US districts. The teacher candidates in both sites of this study are not simply individuals making career choices but are navigating educational pipelines shaped by over a century of US imperial relations.

Expanding on Guevarra's 2006 work, I then name my positionality as the balik-ugat researcher, which means to trace back roots or return to roots rather than a return to one's homeland. In Tagalog, ugat means both root and vein. Unlike the balikbayan identity, which centers on the return of a Filipino who left, balik-ugat seeks to name the experience of Filipinos who trace roots they never physically possessed and who seek connection to origins that were severed or paused. I draw this term from existing cultural practices within Filipino American communities: programs like the non profit sponsored NEXTGEN Pagbabalik (Coming Home) Program supported second-generation Filipinx Americans visiting the Philippines for the first time and the University of the Philippines College of Nursing Balik-Turo (Return to Teach) program, which brings alumni in the US back to Manila to share professional resources and practices with current nursing students. There are also cultural productions like the film *Ang Pagbabalik* (Homecoming), which shares the story of a Filipina American grieving and searching for connection to ancestral roots through dance. Ferrera (2017) describes these experiences as "cultural portals" or access points through which second-generation Filipino Americans, despite experiencing colonial mentality, assimilation, and constrained enculturation,

are able to "explore and develop their own ethnic identity in a transformative way" (p. 236). These cultural projects recognize what Strobel (2015) theorizes as the decolonization process specific to post-1965 Filipino Americans: the psychological work of understanding and overcoming the profound alienation and marginalization produced by colonialism's psychic and epistemic violence. Strobel outlines three stages of decolonization: naming, reflecting, and acting (2015, pg. 148), that transform consciousness through reclamation of the Filipino cultural self.

A Balik-ugat consciousness extends these framings to name a researcher positionality shaped by inherited rather than experienced migration, by language loss rather than mother tongue multilingualism, and by tracing rather than returning. As a researcher, I am not coming home; I am tracing the routes and roots that brought my parents to leave, that shaped their educational choices for me, and that continue to structure the teacher education pathways I now study and work within. Where balikbayan suggests a completed circuit, one leaves and returns and leaves, balik-ugat acknowledges that some of us, maybe anak ng balikbayan (children of returning migrants), and are working through severed connections, seeking not to recover or return what was lost but to understand how the severing happened and what it affords and produces. Strobel (2001) describes decolonization as "an open-ended process... a new way of seeing" that "makes space for the recovery and healing of traumatic memory" (p. xii). For the balik-ugat researcher, this process is also methodological: it shapes not only how I understand my own identity but how I approach research across sites connected by imperial histories. My becoming a Filipina American researcher and teacher educator is not a homecoming but an ongoing reckoning with the imperial networks that connect the places and participants of this study, with the educational structures that shaped my family across generations, and with my responsibility to the teacher candidates who have entrusted me with their stories. This reckoning,

rather than any fixed identity category, is what I carry into the methodological choices that follow. This balik-ugat consciousness shaped my engagement across both sites of this study, though it manifested differently given my distinct institutional roles and the differing legibility of my identity in Seattle and Quezon City. In the sections that follow, I describe how these dynamics unfolded within each teacher education program.

Multilingualism and Writing

Throughout this dissertation, I use participants' and my own multilingual language practices as they occurred, in Tagalog, Kapampangan, Pangasinan, Vietnamese, Korean, Cantonese, and other languages, without defaulting to English. When terms in languages beyond English appear for the first time, I provide a brief parenthetical translation followed by contextualizing details where cultural meaning goes beyond what a direct translation can convey. After the first occurrence, I use these terms freely without further translations. This approach follows multilingual scholars who resist the expectation that non-English language must be perpetually translated for an assumed monolingual English-speaking reader. Anzaldúa (1987) modeled this practice in *Borderlands/La Frontera*, where she refused to italicize or translate Spanish, arguing that requiring translation reproduces the very linguistic hierarchies her work sought to dismantle. Paris (2011) similarly centered participants' multilingual practices as legitimate on their own terms in his ethnographic work with youth of color, refusing to frame non-English language use as deficit or deviation. In a study that examines how colonial language policies continue to shape teacher candidates' identities and pedagogical possibilities, treating English as the only language that can stand unglossed would contradict the very commitments this research enacts.

Research Traditions and Study Design

For this project, I drew on methodological approaches that enact Archipelagic Thinking by examining both local contexts and transnational connections simultaneously. My methodology integrates two complementary research traditions: critical ethnography and self-study of teacher education practices (S-STEP).

Critical ethnography guides my attention to power relations, historical and contemporary, within and across the teacher education sites I studied. Through thick description (Carspecken, 1996), I recorded speech acts, embodied responses, and spatial arrangements to attend to multiple, layered contexts: participants' raciolinguistic and ethnolinguistic experiences, colonial histories, program learning environments, and relationships to place and land. Critical ethnography demands that researchers position themselves within these power dynamics rather than claiming objectivity from outside them.

Self-study of teacher education practices extends this critical reflexivity to my own pedagogical choices. As an instructor of record in the US and a guest lecturer in the Philippines, I was not a neutral observer but an active participant in shaping the very coursework I studied. Self-study methodology (LaBoskey, 2004; Loughran, 2007) provided frameworks for systematically examining how my curricular decisions, such as which readings I assigned, which community partnerships I cultivated, which identity-based activities I facilitated, reflected my own positionality as a Filipino American teacher educator navigating both US and Philippine educational contexts. This dual attention to participants' experiences and my own practice is consistent with what Pinnegar and Hamilton (2009) describe as the "intertwined" nature of self-study, where understanding one's own teaching is inseparable from understanding student learning.

Together, critical ethnography and self-study form a relational methodology consistent with Archipelagic Thinking. Just as archipelagic analysis attends to connections across seemingly separate islands, this methodological approach traces how my positionality, my participants' identity development, and the institutional structures of each program are mutually constituted rather than discrete objects of study.

Crucially, this study is not a comparative or hierarchical multiple-site case study. Archipelagic Thinking resists continental modes of comparison that would position the Seattle-based TEP and the Quezon City-based TEP as equivalent units to be measured against one another. Instead, I examine these sites as interconnected through US imperial legacies that continue to shape Philippine education's national commitments and labor flows (Camicia & Di Stefano, 2015; Coloma, 2009). The asymmetries in my engagement with each site (four years of relationship-building and curricular control in the US versus nine months and guest lecturer status in the Philippines) are not limitations to minimize but conditions to theorize. They reflect the actual material circumstances through which transnational research unfolds and the differential access that shapes what knowledge becomes possible in each context.

The recruitment criteria for each site reflect the distinct racial and linguistic formations that shape teacher identity in each context. In the US, I recruited teacher candidates who were "somewhat aware of and interested in how they are racialized as Asian or multiracial Asian in US public schools and the profession of teaching." This framing centers US racial formations, specifically how Asian Americans are positioned through model minority stereotypes, perpetual foreigner status, and racial triangulation that mediates their relationships to whiteness, Blackness, and Indigeneity (Museus & Iftikar, 2013; Kim & Hsieh, 2021). In the Philippines, I shifted to recruiting teacher candidates "somewhat aware of and interested in their Philippines-based

ethnolinguistic identities in K-12 schooling experiences and within their roles as future teachers." This reframing was necessary because race operates differently in the Philippine context, where ethnolinguistic identity and one's relationship to regional languages, Tagalog, English, and Indigenous languages, more saliently shapes educational experience and teacher positionality than racial categories imported from US frameworks.

This distinction enacts my archipelagic relational methodology: rather than imposing a single analytic category (race or ethnolinguistic identity) across both sites, I attended to how identity is constructed and made salient within each context's specific colonial history. At the same time, these formations are connected: US colonial education policy in the Philippines established English-language dominance and devalued regional languages, creating the ethnolinguistic hierarchies that Philippine teacher candidates now navigate (Constantino, 1970; Martin, 2020; Tupas, 2011). The recruitment criteria thus reflect both the specificity of each site and their imperial entanglement.

Recruitment for research participants, or in this study, teacher candidate collaborators, took distinct forms across sites, shaped by the material conditions of each context. At both institutions, teacher candidates contributed feedback after each class meeting that informed my pedagogical decisions for the following class meeting. Teacher candidates also provided their informed consent to participate in the study only after the conclusion of our coursework together. However, the duration, depth, and structure of engagement differed. This difference reflects the asymmetries in my role and timeline at each site while also respecting the cultural and professional contexts in each space. I use the term "collaborators" throughout to honor these teacher candidates' contributions, while acknowledging that collaboration, like the sites themselves, was not symmetrical but relationally constituted. I describe the specific forms

collaboration took at each site, and introduce the ten collaborators selected for data analysis, in the following section.

Contexts, Courses, and Collaborators

In this section, I introduce my research collaborators grouped by their respective teacher education program contexts and courses. For each university and its respective courses, I share excerpts from program-approved syllabi and I cite the teaching teams who co-designed each syllabi. My relationship to these documents varied: some I authored or co-designed in my role as an instructor of record, while others were written by the courses' previous and returning instructors of record. Excerpts from our syllabi are included as artifacts that show how each program framed its learning environment. For the teacher candidates, I draw on excerpts from reflective essays, dialogue journals, poetry, drawings, and maps they created during this study to share how they self-identify in their own written and visual expressions.

The following descriptions reflect the distinct nature of my engagement with each teacher education program. These distinctions are methodologically significant rather than incidental. At the University of wəłəbʔaltx^w (the Lushootseed language name for Intellectual House), I draw on four years of relationship-building with the program and, during my 4th year, full curricular autonomy as an instructor of record across three sequential courses during the 2022-2023 academic year. At the University of Pag-asa (Tagalog word for hope), I entered as a visiting guest lecturer during a nine-month fellowship, spending Semester 1 (August-December 2023) building relationships and learning the institutional context before enacting a responsive, adapted curriculum in Semester 2 (January-June 2024).

This asymmetry enacts rather than contradicts my Archipelagic Thinking-informed methodology. Critical ethnography demands attention to how power relations, including my own

differential positioning across sites, shape what knowledge becomes possible. Rather than forcing false equivalence between contexts connected through but not reducible to US imperial histories, I present each site on its own terms while analyzing them in relation to one another. The iterative movement from Year 1 (2022-2023) to Year 2 (2023-2024), where pedagogical tools (identity mapping, dialogue journals, community visits) developed at the University of wələbʔaltx^w (Uw, pronounced ‘you-wah’) were adapted for the Philippine context, reflects the transnational flows and responsive relationality that Archipelagic Thinking foregrounds.

The course designs I describe below were not incidental to my research but connected to it. My first research question asks how coursework that centers Indigenous knowledge systems, multilingual instructional strategies, and place-based learning shapes teacher candidates' raciolinguistic and ethnolinguistic identities and developing pedagogical practices. Accordingly, I designed and facilitated learning experiences that operationalized each component of my Archipelagic Thinking framework: identity-based reflective activities to engage raciolinguistic and ethnolinguistic identity development; community visits and place-based assignments to cultivate relational consciousness with land and community; and lesson planning centered on Indigenous knowledge systems to open anti-colonial and transformative possibilities. These pedagogical choices were intentional enactments of my theoretical commitments, creating the conditions for the identity work and pedagogical development I sought to understand. In the course descriptions that follow, I note how specific activities connect to these conceptual areas, while reserving fuller analysis of what emerged from these engagements for my findings chapters.

From the teacher candidates at each site, I selected ten collaborators for sustained analysis based on the depth and consistency of their engagement with language, place, and

identity across multiple data sources. This distribution, six from Uw and four from the University of Pag-asa (UPa, pronounced you-puh-ah), reflects purposeful selection rather than a predetermined quota. At Uw, where I had full curricular autonomy across three sequential courses and four years of relationship-building with the program, I designed sustained reflective activities: racial and linguistic identity maps, dialogue journals, group discussions, community visits, and lesson planning revisions. These pedagogical choices repeatedly invited teacher candidates to reflect on and articulate connections between language, place, and identity. At UPa, where my guest lecturer role was shorter in duration and I was still learning the institutional and cultural contexts, the pedagogical conditions I created offered fewer sustained invitations for this kind of reflection and sensemaking. I selected the collaborators whose artifacts spoke most directly and generatively to the study's analytical framework, and I return to what this asymmetry reveals about my own pedagogical practice in the discussion chapter. Below, I first introduce the Seattle-based teacher education program at Uw, the three courses I designed and facilitated, and the six teacher candidate collaborators: Erica, Nova, Ella, Cindy, Soleil, and Jon. Then I introduce the Quezon City-based program at UPa, the courses I guest lectured within, and the four teacher candidate collaborators: Jennie, Gemma, Nikki, and Reina. All university and participant names are pseudonyms. In all university and participant artifacts, pseudonyms have been substituted.

University of wələbʔaltxʷ

Syllabus - Land and Racial Justice Acknowledgment:

The University of wələbʔaltxʷ, in the same way as all our lives and institutions, exists on Indigenous lands. We are grateful to teach and learn as uninvited settlers on these unceded and ancestral Coast Salish lands and invite all of us to be grateful to these lands we live, learn, and work on. This land acknowledgement is one small act in the ongoing process of working to be in good relationship with the land and the people of the land and, ultimately, toward decentering, disinvestment, and possibly decolonization

Black Lives Matter. As teachers and learners, we are committed to engaging or attempting to move towards anti-racist, anti-ableist and decolonial practices that promote racial, linguistic, disability and decolonial justice especially for BIPOC people in our community and schools. This work is ongoing, challenging, and imperative and we need to work together. (Varghese et al., 2022; Snyder et al., 2021)

During the 2022 to 2023 academic year, I conducted research within a one year Master's in Teaching (MIT) program at the University of wələbʔaltx^w (Uw, pronounced "you-wah") College of Education in the city of Seattle.

Institutional and Place-Based Context

Uw is a public state university and the flagship campus of its system in the state of Washington. Uw serves as a Washington state Sea Grant institution, meaning that while the university conducts marine and coastal research funded by a combination of government and private funds, it is also situated on the traditional territories of the Coast Salish peoples, including the Duwamish, Suquamish, and other tribal nations who have maintained deep connections to Puget Sound and Pacific Northwest waters for millennia. As a Sea Grant university, Uw has increasingly developed partnerships with regional tribes on collaborative research projects involving salmon restoration, shellfish management, and climate adaptation, recognizing both tribal treaty rights to traditional fishing grounds and the value of Indigenous knowledge systems in understanding marine ecosystems. However, like many academic institutions, Uw continues to grapple with its historical role in the displacement of Indigenous peoples and is working to build more equitable relationships through initiatives that center tribal sovereignty and community-led research priorities.

My study's focus on Asian American teacher candidates is situated not only in relation to Indigenous lands but also in relation to the current and historical presence of Asian diasporic

communities in Seattle and the greater Puget Sound region. At large, self identified Asian communities situated on the US West Coast consistently maintain a large demographic presence. The 2010 US Census reported that “of all respondents who reported Asian alone or in combination, 46 percent lived in the West... 22 percent lived in the South, 20 percent in the Northeast, and 12 percent in the Midwest” (Hoeffel et al. 2012, p. 5). The ancestral lands of the Coast Salish, Suquamish, and Duwamish peoples, or the city of Seattle, also supports multigenerational and transient migrant Asian communities (Cordova, 2009; Pak, 2002; Taylor, 1994). Seattle’s total Asian population was listed in the top 10 metropolitan areas with the largest number of Asians (alone or in combination) in the 2010 US Census (Hoeffel et al. 2012). Asian communities in Seattle are descendants of indentured Chinese laborers, US nationals from the Pacific Ocean territories and the Philippines, and multigenerational Japanese Americans who were rounded up and interned by the US federal government during World War II. These Asian communities also consist of immigrants and refugees, as well as their US born family, who were and are experiencing displacement as a result of US supported wars that involved and continue to implicate Korea, Taiwan, Vietnam, Cambodia, Thailand, Laos, and Hmong communities.

Teacher Education Program Structure and My Role

I recruited participants from one of the several Master’s in Teaching (MIT) degree programs at Uw. The MIT program I worked with focuses on social justice-aligned elementary teaching for kindergarten to 8th grade levels. Teacher candidates in this program complete two strands of coursework starting from a summer academic quarter (June to August) to the following spring academic quarter (April to June). These two learning strands include critical and interdisciplinary approaches to content-based methods and justice-oriented foundations or theories of teaching and learning. I situated my study through the foundations or theories strand

of courses (see Figure 2). Teacher candidates take a sequential series of these courses to complete their program. I developed and conducted Year 1 of my study within the following courses of which I was one of the instructors of record:

1. Identity and Equity (Summer 2022 quarter - June to August)
2. Theories of Teaching and Learning (Fall 2022 quarter - September to December)
3. Culturally and Linguistically Responsive Teaching (Winter 2023 quarter - January to March).

Teacher candidates also experienced training beyond and in tandem with their coursework. From Fall Quarter until Spring Quarter, teacher candidates participated in on-site student teaching placements during the week as well as in person or zoom race-based identity caucus meetings throughout each quarter.



Figure 2

Theories and Foundations Strand of Uw TEP: Flow of Coursework and Experiences

Note. This image represents the sequence of courses in a quarter system at the University of Washington teacher education program

My positioning at Uw was shaped by four years of relationship-building within the program and multiple, overlapping roles with the teacher candidates in this study. As an instructor of record for three sequential courses, I held grading authority over participants for the duration of their coursework, a power dynamic I navigated by delaying recruitment until spring quarter, when I would no longer evaluate their work. Beyond the classroom, I served as a

race-based caucus facilitator for Asian American teacher candidates, meeting with them one to two times per quarter from September through June. This role positioned me not only as an instructor but as a mentor engaged in their racial identity development outside of graded spaces. Several participants later asked me to write letters of recommendation for teaching positions, and we remain connected through social media and local community events within Asian American and Filipino spaces. At Uw, my identity as a Filipino American teacher educator was legible and, for many Asian American teacher candidates, marked me as an insider who shared experiences of navigating racialization in predominantly white educational spaces. This perceived insider status afforded trust and openness, though I remained attentive to how my authority as an instructor shaped what participants felt comfortable sharing.

Identity & Equity Course - Summer 2022

Who am I and who will I be as a teacher? How will the multiple identities I inhabit impact my work in the classroom?

“Sampalataya [Tagalog for “act of faith”] involves speaking as faith-as furthering the claims of a people while refusing to be excised from that people by some imperialistic, naïve notion of perfect representation”

- Kim TallBear (2016) referencing Neferti Tadiar (2001) (Ungco, 2022)

The Identity & Equity course is part of Uw teacher candidates’ theory and foundations strand. Teacher candidates take this course during their first academic quarter of the program and this is where I first met the cohort of teacher candidates, some of whom would later consent to participate in my study. During summer 2022, I was the instructor of record for both sections A and B of the course. Each class meeting was two hours and each section had four meetings during the quarter (three in person meetings and one zoom meeting each). With supervision from my dissertation chair and the TEP program director, I was granted the autonomy to revise and redesign the course syllabus for my dissertation study design. I inherited past versions of this

course's syllabus from a former instructor of record who was also a doctoral candidate in my same program at Uw. Prior to Summer 2022, I had familiarity with the Identity & Equity course because I had been invited to be on guest panels and facilitate small discussion groups for the Asian American and International Asian teacher candidates. The course has three learning goals:

1. Developing a Critical Awareness of Teacher Identity and Positionality
2. Building a Critical Consciousness
3. Cultivating a Critical Growth-centered Stance and Capacity for Self-care

These learning goals were shared on the syllabus and discussed during our first meeting of the course. In particular, learning goal #1 relates deeply to the focus of my study so I'll share the expanded goal here:

- a. Understanding that teaching is personal and deeply connected to our own life histories and sense of self.
- b. Analyzing the ways in which teaching is also political and related to the cultural meanings associated with the positionalities we and our students inhabit (including race, gender, sexuality, (dis)ability etc.)
- c. Linking this critical and reflective understanding of our own self to the practice of equitable teaching.

The Identity & Equity course engaged teacher candidates' learning through a collection of readings, podcasts, and videos. During class meetings, we utilized various instructional strategies such as group discussions, data matrices and sorting activities, and creating visual and metaphorical representations to identify connections, process learnings, and co-create meaning. To be assessed in the course, teacher candidates completed three assignments entitled "Noticing the Self". This series of assignments began as individual submissions with the third and final submission being a group or collective activity. Each "Noticing the Self" assignment prompted teacher candidates to reflect on and represent their identities in various ways to begin creating spaces for identity development and reflection in the TEP (See Appendix A for full assignment details). These identity-based reflective activities operationalized my framework's attention to

raciolinguistic identity development, inviting teacher candidates to examine how their racial, linguistic, and cultural positionalities shape their emerging teacher identities.

Theories of Teaching and Learning - Fall 2022

Course Description and Learning Pursuits:

Schools are, and historically have been, one of the primary colonizing and socialization agents in society. For students of color, in addition to serving as sites of social reproduction, schools have been places of violence, harm, anti-darkness, cultural and linguistic genocide, “spirit murdering,” etc. In this course, we will learn from notable Black, Indigenous, Brown and White scholars and educators, as well as families and community members through our students and local-based community spaces, who are challenging and working to dismantle these problematic patterns and practices through their theorizing, advocacy and activism. (Washington et al., 2021; Shea et al., 2022)

The Theories of Teaching and Learning course is next in Uw teacher candidates’ theory and foundations sequence. Teacher candidates take this course during their second academic quarter of the program and this is where I developed more pedagogical and curricular changes to the course as a part of my dissertation study. During Fall 2022, I was an instructor of record for section B of the course. I collaborated closely with an assistant professor, who was the instructor for section A of the course and one of my dissertation committee members. We also worked with a graduate teaching assistant who floated between both our sections and was also a doctoral candidate in my same program. Each class meeting was two hours and 50 minutes and each section had nine meetings total during the quarter. Prior to Fall 2022, I had familiarity with the Theories of Teaching and Learning course because I had been a graduate teaching assistant for both sections and an instructor of record for one section during previous cohort years. The course has five essential questions. For my dissertation design, I focused on redesigning the course around the first essential question:

1. How do we learn from family, children, community leaders, and land? How should this/ how does this shift our teaching practice/ our theory of teaching and learning?

Here are five course meetings I specifically redesigned based on that question and for this study:

Date & Session	Topic	Readings & Assignments
9/28/22 Session 1	Centering Family, Community, and Land-Based Knowledge & COMMUNITY VISIT 1: Indigenous Walking Tour at Uw <u>Guiding Question:</u> How do we learn from family, children, community leaders, and land? How should this/ how does this shift our teaching practice/ our theory of teaching and learning?	<u>Required Readings (due before class):</u> Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. <i>Theory into practice</i>, 31(2), 132-141. Simpson, L. B. (2014). Land as pedagogy: Nishnaabeg intelligence and rebellious transformation. <i>Decolonization: Indigeneity, Education & Society</i>, 3(3), 1-25. Submit on Canvas (<u>due Sunday 10/2/22</u>): Indigenous Walking Tour at Uw Community Visit Reflection
10/12/22 Session 3	COMMUNITY VISIT 2 Duwamish Longhouse 9:30 - 11:15 am <u>Guiding Question:</u> How can we as educators honor learning environments where multiply-marginalized children and their families feel humanized, culturally affirmed, experience joy, and are able to thrive?	<u>Required Readings (due before class):</u> - Watch: Duwamish Tribe Longhouse Project <u>Submit on Canvas (due Sunday 10/16/22):</u> Duwamish Longhouse Community Visit Reflection
10/19/22 Session 4	Grappling with Colonization in Teacher Education <u>Guiding Questions:</u> - How can we as educators honor learning environments where multiply-marginalized children and their families feel humanized, culturally affirmed, experience joy, and are able to thrive? - What does it mean and look like to be an abolitionist educator and to teach in ways that are historically and culturally responsive and sustaining? - What is my theory of teaching and learning? In what ways does my theory of teaching and learning consider	<u>Reminder:</u> Schedule or complete your interview/ survey for the Learning from Families and Communities Assignment by Session 6 <u>Required Readings (due before class):</u> Excerpts from - Love, B. L. (2019). <i>We want to do more than survive: Abolitionist teaching and the pursuit of educational freedom</i>. Chap 4: The Intersections of Protection pgs 83-87 [your copy] Sleeter, C. (2004). Standardizing Imperialism. <i>Rethinking Schools</i>, https://rethinkingschools.org/articles/standardizing-imperialism/

	students' intersecting identities? How will I reflect on my teaching practice to see which practices support liberation or oppression? What do I need to reconcile or heal about my own beliefs?	Editors. (2021-2022) Teaching Against Imperialism. <i>Rethinking Schools</i>, https://rethinkingschools.org/articles/teaching-against-imperialism/ Optional: Chávez-Moreno, L. C. (2020). US Empire and an Immigrant's Counternarrative: Conceptualizing Imperial Privilege. <i>Journal of Teacher Education</i>, 002248712091992. https://doi.org/10.1177/0022487120919928 And podcast https://journals.sagepub.com/page/jte/podcasts
11/9/22 Session 7	COMMUNITY VISIT 3 El Centro de la Raza 9:30-11:50am <u>Guiding Questions:</u> How can we as educators honor learning environments where multiply-marginalized children and their families feel humanized, culturally affirmed, experience joy, and are able to thrive?	<u>Required Readings (due before class):</u> Watch: El Centro Ask Video by Enrique Cerna <u>Submit on Canvas (due Sunday 11/13/22):</u> El Centro de la Raza Community Visit Reflection
11/16/22 Session 8	COMMUNITY VISIT 4: Asian Community Organizations [API Chaya + FAEW] and Abolitionist Teaching and Joy in Learning MLR Room 104 <u>Guiding Questions:</u> - How do we invite multiply-marginalized families and communities into our practice as educators? - How can we as educators honor learning environments where multiply-marginalized children and their families feel humanized, culturally affirmed, experience joy, and are able to thrive? - What does it mean and look like to be an abolitionist educator and to teach in ways that are historically and culturally responsive and sustaining?	<u>Required Readings + Media (due before class):</u> Watch -- Abolitionist Teaching and the Future of Our Schools https://youtu.be/uJZ3RPJ2rNc Optional: Au, W., and Yonamine, M., (2021). Dear Educators, It is Time to Fight for Asian America. <i>Rethinking Schools</i> https://rethinkingschools.org/articles/time-to-fight-for-asian-america/ [Please see Canvas for more optional readings on the Asian Community Organizations] Love, B. L. (2019). <i>We want to do more than survive: Abolitionist teaching and the pursuit of educational freedom</i>. Chap. 5: Abolitionist Teaching, Freedom Dreaming, and Black Joy

		Submit on Canvas (due Sunday 11/20/22): Final Reflections on Community Visits
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In addition to engaging teacher candidates' learning through a collection of multimodal academic and community authored sources for this course, the instructional team invited teacher candidates to join us in visiting communities beyond the university. During specified class meetings, we arranged to meet at a community partner's space. I helped develop relationships with each community partner through former relationships with the TEP and within my own community. With each partner, we identified a short program engagement and an honorarium. To share their learnings, connections, and wonderings, teacher candidates began writing in shared Google Docs we adapted as Dialogue Journals. This series of visits together with the assignments encouraged teacher candidates to verbally and creatively process their reflections, in addition to building upon their identity development work from last quarter (See Data Collection section and Appendix A for full assignment details). These community visits enacted pedagogies of place-based relational consciousness, positioning teacher candidates as learners in relation to Indigenous lands, BIPOC led communities and organizations beyond the university. The dialogue journals extended this relational work, creating space for teacher candidates to process connections between community knowledge and their developing theories of teaching.

Culturally and Linguistically Responsive Teaching - Winter 2023

We hope this course helps you to develop a greater ability ...

- *To have a critical and advocacy oriented **stance** towards the enactment of equity in schools, with families and communities*
- *To **identify, deconstruct, problematize, and disrupt** ideologies in schools, curricula and pedagogies*
- **To generate equity-oriented **questions** and **practices** in relation to children, families, and staff in your classrooms and schools*
- **To cultivate a **double voice**: One which is your own developing voice as a teacher with an explicit equity stance and another which may be for an external audience (Ungco et al., 2023)*

The Culturally and Linguistically Responsive Teaching course is the third and final course I drew from in the Uw teacher candidates' theory and foundations sequence. Teacher candidates take this course during their third academic quarter of the program. At the end of the course, I finally opened recruitment for my study since I would no longer be an instructor, and therefore no longer in charge of grading, for the teacher candidates during the remainder of their program. During winter 2023, I was an instructor of record for section A of the course. I collaborated closely with another doctoral candidate who was the instructor for section B. We also worked with a graduate teaching assistant who floated between both our sections and was also a doctoral candidate in our same program. Each class meeting was two hours and 50 minutes and each section had eight meetings total during the quarter. Prior to Winter 2022, I had familiarity with the Culturally and Linguistically Responsive Teaching course because I had been a graduate teaching assistant for both sections and an instructor of record for one section for previous cohort years.

This course is when teacher candidates are asked to think intentionally about their own relationships with language learning and their developing pedagogies with multilingual students. In 2019, when I first began working with this course, I had the opportunity to create and facilitate an activity that would help teacher candidates reflect on their relationships with language beyond literacy instructional methods. I wanted teacher candidates to reflect on language in relation to place, emotions, and power - regardless of and/or in relation to formal or heritage language learning. I adapted identity and education journey mapping (Futch & Fine, 2014; Ungco et al., 2022) to a more focused prompt: language mapping. In my fifth and final year of working with this course, I had the opportunity to facilitate the language mapping activity again. These were our prompts:

- Think about the different spaces in which you speak/ listen to/ encounter different languages (including home, school, social media, entertainment etc.)
- On your map, name spaces - lands, cities and/or countries including virtual spaces, realms of time, etc
- Use colors and symbols to represent how you are perceived by others when you use/ encounter your languages in these spaces
- Even if you consider yourself monolingual, think of different varieties of language as well - dialects, specific terms and vocabulary, accents
- Also think of oral, written - different modalities
- Think about our intersections thus far: race, migration, dis/abilities

In addition to creating their individual maps, teacher candidates were also invited to share and reflect on their maps in groups. They then wrote entries in their dialogue journals to continue reflections and share wonderings as well as connections. The language mapping activity engaged teacher candidates in examining their raciolinguistic identities, their relationships to language across places, emotions, and power, as central to culturally and linguistically responsive teaching. This activity built upon the identity and place-based work from previous quarters, deepening candidates' critical reflection on how their own language experiences inform their pedagogical stances toward multilingual students.

Through the sequence of these three courses, teacher candidates learned, reflected, and built upon identities, communities and place, and relationships to multilingualism. During the Theories of Teaching and Learning course as well as the Culturally and Linguistically Responsive Teaching course, teacher candidates also engaged in assignments that prompted them to identify and sometimes enact pedagogies which involved building relationships with students, their families, and their communities as well as responding to students' multiple identities in revised lesson plans. During my study recruitment period, I asked teacher candidates for their consent and permission to access their assignments from these three courses.

Across these three courses, teacher candidates engaged in a developmental sequence that moved from examining their own identities (Identity & Equity), to learning from communities and land beyond the university (Theories of Teaching and Learning), to critically reflecting on their relationships with language and multilingualism (Culturally and Linguistically Responsive Teaching). This sequencing was intentional: each course built upon the previous, layering identity work, place-based consciousness, and raciolinguistic reflection in ways that aligned with my Archipelagic Thinking framework. The pedagogical tools I redesigned or developed (Noticing the Self assignments, community visit reflections, dialogue journals, and language maps) became both learning experiences for teacher candidates and data sources for this study, a dual function I examine further in my Data Generation section.

Teacher Candidate Collaborators at Uw

At the end of winter 2023 and into the spring 2023 quarter (March to June), I recruited teacher candidate collaborators from these three courses who were 1) currently enrolled in the elementary MIT program 2022-2023 cohort, 2) somewhat aware of and interested in how they are racialized as Asian or multiracial Asian in US public schools and the profession of teaching, and 3) provided consistent consent to participating in the academic-year long study, including access to their coursework from the previous academic quarters. In the following sketches, I introduce each of the six Uw teacher candidate collaborators, first sharing their own words and/or visual expressions to share how they self-identify and relate to language and place.

Su	Mo	Tu	We	Th	Fr	Sa
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Memo No.
Date: / /

I am just me

(how I feel and view my identity)

I am my mother's daughter

I am the outcome of a Chinese immigrant in America

I am stronger and bigger than my trauma

I am passionate and creative

I believe food is medicine and heals me

I am a student of life, a lover and friend

I find beauty in the simple things

I am alone to find peace

but NOT lonely

I have a introvert nature that helps

me recharge and I feel connected

I am a lover of nature and Earth

I feel intense happiness and deep sadness

I am generous and compassionate

I am proud of my dark hair

and my glowy brown yellow skin

I am my own self care and love

I am finally learning me and

I am proud



Erica identifies as Chinese and Salvadorian. Raised primarily among her Asian family, she spoke Chao Zhou, a less common Chinese dialect, until age seven. In her dialogue journal, she described how her mother's white partner expressed discomfort with Chinese being spoken at home, after which her mother told her it was rude to speak Chinese in front of someone who didn't understand. From that point, English became the sole language of the household. As a teacher candidate during the study, Erica wrote about a continued sense of loss connected to no longer speaking her native tongue. Others frequently speak to her in Spanish based on her appearance, yet she shared she has had no exposure to her Salvadorian family or identity. In her language mapping reflections, she wrote about the possibility of learning Chinese or Spanish as both a personal reconnection and a resource for her future teaching.

Nova

No fear, ramen is here.

Instant ramen for lunch was an experience. I brought it to River Hills Elementary without thinking too much about it, just that it was a fast and filling meal for a lazy cook like myself. As I was microwaving it, I somehow felt like I was exposing myself, like I was an Asian in hiding, and my food choice was outing me. This also could have been because the other staff that came in the teachers' lounge were not Asian, so I became self-conscious and assumed they would judge me. My own classmates were receptive and complimented my lunch, saying it smelled so good, and I was smart to use two plastic knives as chopsticks (as I forgot utensils). It made me realize that in the Asian spaces that I had surrounded myself with after highschool, I was able to feel more myself and comfortable with my Asian identity, but coming back to the school environment where most people are non-Asian, I am worried about how others perceive me and my asianness. Thankfully, there are many Asians in my cohort and we have a shared identity that we can encourage each other to bring to the work environment, instead of whitewashing ourselves for the comfort of the majority. Overcoming the fear of being different is an important step to coming out as my authentic Asian self.

Nova identifies as a second generation Korean American. She learned Korean as her first language but shifted to English alongside her brothers once they entered elementary school, eventually falling behind her Korean-speaking peers. It was Korean pop culture, music, and dramas that rekindled her connection to the language, leading her to re-enroll in Korean school as a middle schooler, taking a first-grade class. She jokingly calls herself "a Korean koreaboo"

because fandom became the pathway back to her heritage. In her language mapping reflections, Nova described her experience re-enrolling in Korean school as where she first learned to love working with kids, a connection she carries into her work as a teacher candidate.

Cindy

What are the parts of your identity that you feel others impose upon you-parts that people ascribe to you because of existing social or cultural categories that you feel do not actually map on to your sense of self?

People have always told me "You're so pale skin!" What does that have to do with anything of me as a person? "Vietnamese people don't really have fair skin?" People have pushed their ideals that I'm lucky to be fair skinned and I look more "East Asian" But that's not who I am. Don't push those images in my head when I am a...
Proud first-generation
Vietnamese daughter, who
jokingly says nuoc mam runs
through my blood.

Cindy identifies as Vietnamese American. Vietnamese was her first language, learned from her parents who insisted she speak it so she could communicate with them. Though she entered kindergarten bilingual in Vietnamese and English, she was placed into ELL, which she described as leaving lasting shame about her native tongue and anxiety about the adequacy of her English. From that point, she pushed Vietnamese aside, speaking it only with her parents, who could not speak English. It was not until arriving at Uw as an undergraduate that Cindy began to reclaim Vietnamese through friendships, a reconnection she described as helping her understand herself, her values, and the importance of culture. In her language mapping reflections, Cindy shared a memory from kindergarten of reaching out to classmates who couldn't speak English, an early experience she connected to her interest in working with multilingual learners as a teacher candidate.

Soleil

Pinoy ako.

Moving to the United States grew my confliction of who I really was.

Was I still a true Filipino if my first language was English? I can still fluently understand.

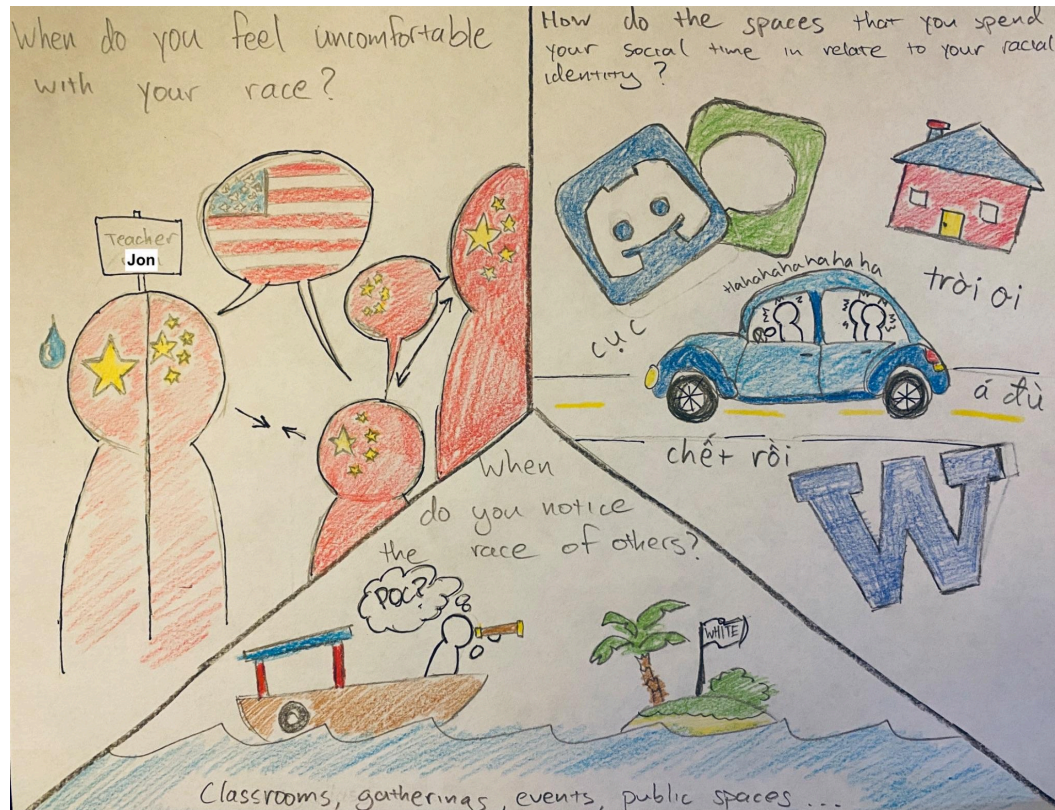
Sobra kang puti, Soleil. Are you even really from there? Chinese/Filipinos tend to have lighter skin.

Why did you even leave if you were born there? My parents did what was best for my sister and I.

What is a true Filipino? I believe I am. I may have left, doesn't mean I lost touch of where I came from. Taglish is a learning opportunity for me to converse in the language I was raised by. Adobo, Sinigang, Caldereta, Turon, Taho are my favorites. OPM and karaoke are inevitable. The culture is in my blood, and I will continue to learn and grow. Pinoy Ako.

Soleil identifies as Filipino. Born in the Philippines, she and her sister attended an international school where speaking Tagalog was not allowed, a deliberate choice by her parents to prepare them for an eventual move to the US. Outside of school, she was surrounded by native Tagalog speakers, absorbing the language through everyday exposure. It was only after migrating to Washington state that her parents and aunts began actively pushing her to practice Tagalog, a shift that grew more urgent as Soleil became self-conscious about not being able to speak, write, or read her home language fluently. In her poem, Soleil references Taglish (the fluid mixing of Tagalog and English) and names the foods, music, and cultural practices that connect her to her Filipino identity. As a teacher candidate, she described her father's persistence in keeping Tagalog alive at home as rooted in not losing sight of where they came from.

Jon



Jon identifies as Vietnamese and Chinese. Growing up, he navigated three languages: Cantonese with his father's side of the family, Vietnamese at home, and English in response to both. His grandmother brought Chinese character practice books when she visited, and his mother once tried to connect him to Vietnamese through her Catholic church, but his father was against it, believing he only needed English. Jon described still feeling the impact of that decision in his relationship to the Vietnamese community in Seattle. Despite being a non-native English speaker, his mother fostered a deep love of reading and writing by bringing him and his brother to the library with a rolling backpack to fill with whatever books they wanted. That love of literacy faded under the weight of high school and college expectations, but Jon entered teacher education hoping to revive that appreciation and pass it on to his future students.

Ella

I was born in the Philippines. I moved to America when I was 8 years old. I am the first person in my family to go to college. I am interested in becoming a Preschool teacher and work with younger students.

Ella identifies as Filipino. Born in the Philippines and migrating to the US at age eight, she navigated English-dominant schooling where her accent was ridiculed, while family members enforced Tagalog and English literacy at home. In a dialogue journal entry, she described how a community of Filipino friends during the COVID-19 lockdown helped her reclaim Tagalog on her own terms. A first-generation college student, Ella entered teacher education with an interest in early childhood education and working with younger students.

University of Pag-asa

UPa College of Education PHILOSOPHY

Education is the commitment to the principles and values of personal and professional competence, academic freedom, social justice, diversity, and nationalism. (University of the Philippines College of Education, n.d.)

Year 2 of my study was based in Quezon City, Philippines. During the 2023 to 2024 academic year, I conducted research across two semesters (equivalent to one academic year) within a Bachelors of Elementary Education program at the University of Pag-asa College of Education in Quezon City, Philippines.

Institutional and Place-Based Context

University of Pag-asa (UPa, pronounced ‘you-puh-ah’) is a public national university in the Republic of the Philippines. Similar to Uw, UPa is the flagship campus of its university system. While UPa is not a Sea Grant institution, the university is deeply implicated in both American colonial legacies and the marginalization of Indigenous Filipino peoples. Established in 1908 during the American colonial period, UPa was modeled after American land-grant universities. The university served as a tool of colonial education policy designed and employed to create a Western-educated Filipino elite, while simultaneously displacing Indigenous knowledge systems and languages of the country's diverse ethnic communities. Today, while UPa conducts important research relevant to the archipelagic nation, the university continues to reckon with its colonial foundations and is increasingly working towards decolonizing its curricula, research practices, and institutional culture to better serve Indigenous communities and sustain education for Filipino nationals.

Dialogue: September 21, 2023 - Grab Car, Quezon City, PH



Driving into the UPa campus, I was struck by its physical resemblance to Uw. The academic oval is lined with acacia trees echoing the quad lined with cherry blossoms. Both have the symmetrical arrangement of classroom buildings around a central green space. I know this was not coincidental. UPa was modeled after American land-grant universities, its architecture encoding US imperial visions of what a university should look like and how knowledge should be organized regardless of whose relationship to place and ways of

knowing already exist there. When I went through selecting an undergrad institution, my mom would always say “go to a state school, it is just like the university I went to in the Philippines”. She was right to compare the two schools because **UPa is a state university, just built on a former (almost granted statehood) US territory**. These material similarities, which are visible on the campus before any syllabus is opened or language spoken, reflect the deeper structural connections my study traces between US and Philippine teacher education.

My study's focus on Philippines-based teacher candidates aligns current trends regarding Filipino teacher candidates in the Philippines. The country is currently experiencing a severe teacher shortage, with approximately 86,000 teachers needed as of 2024, while only 20,000 new positions were allocated for that year (The University of Asia and the Pacific, 2024). A 2023 study by Philippine Business for Education found concerning trends in teacher education institutions (TEIs), with 56% of all TEIs performing below average in the annual licensure exam for teachers in elementary and secondary education, and only 2% of schools offering teacher education classified as "high-performing" with passing rates of at least 75% (Philippine Business for Education, 2023). Current enrollment data for first-year students entering teacher education programs was not available through government statistics sources (CHED, PSA) at the time of writing.

Teacher Education Program Structure and My Role

At UPa, I recruited participants from the Bachelors of Elementary Education degree (BEEd) program. The BEEd program focuses on Philippine education standards, curriculum, and instruction in both Filipino and English for preschool and elementary (K-8). Teacher candidates in this program complete two strands of coursework within 4 to 5 academic years or 8 to 10 academic semesters. These two strands include global and Asia-based instructional approaches to content-based methods and a transformative teacher-intellectuals foundations/ theories of teaching and learning. I situated my study within the education foundations/ theories strand. Undergraduate teacher candidates select courses from this strand to complete their requirements for the BEEd program. I first developed Year 2 of my study through the Education Foundations 121 (EDFD 121) course in which I was a visiting guest lecturer for the academic year (See Figure 3). BEEd teacher candidates also experience both interdisciplinary coursework beyond

the College of Education and in-classroom training through UPa's on-campus K-12 lab school, UPa Integrated School.



Figure 3

Education Foundations 121: Flow of Course Meeting Topics

Note. This image represents the flow of course meeting topics I planned and taught during Semester 2 in the BEEd program at UPa

Shaped by a nine-month timeline, guest lecturer status, and the ongoing negotiation of my identity as neither balikbayan nor outsider, my positioning at UPa was distinctly different. As a visiting guest lecturer, I designed and facilitated workshops but did not hold final grading authority; I provided individualized feedback via email and Facebook Messenger, but my affiliate professor assigned final grades. This arrangement reduced some power imbalances while positioning me as both authority figure and visitor in participants' eyes. Access to participants was more constrained than at Uw: these were undergraduates with coursework, organizations, and commitments beyond the BEEd program, and our communication occurred primarily through Facebook Messenger, which is one of the various methods of faculty-student contact modeled by my affiliate professor. Yet meaningful relationships still formed. One of my undergraduate students invited me to deliver a plenary talk at their undergraduate education organization; I grew closer to the graduate students (ages 21+) through shared experiences,

including an overnight class trip to learn from and work with an Indigenous community. In addition to EDFD 121, my affiliate professor invited me to guest lecture in her graduate-level nonformal education course and to join a class trip to an Indigenous community in Benguet, which is a province of the Cordillera Administrative Region. One master's student from this course, who was also enrolled in EDFD 121, participated in my study. While I focus my course descriptions on EDFD 121, where I had the most sustained curricular engagement, the Indigenous community visit offered a meaningful parallel to the community visits I facilitated at Uw. The Kankanaey and Ibaloi Indigenous community visit offered a site of place-based learning that paralleled, in form though not in content, the community visits I facilitated at Uw, where teacher candidates visited the Duwamish Longhouse, El Centro de la Raza, and Asian American community organizations. I draw on data from this experience in my findings.

Introduction to Socio-Cultural Foundations of Education - Semester 1 (2023)

"It is essential to create a situation where future teachers can engage in a meaningful discussion about [. . .] knowing how to position oneself-ethically-vis-a-vis the layered and multiple identities engineered by the history of oppression." (Freire, 1997, p. 312) (Arzadon & Ungco, 2023)

The Introduction to Socio-Cultural Foundations of Education course or EDFD 121 is part of UPa BEEd's theory and foundations strand. Teacher candidates take this course during the second year of their four year bachelors degree program. The UPa College of Education offers two sections of this course during both semester 1 (August to December) and semester 2 (January to June) each academic year. During semester 1, I collaborated with my host institution-affiliate professor to guest lecture within both sections of the EDFD 121 course. My affiliate professor is a professor and faculty member at UPa College of Education and EDFD 121 is one of the courses she teaches during the academic year. I was granted the autonomy to design

and facilitate a two-part workshop that met both her class goals of lesson plan design and my dissertation study design.

"How do we learn from and respect the wisdom and desires in the stories that we hear, while refusing to portray/betray them to the spectacle of the settler colonial gaze?" From Tuck & Yang, 2014, p. 223

My workshop was entitled "Integrating Indigenous ways of knowing for a multicultural/multilingual classroom community: A lesson plan workshop". For each section, I joined two class meetings for their full session of two hours and thirty minutes during October 2023. I began teaching within EDFD 121 after my affiliate professor completed her lecture on Indigenous Peoples and Education in the Philippines, which she intentionally teaches in October to align with National Indigenous Peoples' Month (Proclamation No. 1906). Her lecture established foundational understandings for teacher candidates: that Indigenous Peoples (IPs) and Indigenous Cultural Communities (ICCs) are groups of people throughout the Philippines and globally; that both public and private schooling have historically harmed and continue to harm IP and ICC's communities and their relationships to land and language; and that both groups continue to develop knowledge systems and ways of knowing that have sustained their communities since time immemorial. Building from this foundation, my workshop invited teacher candidates to consider how they might integrate Indigenous ways of knowing into their own lesson planning and classroom practice.

During the two-part workshop, teacher candidates engaged in a series of activities designed to build their understanding of Indigenous knowledge systems and their application to lesson planning. In Part 1, I began with introductions, directly stating my own positionality: that I am not Indigenous, meaning I do not currently have geopolitical, linguistic, and/or cultural relationships with an Indigenous community. I shared that my education from US state

universities as well as international exchange fellowships affords me the privilege of accessing Indigenous Peoples scholarship and policies in the US and beyond without physically being there. I recognized that I am a product of current and historic colonial education policies (Schueller, 2019), and that my research and teaching are one enactment of my commitments to being in service to Indigenous peoples and their sovereignties in the Philippines and beyond. I then invited teacher candidates to reflect on their own positionalities through a series of prompts:

- What are your current or developing relationships and commitments to IPs and ICC? How have your schooling experiences (de)centered IPs knowledge systems and ways of knowing? In what ways should teachers integrate IPs and ICC into multicultural and multilingual classrooms?

Following introductions, teacher candidates participated in a group activity using a Know/Want to Know/Learnings (KWL) framework to engage with Philippine Department of Education (DepEd) Orders related to Indigenous Peoples education. In groups, they discussed what they already knew about the topic, generated questions about what they wanted to learn, read through assigned sections of DepEd Orders, and discussed their takeaways, focusing on how DepEd is integrating Indigenous knowledge systems. Teacher candidates then participated in a virtual gallery walk of sample lesson plans, all from Native and Indigenous perspectives in the US and Canada. In groups, they discussed the strengths, questions, and suggestions for each lesson plan, and considered how they might adapt these plans into their future teaching contexts, identifying strategies, materials, resources, and challenges. The session concluded with work time for lesson planning.

Part 2 continued and extended the activities from Part 1. I provided an overview of the lesson plan template, which I use with Masters students at UW-Seattle and had adapted with my affiliate professor for UPa students (See Appendix E). Teacher candidates continued their KWL group activity with DepEd Orders, participated in an additional virtual gallery walk, and had

extended work time for lesson planning. For their upcoming assignment, due the second week of November 2023, groups were asked to write a lesson plan using the provided template, learning about and selecting an IP or ICC community, deciding on a topic (academic or non-academic), age level, and location, and planning a 40-minute lesson. Groups would later present the highlights of their lesson plans to the class. This workshop series operationalized my framework's attention to anti-colonial and transformative possibilities, inviting teacher candidates to critically engage Philippine education policies on Indigenous Peoples while developing lesson plans that center Indigenous knowledge systems rather than treating them as supplementary content.

To be assessed in the workshop, teacher candidates completed three components: collaboratively creating lesson plans in groups, delivering group presentations in class, and submitting individual written reflections on their learnings from the workshop.

Introduction to Socio-Cultural Foundations of Education - Semester 2 (2024)

We can disrupt Western & colonial thought in sociocultural theory by recognizing our own sociocultural foundations in education and learning from Indigenous scholars and communities (Arzadon & Ungco, 2024)

Based on my learnings from Semester 1, I recognized that teacher candidates needed a stronger foundation in Indigenous identity and ethnolinguistic identity development in the Philippine context before engaging in lesson planning work. During Semester 1, I was also navigating my own immigration visa-related meetings that required me to cancel class sessions, which limited my ability to build sustained relationships with teacher candidates. By Semester 2, these constraints had resolved, allowing me to design a more comprehensive engagement with the course.

With my affiliate professor's guidance, I revised and expanded my workshop into a five-session series for one section of EDFD 121. This was a scheduling decision as only one section of EDFD 121 was offered during Semester 2. Each class meeting was two hours and thirty minutes. The five-session series was structured across February and March 2024, beginning with foundational sessions on identity and positionality before moving into lesson planning work:

Meeting Date	Topic	Description
February 16	Global Perspectives on Indigenous Communities	engaged teacher candidates through discussion questions and group study on Indigenous Peoples in the Philippines
February 21	Our Social Positionalities	introduced an art-based mapping activity and the first part of an individual reflection assignment
February 23	Indigenous Education Pathways	transitioned into lesson planning with an introduction to the assignment and group brainstorming
February 28	Transformative Lesson Planning Workshop	provided a step-by-step overview of the lesson plan template and dedicated group work time

Following the in-person sessions, teacher candidates had two asynchronous work periods (March 1 and March 6) to develop their lesson plan drafts, with support available via campus email or Facebook messenger. On March 8, groups presented their lesson plan drafts to the class, sharing their focus on the student community, language, and region; learning objectives; and instructional strategies. Groups received detailed feedback following their presentations. Teacher candidates then submitted their revised lesson plans on March 20 and completed the second part of their individual reflection on March 22.

- “our positionalities are central within the network of power relations surrounding curriculum design and implementation”

The revised workshop series built upon the assessment structure from Semester 1, group-developed lesson plans, group presentations, and individual written reflections, while adding the art-based mapping activity (See Figure 5) and structuring the individual reflection as a two-part assignment spanning the series expanded Semester 2. These additions drew directly from my Year 1 curriculum design at Uw, where I had facilitated similar identity mapping and reflective activities with teacher candidates throughout the Identity & Equity course, the Theories of Teaching and Learning course, and the Culturally and Linguistically Responsive Teaching course. In particular, the assignments Noticing the Self, Dialogue Journals, and Identity Language Mapping provided foundations for my assignments at UPa. By adapting these pedagogical tools for the Philippine context, I was able to maintain methodological consistency across both sites while remaining responsive to the distinct sociocultural and institutional contexts of each teacher education program. This iterative design process, learning from Year 1 in Seattle to inform Year 2 in Quezon City, reflects my study's broader commitment to understanding teacher identity development not as isolated to a single site, but as shaped by and in relation to transnational flows of policy, pedagogy, and positionality.

Mapping Your identities and positionalities

Next week, you'll create a lesson plan for an IP or ethnolinguistic community in the Philippines.

What are some of your identities? What are some of your positionalities?

Create a map that represents your identities and positionalities in relation to education & teaching - include your name. In the center - choose your most perceived identity OR the identity you feel more important to you. Please share only what you feel comfortable sharing

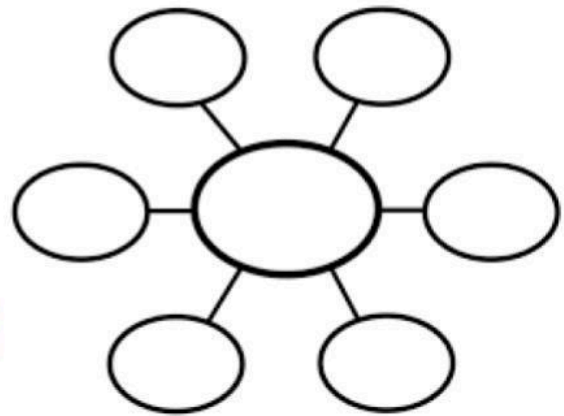


Figure 5

EDFD 121 Semester 2 - Mapping Identities Prompt

Note. This image represents the slide I used to prompt and explain an arts-based mapping activity for teacher candidates' identities and positionalities

The revised workshop series integrated multiple components of my Archipelagic Thinking framework: the art-based mapping activity engaged ethnolinguistic identity development by prompting teacher candidates to examine their ethnolinguistic positionalities, the lesson planning work continued the anti-colonial focus from Semester 1, and the two-part reflective assignments created space for sustained critical consciousness across the series. These pedagogical tools drew directly from my Year 1 curriculum design at UW, identity mapping, dialogue journals, and place-based reflective activities, adapted for the Philippine context and its distinct ethnolinguistic landscape.

The pedagogical tools I employed at UPa (art-based identity mapping, reflective writing, and lesson planning centered on Indigenous knowledge systems) were adapted from my Year 1

curriculum design at UW. This iterative movement of pedagogies across sites enacts the relational methodology of Archipelagic Thinking: rather than replicating identical interventions, I attended to how each context's distinct racial, linguistic, and institutional formations required responsive adaptation. Identity mapping at Uw prompted reflection on raciolinguistic experiences. At UPa, the same activity prompted reflection on ethnolinguistic positionality within Philippine language hierarchies and colorism. Lesson planning at Uw engaged teacher candidates with local Indigenous and community knowledge; at UPa, it engaged Philippine policies on Indigenous Peoples education. These adaptations reveal both the specificities of each site and their imperial connections, the shared colonial structures that shape what identity work and anti-colonial pedagogy can look like in teacher education. This iterative adaptation reflects what Martínez-San Miguel and Stephens (2020) describe as archipelagic methodology's attention to both connection and specificity, tracing how pedagogies flow across sites while remaining responsive to local formations.

Teacher Candidate Collaborators at UPa

I recruited participants who are 1) current teacher candidates in the BEEd program and enrolled in the Education Foundations (EDFD 121) course during the 2023-2024 academic year, 2) somewhat aware of and interested in their Philippines-based ethnolinguistic identities in K-12 schooling experiences and within their roles as future teachers, and 3) provided consistent consent to participating in the academic-year long study. Recruitment at UPa followed a different timeline shaped by my guest lecturer status and the institutional processes required to conduct research at a Philippine university. During Semester 1, I was still learning the course context and completing necessary approvals: a letter of introduction to the dean and faculty, a formal request for research study permission, and the dean's endorsement. I completed IRB review through Uw,

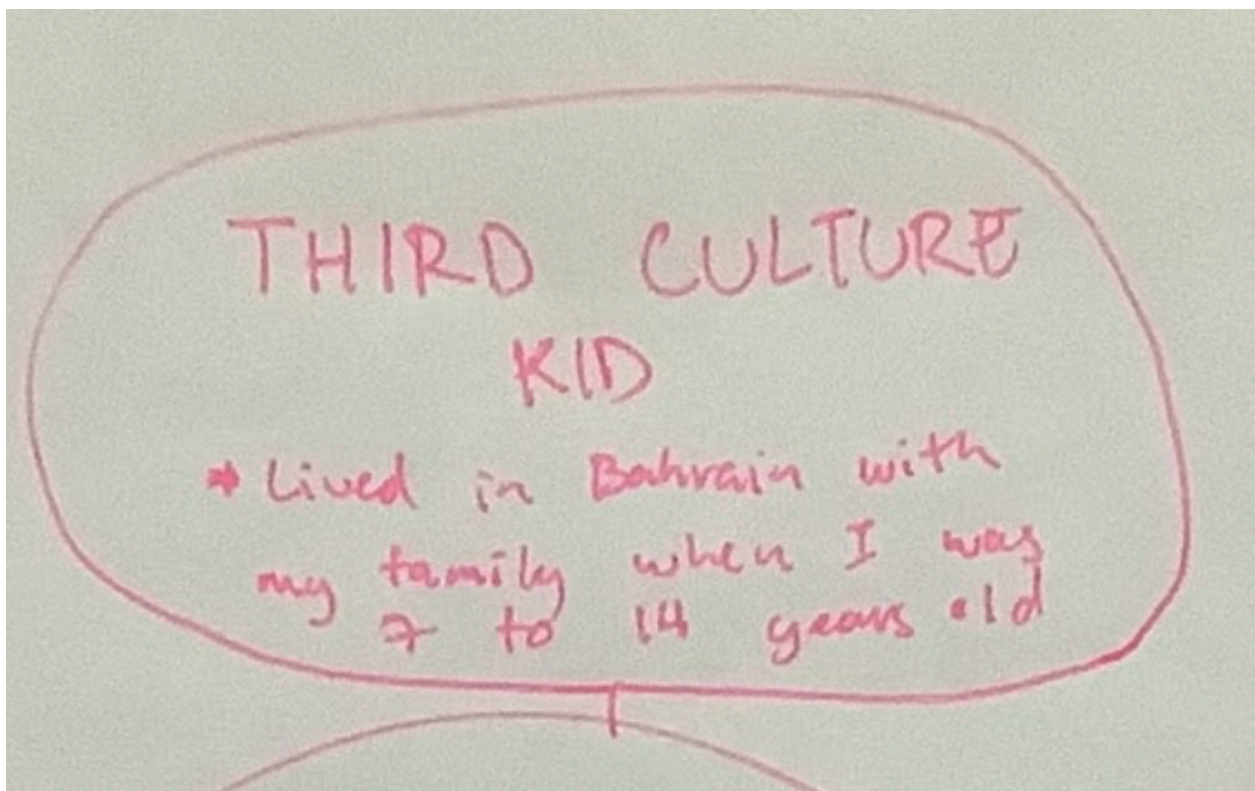
as UPa does not have an institutional review board, and was granted exemption status. Students in both sections of my Semester 1 workshop knew I was there as a researcher but understood I had not yet launched my study.

During Semester 2, I introduced my study at the beginning of my guest lecture series but did not yet recruit participants. In March 2024, as my guest lectures concluded and students transitioned to developing their own independent research projects, my affiliate professor invited me to return for an additional session on research ethics, participant consent, and the historical harms of research, including in Puerto Rico and the Philippines. I used this session to model the participant recruitment process by conducting recruitment for my own study. Students who expressed interest provided consent to participate, granted access to their assignments from my guest lectures, and agreed to interviews. My affiliate professor supported recruitment by reminding students of their responsibility to share their voices and be visible in research, encouraging them to participate despite initial shyness.

Throughout the workshop series, teacher candidates contributed feedback through exit tickets after each session, which informed my pedagogical adjustments across the semester. Following the workshop sequence, all twenty-seven students in the course consented to participate and granted access to their coursework. Upon reviewing their reflective work, I selected four collaborators whose assignments, identity maps, and lesson plans engaged most deeply and consistently with language, place, and identity. I conducted a follow-up interview with one of the four selected teacher candidates. Nikki was the only graduate student in the EDFD 121 course during the time of this study. She was enrolled in another course, a graduate course on nonformal education, that my affiliate professor was also teaching that semester. Within this graduate course, I also did two brief guest lectures but did not change that course

syllabus in the way I did for the undergraduate course EDFD121. Through the graduate course, I also participated in an overnight visit to an Indigenous community school partner with my affiliate professor, Nikki, and other enrolled graduate students. The remaining three collaborators, all undergraduates, expressed willingness but were ultimately unable to schedule interviews due to competing demands: other course projects and midterm exams, as well as travel to and from their respective provinces and barangays ahead of Holy Week. In the following sketches, I introduce each of the four UPa teacher candidate collaborators: Jennie, Gemma, Nikki, and Reina, first sharing their own words and visual expressions to share how they self-identify and relate to language and place.

Jennie



Jennie identifies as the eldest daughter of an Overseas Filipino Worker (OFW) and a housewife, an identity she foregrounded during our identity mapping activity. Born in the Philippines, she

moved to Bahrain at age seven, where she attended a Philippine school alongside Filipino classmates taught by Filipino teachers who had all emigrated from different regions of the Philippines. She returned to the Philippines at fourteen to attend Catholic high school. Jennie holds relationships to Tagalog, English, Japanese, and Korean, the last cultivated through her identity as a KPOP fan, which she described as meaningful to who she is. In her reflections, she wrote about the importance of her teachers in Bahrain in keeping her connected to her Filipino roots, and about her own aspiration to uplift others as a future teacher.

Gemma

I'm actually afraid to voice out before what province I came from. Afraid of the judgements from people who stereotype people from the provinces as "mahihirap", "baluktot mag-English", "walang pinag-aralan", "taga-bundok" and the likes. That's why many of us from the province try our luck in Metro Manila to fit in the standards that the society creates. However, I am always trying to be proud of where I came from, which I have been doing ever since I entered UPa.

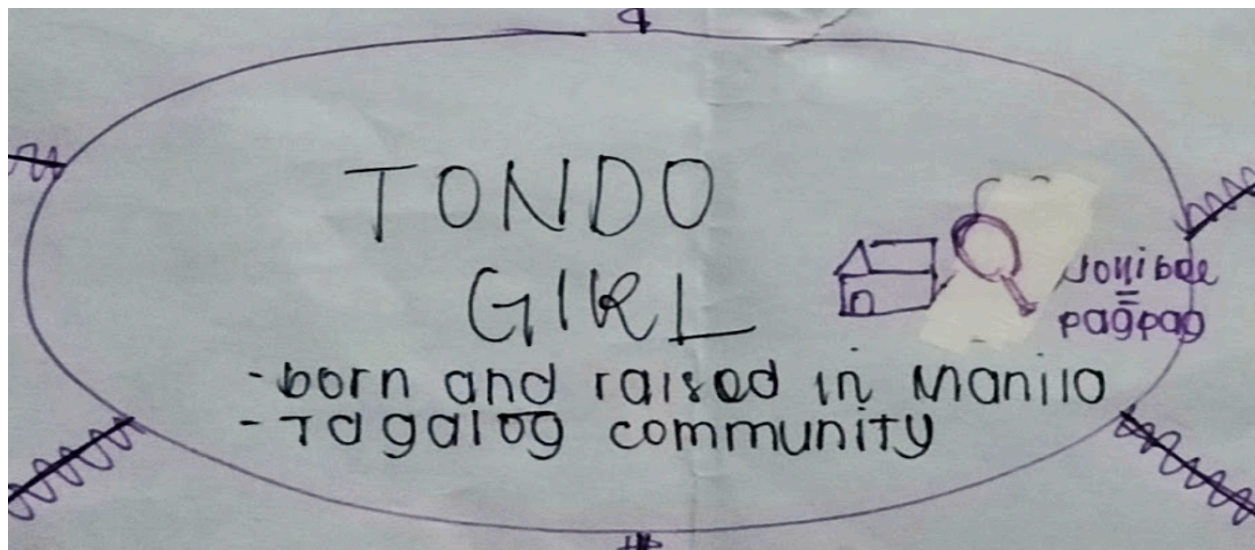
Gemma identifies as a Pangasinense Filipino (Pangasinan is a coastal province in the Ilocos region of Luzon). She listed her relationships to language as Filipino, English, Pangasinan, and Korean (beginner) and noted that her "galit accent is in Pangasinan," meaning her tone shifts into Pangasinan when she is angry. She grew up in Pangasinan, where she spent her elementary and high school years in a system she described as oriented around knowledge from Metro Manila. She wrote that entering UPa allowed her to say *kayumanggi* (brown-skinned) and Pangasinense with pride, though she also questioned whether that shift would have been possible had she stayed in the province. In her reflections, Gemma wrote about the role she believes teachers play in preserving and promoting Indigenous and ethnolinguistic knowledge systems in schools.

Nikki

"Ang hindi marunong magmahal sa sariling wika ay higit sa hayop at malansang isda." – Dr. Jose Rizal

Nikki identifies as Filipino and kakampink! (a term that emerged during the 2022 Philippine presidential election to identify supporters of Vice President Leni Robredo's campaign, since adopted as a broader marker of progressive political identity). She is an only child, already holds a psychology degree from a private, medical-centered college, and is a certified HR associate during the time of this study. In her reflections, Nikki wrote about being the only graduate student in her group and navigating the dynamics of being the most experienced member. She wrote openly about identity crisis at age 24 and about the pressure of being an only child to aging parents in the Philippine context. In her coursework, she described how engaging with translanguaging practices at UPa challenged the English monolingual academic habits she had grown up with. She shared this growth she connected to her evolving sense of purpose as a student and future educator. The Jose Rizal quote she shared means “They who know not how to love their own language is worse than an animal or a stinky fish”.

Reina



Reina identifies as a Tondo Girl. Born and raised in Tondo, one of Manila's largest and most historically significant districts, she holds relationships to English, Filipino, and Japanese, though she noted she has forgotten most of the Nihongo she once studied. She also identifies as a

public school graduate from kindergarten through college, and a current scholarship recipient. In her reflections, she described carrying the stigma of being Batang Tondo (a child of Tondo), a label associated with poverty and criminal activity in Philippine stereotypes. She also wrote about the tension of being a Tagalog speaker and a Filipino Language Education major preparing to teach Filipino Language to students from other regions of the country. Of teaching, she wrote about the importance of accurate cultural representation so that students can understand how the world differs across locations and communities.

Data Generation

In the previous section, I described the teacher education programs, courses, and collaborators that make up the two sites of this study. Here, I turn to the layered data generation methods I used across both sites: dialogue journals, cartographic dialogue, and interviews. Each of these methods captures a different dimension of teacher candidates' experiences: dialogue journals offered ongoing written and multimodal spaces for reflective exchange between teacher candidates and instructor, cartographic dialogue generated visual and spatial representations of identity in relation to place as well as reflective group discussions with peers revolving around a shared map making activity, and interviews provided retrospective and longitudinal narratives of teacher candidates' developing identities and pedagogical commitments. Together, these layered sources allowed me to examine how teacher candidates made meaning of their raciolinguistic identities across multiple modes, time points, and relational contexts.

Dialogue Journals

Dialogue journals in teacher education offer a shared space for teacher candidates to engage in initial self-reflection, followed by collaborative critical dialogue and consciousness raising with teacher educators (Galarza, 2018; Ungco et al., 2022). Teacher education courses

utilize dialogue journals to not only build self-reflective practices, but to also challenge and develop teacher candidates' perspectives (McMahon, 1997). Rather than a form of assessment, dialogue journals are a practice of community building between teacher candidates and teacher educators, one that works to dismantle structural hierarchies between instructors and students (Galarza, 2018). I draw on Vossoughi et al.'s (2021) concept of feedback relation, an enactment of care, healing, and reflective analysis through writing that is deeply connected to developing pedagogical relationships. Learning through writing, as Vossoughi et al. argue, can be a relational process of strengthening connections with the voices, cultural practices, and lifeworlds of those in community with one another. Within my archipelagic thinking framework, dialogue journals function as spaces that embody relational rather than hierarchical approaches to knowledge creation, allowing teacher candidates to reflect on their transnational and/or multilingual experiences across educational contexts (Glissant, 2010; Martínez-San Miguel & Stephens, 2020; Pugh, 2013)). In both sites, I invited teacher candidates to draw on any or all of their linguistic repertoires and to use various modalities, including written text, poetry, drawing, voice memo, and video, in their responses. This practice aligned with the raciolinguistic and ethnolinguistic identity development component of my framework by validating teacher candidates' full communicative repertoires rather than privileging dominant language practices (Flores & Rosa, 2015).

At Uw, dialogue journals were woven across all three courses I taught over the 2022–2023 academic year, though they took different forms in each course context. In Identity and Equity in Education (Summer 2022), teacher candidates completed three reflective assignments called "Noticing the Self" activities, which invited them to explore their identities in relation to social and cultural categories, racial identity, and intersectional positionalities (See Appendix A). I provided individualized feedback on each reflection through written, audio, and

video responses using Canvas, our classroom platform, and encouraged teacher candidates to reply back to me in any medium. Several students shared that they appreciated the multimodal nature of this feedback, and many continued the exchange across submissions. In *Theories of Teaching and Learning* (Fall 2022), teacher candidates maintained ongoing Google Doc dialogue journals in which they reflected on four community visits: an Indigenous Walking Tour on Uw's campus, a visit to the Duwamish Longhouse, a visit to El Centro de la Raza, and an AAPI Community Panel (See Appendix A). Each reflection asked teacher candidates to share a digital image and describe its significance to their developing educator identity. My teaching team and I divided grading responsibilities for this course; as graders, we used the Google Docs commenting tool to write in the margins of students' journals, and we encouraged teacher candidates to write back and forth with us after each submission. At the beginning of each course, my teaching team and I decided which instructor would commit to an ongoing feedback relation (Vossoughi et al., 2021) with each teacher candidate throughout the quarter, ensuring continuity in the dialogical exchange. For this academic year, we divided this responsibility by section based on instructional team caseloads. In *Culturally and Linguistically Responsive Teaching* (Winter 2023), teacher candidates completed two dialogue journal entries in Google Docs in response to guest speakers and course readings (See Appendix A for full prompts). As in the previous quarter, I responded through margin comments and invited continued exchange. Across all three courses, dialogue journals created interactive and individualized spaces for teacher candidates to self-reflect and embody their various subjectivities, as well as their relations to land and place, while engaging in critical collaborative dialogue with their instructor (Simpson, 2014; Vossoughi et al., 2021).

For teacher candidate collaborators in this study, my data set from Uw dialogue journals includes all written reflections across the three courses. For participants whose journals I graded,

I also collected the full dialogical exchange: my margin comments or multimodal responses and their multimodal replies. For teacher candidate collaborators whose journals were graded by another member of the teaching team, I collected the student's written reflections with their consent but did not include the other graders' dialogical exchanges in my data. This distinction matters because the depth of the dialogical record varies across participants, and I attend to this variation in my analysis.

At UPa, dialogue journals were adapted in response to the distinct institutional context and relational conditions of my guest lecturer role. In consultation with my affiliate professor, who served as a collaborator in shaping the conditions for data generation throughout my time at UPa, I used individual email exchanges rather than a shared platform like Google Docs or Canvas. She suggested this format because it would be more accessible for students to track their assignments, and it allowed us to exchange contact information for continued connection beyond the course. Practically, navigating the institutional process of obtaining a UPa email account and access to a classroom platform would have required additional months of administrative coordination. I did not have enough time for that process given that it had already taken a full semester to formalize my research arrangements and permissions. Teacher candidates at UPa wrote two dialogue journal reflections over the course of my five session workshop series within EDFD 121: one following the identity mapping activity during our second class meeting, and one following the group lesson planning activity, presentation, and revision process (see Appendix B for full prompts). After each submission, I responded individually to each student, sharing affirmations, connections to course themes, extensions of their ideas, and questions. Across the class of 27 students, about half continued the exchange beyond their initial reflection while the other half did not respond to my feedback. All four of the teacher candidate collaborators in this study, however, did continue the dialogue in varying ways: Reina shared a

brief affirmation of my response, while Gemma, Jennie, and Nikki replied more substantively, responding to my questions and extending the conversation. I name this honestly because the dialogical component of this method, which is central to how I have theorized dialogue journals as a practice of consciousness raising through writing back to one another, was only partially enacted at UPa. The partial response pattern reflected, I believe, the shorter relational timeline of my engagement with these students and the realities of conducting research as a visiting scholar within a compressed timeframe. The initial reflections and my responses constituted a meaningful dialogical exchange, and the written record of my own questions and extensions became an important part of my data as I traced my pedagogical thinking across sites.

Cartographic Dialogue

To conceptualize a collaborative narrative method that enables reflection on our identities in relation to place, I drew on elements from journey mapping in education which I call cartographic dialogue (Beneke, 2021; Annamma, 2018; Futch & Fine, 2014). Cartographic dialogue pairs mapping activities with critical collaborative discussions to examine how teacher candidates came to teacher education within the contexts of intersectional identities, history, and place (Ungco-Santos & Bhansari, 2025). In choosing to adapt mapping as a data generation strategy, I thought deeply about mapping's own implication with institutional power and positioning, such as US settler-colonial and imperial projects. I would be remiss if I did not acknowledge the harm that maps enact when they are weaponized by dominant oppressive societies. Maps have documented and perpetuated the disembodiment of people and their identities, languages, and knowledge systems from place. Yet, mapping experiences such as Fujikane's critical settler cartographies (2021) can offer a practice for honoring familial-based relations among humans, lands, and elemental forms. This approach supports the pedagogies of place-based relational consciousness aspect of my framework by centering relationships between

people and place rather than extractive mapping practices (Duarte & Belarde-Lewis, 2015; Martínez-San Miguel & Stephens, 2020; Simpson, 2014). Mapping can visually represent shifts in learning through documenting the mutual change and movement experienced between people and place (Futch & Fine, 2014; Annamma, 2018). Although the maps created in this study do not always depict geographically precise spaces and boundaries, they still name places that continue to exist and maintain power because of colonial and institutional oppression. As teacher candidates engaged in this method, I prompted them to further develop their critical consciousness of places, histories, emotions, and power dynamics that continue to inform their respective identities through applying reflections to their own curricula and pedagogies.

At Uw, I facilitated one formal cartographic dialogue activity during Culturally and Linguistically Responsive Teaching (Winter 2023): a language map. I asked teacher candidates to think about the different spaces in which they speak, listen to, and encounter different languages, including home, school, social media, and entertainment, and to create a map naming those spaces, including lands, cities, countries, and virtual spaces. Teacher candidates used colors and symbols to represent how they believe that they are perceived by others when they use or encounter their languages in these spaces. I encouraged them to think beyond named language systems to include dialects, specific vocabulary, accents, and different modalities of oral and written communication, even if they considered themselves monolingual (See Appendix B for full prompt). Teacher candidates created their maps using a range of materials. Some students used digital tools like Canva, others used physical art supplies. Then they added their maps to a shared slide with written reflections on what they learned about their linguistic and racial identities, how language and space and ideology interact across their school placements, prior schooling, family life, and online spaces, and how language, place, and identity impact the ways students and families are perceived. Following the individual mapping activity, teacher

candidates shared their maps in small groups, discussing one or two aspects of their language maps with peers. This collaborative discussion component is central to cartographic dialogue as a methodology: the individual mapping activity generates personal reflection, while the group dialogue creates space for collective meaning-making and critical consciousness raising across the maps (Ungco & Bhansari, 2025). This movement from individual reflection to collective dialogue enacts an archipelagic informed methodology: each teacher candidate's language map represents their own distinct experiences, or a landscape that, when brought into relation with others, reveals submerged historical and societal connections, shared imperial entanglements, and possibilities for solidarity that no single map could surface alone as I'll share further in the findings chapters.

I want to note that while the language map was the formal cartographic dialogue activity I designed at Uw, several teacher candidates independently chose to create visual and spatial representations, such as collages, drawings, and maps, in response to the Noticing the Self identity reflection assignments in *Identity and Equity in Education* (Summer 2022). These artifacts, while not produced through the cartographic dialogue method, offer additional visual data on how teacher candidates represented their identities in relation to place and are included in my data set as supplementary materials.

At UPa, I facilitated one cartographic dialogue activity during the second class meeting of my workshop series within EDFD 121. I adapted the mapping prompt to be broader in scope than the Uw language map, asking teacher candidates to create a map representing their various identities and positionalities in relation to education and teaching, with a central focus on either their most perceived identity or the identity most important to them (See Appendix B for full prompt). I made this decision for several reasons. The EDFD 121 course focused on socio-cultural foundations of education rather than the more specified identity foci of the Uw

courses, and a broader prompt was more appropriate to that curricular context. Additionally, I had fewer class meetings with these students (approximately four or five when I first planned with my affiliate professor) and recognized that I did not yet have the relational foundation needed for more vulnerable, identity-specific work. Opening the activity to the full range of teacher candidates' identities offered a more accessible entry point while still generating meaningful data on how they understood themselves in relation to educational spaces and histories. My researcher memos from this class session document this pedagogical reasoning in more detail. Following the mapping activity, teacher candidates discussed their maps in small groups, guided by prompts about where and when they feel tension around their identities, where and when they experience joy or freedom, and where and when they have experienced privilege and/or marginalization. As at Uw, this post-mapping dialogue is constitutive of the cartographic dialogue method, not supplementary to it.

Across both sites, the cartographic dialogue data includes the digital maps themselves, photographs, scans, and digitally created artifacts, as well as teacher candidates' written reflections on their maps. During the post-mapping group discussions, I observed the classroom and moved between groups, taking field notes on the dialogues I witnessed. After each class session, I also composed researcher memos reflecting on my pedagogical decisions and observations: written entries in a Google Doc at Uw and voice memos that I later transcribed at UPa.

Interviews

At the end of each data collection period and in the years that followed, I engaged in individual interviews and small focus group interviews with the teacher candidate collaborators in this study. In both formats, I utilized semi-structured and in-depth open-ended questions (Bhattacharya, 2017) with an emphasis on stories, counternarratives, and (re)constructive

histories (Chávez-Moreno, 2020; Museus & Iftikar, 2018; Fujikane, 2021). I designed the interview protocols around three areas of inquiry: checking in on participants' lives and wellbeing since our courses together, reflecting on how their teacher education experiences connected with their racial, ethnic, linguistic, and intersectional identities, and sharing their hopes and critiques for teacher education as a system (See Appendix C for full interview protocols). I shared the interview questions with participants in advance so they would have time to reflect before we spoke. Teacher candidates had the option of participating in an individual interview or a small focus group with their cohortmates. Individual interviews lasted approximately one to one and a half hours, and focus groups ran approximately two to three hours. Interviews conducted via Zoom were recorded with both audio and video; interviews conducted in person were audio recorded. At both sites, I encouraged participants to draw on all of their linguistic repertoires during our conversations.

At Uw, I conducted interviews and focus groups with participants across multiple time points as their careers developed beyond the teacher education program. In June 2023, shortly after participants completed their program, I facilitated a group interview with Erica and Nova in person on campus. I then conducted a follow-up individual interview with Nova via Zoom in August 2023. I interviewed Cindy individually via Zoom in Spring 2024, and facilitated a focus group with Soleil and Jon via Zoom that same spring. I interviewed Ella individually via Zoom in Spring 2024, while she was nannyng and substitute teaching. For three participants, I conducted second-round interviews as they transitioned into full-time teaching. I interviewed Ella again in Fall 2025, this time in person at the elementary school where she was teaching kindergarten. I interviewed Erica in Spring 2025, in person at the school where she was serving as a long-term substitute teacher. These second-round conversations were less structured than the

initial interviews. Questions were more organic, centering on participants' experiences as early career teachers, though we revisited themes from their coursework and first interviews, including teaching goals, strategies for supporting multilingual learners, and evolving racial and linguistic identities. The longitudinal nature of these conversations allowed me to trace how participants' identity conceptualizations and pedagogical commitments developed beyond the teacher education program, which speaks directly to my first research question.

At UPa, I conducted one focus group interview in June 2024, following the completion of my workshop series, Holy Week school closures, final examinations, and a period of school closures due to a heat wave. Nikki participated alongside two graduate students, Jarryl and Kathryn, whom I had come to know through guest lectures in their graduate-level non-formal education course and a shared trip to an Indigenous community in Benguet with my affiliate professor. All three had expressed interest in my study, and I used the same semi-structured protocol across the group. The focus group lasted approximately three hours and was conducted in a mix of English and Filipino, as I encouraged all participants to use their full linguistic repertoires. I provided breakfast and coffee for the group, and as the conversation extended well past our planned time, we continued over lunch together. I note this because in Philippine professional and academic culture, meals are not peripheral to meetings, they are part of the relational fabric of how work and knowledge sharing happen. Although I interviewed all three graduate students, I ultimately decided to include only Nikki's data in this dissertation because Jarryl and Kathryn did not participate in the identity mapping activity and workshop series that constitute the core pedagogical engagements of this study. Their contributions may inform future work beyond this dissertation. Reina, Gemma, and Jennie consented to having their coursework

included in this study but were unable to participate in interviews due to competing demands of their undergraduate coursework, final examinations, and holiday travel.

I transcribed all interviews using Otter.AI for an initial transcription, then manually revised each transcript for accuracy. For portions of interviews conducted in Filipino or other languages, I sought translation support from my mother and a friend, drawing on familial and community resources to navigate the multilingual dimensions of my data. (See Table 1 for a summary of all interviews conducted, including format, date, duration, and recording method.)

Participant(s)	Site	Round	Format	Date	Location	Approximate Duration
Erica & Nova	Uw	1st	Group	June 2023	In person, on campus	2.5 hours
Nova	Uw	2nd	Individual	August 2023	Zoom	1 hour
Cindy	Uw	1st	Individual	May 2024	Zoom	1 hour
Ella	Uw	1st	Individual	May 2024	Zoom	1 hour
Soleil & Jon	Uw	1st	Individual	May 2024	Zoom	1.5 hours
Nikki, Jarryl, & Kathryn*	UPa	1st	Group	June 2024	In person, on campus	3 hours
Erica	Uw	2nd	Individual	March 2025	In person, school site	1.5 hour
Ella	Uw	2nd	Individual	November 2025	In person, school site	30 mins

Table 1

Participants' individual and group interview data

Note. Collection of all participants' interviews. *Jarryl and Kathryn participated in the focus group but are not participants in this study. Only Nikki's contributions are included in the data analysis.

Data Management and Ethical Considerations

This study was reviewed and approved by the Uw Institutional Review Board (IRB) under two separate protocols: one for the Uw teacher education program site and one for the UPa site. Because UPa did not have its own institutional review board at the time of this study, the Uw IRB served as the reviewing body for both sites.

At both sites, I was intentional about the timing of recruitment in order to mitigate the power dynamics inherent in my dual role as instructor and researcher. At Uw, I waited until Spring 2023 to recruit participants, after I was no longer responsible for grading their coursework. At UPa, I introduced my study during my first class meeting as part of my own introduction, explaining that it was both a self-study of my own work as a teacher educator and a study on teacher education that would later invite their participation. I opened formal recruitment after the workshop series concluded, when my affiliate professor invited me to return to campus and deliver a guest lecture on research ethics. In both cases, while teacher candidates were aware of the study during our coursework together, formal consent was not sought until after the pedagogical engagements were complete, ensuring that their decision to participate was not influenced by active instructional relationships or anxieties around grading. All participants provided informed consent through a single consent form that covered the use of their dialogue journal entries, maps and visual artifacts, and interview recordings in this study.

All digital data, including dialogue journal entries, photographs and digital copies of maps, interview recordings, and transcripts, are stored on Uw's institutional Google Drive, which is password protected and accessible only to me. Physical artifacts, including original maps and

drawings, remained with the teacher candidates; I photographed and uploaded these materials for my records with their permission. Interview recordings and transcripts are stored in the same secure drive.

I assigned pseudonyms to all participants in this study and will confirm these with each participant before finalizing the dissertation. I also use pseudonyms for the institutional sites: Uw and UPa. Co-instructors and other individuals mentioned in participants' data are referred to by their roles rather than by name to protect their identities.

Because this study generated multilingual data, particularly at UPa where interviews were conducted in a mix of English and Filipino, translation was an important ethical consideration. I sought translation support from my mother and a friend, drawing on familial and community resources to navigate these multilingual dimensions. I am in the process of checking translations with participants to ensure that my representations of their words honor their intended meanings. As a practice of relational accountability, I remain in contact with all participants and plan to share relevant sections of this dissertation draft with them before final submission, inviting their feedback on how their experiences, words, and artifacts are represented.

Researcher Memos and Field Notes

Throughout data generation at both sites, I maintained researcher memos and field notes across class sessions, mapping activities, and post-activity discussions. At Uw, I recorded these as written entries in a Google Doc; at UPa, I composed voice memos that I later transcribed. I want to say honestly that this practice was not always consistent. As both the instructor and the researcher in these spaces, I often prioritized my role as a teacher, being mentally and physically present for my students, over documentation. Although this is not the focus of my study and therefore not in this dissertation, I consistently reflected and attended to this tension between researcher observation and pedagogical presence through the support of my self-study guiding

questions. The memos I did produce, however, document key pedagogical decisions, my observations of student engagement during activities and discussions, and my evolving thinking about the study as it moved across sites. In the following section, I describe how I analyzed these layered data sources.

Data Source	Uw (6 Participants)	UPa (4 Participants)
Cartographic Dialogues	6 Language Maps (1 per participant)	4 Identity Maps (1 per participant)
Dialogue Journals	9 entries per participant across 3 courses (3 Noticing the Self reflections, 4 community visit reflections, 2 CLRT reflections), plus instructor feedback and participant replies (depth of dialogical exchange varies by grading assignment)	2 email-based reflections per participant, plus instructor responses. All 4 participants continued the dialogical exchange in varying depth.
Interviews	Erica: 1 group interview, 1 individual interview; Nova: 1 group interview, 1 individual interview; Ella: 2 individual interviews; Cindy: 1 individual interview; Soleil and Jon: 1 focus group. Individual interviews: 1–1.5 hours; group interviews/focus groups: 2–2.5 hours. Conducted June 2023–Fall 2025.	Nikki: 1 focus group interview (approximately 3 hours), conducted June 2024. Reina, Gemma, and Jennie were unable to participate in interviews.
Researcher Memos and Field Notes	21 course memos (4 summer, 9 fall, 8 winter) plus 4 post-interview memos	6 course memos (voice recorded and transcribed) plus 1 post-interview memo

Table 2

Summary of all data generated for this study

Note. All collected data. At Uw, participants created linguistic identity-focused maps since we had more time in the academic year together to create identity maps and relationship building. At UPa, participants created broader identity-focused maps since we had less time together in class.

UPa participants were encouraged to use parts of their maps to focus on ethnolinguistic identity, not every student took this up.

Data Analysis

To analyze the data generated through dialogue journals, cartographic dialogues, interviews, and researcher memos, I engaged in reflexive thematic analysis (Braun & Clarke, 2006, 2019), using a hybrid deductive-inductive coding approach. Across two rounds of coding, I developed 22 codes in total: 13 applied to participant data and 9 applied to my own self-study data source. In total, I had 320 coded entries across 10 teacher candidate participants at two sites. Reflexive thematic analysis offered an analytical framework that aligned with my critical ethnographic and self-study research traditions for several reasons.

First, unlike codebook or coding reliability approaches to thematic analysis, reflexive thematic analysis treats the researcher's subjectivity, inclusive of their theoretical commitments, positionality, and relationship to the data, as a resource for analysis rather than a bias to be minimized (Braun & Clarke, 2019). Given my dual role as both researcher and instructor across both sites, and my own raciolinguistic identity in the US as a Filipino American and my own ethnolinguistic identity in the Philippines as a US-born English speaker with Tagalog and Kapampangan ancestry, these stances allowed me to draw on my positionality as an analytical asset while maintaining reflexive accountability. Second, reflexive thematic analysis is theoretically flexible, meaning it does not impose its own epistemological framework but instead works within the researcher's existing theoretical orientation (Braun & Clarke, 2006). This allowed my conceptual framework of Archipelagic Thinking and its components of raciolinguistic and ethnolinguistic identity development, place-based relational consciousness,

relations of power, and anti-colonial possibilities to serve as sensitizing concepts that informed my analysis without constraining it.

I followed Braun and Clarke's (2006, 2019) six-phase process, which I enacted recursively rather than linearly across my data gathering of dialogue journals, cartographic dialogues, interview transcripts, and researcher memos.

Phase 1: Familiarization. From March 2023 to June 2024, I began immersing myself in the data during the transcription and organization process. As I cleaned interview transcripts and organized teacher candidates' course assignments, I engaged in preliminary notation: highlighting passages, writing marginal comments in the transcription documents, and jotting analytic notes in my field notebook. This process gave me an initial sense of recurring ideas, tensions, and patterns across participants and sites, and generated early questions that informed my subsequent coding. Two initial patterns I began to recognize from this phase were: teacher candidates' confronting multiple instances of miseducation of Indigenous peoples and histories in school prior to our teacher education coursework at the time of the study and teacher candidates' minimal use or named hesitations toward participating in multilingual participation during our course(s) together.

Phase 2: Generating initial codes. Drawing on my conceptual framework and my initial familiarization with the data, I developed a hybrid coding approach that included both deductive codes derived from my Archipelagic Thinking framework and inductive codes emerging from participants' own language and experiences. Across two rounds of coding starting in November 2025, I generated 22 codes in total (see Appendix D). 13 codes were applied to participant data and 9 codes were applied to my own researcher and teaching data sources. I completed the final

round of coding in February 2026 and this produced 320 coded entries across 10 participants at the Uw and UPa sites.

My nine deductive codes were derived directly from the components of the Archipelagic Thinking framework: raciolinguistic identity negotiation (D01); ethnolinguistic identity negotiation (D02); place-based relational consciousness (D03); colonial language hierarchy (D04); Indigenous miseducation (D05); envisioning and enactments of anti-colonial pedagogical possibility (D06); multilingual instructional strategy (D07); Indigenous knowledge systems (D08); and imperial entanglement across sites (D09). These codes functioned as guiding lenses. I entered the data with the codes in mind, but attended carefully to how they manifested distinctly across sites. For example, raciolinguistic identity negotiation (D01) at Uw often centered how Filipino American, Vietnamese American, Korean American, and multicultural Chinese American teacher candidates navigated racial legibility and language policing within US home and schooling contexts, while ethnolinguistic identity negotiation (D02) at UPa reckoned with the layered hierarchies among Filipino, English, and regional or Indigenous languages within home, society, and Philippine educational contexts.

As I coded, I remained attentive to patterns that my deductive codes did not capture, generating nine inductive codes from participants' own language and experiences: identity negotiations and care work, for self and/or for others (I01); teacher education program structure and pacing observations (I02); instructor-to-teacher-candidate relations in teacher education programs (I03); migration and movement in place-based relational consciousness (I04); emotions and feelings in identity negotiations (I05); community seeking or building in the teacher education program and post-program (I06); raciolinguistic and ethnolinguistic identities in relation to other intersectional identities (I07); previous experiences with Indigenous knowledge

systems (I08); and teacher-candidate-to-student relations (I09). These inductive codes clustered around two broad patterns. The first was a relational and affective dimension of teacher education that my framework named but did not fully anticipate: the ways teacher candidates actively engaged in care work, community building, and emotional processing as foundational features of their identity development, not incidental to it. The second was the institutional and structural landscape of teacher education itself including the program structures, pacing, and relational dynamics that shaped how teacher candidates experienced and responded to coursework focused on race, language, colonialism, and justice.

In addition to codes applied to participant data, I developed four self-study codes to analyze my own teaching memos, exit ticket reflections, and field notes: pedagogical learning and shift (S01); researcher-instructor tension (S02); cross-site pedagogical insight (S03); and emotions and feelings in the researcher-instructor role (S04). These codes were applied as a parallel analytical layer alongside the participant codes, enabling me to examine how my own practice as a teacher educator and researcher illuminated or complicated the patterns I was identifying in participant data. I conducted all coding manually, using a structured codebook and coding log via Excel Sheets to document each coding decision alongside analytic memos explaining my interpretive reasoning. While findings from this self-study analysis are not in this current dissertation project, this analytical process guided how I approached organizing my subsequent findings chapters.

Phase 3: Constructing themes. After completing initial coding, I stepped back from individual coded passages to identify broader patterns across codes. Based on recurring patterns of codes that were often grouped together, I constructed a data matrix organized by participant and by the thematic areas that would structure my findings chapters. I also noted which data

sources provided evidence for each emerging theme and how individual participants' experiences converged with or complicated emerging patterns. Through this process, I moved from descriptive codes to interpretive themes. I then organized data based on these themes into the arguments or findings that will answer my research questions in the next two chapters. Here is how I interpreted patterns in the data into themes: I noticed the data I coded as raciolinguistic or ethnolinguistic identity negotiation (D01, D02) would often always be followed by the inclusion of additional codes for emotions and feelings in identity negotiation (I05), intersectional identities (I07), and colonial language hierarchies across place (D04). In other words, teacher candidates' reflections on identity, language, and colonial hierarchies were almost never coded without emotion, so I began developing a thematic argument to interpret this pattern. I followed the same formula for groups of recurring codes throughout my coding log.

Phase 4: Reviewing themes. I reviewed constructed themes against both the coded data and the full data set, checking whether each theme was supported by sufficient evidence across participants and data sources and whether the themes collectively told a coherent story about teacher candidates' experiences and learnings across both sites. This phase involved refining, collapsing, and sometimes splitting themes to better represent the complexity of participants' experiences. For my emerging theme of identity, language, coloniality, and emotion, I expanded this theme to move beyond observations that coursework on identity is an emotional experience but rather, emotion functions as epistemic resources for teacher candidates as they navigate identity, language, and coloniality in teacher education coursework. I also had an emerging theme on heritage language loss and place. As I reviewed the data sources again, I saw patterns of teacher candidates enacting multilingual instructional strategies for themselves and/or for their students so I refined this theme to encompass language loss and reclamation in relation to place.

Phase 5: Defining and naming themes. I defined each theme's scope and central argument, identifying the specific story each theme told about raciolinguistic and ethnolinguistic identity formation, pedagogical practice, and colonial entanglement within and across teacher education sites. These defined themes became the organizing structure for my findings chapters. Chapter 5 addresses how teacher candidates negotiate raciolinguistic and ethnolinguistic identities within and across teacher education contexts through emotion, language loss and reclamation, and care as pedagogy. Chapter 6 addresses how cartographic dialogues, as a recurring pedagogical practice, reveals and disrupts colonial entanglements in teacher education through mapping identity, reckoning with miseducation, and locating archipelagic relations.

Phase 6: Writing. The writing of findings chapters was the final phase of analysis. Braun and Clarke (2006) emphasize that the act of composing narrative accounts of each theme and selecting representative excerpts, constructing arguments, and situating findings within the conceptual framework further refines the interpretive claims. Throughout the writing process, I centered participant voices by including direct excerpts from their dialogue journals, cartographic dialogues, and interviews, presenting their experiences in their own words while connecting these to the broader analytical arguments of each chapter.

Self-Study Analysis

Alongside my thematic analysis of participant data, I engaged in ongoing self-study analysis of my own teaching practice across both sites. This analysis drew on the systematic analytic memoing practices central to self-study of teacher education practices (S-STEP) methodology (LaBoskey, 2004; Martin & Russell, 2020). Throughout the study, I wrote teaching memos after each class session, reflecting on my pedagogical decisions, observations about student engagement, and the tensions and emotions I navigated as both instructor and researcher.

I also reviewed teacher candidates' exit tickets as an ongoing form of pedagogical analysis, attending to how their responses informed my instructional adjustments. This recursive process of teach, memo, review student responses, adjust, memo again forms what Martin and Russell (2020) describe as learning from the "authority of experience."

At the writing stage, I returned to these teaching memos and exit ticket reflections with my theoretical framework as an analytical lens, identifying patterns in my own pedagogical learning across both sites. While these patterns are not presented within this current research project, I examined how my experiences as a teacher educator illuminated, complicated, or extended the themes constructed from participant data. My self-study analysis operated as a reflexive layer that ran alongside and informed my thematic analysis of participant data.

Trustworthiness

To strengthen the trustworthiness and credibility of my analysis, I employed several practices. First, I maintained analytic memos throughout the coding process, documenting my interpretive decisions, uncertainties, and evolving understandings. These memos created an audit trail of my analytical reasoning and served as sites of reflexive engagement with my own positionality. Second, I triangulated across multiple data sources: dialogue journals, cartographic dialogues, interviews, and researcher memos. I attend to how different sources confirmed, complicated, or extended emerging themes. Third, I conducted member checking by sharing emerging findings and interpretive themes with participants and gathering their feedback on whether my interpretations resonated with their experiences. This collaborative practice aligns with my relational methodology and ensures that my analysis remains accountable to participants' own understandings. Fourth, I engaged in ongoing reflexivity about how my positionality as a Filipina American teacher educator in the US, a visiting guest lecturer in the

Philippines as well as a US-born English speaker with Tagalog and Kapampangan ancestry, and a former classroom teacher in the US and in Indonesia shaped my analytical lens, using my researcher memos to interrogate my assumptions and attend to moments where my interpretations may have been influenced by my own experiences rather than grounded in participants' accounts.

Translations

Throughout the next two findings chapters, I present participants' and my own multilingual language practices as they occurred, in Tagalog, Pangasinan, Vietnamese, Korean, Cantonese, and other languages. For shorter texts in the above languages, I provide a brief parenthetical translation followed by contextualizing details where cultural meaning goes beyond what a direct translation can convey. For longer texts, all in Tagalog/ Filipino, I present participants' original writing as they occurred in our coursework together. Following participants' writing, I then offer a translation into English. To create the Tagalog, Taglish, and English translations, I first translated participants' original writing and used their pseudonyms. I then shared both the original text and my first version of the translation with my mom and my friend, who are both alumni of UPa and both multilingual Tagalog and English speakers, among other languages. They each offered revisions to my first translations, sharing contextual details and questions as they moved through participants' writings. In total, participants' writing went through three rounds of translations, attending to the contexts and topics of our coursework together. Finally, I shared the translated versions with my participants to ask for their consent in representing their words in English.

Research Questions

This dissertation is centered on the raciolinguistic and ethnolinguistic identity development and pedagogical practices of Asian American and Filipino teacher candidates

across two teacher education programs connected by shared imperial histories. Supported by a design involving critical ethnography and self-study of teacher education practices across Uw and UPa, this study sought to understand and honor the ways teacher candidates navigate their identities, languages, and relationships to place within and beyond teacher education coursework. These research questions have changed over the course of the study, and reflect important learnings across each stage of this work. My original research questions asked broadly about how teacher education programs could be transformed to attend to Asian and Filipino teacher candidates' intersectional identities, and what relations and pedagogies become possible when teacher candidates engage in cartographic dialogues to reckon with their experiences entangled in empire. Through committee feedback during the proposal stage, my questions became more analytically precise, grounded in my Archipelagic Thinking framework and the specific methodological contributions of cartographic dialogic practices. During data analysis, sub-questions emerged as I traced patterns within and across sites. In particular, the focus on colonial persistence and colonial logics sharpened after my fieldwork in the Philippines, where I witnessed the same assumptions and miseducation regarding Indigenous Peoples and the same hegemonic language hierarchies that I had observed in the US context. This is a recognition that deepened my understanding of how shared imperial entanglements shape teacher education across both sites.

Bringing together research in teacher education centered on raciolinguistic and ethnolinguistic identity development (Flores & Rosa, 2015; Chavez-Moreno, 2021; Daniels & Varghese, 2020; Choe, 2016; Vallente, 2020; Parba, 2018), research in anti-colonial and Indigenous place-based pedagogies (Domínguez, 2019; Duarte & Belarde-Lewis, 2015, and a critical settler cartographic epistemological lens (Fujikane, 2021), this study is based on the

following guiding research questions and subquestions:

How does teacher education coursework that centers Indigenous knowledge systems, multilingual instructional strategies, and place-based learning shape Asian American and Filipino teacher candidates' understanding of their raciolinguistic and ethnolinguistic identities?

- How do teacher candidates come to understand their raciolinguistic and ethnolinguistic identities through teacher education coursework?
- What spaces and relationships do teacher candidates identify as sites where colonial language hierarchies are reproduced and disrupted?

Through Archipelagic Thinking as a conceptual framework in teacher education, what do cartographic dialogues across US and Philippine teacher education contexts reveal about how colonial language hierarchies and Indigenous miseducation persist, even within anti-colonial and multilingual pedagogical interventions?

- How do cartographic dialogues reveal connections across teacher candidates' experiences when read relationally across sites?
- In what ways do teacher candidates reckon with recognizing Indigenous miseducation within their previous and concurrent schooling experiences?

What pedagogical possibilities emerged for the TCs as they located their raciolinguistic and ethnolinguistic identities; and as they came to recognize shared imperial entanglements through teacher education?

- How did teacher candidates begin to construct and enact pedagogical practices that emerged from coursework that aimed to deepen TCs' understanding of their raciolinguistic and ethnolinguistic identities?
- What pedagogical possibilities and solidarities emerge when teacher candidates reckon with shared imperial entanglements across US and Philippine contexts?

Findings Part 1: Identity, Language, and Emotion

In this chapter, I will discuss findings related to this question: ***How does teacher education coursework that centers Indigenous knowledge systems, multilingual***

instructional strategies, and place-based learning shape Asian American and Filipino teacher candidates' understanding of their raciolinguistic and ethnolinguistic identities?

This chapter illustrates how teacher candidates negotiate raciolinguistic and ethnolinguistic identities within and across teacher education contexts through emotion as epistemic resources, and language loss and reclamation in relation with place. First, in my discussion of teacher candidates' (TC) raciolinguistic and ethnolinguistic identity development experiences and assignments completed during the teacher education program (TEP) courses, I argue that emotions are not byproducts of or barriers to identity negotiation but the very vehicles through which this navigational process happens. Across both sites, TCs expressed and named emotions as the entry points through which they encountered, questioned, and reconstructed their identities as racialized, ethnic, multilingual subjects within colonial educational contexts. Second, as I trace the colonial language hierarchies that severed or distanced TCs from their heritage languages, I grapple with how these oppressive linguistic structures were ingrained through TCs' interactions within schools and through migration. Alternatively, TCs' interactions with place and community afforded them both the disruption of hegemonic language ideologies and the survivance of their multilingualism. While this chapter ends with TCs locating the spaces and relations in which they come to know and sustain their identities and languages, the next chapter will delve more fully into the pedagogical offerings that invited TCs into dialogues, map making, and relations with these geopolitical spaces.

Emotion as Epistemic Resources

In this section, I present findings related to the following research subquestion: **How do teacher candidates come to understand their raciolinguistic and ethnolinguistic identities through teacher education coursework?** Engaging with course assignments, exit tickets, and teaching memos generated and gathered from TEP coursework centering TCs'

identities and positionalities, I illustrate how TCs expressed emotions, not as byproducts or barriers of identity development, but rather pathways through which their respective processes occurred. Across both sites, TCs named emotions as the entry points through which they encountered, questioned, and reconstructed their identities as racialized, ethnic, multilingual subjects within colonial educational contexts. In particular, TCs move from shame and confusion, to pride and growth, and from critical self awareness and conflict to established commitments as they come to understand and locate their raciolinguistic and ethnolinguistic identities within teacher education coursework.

Inheriting Shame, Instilling Pride

Shame was the most prevalent emotion in my data set. It operated across both sites as well as currently at the time of this study and in memory throughout TCs' reflections on their identities. TCs expressed feeling shame, including feeling emotions in response to being shamed, such as embarrassment, confliction, and refusal, as they spoke about important markers or names for their identities. Gemma, a TC at UPa, reflected on our identity mapping course assignment that prompted TCs to identify, name, and locate their identities and positionalities that they felt are most important to them as future teachers. In her mapping assignment, Gemma wrote "Kayumanggi" (morena, brown skin) as one of her identities. In her reflection, she shared:

Before, I was ashamed to say that my color is "kayumanggi" because most people in my place [home province of Pangasinan], and the Philippines in general, have a colonial mentality that the definition of beauty is having white and pale skin. But now I am more confident to say and flaunt my color and ethnolinguistic group.

Building upon this feeling of shame for an anti-black, anti-dark racial and physical identity marker as a Filipino, Gemma reflected on shifts in how she feels about her specific ethnolinguistic identity as Pangasinense, a person from the Pangasinan province

(approximately a four hour drive north from Manila). Gemma explicitly connected this shift to the identity map activity, reflecting that while making her map, she wrote “I kind of appreciated myself and my roots, which I have always taken for granted in the past years”. The pedagogical act of naming and locating her identities on the map became a site for reflecting and revaluing what Gemma had previously been socialized to feel shame for. I’ll return to the pedagogical connections between our class and TCs’ identities later in this chapter and into the next findings chapter. Returning to emotion, Gemma continued on and reflected on feelings of embarrassment for her identities:

In addition, I would say I was also embarrassed to say I am from Pangasinan, a province, whenever I meet people from the Metro [Manila] because they had this connotation of “promdi girl”, a line usually used to mock women from the province. But, being in UPa, where people are very accepting of who you are, made me more appreciative of so many things including being a Pangasinense.

Gemma drew on feelings of shame and embarrassment as she began reflecting on two identities that she recognized during class as imperative to her work as a future teacher. By naming these emotions, she actually identified her Pangasinense Filipino identity as her most important identity by placing it in the very center of her identity map assignment.

These feelings of shame and embarrassment for one’s raciolinguistic and ethnolinguistic identities are inherited through societal and generational positioning. Even though the Philippines continues to be a sovereign nation for 80 years now, Gemma recognizes that the shame she feels for her brown complexion stems from “colonial mentality” or an anti-dark, anti-Indigenous, colorist legacy ideology that privileges whiteness and fair complexions as a result of non-laborer socioeconomic status and/or East Asian and European un/consented racial mixing. In relation to identity negotiations and colorism, shame also operates in the opposite direction.

For Soleil and Cindy, both TCs at Uw, they experienced being shamed by others for

their complexions. They draw on emotions of self-doubt and refusal to reflect on their physical identities of being “lighter skin” or “pale” in contrast to the Southeast Asian identities they also claim. In a course assignment that prompted TCs to reflect on what they notice most about themselves and their racial identities (noticing the self 1), Soleil wrote a poem where she grapples with her migrant Chinese/Filipino American identity in the US and names the emotion of feeling conflicted about the physical markers of her identity:

Pinoy ako.

Moving [to] the United States grew my confliction of who I really was.

...

Sobra kang puti, Soleil. Are you even really from there? Chinese/Filipinos tend to have lighter skin...

What is a true Filipino? I believe I am. I may have left, doesn't mean I lost touch of where I came from.

Soleil recalled remarks said to her by both Tagalog and English speakers in regard to her physical appearance as a Filipino with lighter skin. In Tagalog, someone explicitly told her “*Sobra kang puti, Soleil*” or “you’re so white, Soleil” while someone in English asked her if she’s truthfully from the Philippines. Both statements are spoken towards Soleil solely because of her complexion. Soleil’s feelings of confliction based on her complexion parallels Cindy and her response to this same course assignment. Cindy also recounts verbal comments on the color of her skin and, like Soleil, counters these comments with emotional retorts and refusals:

People have always told me “You’re so pale skin!” What does that have to do with anything of me as a person? “Vietnamese people don’t really have fair skin?” People have pushed their ideals that I’m lucky to be fair skinned and I look more “East Asian”

But that’s not who I am. Don’t push those images in my head when I am a...

Proud first-generation
Vietnamese daughter...

Cindy, in addition to Gemma and Soleil, explicitly name identities that are most important and noticeable to them across these assignments (Cindy: proud first-generation Vietnamese daughter, Gemma: Kayumanggi, a Pangasinense Filipino, Soleil: Chinese/Filipino American), yet they do

so in close proximity to emotions of shame, embarrassment, confliction, and refusal. These feelings of being shamed away from their respective self-declared identities solely based on complexion are all inherited from generational and societal positioning: Gemma feeling shame from generations who still employ colonial mentality as well as metropolitan communities who maintain socioeconomic stereotypes regarding province versus city upbringing; and Soleil and Cindy feeling shame from people within their communities and beyond who maintain colorist beliefs of privileged and stereotypical skin tones within Southeast Asian communities in the US. Across these initial course assignments, these TCs begin to claim their ethnolinguistic and raciolinguistic identities and recognize the pride and importance of their identities, while refusing generational and societal stereotype-based maintenance of identity through the emotion of shame.

Confusion and Change

In addition to shame, confusion was another emotion that occurred throughout TCs' data. While TCs recounted feeling shame and related feelings in response to experiencing shame as they proudly declared and reflected on their most central ethnolinguistic and raciolinguistic identities, other TCs in this study named feeling confused during these same course assignments as they reflected on their identities. In a group discussion assignment at Uw (noticing the self assignment 3), Ella shared with her groupmate:

I'm honestly confused about my identity but this class has pushed me to think more about it. When I thought about my identity, I knew I was [an] educator, Filipina and a woman. I never really thought about the other parts of me.

Although Ella said she felt confused about her identity, the feeling of confusion signals to her an absence or distance in thinking more about other parts of her identities. She said "I never really thought about the other parts of me". Similarly, Erica also reflects on an absence of

identity-awareness or a lack of feeling in close proximity to the most important race-based identity she claims. In response to the second noticing the self assignment at Uw, Erica wrote:

I realized within these noticing the self questions that perhaps I'm not as closely related to my race (Chinese) as I thought. First, I don't look like it or follow the [culture] as much since I'm an American, but I choose the morals, values and traditions that I want to do. Its my choice for everything I do and everything I become to be. I learned that I am very proud for my identity and being apart of the BIPOC community but its not the main thing on my mind anymore when I enter a space. I've worked hard on protecting my energy and emotions when I'm in unfamiliar spaces, but it still happens... Being in the [TEP] makes me feel safe with a diverse group of people that are like minded. This showed me how much growth I've made spiritual as the person I am becoming and how I will show up.

For Erica, the emotion of confusion is named by recognizing what she doesn't know, as feeling distant, particularly as not feeling "as closely related to [her] race (Chinese) as [she] thought". Together, Ella and Erica name feeling confusion or a sense of the emotion as they come to know, or in their cases, as they come to recognize that they don't yet know as much about their raciolinguistic and ethnolinguistic identities prior to our coursework together. Yet, with feeling confusion and accounting for what they know and don't yet know about their identities, Ella and Erica use confusion to signal an intentional turn or shift away from this emotion-based state of knowing or unknowing. Their confusion catalyzes disruption of their previously unexamined identities and positionalities. Ella reflects on how the course enabled her to welcome a change or "has pushed [her] to think more about [identity]". Erica demonstrates agency over the parts of her cultural identity that she does feel in relationship with. She reflects on both the growth and change she's experiencing in TEP: "This showed me how much growth I've made spiritual as the person I am becoming and how I will show up". Through feeling and naming confusion, these TCs come to account for what they know and don't know, or have yet to know, about their raciolinguistic and ethnolinguistic identities and in these cases, it enabled reflecting on, affirming, and being open to the changes the TCs were

experiencing.

Conflicts and Commitments

While shame and confusion arose in the data as big emotions that connected to pride and change as TCs reflected on their relationships with identity, another emotional state arose in course assignments that revolved around TCs' awareness of actively navigating tensions or conflict in relation to (1) their ethnolinguistic and raciolinguistic identities, (2) their roles as teachers, and (3) their sensitivity towards oppressive racial and ethnic hierarchical structures. At UPa, Reina reflected on her ethnolinguistic identity in the Philippines as both a Tagalog heritage speaker and a future Filipino Language teacher. In reflecting on her most important identity as a "Tondo Girl", one who is born and raised in Tondo which is a major historically significant district of Manila and one of the oldest homogenized Tagalog ethnolinguistic communities, she wrote:

Being born and raised in Tondo, Manila, I speak heavily of Tagalog; and if we trace the history of the Filipino language, it's largely based on Tagalog. So I can see the tension that may arise as I teach Filipino (my minor is Filipino Language Education) to my students hailing from other parts of the country. Being in a dominant ethnolinguistic group, I'm afraid that I might unconsciously perpetuate dominant narratives to my students. Furthermore, I also feel the tension of being from Tondo because I often feel ashamed sharing to others that I live there. The stereotypes of being Batang Tondo, makes me want to hide my identity. However, I realized that I can never erase that identity because it is part of who I am.

Reina comes to reflect on her ethnolinguistic identity, not through shame or pride nor through confusion or growth, but through an existing critical self awareness that her familial relationships to Tondo and Tagalog already position her in deep tension or conflict with her goals of becoming a Filipino Language teacher for marginalized ethnolinguistic communities in the Philippines. During this initial course assignment at UPa, she is already connecting her ethnolinguistic identities to future roles and commitments she envisions as a teacher while

responding to established ethnolinguistic hierarchies that privilege Tagalog/Filipino speaking communities. To frame this critical self awareness, Reina names anticipating feeling tension and actually names currently feeling afraid or fear that she may “unconsciously perpetuate dominant [linguistic and cultural] narratives to [her] students” because of her ethnolinguistic identity. Similar to Reina feeling tension in one’s identity and recognizing pedagogical commitments in deep awareness of oppressive hierarchical structures, Jon at Uw parallels these reflections. In the first noticing the self course assignment, Jon reflects on a photo of an altar in his living room that represents his multicultural Vietnamese and Chinese identity while recognizing the hegemonic American identity discourse in the US. He wrote:

Without question, I am Asian. My mother is Vietnamese and my father is Chinese. While these two ethnicities may not be easily identifiable to others, I am easily identifiable as an Asian male. This aspect of my identity is deeply ingrained in my lifestyle and family practices, and it is something I think about everyday as I try to navigate my Asian American identity. The conflict I face is trying to honor my family’s heritage, in an environment where my American identity is valued more. I do not speak my family’s language, which already creates a distance between me and my family’s culture. This is also something that pushes me to become an educator. Growing up, I did not have a role model or teacher that helped me navigate this complex experience of balancing two cultural identities. I am sure there are children who continue to struggle with this in their lives, and I hope to become that role model I needed. I chose this picture of this altar in my living room to represent this conflict. Visibly it is based on my family’s culture, but if someone were to ask me about it, what it represents, its cultural significance, I would not know the answer. Despite this, I am still learning and finding ways to connect to my heritage.

Similar to Ella and Erica in feeling distance to one’s identity and also similar to Gemma, Soleil, and Cindy in experiencing being physically racialized in both recognizable and unrecognizable ways, Jon names feeling conflict in reconciling wanting to honor his family’s immigrant and refugee heritage while needing to account for US society’s desirability of his American-born identity. Similarly to Reina, Jon also thinks about his identities directly in relation to his role and training as a TC: “Growing up, I did not have a role model or teacher

that helped me navigate this complex experience of balancing two cultural identities. I am sure there are children who continue to struggle with this in their lives, and I hope to become that role model I needed”. Through feeling conflict or tension, Reina and Jon consider how their specific ethnolinguistic identities enable limitations or affordances in their work with students within societies of powerfully oppressive structures: Reina and diverse ethnolinguistic Philippine students whilst existing within Tagalog language supremacy, Jon and Asian American students whilst existing within American assimilationist supremacy. While both TCs reflected on these respective dichotomies, they both expressed clear commitments to remaining in thoughtful relationships with their identities. Reina wrote: “The stereotypes of being Batang Tondo [child of Tondo], makes me want to hide my identity. However, I realized that I can never erase that identity because it is part of who I am.” Similarly, Jon wrote: “if someone were to ask me about [the photo of the altar], what it represents, its cultural significance, I would not know the answer. Despite this, I am still learning and finding ways to connect to my heritage.” For Reina and Jon, feelings of conflict between their identities and roles as teachers followed by establishing felt commitments to their respective identities served as a chain of emotions that ushered them in coming to know their ethnolinguistic and raciolinguistic identities through our coursework together.

Locating Languages

In this section, I present findings related to the following research subquestion: **What spaces and relationships do teacher candidates identify as sites where colonial language hierarchies are reproduced and disrupted?** Continuing to engage with TCs’ course assignments and interviews, I trace the colonial language hierarchies that severed or distanced TCs from their heritage languages. I grapple with how these oppressive linguistic structures were

ingrained through TCs' interactions with specific places and experiences with displacement. Alternatively, TCs' interactions with place afforded them both the disruption of hegemonic language ideologies and the survivance of their multilingual identities. Through tracing the presence and maintenance of colonial language hierarchies throughout the spaces and relationships that TCs' identified in our coursework together, I aim to locate where and with whom TCs come to understand their raciolinguistic and ethnolinguistic identities.

Colonial Language Hierarchies Within School and Migration

In course assignments that prompted TCs to reflect on their relationships and experiences with early language(s) acquisition (language maps and dialogue journals at Uw and identity mapping and dialogue journals at UPa), the TCs in this study all named already entering their respective TEPs with an awareness of and experiences related to oppressive and segmented language hierarchies rooted in colonial histories that privilege English and, as illustrated later on, in some cases, also privilege Tagalog. For Nikki, at UPa, she reflected on how using Tagalog, as well as moving between Tagalog and English through translanguaging or code-switching, in our course was difficult for her. She explains that these multilingual practices tested the beliefs and habits she had already established prior to our class because she was previously trained to prioritize English-only writing in academic settings. In her second and final dialogue journal of our class, she decided to write her response in full Tagalog, moving away from her first dialogue journal entry where she exclusively wrote in English. She reflected:

Pinaka-gusto kong pinag-uusapan sa klase ay ang pagdating sa lenggwahe, **nasusubok ang mga paniniwala at pananaw ko sa lenggwahe na nag-uugat sa kultura ng edukasyon na kinagisnan ko.** Etong code switching o translanguaging na ginagawa ko, hindi ko masasabing madali dahil kailanman ay hindi naging madali ang pagtalikod sa isang nakasanayan – sa kaso ko, ang paggamit ng iisang lenggwahe sa pagsusulat, lalo na sa usapang akademiko (**mas sanay ako sa purong ingles sa pagsusulat**).

What I like to talk about most in class is when it comes to language, **my beliefs and perspectives on language that are rooted in the education culture I grew up in are being tested.** This code switching or translanguaging that I do, I can't say it's easy because it's never been easy to abandon a habit – in my case, using a single language in writing, especially in academic discourse (**I'm more used to pure English in writing**).

Nikki establishes that she already learned to prioritize English over Tagalog within academic settings. Although she does not name a specific place, she describes her mga paniniwala at pananaw sa lenggwahe in relation to place. Her beliefs and perspectives on language are nag-uugat, or figuratively rooted, in her prior experiences with education: “sa kultura ng edukasyon na kinagisnan ko”. While Nikki gestures to an education-based place, Ella, at Uw, locates the places that directly educated and maintained these language hierarchies. In reflecting on her language map, Ella identifies places where she not only learned attitudes and beliefs regarding English versus Tagalog, but also where she physically enacted these linguistic hierarchies. Ella wrote,

English has been a big part of my language map. In the Philippines, I was sent to Catholic schools and they had a big focus on doing things in English. I would mostly speak Tagalog at home and with my friends.

Ella, like Nikki, was trained to use English in education spaces while Tagalog is relegated to everywhere but in education. Ella identifies the Catholic schools and the teachers, who “had a big focus on doing things in English”. Ella and Nikki’s experiences both locate education spaces that inculcated them into these linguistic hierarchies: through writing for Nikki (“purong ingles sa pagsusulat”) and for Ella, “doing things in English”. Nikki and Ella identify places where linguistic hierarchies deeply influenced where and when they use part of their multilingual identities as students: English for school and Tagalog for everywhere else. Gemma, Cindy, and Soleil also experienced segmented language systems within schools; however, these particular

place-based learning activities went on further to emphasize that through linguistic hierarchies and leaving a place or migration, their ethnolinguistic identities aren't always welcomed.

Gemma, at UPa, reflected on her previous schooling experiences in her home province of Pangasinan before she moved to the National Capitol Region (NCR) or Metro Manila for undergraduate study. In her second dialogue journal entry, she wrote about noticing how her schools' language of instruction and curricula overwhelmingly centered Tagalog and English languages as well as Manila-centric cultures. She recalled:

On the other note, I spent my elementary and high school days in my province, Pangasinan. One thing I've observed throughout these years is that the education system there tends to focus more on knowledge systems of people from hegemonic groups like the Tagalog or English-speaking group in the Metro. For instance, I remember a word problem from my elementary Math, the problem would ask how many hours would I be able to go from Mall of Asia to Luneta Park if my car is running at this rate. It may seem a normal problem, but, looking back, private cars were not usually a thing in the Province back then because we use, most of the time, jeepneys and tricycles in the province. Also, I haven't been able to go to MOA or Luneta Park.

In her reflection, Gemma already identifies the linguistic hierarchy operating throughout her schools in her province. She specifically describes the Tagalog and English-speaking Filipinos in Metro Manila as belonging to hegemonic groups of the Philippines. For Gemma, the English language is not simply compartmentalized and prioritized for only academic settings. English maintains a hierarchical position shared with Tagalog. Through this linguistic positioning and Gemma's place-based relations with her province, the linguistic hierarchies together with place and belonging influence Gemma's understanding of her ethnolinguistic identities. She goes on to write:

So, as a student, I had to just solve the problem without even thinking if my answer was logical because I have no idea how cars work nor how far MOA is from Luneta Park. Hence, this made me think that provincial people are inferior compared to NCR people.

Gemma's schooling experiences with linguistic hierarchies partly produced her current critical awareness of what it means to not be from where the hegemonic linguistic groups reside. From Gemma's journal, languages aren't just assigned to a place, i.e. English for school, Tagalog for everywhere else, but moreover, linguistic hierarchies in schools also encode situational belonging and conditional acceptance for people with ethnolinguistic identities located beyond the capitol. Erica, a TC at Uw, also recognized how school, together with linguistic hierarchies, can make students want to suppress the linguistic identities of themselves and their families. In her dialogue journal, Erica wrote:

When I was a kid, up until I was 7 years old. I knew how to speak and understand my native tongue Chinese (Chao Zhou a not common dialect). I had feelings of shame when I was younger which led me to ultimately forget how to understand and speak my language. The biggest factor was trying to please an American society, to make white people feel comfortable and to fit in school... Growing up, I was around my Asian side of my family exclusively. My grandparents and majority of my aunts/uncles didn't speak English. They were also the ones who babysat us until we began elementary school. I remember feeling normal in my household. When I began [school], English was normalized, and I began feeling embarrassed of my mom when she would come have lunch with me and speak in Chinese.

Erica's movement from home to school did not just signal a change in her language practices for certain tasks, such as attending school or academic writing. Rather, this movement between places with conflicting language hierarchies instilled in her that Chao Zhou doesn't only belong in school - it is not "normalized". As Erica continued on moving between home and school and as Gemma does eventually move from elementary and secondary school in her province to Manila for university, Cindy experiences a different kind of abrupt movement from the English Language Learner (ELL) class to the general education class that impacts her understanding of her ethnolinguistic identity as a Vietnamese American.

Cindy identified the time when she entered school and was misplaced in the ELL class as the moment she learned that her bilingual Vietnamese American identity isn't fully accepted in school. In her dialogue journal, Cindy wrote:

On my first day [of school], I was nervous, but instead of being integrated with my class, I was thrown into ELL as teachers thought I couldn't speak English, but in fact, I spoke both English and Vietnamese. Although I was fluent in Vietnamese, being in ELL as a child made me ashamed and the anxiety of how my English was not good enough. As my mom found out I was in ELL, I was immediately pulled out, but the damage had already been done. I was embarrassed of my native tongue of Vietnamese, immediately I pushed it aside. The only people I would embrace this language with were my parents as they could not speak English.

In contrast to Erica and Gemma's home/ home province to school experiences within a linguistically marginalized place to then encountering the hegemonic linguistic group through instruction and curricula, Cindy was wrongly not admitted to the hegemonic linguistic group (the general education classroom, English only) and instead designated to the linguistically marginalized space (the ELL classroom). Rather than accept the linguistic segmenting of English for school and Vietnamese for everywhere else as Ella and Nikki did, this particular movement or misplacement devastatingly catalyzed Cindy's relationship with heritage language loss and deeply influenced how she came to know her ethnolinguistic identity. While Erica and Gemma's stories trace linguistic hierarchies, home and school places, and eventual movement, Cindy's story shows us how linguistic hierarchies within school and abrupt movement or mismanaged movement through school impacts ethnolinguistic identity. Soleil's story traces these same currents within the context of actively preparing for movement from place or migration.

Soleil (at Uw) shared a similar schooling experience when English was prioritized in anticipation of moving to the US where her family fears her Tagalog ethnolinguistic identity will not be welcomed. In a dialogue journal entry, Soleil wrote that her family made the decision to

send her and her sister to an English-only international school in Manila to prepare for the family's upcoming migration to the US. In this case, Soleil's family was aware of how linguistic hierarchies shift through migration, preemptively choosing a schooling experience that will enact a ban on Tagalog for Soleil. Soleil reflected:

The two languages I am confident about are English and Tagalog, my second language is one of the main dialects of the Philippines. Although I was born in the Philippines, English is my first language. During my preschool years, my sister and I attended an international school, where speaking Tagalog was not allowed. From books to writing, and even verbal communication from teachers, English was highly prioritized. When I asked my parents for the first time why they wanted English to be my primary language, they answered by addressing their concern about our well-being when moving to the United States. Both my mom and dad wanted my sister and me to be prepared for when we continued our growth and development in a place where Tagalog was not the primary.

Similar to Ella and Nikki, Soleil's educational experiences in Manila also intentionally centered and enforced English-only instruction. Yet, their navigation with linguistic hierarchies diverge because, for Soleil, language wasn't just about school and everywhere else. For Soleil, language learning in Manila was always specifically intended for surviving migration to the US. In parallel with Gemma's schooling experience and coming to understand her ethnolinguistic identity through navigating English-Tagalog linguistic hierarchies; Soleil, through her family's preemptive awareness of linguistic hierarchies, comes to understand that her Tagalog ethnolinguistic identity wouldn't be prioritized in the US. Whereas Erica's moving back and forth between home and school, between Chao Zho and English, this movement began to teach her what languages are considered normal and which ones are considered embarrassing. For Cindy, she remembered the movement between the general education class to ELL and back as a defining moment when she learned to dismiss her Vietnamese bilingual identity. In these stories, the TCs' reflections locate places of schooling as sites where linguistic hierarchies were enacted and would later impact how they come to understand their ethnolinguistic identities.

Surviving and Disrupting Colonial Language Hierarchies

While TCs' interactions and relationships with school spaces and place through movement and migration facilitated their encounters with colonial linguistic hierarchies, these same spaces and relations also continue to offer affordances and possibilities where TCs survive and disrupt the very same linguistic hegemonic structures that initially impacted their identities. Across course assignments and interviews, TCs reflected on how they are continuing to develop their ethnolinguistic and raciolinguistic identities. At UPa, I worked with TCs to form groups and identify an Indigenous or ethnolinguistic student community in the Philippines for whom their group would plan a culturally and linguistically sustaining lesson for. After completing this group project, Gemma reflected on her group's process of thoughtfully selecting a Philippine student community. She described that she used this opportunity to center her own Pangasinense ethnolinguistic identity and successfully persuaded her group to select her proposed student community, including her lesson plan topic, because "these students and their location is personally close to [her] heart since [she is] a Pangasinense". She wrote in her dialogue journal,

Last February 28, when the class was given time to brainstorm about the topic of our lesson plan, our group was still undecided of what ethnolinguistic/indigenous group we'll be covering in this activity. We were choosing between Pangasinenses and Kapampangans because I am a Pangasinense and [Groupmate] is a Kapampangan, and we also had a thought to choose an unrelated indigenous group to us. But, while Teach Camille² was discussing the contents of the lesson plan, I was mapping on my Ipad's notes [as shown in the picture] about the topic and subject area that I later pitched into the group when we were given time to brainstorm again.

The first thing that I asked myself in choosing our topic was "What's the main livelihood in Pangasinan?". I was quick to note that it's fishing and farming, and since I have personally experienced these two, especially farming, I thought it would be easier for us.

² Faculty at the UPa College of Education (known on campus as "Eduk") use the honorific "Teacher", often shortened to "Teach", when referring to themselves and their colleagues in front of students. In other colleges and schools at UPa, faculty use "Prof" or "Ma'am/Sir". Eduk faculty describe this as part of the professional socialization and identification of their pre-service teachers. During fieldwork, my affiliate professor encouraged me to adopt the same convention, introducing myself as "Teacher Camille" or "Teach Camille."

Initially, I thought this topic was too common and that other groups might have it as well, but I just wrote it and noted that we just have to make sure the subject area is different or teach a topic that's usually ignored and not appreciated like Mathematics of selling and/or supply and demand. Next question was who should we teach? Of course, it's pretty obvious that this is gonna be helpful to students exposed to fishing/farming in Pangasinan. and especially to those who consider farming/fishing as part of their life. I pitched my ideas to the group and I reasoned out that this will be easier, compared to the initial Lumad group that we have chosen, because these students and their location is personally close to my heart since I am a Pangasinense.

Developing as a sequel in some ways to Gemma's earlier story of her encounter with a culturally irrelevant math question that centered English-Tagalog groups in Metro Manila while she was still a student in Pangasinan, Gemma uses her university schooling space to thoughtfully center her ethnolinguistic group within our coursework: creating the type of lesson plan she would have wanted to see within her own community. In this space, she creates the type of culturally relevant and linguistically sustaining curricula that she had desired while still in Pangasinan. Further, Gemma's group lesson plan and group presentation drew upon and centered so much Pangasinense language and culture. Through Gemma's course assignments and reflections, she demonstrates surviving linguistic hierarchies within the very same context of schooling and curricula implementation that initially attempted to oppress her Pangasinense ethnolinguistic identity. Similar to taking up or taking back space in schools, Cindy also centered her Vietnamese American culture and language in the classroom to disrupt expressions of linguistic hegemony towards her.

During an interview with Cindy, I caught up with her almost a year after she graduated from the Uw TEP. Cindy is now a full time 2nd grade classroom teacher in a public school dual language Spanish-English elementary program. From being wrongly removed from the general education English-only kindergarten classroom, Cindy is now the English language teacher for literacy and math. Each day she sees two cohorts of students, who move from her classroom to

her partner-teacher's classroom for Spanish language instruction in literacy, science, social studies, and health. During our interview, Cindy shared that earlier in the year she decided she would teach her 2nd graders about Lunar New Year since it is a tradition that her family and her Vietnamese culture continues to honor. Cindy explained that teaching about Lunar New Year in her school building was unprecedented. She is only one of two Asian American teachers employed at the school and her school has a very small Asian and Asian American student community, with only one 2nd grader identifying as Asian among her 50 students. Cindy recalled that when she was first hired at the school, a student called her "Lingling" which is a racial and linguistic slur meant to mock Asian identities and languages. This interaction is what catalyzed Cindy to educate her students by bringing in her own culture and experiences. Cindy said:

I took the time to teach about Lunar New Year, I was like, we're cutting literacy time, we're going to learn about AAPI Month, I did not care. Yeah, I was like, we're gonna learn about this. We're gonna talk about windows and mirrors. Because, you know, when I first got hired, some kid called me "Lingling". And I'm like, there is no way that just happened to me. You know, why he called me Ling Ling? Because he's not educated on that. And I have to be the person who educates. I have to be the person that educates these students. Because they might not ever get this, they're not getting this education at home. If they're not getting educated somewhere else, I'm going to be the educator.

Cindy immediately recognized the racism and oppressive linguistic systems happening at her school. She uses her role as a teacher to intentionally disrupt students' stereotypes of Asian communities and languages. She explains that her pedagogical act of disrupting racial and linguistic hierarchies is directly related to her ethnolinguistic identity, which is imperative to her role as one of the few Asian teachers at her school. She continued:

So I think, personally, in terms of my identity, I think about it every single day. Because I also think about those kids. My students, there's only one Asian kid in the whole of my 50 kids this year. And you know, he brought lì xì because I brought lì xì [Lunar New Year red envelopes]. I bought dragon envelopes for everyone in the second grade class and then it was so awkward, because my principal, the vice principal, all these other people

came in, during my Lunar New Year celebration. I was embarrassed. And I just think like, yeah, they just haven't had any Asian teacher, you know, and I think that's why it's hard to be an Asian teacher, but also super rewarding, because you're exposing them to these conversations. I mean [our school has] a lot of Spanish speakers, like they don't always know, you know, a lot of people assume, and I'm like, "Oh, that's not true". So I think if anything, I've gotten really stronger with my identity. And that really goes in with my teaching values.

For Cindy, intentionally centering her cultural knowledge and linguistic practices in her classroom, similar to Gemma with curriculum planning in her course assignment, illustrates how these same spaces are also where TCs locate how they are surviving and disrupting hegemonic language practices in service to their developing ethnolinguistic and raciolinguistic identities. Beyond curricula and classrooms, TCs identify relationships and communities where they continue to survive, shape, and understand their ethnolinguistic and raciolinguistic identities.

Ella found a community that supports her agency in choosing which of her languages to use and when. In her dialogue journal, she reflected on how now having choice in her multilingualism has contributed to strengthening her relationship with Tagalog. She said,

My present-day relationship with the language of Tagalog has grown stronger as I found a community that I felt good and supported in. During Covid lockdown, I became great friends with a bunch of Filipino people who pushed me to speak my native language but also respected that if it's something that I don't want to do, it is okay. Unlike my family, who only wanted me to speak Tagalog at home. With the option of being able to choose what I want to speak, I am able to enjoy and appreciate the language more. I have now started to talk Tagalog again

For Ella, community and choice became crucial components to her survival amongst the English and Tagalog separation during her childhood in the Philippines. Returning to Soleil, she was also able to return to her multilingualism after her family completed their immigration to the US. Soleil's family changed their decision from an English-majority upbringing to now inviting Tagalog back into their home life. Soleil shared:

This didn't mean that my home language [Tagalog] was completely disregarded. Outside of school, I was always surrounded by an environment where native speakers were everywhere, aiding in my exposure and helping me better comprehend the words that were being used. I learned to appreciate and respect the way of communication. Though, It wasn't until I moved to Washington state that Tagalog was highly encouraged to practice. Both my parents and my aunts really pushed me to learn how to speak Tagalog and grow my ability to understand when in conversation with those who also speak the same language... [Tagalog] is a part of my identity, built upon the land and family I was raised by. I want to work harder to become better to hopefully one day pass it down to my children.

In responding to movements, Soleil and her family, now situated in the US, moved from only English to encouraging more Tagalog amongst family and as Soleil shared, "to understand when in conversation with those who also speak the same language" also signalling a possible turn to community with Tagalog speakers beyond family. For Ella, moving from school to home language practices made her want to move away from her multilingual identity. However, moving between home and a chosen community, Ella shared that she is now able to enjoy and appreciate her Tagalog language.

Identity, Language, and Emotion

This chapter illustrated the ways in which Asian American and Filipino TCs come to know their raciolinguistic and ethnolinguistic identities. Through engaging in teacher education coursework and assignments together, TCs in this study drew upon emotion as epistemic resources as they shaped, negotiated, and in some cases reconstructed their racial, ethnic, and linguistic identities. As some TCs recounted moving from shame or being shamed to instilling pride in their identities, other TCs grappled with confusion and conflict regarding their identities. These TCs reflected on acts of change and established commitments within their course assignments. This chapter also located where and with whom do TCs encounter reproductions of colonial language hierarchies that implicate their raciolinguistic and ethnolinguistic identities.

Within these same spaces and relations, TCs shared they are beginning to disrupt and refuse the ways in which their identities have been suppressed, unwanted, and excluded. In the next chapters, I will delve into the pedagogies that I and the TCs constructed and experienced in this study. To conclude this chapter, I share an excerpt from Nova's dialogue journal. In this entry, she recounts an interaction with an Asian American child, who was a student in her student teaching placement classroom. The student racializes Nova as Asian but also misrecognizes Nova for another Asian ethnolinguistic identity. In reflecting on this encounter, Nova considers all the ways she does and does not "look like a language and sound like a race"; all the ways Nova's racial, ethnic, and multilingual identities are positioned contrast to how she understands herself and how this student (mis)recognizes her. Nova ends with wonderings and a final question, which I think conceptually leads us to my next findings chapter. Nova wrote,

What are you?

"I didn't know you were Korean, I thought you were Chinese!"

My student exclaims this after we talk about our home languages in our 3rd grade class. I am not surprised since I am often mistaken for a Chinese person, maybe because of my small eyes, but I guess I am a little disappointed as that student is also Korean, and I could tell he was from the get-go. I feel my imposter syndrome come up, that I don't look or act Korean enough to be seen as one. I am the opposite of racially ambiguous, one look and you know I am Asian, but I am apparently ethnically ambiguous, just one of the thousands of Asian immigrants' kids that speak like an American, and dress like an American. I wonder if I want to express myself and show more pride in my identity as a Korean American, or if that would be drawing too much unwanted attention to my racial identity. I don't want others to just see me for my race because I don't want others to assume things about me because of my race. Will we ever get to a place where character and cultural assumptions are not made based on race?

Findings Part 2: Mapping, Miseducation, and Relations

In this chapter, I will discuss findings related to this question: *Through Archipelagic Thinking as a conceptual framework in teacher education, what do cartographic dialogues*

across US and Philippine teacher education contexts reveal about how colonial language hierarchies and Indigenous miseducation persist, even within anti-colonial and multilingual pedagogical interventions? This chapter illustrates how cartographic dialogues, as a recurring pedagogical practice, reveal and disrupt colonial entanglements in teacher education through mapping identity with place, reckoning with Indigenous miseducation, and constructing anti-colonial pedagogical possibilities. First, in my discussion of teacher candidates' (TC) participation in cartographic dialogues, a series of assignments across coursework that included dialogue journals, language maps, identity maps, and community visits; I argue that these pedagogical offerings collectively shaped, and in some cases, disrupted TCs' understandings of themselves, place, and knowledge. Across both sites, I trace how place-based and place-conscious pedagogical approaches produced emotional and cognitive shifts for TCs. I consider how TCs' raciolinguistic and ethnolinguistic identities were/are positioned to mediate place-based learning by examining how the same places produced different responses across TCs. Second, as I designed and instructed teacher education courses for the US and the Philippines, I continue to grapple with how both US and Philippine educational systems render Indigenous peoples and their knowledges as historical rather than present, as peripheral rather than foundational. Together, TCs and I identified and located the structural origins and current maintenance of this parallel through colonial logics within their previous and concurrent mis/educational experiences. TCs recognized erasure and relations as a result of our curricular engagement. In the next findings chapter of this dissertation, I then present TCs' processes of reckoning with this miseducation and how they construct their anti-colonial pedagogical commitments and enact care as pedagogy as well as pedagogy as care in their emerging instructional practices.

Mapping Identity, Languages, and Knowledge with Place

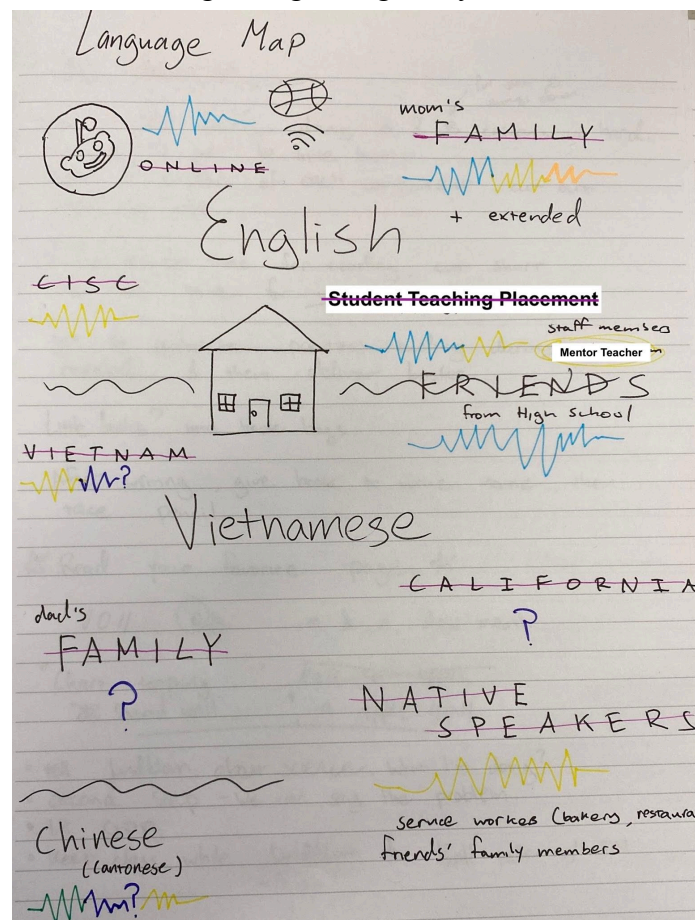
In this section, I present findings related to the following research subquestion: **How do cartographic dialogues reveal connections across teacher candidates' experiences when read relationally across sites?** Based on teacher candidates' (TC) participation in cartographic dialogues, a series of assignments across coursework that included dialogue journals, language maps, identity maps, and community visits; I argue that these pedagogical offerings collectively shaped, and in some cases, disrupted TCs' understandings of themselves, place, and knowledge. Across both sites, I trace how place-based and place-conscious pedagogical approaches produced emotional and cognitive shifts for TCs. I consider how TCs' positionality mediates place-based learning by examining how the same places produced different responses across TCs. In what follows, I move from language and identity maps as reflection and revelation, to community visits as disruption and awareness, and finally, to how positionality shapes what the same place reveals, and how place operates across time.

Visibility of Colonial Hierarchies through Language and Identity Maps

Language and identity maps revealed what TCs often could not articulate verbally or formally about their relationships with their languages. As a cartographic dialogue, the language and identity map assignments invited TCs to visually represent the languages in their lives: where those languages lived, how they felt about them, and what connections or disconnections existed between language, place, and identity. The visual form of the map made legible the linguistic hierarchies and negotiations that TCs carried but had not previously named. The spatial and color-coded arrangements TCs created rendered visible the operations of colonial language hierarchies in their everyday lives. The informal and open structure of the maps afforded TCs the space to make geopolitical and socioeconomic connections as well as critiques in their

depictions. In their maps, TCs literally illustrated hierarchies that positioned English as dominant, heritage languages as diminished, and multilingual identities as sources of both comfort and grief. Jon created a color-coded language map in which he assigned emotion-based symbols to the languages in his life. In his reflection on the map, he explained his system:

I decided to represent my feelings/experience with the different languages that are a part of my life with colors. Blue represents positive feelings, yellow - shame/embarrassment, purple - confusion/unknowing, orange - negativity.



Jon's color system immediately made visible the emotional landscape of his multilingualism. His relationships with English, Vietnamese, and Cantonese were not one directional but dynamic, with different languages carrying distinct affective feelings. As he continued reflecting on his map, Jon wrote:

While completing this, I noted that much of my feelings towards my home languages are in relation to my ability to not speak it. I often get teased about how I cannot speak Vietnamese. I also have feelings of “lost opportunity” feeling ashamed that I am losing on so many possible relationships by not being able to communicate with individuals or communities on my map.

Jon’s use of the phrase “while completing this” signals how the mapping assignment itself functioned as a revelatory pedagogical experience. It was not that Jon already knew and then represented his feelings about language loss; rather, the act of mapping helped produce his reflections. The visual exercise helped surface what Jon described as feelings of “lost opportunity,” a grief for the relationships and communities that remain inaccessible to him because of language loss. Specifically, his shame was not directed at the language but at his own inability to speak it. This distinction reveals how colonial language hierarchies operate intergenerationally. The dominance of English across his schooling and social life produced a gradual displacement that he could visualize, mapped out in color before him. Jon also reflected on the relational and spatial dimensions of language that the map made visible:

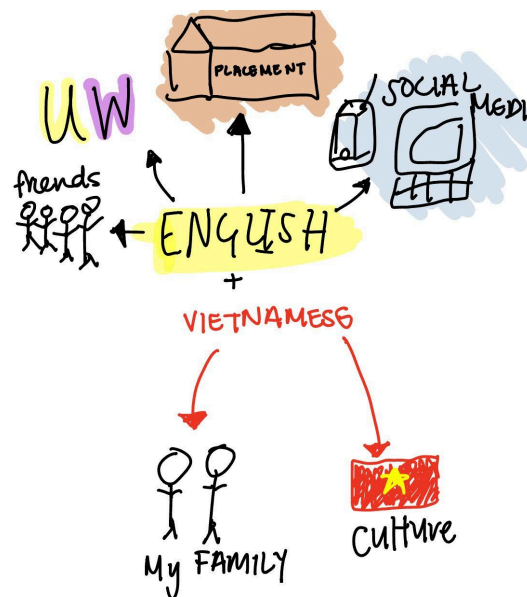
I feel depending on the place and identities present in that place, languages can be seen as sources of comfort, or discomfort. I personally feel comfort when I am surrounded by individuals who speak the same home languages as I do (or rather exposed to). Although, I can see why it may make others uncomfortable when they are left out of conversations.

Jon’s parenthetical self-correction “(or rather exposed to)” furthers his engagement with this cartographic dialogue. He initially described himself as someone who speaks his home languages, then revised that claim to acknowledge that he is more accurately someone who has been exposed to them. This small dialogic move, embedded within his journal reflection, captures the complexity of his position: Jon exists in proximity to Vietnamese and Cantonese but not in fluency, a relational posture shaped by the very linguistic hierarchies he made visible through the map. His recognition that language operates differently depending on place and the

identities present in that place further demonstrates how the language map invited Jon to think spatially about what had previously been experienced only as shame, as loss, and as comfort just out of reach, “I feel depending on the place and identities present in that place, languages can be seen as sources of comfort, or discomfort.”

Cindy created a language map that visually encoded the hierarchical relationship between English and Vietnamese in her life. In her map, English appeared in large capital letters, connected to school, friends, her teaching placement, and social media. Vietnamese, by contrast, appeared smaller in text and was connected only to family and culture. The spatial arrangement of Cindy’s map as English dominant, expansive, and institutionally connected and Vietnamese as diminished, intimate, and bounded then renders visible a linguistic hierarchy that mirrored the colonial and assimilationist pressures she had navigated since entering the U.S. educational system. In her dialogue journal, Cindy wrote:

I was blessed to be bilingual, but as I got older and put into general education system, English became my main language. English revolves around my life, but on occasion I still embrace my Vietnamese side.



Cindy's reflection reveals a tension between gratitude and loss. She initially described her bilingualism as a blessing, yet the map and her reflection depicts a story of gradual displacement and separation: English "revolves around" her life while Vietnamese is something she embraces "on occasion." Cindy's description of "my Vietnamese side" shows how, through linguistic hierarchies together with place, Vietnamese can be relegated not as a living, daily linguistic practice but as a dimension of identity she can access periodically: a side rather than a center. Cindy's language map, when read alongside her reflection, illustrates how the visual representation made legible what her verbal description alone might have understated. The map showed, in spatial and connective terms, that English dominates nearly every domain of her life while Vietnamese had been compressed and relegated into her family space. This is not a choice Cindy made freely; it is the product of what she named as being "put into the general education system," which signals the institutional force behind her linguistic shift as reflected on in the previous chapter.

Similar to how Jon and Cindy's maps locate languages across physical and virtual spaces, Soleil designed a language map that traced her multilingualism across space but in her case, transnationally. Her map depicted movement across the ocean, charting the linguistic journey from her migration to the US to her early education at an international school in the Philippines. In her dialogue journal, Soleil identified the recurring presence her and her family were able to maintain with languages she carries. She wrote:

Something I learned from creating my language map was how much exposure I had with my home-language. With context, my first language is English and although that is the case, even from that and moving to the United States. My family has always carried on the ideals of our culture

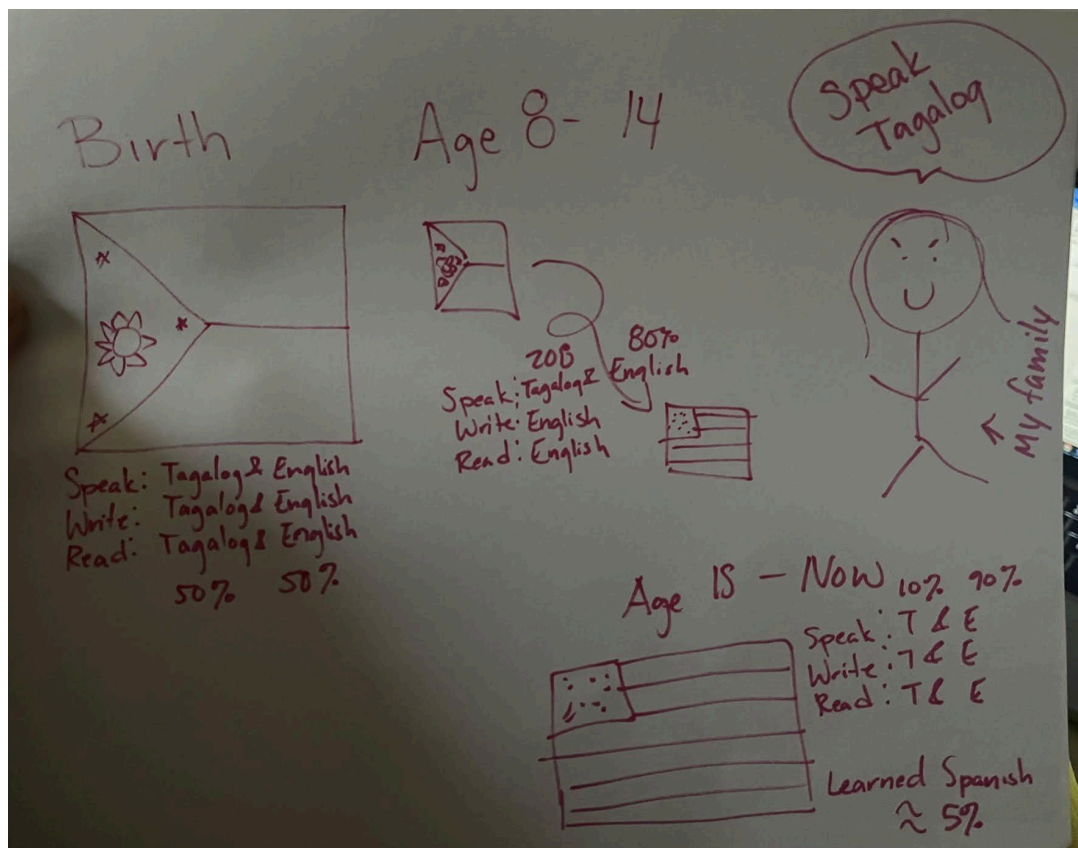


The mapping process revealed for Soleil that her multilingualism was much more closer to her than she had initially thought. In the previous chapter and in our earlier assignments together, Soleil reflected often on how English is her first language; however, through this map making, which I facilitated during TCs' third academic quarter at Uw, Soleil located her Tagalog experiences within more places than she had anticipated. Soleil said she learned “how much exposure I had with my home-language.” Illustrating her multilingual trajectory shaped by migration, Soleil could now visually see how “My family has always carried on the ideals of our culture”. For Soleil, the mapping process helped her situate Tagalog beyond the Philippines and home, but also school, church, and recreational areas.

Ella drew a timeline based on her ages, places, and the percentage of how she uses her languages while speaking, reading, and writing. Similar to Soleil's map and her depiction of migration, Ella also symbolized place and movement in her map through national flags. While Ella lived in the Philippines, “Birth” section of her map, she used the Philippine national flag and listed out that during this era in her life, Tagalog and English maintained an equal 50-50% split

across speaking, reading, and writing. Between age 8 to 14, Ella depicts her family's immigration to the US and adjusts the Tagalog and English percentages from an equal split to an imbalanced 20% and 80% respectively for speaking only, while her writing and reading categories shifted to only in English. Beyond the flags, Ella's only other drawing on her map is of a person with a stern expression, saying "Speak Tagalog" and she labeled as "my family". Ella reflected on this part of her map in her dialogue journal, she wrote:

Moving to America, I started to forget Tagalog since I mostly spoke English everywhere I went. I would often be yelled at my family to "SPEAK TAGALOG" to not forget the language. But honestly, I am at that point where I forget some terms in Tagalog.



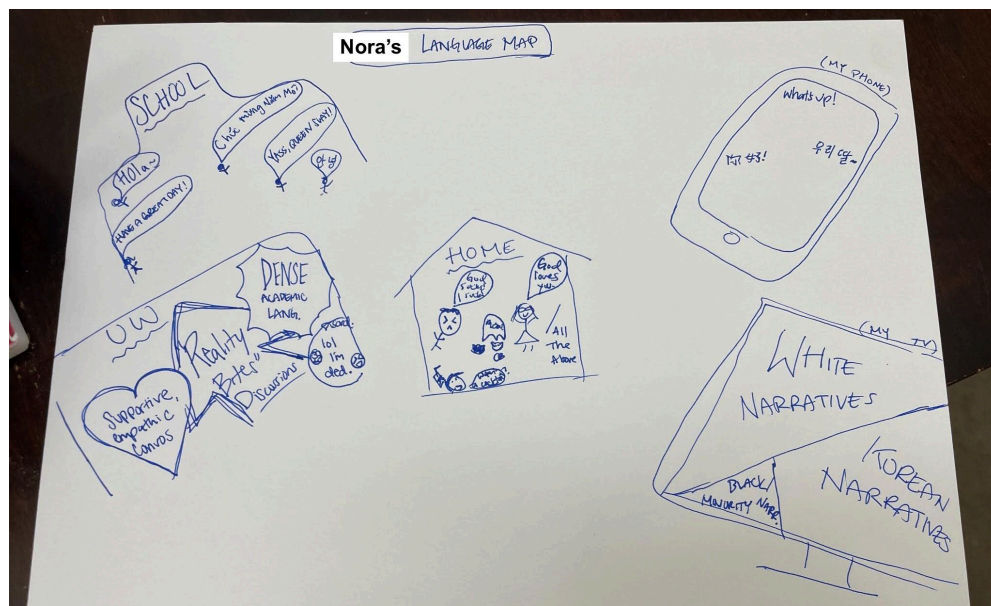
Ella's map and reflection, like Cindy's, also revealed tensions Ella felt with language and place.

Experiencing an imbalance of her multilingual repertoires through immigration to the US and across her ages, Ella includes her family's reminder or reprimand to "SPEAK TAGALOG" as the only depiction with emotional emphasis. Her map, thus far, is largely objective with a timeline,

percentages, and recurring categorial lists. For Ella, the mapping activity held both ways of locating her languages: (1) valid, clean splits across categories and place and (2) an emotion-imbued reminder from family. While Soleil's mapping process supported her in locating Tagalog within more realms of her life than she had initially recognized, Ella's map making experience enabled her to hold both realities on the page: the objective splitting of language across space and age as well as the emotional and familial demands of remembering language.

Nova created a language map that also spanned multiple spaces: TV, home, Uw, and her teaching placement, showing how Korean and English were negotiated spatially across the different domains of her life. Distinct from Jon's map, which foregrounded emotional valences, or Cindy's, which revealed a visual hierarchy of dominance, Nova's map traced how language shifted depending on context. In her dialogue journal, Nova wrote:

Today, I use all the language I learned, both English and Korean and other random words and phrases from other languages I pick up, to connect with those around me, and also to grow in my understanding of the world. It teaches me how universal some things are to humans, even with the different languages and cultures. As a very social being, it is integral to who I am as a person.



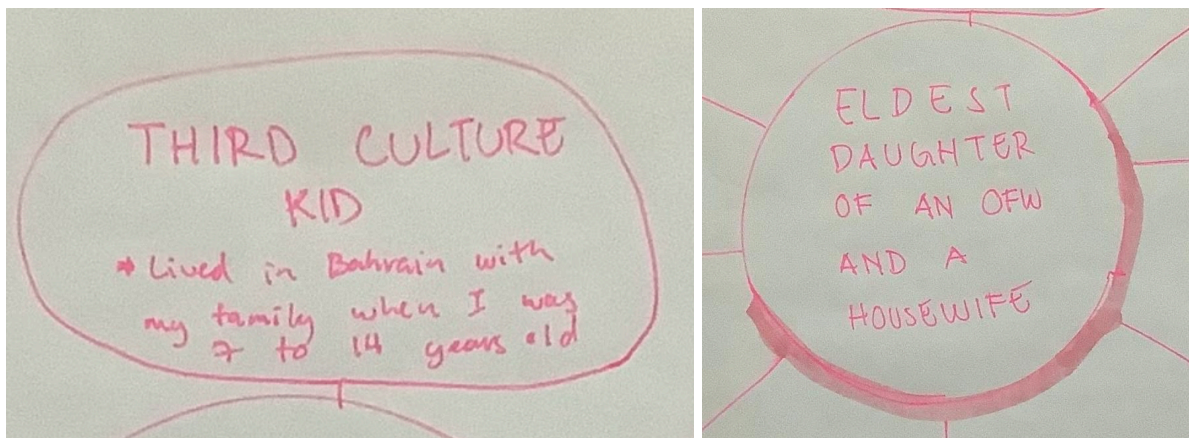
Nova's reflection positions her multilingualism as an active and integrative practice. She described using all of the languages she has learned, not only Korean and English but also "random words and phrases" such as Spanish, Vietnamese, African American Vernacular English, and queer slang, she picks up to connect with others and deepen her understanding of the world. This stands in contrast to Jon and Cindy's reflections, where heritage languages were sites of grief and displacement. For Nova, language functioned as a bridge, a tool for social connection and epistemological growth. Yet her map also revealed important spatial negotiations: Korean and English occupied different domains such as the "White Narratives" and "Korean Narratives" competing for screen time on her TV with "Black Majority Narratives" carved out in a small section on the TV drawing. The map made visible that these negotiations were not neutral but shaped by the raciolinguistic institutional and social contexts in which she moved. Nova extended this recognition into a pedagogical commitment, writing:

I learned my linguistic and racial identities are reflective of each other. Language, space and ideology could act as a wall or a bridge depending on the context. Language can be a huge insecurity for students, so I want to normalize different accents and dialects, as well as languages altogether in my future classroom

Nova's articulation that "language, space and ideology could act as a wall or a bridge depending on the context" demonstrates a critical spatial awareness that the language map assignment helped surface. She recognized that language does not operate in a vacuum but is always situated within places and ideologies that determine whether it functions as a connector or a barrier. From this recognition, Nova developed a pedagogical commitment to normalize linguistic diversity in her future classroom: a commitment that emerged directly from the cartographic dialogue of mapping her own linguistic landscape.

At UPa, I did not have enough time to facilitate a language mapping activity, in addition to our identity mapping activity, so I prompted TCs to also consider and include their

relationships, if any, to languages within their identity maps and dialogue journals. Jennie created an identity map that traced her transnational upbringing across Bahrain and the Philippines, identifying herself as a “Third Culture Kid” who had lived in Bahrain with her family from ages seven to fourteen. Her map charted the movement between these geographies and located her most important identity as the “eldest daughter of an OFW [Overseas Filipino Worker] and a housewife”:



In addition to the place-conscious elements of her map, Jennie wrote both of her dialogue journal entries entirely in Taglish, a fluid mixing of Tagalog and English, without commentary or apology for doing so (this is distinct from Nikki, who narrated and reflected on her switch from English-only to Tagalog-only writing her entries as well as other TCs who decided to write in only one language without commentary). In her reflection, Jennie wrote:

While mapping my identities and positionalities, I got to look back on my whole life and what certain experiences or things made me who I am.

I somehow felt proud **kung sino ako kasi malaking factor sa identity ko yung mga bagay na nagawa ko na at mga bagay na pinaghirapan ng mga magulang ko na ibigay sa akin.**

I somehow felt proud **of who I am because the things I have done and the things my parents worked hard to give me are a big factor in my identity.**

At the same time, **nakita ko kung gaano ako ka-privileged kasi** not a lot of people have the same opportunities I had to be the person I am now. I owe who I am mostly to my parents while others **kinailangan nila kumayod para makarating kung nasaan sila ngayon.**

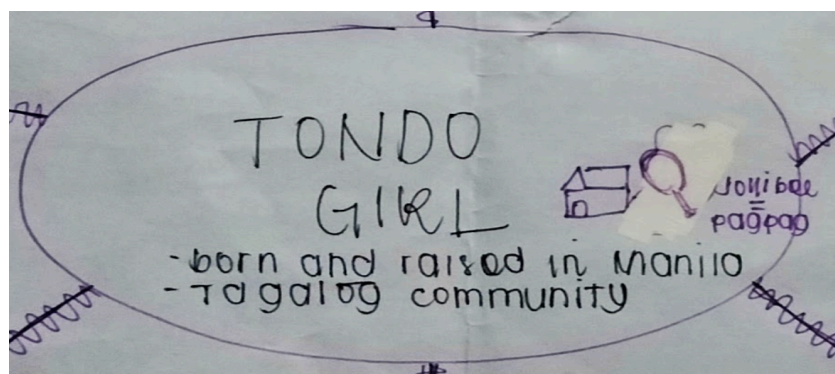
At the same time, **I saw how privileged I am because** not a lot of people have the same opportunities I had to be the person I am now. I owe who I am mostly to my parents while others **needed to strive to get to where they are now.**

Jennie's reflection is significant on multiple levels. First, the content of her reflection traces how the mapping assignment produced both pride and a recognition of privilege. Jennie came to appreciate the sacrifices of her parents, specifically naming her father's labor as an OFW, while simultaneously recognizing that the opportunities she had were not universally available: "I owe who I am mostly to my parents while others kinailangan nila kumayod para makarating kung nasaan sila ngayon". Second, I also consider Jennie's decision to use Taglish as the linguistic form for her dialogue journals as part of the cartographic dialogic experience. By writing in Taglish without marking it as unusual or in need of justification, Jennie enacted a multilingual practice that many Filipino students navigate daily but that formal academic spaces often render invisible, discourage, or even penalize (this connects to Nikki's experiences with English in academic settings and her own transitions from English-only to Tagalog-only writing in our course). The mapping assignment, as a cartographic dialogue, created space for Jennie to write in the language that felt most natural to her: a hybrid linguistic practice that reflected the transnational, multilingual realities of her life. That she did not comment on this choice suggests that the assignment invited a mode of expression in which Taglish was not a deviation from the norm but simply how Jennie made sense of herself.

Jennie's transnational identity map also reveals the entanglement of labor migration, language, and identity formation that is specific to the Philippine context yet connected to broader imperial structures. Her identification as the daughter of an OFW, or an Overseas

Filipino Worker, signals the Philippine state's systematic export of labor, not for immigration and eventual pathways to citizenship in nations beyond the Philippines, but rather for earning living wages in another country's currency to send back home or remit to family in the Philippines. This is a direct and contemporary manifestation of colonial economic arrangements that positions Filipino workers within global circuits of technology and infrastructure maintenance, care work, domestic labor, and service industries. The mapping assignment invited Jennie to trace these structures not as disconnected political and economic realities but as the intimate, familial conditions that shape and locate who she is.

Similar to Jennie's depiction of relations to place in her map, Reina drew an identity map that centered her most important identity as a "Tondo Girl", born and raised in Manila's Tondo district which is a densely populated area historically associated with urban poverty and, simultaneously, with deep roots in Tagalog language and Manila's colonial history. Directly underneath Reina's most important identity as a "Tondo Girl", she wrote "- born and raised in Manila" and after that, "- Tagalog community".



Reina's mapping of Tondo as both home and linguistic community, as both the place where her Tagalog was formed and where her sense of self is rooted, illustrates how place and language are mutually constitutive for her. Tondo is not only a geographic location but a sociolinguistic position. For Reina to identify as a Tondo Girl is to claim and locate a particular relationship to

Tagalog, to Manila, and to the class and colonial histories that have shaped that district, and how this all impacts her own reflections on her work as a future Filipino Language teacher from the previous chapter.

To the corner of this same circle on her map, Reina also drew a small housing structure and a chicken wing or drumstick next to the words “Jollibee = pagpag”. Reina also uses her map to locate her ethnolinguistic identity in current socioeconomic critique. In my field notes, I noticed that when Reina shared her map with her group and gestured to the small drawings and words next to her most important identity, her group mates had various physical reactions immediately. Some of them showed shock on their faces through wide open eyes and mouths, with a bit of a moving back gesture of their bodies. A student giggled then abruptly stopped and covered their mouth. A few students looked very confused. In my field notes, I wrote that I thought students were just engaging with one another and responding in various organic ways. I later looked up what Reina had meant by including “Jollibee = pagpag” on her map.

In my research, I learned that this reference is considered dark humor across people from Tondo and, at the same time, can be weaponized as a deeply derogatory insult towards people from Tondo. Jollibee is known in the Philippines for being the largest and most affordable fast-food fried chicken chain, especially for working class families. Jollibee’s fried chicken buckets and family style meal sets are often purchased for family gatherings and office celebrations. Pagpag, in most contexts, means leftover food collected from the garbage of often fast-food chains such as Jollibee. The collected leftover food is then cleaned, recooked, and eaten by people who are experiencing extreme poverty. Reina’s reference to this on her map could signify the classist stereotype that “people from Tondo are so poor their food comes from Jollibee’s trash” or it could signify Reina’s pride that she is “Batang Tondo”, as she wrote in her

dialogue journal, that people from Tondo truly have diskarte or the fight to survive. Rather than starve, they make sustaining meals out of discarded food. Reina's map, like Gemma's map that traces "Amputi Layag" and the colonial renaming of Binalatongan in the upcoming section, reveals how cartographic dialogues invite TCs to locate the colonial structures, the socioeconomic realities, and the sociolinguistic histories embedded in the places they name as their own.

The language and identity mapping assignments functioned as cartographic dialogues that revealed what TCs could not easily articulate through formal vocal and written reflective assignments alone. The visual and spatial possibilities of the maps made legible the colonial language hierarchies operating in TCs' lives: Jon's color-coded system surfaced the emotional spectrums of his multilingualism; Cindy's spatial arrangement of English and Vietnamese rendered visible the institutional ousting of her heritage language; Soleil's transnational map charted how her Tagalog did in fact migrate with her; while Ella's transnational map and timeline held spaces for both the clean cut categories of her languages and the reprimanding reminders from her family; and Nova's multi-domain map revealed the contextual and place-based negotiations she enacted daily between Korean, English, and other languages. Jennie's Taglish reflection enacted the multilingual practice the assignment made space for, while Reina's centering of Tondo as both home and linguistic identity demonstrated how place and language are inseparable for her. These findings collectively demonstrate that the cartographic dialogue of language identity mapping did not simply document what TCs already knew about their languages. Rather, the act of mapping (of spatializing, color-coding, attributing percentages, writing small notes in the peripheries, and of visualizing, locating, and situating linguistic relationships) produced new recognitions. In the process of creating their maps, TCs located and

began to reckon with the linguistic hierarchies, negotiations, and survivances that structure their multilingual lives. The map, as a pedagogical tool, made the invisible architecture of colonial language hierarchies visible and, in doing so, opened the possibility for TCs to name, question, and begin to reconstruct their relationships with their languages.

Pedagogical Disruptions Through Community Visits

Community visits served as pedagogical disruptions that unsettled TCs' prior knowledge of the places they inhabited daily. For our first community visit, TCs at Uw participated in the Indigenous Walking Tour, a guided tour of campus that tells the story of Indigenous places through an Indigenous community member's eyes and experiences across seven stops on campus. Stops include the campus museum, the Intellectual House gathering and event space, Indigenous artworks across campus and within campus buildings, the Medicinal Herb Garden, the Ethnic Cultural Center, the Student Union Building (HUB), and the area by the bay. Our second community visit was off campus at the Duwamish Longhouse and Cultural Center, a traditional cedar post and beam structure designed in the style of a Puget Salish Longhouse that is located near both the mouth of the Duwamish River overlooking the Duwamish River Valley and the ancient Duwamish village hah-AH-poos. In total we had four community visits, where TCs engaged in place-based activities within and beyond the university that invited them to trace the colonial histories and community-centered survivals within our local geographies. These visits were not merely field trips; they functioned as cartographic dialogues in which place itself becomes a source of knowledge to seek consent from, to cultivate relations with, and to honor through our teaching practices. Through the data, a pattern emerged in which place produced emotional responses (awe, sadness, disorientation, guilt, and commitment) that then made aware and disrupted TCs' taken-for-granted relationships to the landscapes they moved through every day.

Nova reflected on a photograph she took during the Indigenous Walking Tour of a tree in the campus medicinal garden. Though she had spent years at the university, she had never encountered this particular site. In her dialogue journal, she wrote:

This picture is of a tree in the medicinal garden. It was beautiful and I had to stop and take a picture, but in all my time at Uw, I never would have seen it if not for the tour because it is so hidden and off the main paths of campus. I chose this image as a reminder that just like this tree, much of the beauty of Native people is not advertised or mainstream in our society, and one must seek it out to fully know the Indigenous knowledge.

For Nova, being introduced to the medicinal garden produced a sense of awe that simultaneously disrupted the daily landscape of her campus. The tree, “beautiful” yet “hidden and off the main paths”, became a metaphor through which Nova made sense of a broader structural reality: Indigenous knowledge and presence are not absent from the education spaces she inhabits but are rendered invisible by the very design of those spaces. Nova’s reflection reveals that the community visit did not simply teach her new information about campus; it reorganized how she understood the relationship between which communities are made visible, whose knowledges are made accessible, and what roles the physical environment has in maintaining this visibility and access. While Nova’s response to place-based learning was oriented toward beauty and the revelation of hidden knowledge, Cindy responded to a different community visit site with sadness and disorientation. In her audio reflection after visiting the Duwamish Longhouse and Cultural Center, Cindy shared:

I honestly felt disoriented by the urban and industrial area around the Duwamish Longhouse. A lot of TCs felt this way too. I feel sad. Seeing all the industrial landscapes feels unnatural! It's a contradictions between how WA and the gov has so much pride in their representation of Indigenous peoples versus how they're actually treated with the long house just being at the side of a high way

Cindy's feelings of disorientation were not merely spatial but epistemic. The industrial landscape surrounding the Duwamish Longhouse produced a felt contradiction between the state's self-proclaimed pride in Indigenous representation and the actual material conditions in which Indigenous cultural and historical spaces physically exist. Her use of the word "unnatural" signals that the industrial encroachment on Indigenous land registered for Cindy not as the expected order of things but as a distortion, an imposed arrangement that should not be. This emotional and cognitive disruption: sadness, disorientation, and a recognition of contradiction, illustrates how place-based learning through community visits can unsettle the sometimes unconscious and unquestioned narratives TCs carry with them about the lands and communities where they live and will teach.

For Soleil, the community visit to the Duwamish Longhouse produced a different kind of disruption toward guilt, recognition, and a reckoning with her own miseducation. Standing before a portrait of Duwamish Chief Henry Moses, Soleil connected the visit to her prior schooling experiences in Renton, Washington. In her dialogue journal, she reflected:

Out of all the photos I took during this trip, I chose to share this specific image of Duwamish Chief Henry Moses. I chose this because of my connection with the city of Renton and being a former student of Renton High School. The first time I heard the name Henry Moses was during middle school when my school went on our annual honor roll trip to Henry Moses Aquatic Center. It wasn't until high school that I learned that the water park and our school was named and based on a real influential individual named Henry Moses.

Soleil's reflection traces a temporal arc: a name she first encountered as a child (the Henry Moses Aquatic Center) was divorced from its origin and flattened into a recreational destination. Then in high school, she did learn who Henry Moses was and his influence in her city's local and neighboring histories. It was not until years later that the name became attached to a person, and not until the community visit, that the person became connected to a living history of Indigenous

presence and erasure in the very city where Soleil grew up. She continued to reflect on in her dialogue journal:

When looking at his portrait and short description, it got me thinking and wondering how much more about indigenous history I have been misinformed and not taught about; I did feel a sense of guilt and sadness knowing that that was a possibility. In learning to become a culturally responsive and inclusive educator, how this experience has connected with my journey by expressing the importance of remembering and acknowledging the origins of our land. Seeing that every place and every identity has a deeper beginning, a deeper story

The guilt and sadness Soleil named were not simply emotional reactions; they were epistemic disruptions through which she began to recognize the depth of what her schooling had not taught her. Her concluding recognition that “every place and every identity has a deeper beginning, a deeper story” marks a shift in how she comes to understand both the land and her responsibility as a future educator to attend to the stories that places hold.

Similar to Soleil and how her reflection of the community visit began to make her consider culturally responsive and inclusive practices, Ella responded to the Indigenous Walking Tour community visit with a particular focus on her future work as an educator of children with diverse backgrounds. In her dialogue journal, she shared:

One of the places that really stood out to me was talking about the Intellectual House. This image and the mental image it left in my head made me think about community. This place holds a sacred meaning to the indigenous people of the area because it's a place that they can gather and have people hold events. I think that this is super important because it helps people keep in touch with their roots and have others learn about the roots of the indigenous folks. I honestly didn't know much about the intellectual house until this tour. I knew it was there and it was an event space. I appreciate that now, I am able to go back and see it as something more and what it stands for

This experience of this walk helped me understand more about the land that we stand in. How it's important to remember who stood here before us and their past and their current lives and future. As an educator, this is something that we should always be working towards. Remembering the things that we do will affect people's current lives and future work. With understanding more about indigenous people and lives, I am able to be a more inclusive educator. I will be working with people from all over the world and who

come from different backgrounds. Working with the land and the people of the land and supporting indigenous sovereignty is one step I can take to make a difference.

Ella's reflection reveals a shift from surface-level familiarity to deeper place-conscious understanding. She had known the Intellectual House was there; she had known it was an event space. But through the community visit, the building transformed from a physical structure into a site of Indigenous gathering, sovereignty, and cultural continuity. Importantly, Ella did not stop at personal reflection. She extended her new understanding of place into a developing pedagogical commitment, articulating that as an educator, she should always be working toward remembering and honoring the histories of the land and the people who steward it. I followed up with Ella in her dialogue journal, asking her to elaborate on the connections she was making between the Indigenous Walking Tour, the Intellectual House, and her work as a teacher. I said,

Ella, please write a bit more on any connections you are making between the tour, the Intellectual House, and your work as a teacher. Please include any stuck points or questions you might have for me? I'd love to think through this more with you

Ella responded with her own place-conscious awareness of her students. She wrote back to me:

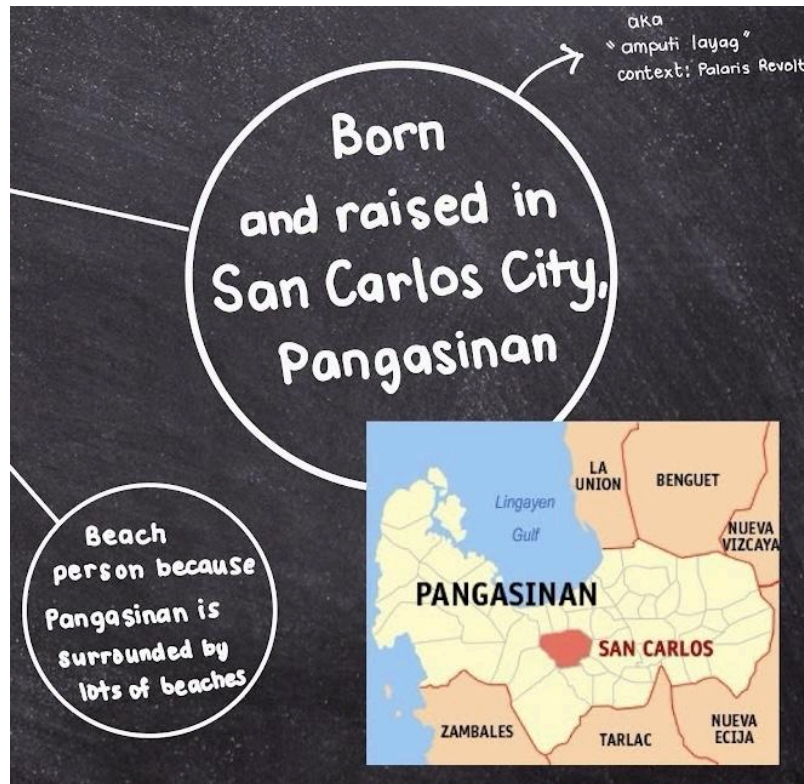
Right now, my school is receiving refugees from Afghanistan and Ukraine who have suffered through a lot. Within this, I should take the proactive step to learn more about their culture and the things that have affected them. Their future, present, and their past on how they perceive what is happening in their home countries is going to affect their learning. I need to be the teacher that is there to support their needs. This would be the same for all students who might have gone through traumatic events.

Ella's response demonstrates how the community visit produced not only a lasting impression but also a pedagogical commitment that extended beyond the immediate context of Indigenous land and knowledge. From the Intellectual House, Ella constructed a broader principle: that attending to the histories, presents, and futures of the communities her students come from is fundamental to her work as a teacher. She connected the Indigenous place-based learning from

the tour to the refugee students in her current classroom, recognizing that supporting students requires proactive engagement with the cultural and geopolitical contexts that shape their lives. The dialogue journal exchange between Ella and me illustrates how the cartographic dialogue extended beyond the community visit itself, as TCs continued to process and build upon what place teaches them to them through subsequent written exchanges.

While the Uw community visits produced disruptions and awareness through visiting with Indigenous sites in Seattle and its surrounding territories, TCs at UPa experienced parallel disruptions and awareness as they engaged with the colonial histories embedded in their own local geographies. At UPa, I did not have enough time to coordinate and facilitate community visits with my class so I prompted TCs to consider and include their relationships, if any, to place within their identity maps. Moving from place-based assignments to place-conscious prompts, I still wanted to invite UPa TCs to engage with any of their relations to place.

Similar to Reina and her identity map in the previous subsection, Gemma also drew on place-based consciousness in her map. In Gemma's identity map, she literally added a picture of a map of her province Pangasinan and wrote "Born and raised in San Carlos City, Pangasinan" to signal this is one of her important identities for teaching. Next to the map and her writing, she drew a small annotation with the words "aka 'amputi layag' context: Palaris Revolt".



In my field notes, I wrote down how Gemma shared this part of her map with her group during class discussions. I observed her talking about how her hometown was actually called Binalatongan until the local Indigenous-led Palaris Revolt happened and, as punishment and retaliation, the Spaniards destroyed Binalatongan and renamed the place San Carlos for the Spaniard King Carlos III. Only catching a bit of her discussion, I later looked up Gemma's small note "amputi layag" from her map and learned that this phrase became a description for people like Gemma who are from what is now called San Carlos City in Pangasinan. During the Palaris Revolt (1762-1764), which Gemma also noted in her map, people indigenous to Binalatongan coordinated attacks against the Spanish colonial government, who had officially conquered and colonized Pangasinan since 1571. Fighting for their sovereignty, locals cut off the ears of Spanish soldiers and strung them on spears as symbols of resistance. Today, Pangasinense Filipinos from San Carlos City identify as "Amputi Layag" in honor of their city's anti-colonial

history and, in current contexts, how they are known for being tough, street savvy, or “siga-siga”. In her dialogue journal, Gemma reflected on what this process of mapping her identity in relation to place meant for her:

While I was doing my own identity and positionality map, I kind of appreciated myself and my roots, which I have always taken for granted for the past years. I had fun describing myself and using terms like kayumanggi and Pangasinense proudly and without hesitation.

Gemma’s reflection connects our place-conscious cartographic dialogue iteration to her identity work discussed in the previous chapter. The act of tracing the colonial history of San Carlos City and the cultural meaning of “Amputi Layag” was not only an academic exercise for her, it became a vehicle through which Gemma came to appreciate and claim her own roots with pride “and without hesitation”. The mapping assignment, as a cartographic dialogue, invited Gemma to simultaneously recall her own learnings from place and reconstruct learnings about herself. Gemma is aware of the colonial entanglements that shaped her hometown and she directly locates herself within that history as a Pangasinense woman who could now name her identity with confidence. This finding resonates with Gemma’s earlier reflections on shame and pride from the previous chapter, where she described initially feeling embarrassed about her kayumanggi complexion and her Pangasinense identity. Here, through the place-conscious cartographic dialogue, the shame she named has been disrupted and replaced by an active claiming of the very identities she shared that she once took for granted.

Across both sites, the community visits and place-based/conscious assignments functioned as cartographic dialogues that disrupted TCS’ prior relationships with the places they inhabited. At Uw, Nova encountered beauty and hidden knowledge in a campus medicinal garden she had never noticed; Cindy felt disorientation and sadness at the contradiction between state narratives and the material conditions of Indigenous cultural spaces; Soleil reckoned with

guilt and her own miseducation upon encountering a name she had known since childhood but hadn't fully situated in the context of place until our community visit; and Ella developed a lasting pedagogical commitment that extended the lessons of Indigenous place-based learning to her work with refugee students. At UPa, Gemma invited the colonial renaming of her hometown in conversation with her community's history of anti-colonial resistance. Through that process, she came to claim her own Pangasinense identity with renewed pride. What these findings collectively reveal is that place is not a static backdrop to teacher education but a very real and active educator in TCs' learning processes. When TCs are invited into cartographic dialogues, structured meetings with community and reflections with place that prompt being, questioning, and re-narrating; the emotional and cognitive disruptions that emerge become the very material through which TCs begin to reconstruct their understandings of themselves, their communities, and their responsibilities as future educators.

(Re)Cultivating Relationships to Place

The previous subsections traced how language and identity map making functioned as revelatory experiences and tools as well as how community visits produced emotional and cognitive disruptions for TCs. In this final subsection, I examine how TCs' raciolinguistic and ethnolinguistic identities were positioned in varying ways and how their particular positioning mediates what place reveals and how place-based consciousness deepens across time. If the community visits demonstrated that place is an active educator, the findings presented here demonstrate that the lessons place offers are neither standardized nor static. The same site produced different recognitions depending on the positionalities TCs brought to it, and for some TCs, returning to the same place across different moments in their academic lives yielded progressively deeper understandings and relationships to place. These findings argue that place-based consciousness is developmental: shaped by the critical frameworks TCs have access

to at any given moment, the relationships they carry into those spaces, and the accumulation of prior place-based experiences that inform how they locate a site upon return.

During the community visit to the Duwamish Longhouse and Cultural Center, Jon connected the visit to his high school research project on the Duwamish River, demonstrating how earlier place-based experiences can be reactivated and deepened through subsequent reunions with the same place. In his dialogue journal, he wrote:

When first exploring the local park near the Duwamish Longhouse, I was reminded of a group project I had done in high school. It was a research project regarding the Duwamish River. During this project, I learned about its indigenous history and how it was eventually turned into a superfund site. It was honestly very shocking to learn how such a formally beautiful place became a waste deposit for the industrial district of my local neighborhood. I believe there were efforts at the time to remove much of the waste from the water, but at that point what difference would it make? There was also a picture online from the Burke Museum that really puts into perspective how much of an impact that colonizers had on the land. It's crazy to think how much of the land we see today was artificially created.

Jon's reflection reveals a layering of place-based knowledge in which an earlier academic meeting with the Duwamish River, one that had introduced him to its own Indigenous history and colonial environmental degradation, was reactivated and reframed through the community visit. In high school, Jon had learned about the river as a superfund site, a framing that foregrounded environmental contamination. But returning to the area during our community visit, now equipped with the critical frameworks developed through our course's cartographic dialogues, Jon was able to read the landscape more expansively: not only as a site of environmental harm but as a site where colonial impact had literally reshaped the physical land. His recognition that "so much of the land we see today was artificially created" signals an emerging understanding that the landscapes TCs move through are not natural or given but are the material products of colonial processes. Jon's recognition of the artificially created space

connects back earlier to Cindy's disorientation of the same space and calling it "unnatural". Jon's observation, importantly, connected his high school knowledge to the epistemic disruptions produced by the Duwamish Longhouse visit, illustrating how place-based consciousness accumulates across time as earlier learnings are revisited and deepened through new critical lenses in teacher education coursework.

Our third community visit at Uw was El Centro de la Raza, self-described as "a voice and a hub for the Latino/a community in King County since 1972. It offers 43 programs and services for children, youth, families and seniors, and hosts events and classes at its historic building and cultural center" (Website). Returning to Jon, his relationship to El Centro de la Raza (El Centro) offers the clearest illustration of how place deepens across time. Similar to the Duwamish Longhouse, El Centro appeared three times across Jon's academic life, each visit mediated by a different set of frameworks and relationships he had access to, and each producing a qualitatively different understanding of the same place. In his dialogue journal, Jon wrote about these previous visits and reflected on what it felt like to return to El Centro for a third time during our class community visit:

When first arriving at El Centro de la Raza and grouping up with our class inside the Centilia Cultural Center, I felt a strong sense of nostalgia. It's curious, this specific place has come up three times throughout my academic journey. The first time I intentionally visited El Centro de la Raza was within this space during high school, where I had conducted a presentation (shown in the picture) in my environmental club discussing sound pollution in the neighborhood. I live very close to El Centro but I never really put the time to explore it or get to know it. It was just a place that always stood out to me - an old fashioned building surrounded by towering modern residential apartments.

Jon's first encounter with El Centro was shaped by proximity without depth, a neighborhood acquaintance without recognizing their shared community. Prior to his high school presentation at El Centro, he had only noticed the building. His relationship to the place was surface-level,

defined more by the physical building's visual contrast with its surroundings than by any engagement with its history or mission. El Centro was, as Jon described it, "just a place that always stood out to me." The place had registered in "just" his awareness but had not yet become legible to him as a site of community, resistance, or cultural sustenance. Jon continued reflecting on how his understanding shifted after that high school presentation (where even the mayor showed up). He wrote about his second encounter with the space:

The second occurrence of El Centro was during my undergrad in ECFS. I had done a community walk video revolving around El Centro. This was where I learned about the rich history behind this place, and the significance of those towering apartment buildings. I always thought they were signs of gentrification, but they were the exact opposite of it. They were affordable housing! This made the place stand out even more, and after watching the videos prior to the field trip, it made me appreciate how interdependent the entire "ecosystem" of El Centro is. I appreciated the tour emphasizing the community part of the space too.

Jon's second visit produced a fundamental reorientation in how he read the physical landscape of El Centro. The towering apartment buildings that he had previously interpreted as markers of gentrification were revealed to be affordable housing, the "exact opposite" of what he had assumed. This moment of epistemic disruption is significant because it demonstrates how place-based learning can overturn the (still critical) interpretive frameworks that TCs bring to the landscapes they inhabit. Jon's initial reading of the apartments as gentrification was not arbitrary; it reflected the dominant narrative available to him about how development encroaches upon urban neighborhoods, especially his own. The undergraduate community walk assignment provided a counter-narrative rooted in the actual history of El Centro, and through it, Jon came to understand the place not as a collection of buildings but as an interdependent "ecosystem" of cultural, residential, and educational infrastructure. Jon's third visit to El Centro, during our class community visit, built upon and deepened these prior layers of understanding:

And finally, the third occurrence of El Centro is this very trip. It almost feels like it's wrapping up my academic journey, each and every time I have been to this place with different groups of people. I feel that it is almost representative of how diverse and fluid communities can become. It was fantastic to hear Hilda, the director of the Jose Marti Child Development Center, share about their mission to appreciate all cultures that are represented in the community. In particular, her quote of "You don't have to give up your culture to learn another one" really stuck with me. In my upbringing, I always felt ashamed of my cultural heritage and tried to conform to whiteman society. As a future educator, I don't want my students to ever go through that as well. Similar to the name of the organization, I want to be able to center the races of all my students in my work and classroom.

By his third visit, Jon's engagement with El Centro had moved beyond the physical and the historical into the pedagogical and the personal. Hilda's statement that "you don't have to give up your culture to learn another one" resonated with Jon precisely because of the linguistic and cultural tensions he had traced in his course assignments, language map and dialogue journals throughout our coursework together. The cartographic dialogues were, in this case, cumulative: the language map had surfaced Jon's grief over his displacement from Vietnamese and Cantonese; the community visits had introduced him to frameworks of cultural sustenance and resistance; and now, at El Centro, these threads converged into a pedagogical commitment. Jon's articulation that he wanted to "center the races of all [his] students" was not an abstract declaration but one rooted in the emotional and epistemic labor of his own place-based learning across time.

Jon's three visits to El Centro collectively reveal that critical place-based consciousness does not arrive fully formed in a single meeting with place. Each visit was mediated by different institutional contexts (a high school presentation, undergraduate coursework, the teacher education program), different communities of learners (his environmental club, his undergraduate cohort, our class of teacher candidates), and different critical frameworks that shaped what Jon was able to locate and articulate. The first visit registered proximity; the second

invited reinterpretation; the third generated pedagogical commitment. This developmental trajectory supports the understanding that place-based learning operates relationally rather than statically. The “same” place is never actually the same because the person returning to it has been transformed by the accumulation of prior meetings/ visits, learnings, and reflections that now mediate how they cultivate relations with the site.

Soleil’s relationship to El Centro de la Raza also further illustrates how prior place-based experiences mediate what TCs experience from community visits. Distinct from Jon, whose three visits to El Centro spanned from high school through the teacher education program, Soleil’s connection to the space was rooted in her undergraduate experience as a team leader in the Jumpstart program, where she worked at the Jose Marti Child Development Center at Hirabayashi Place. In her dialogue journal, Soleil reflected on the community visit:

Similarly to the other visits, I was really looking forward to visiting El Centro, especially because of my familiarity with the area and the impact Roberto Maestas has in the Seattle community. Back in undergrad, I was a part of the Jumpstart program as a Team Leader, and my small group got the fantastic opportunity to work at Josi Marti at Hirabayashi Place. My team and I became part of the Roberto Maestas classroom family. When listening to the director [Hilda], she shared a sentence that stood out to me, and I quoted, “You don’t have to lose your culture to learn a new one.” As someone who had to experience culture shock and adaptation to a new community, I wish I had learned that at a [young] age. What makes our world beautiful is how unique our entire world is.

Soleil’s reflection reveals how her prior relationship to El Centro shaped the quality of her engagement during the community visit. Her familiarity with the space was not merely geographic but relational: she had been part of the Roberto Maestas classroom family, signaling the depth of her earlier connection to the El Centro community. When Hilda shared the statement about not having to give up one’s culture to learn another, both Jon and Soleil identified it as a significant moment, yet they received it through different positionalities. For Jon, the statement resonated with his history of cultural tensions and his emerging pedagogical commitments. For

Soleil, it connected to her diasporic experiences of culture shock and adaptation as someone whose transnational migration, traced earlier in her language map, had required navigating cultural loss and rebuilding. Her wish that she “had learned that at a [young] age” suggests that the affirmation El Centro offered was one she could have needed as a child moving between countries, languages, and cultures.

The juxtaposition of Jon and Soleil’s responses to the same community visit site and to the same statement within that visit demonstrates a key finding of this study: that place does not produce uniform lessons. What a place reveals is always mediated by the raciolinguistic and ethnolinguistic positionalities, prior experiences, and critical frameworks that TCs carry into it. Jon and Soleil stood in the same room, heard the same words, yet what those words surfaced was shaped by the distinct linguistic, cultural, and migratory histories each of them had been attending to and locating throughout the course. This finding extends the earlier analysis of how community visits function as cartographic dialogues by specifying that the dialogue is always a situated one: the place speaks, but what TCs hear depends on how they came to be who they are and what they have been learning to listen for.

Taken together, the findings in this subsection reveal that place-based consciousness is neither instantaneous nor universal. Jon’s reactivation of high school knowledge at the Duwamish River site further illustrates how earlier place-based learning experiences are not discarded but layered, becoming resources that TCs draw upon when they return to places with new lenses. Additionally, Jon’s three visits to El Centro de la Raza demonstrates that the same place can offer progressively deeper insights as TCs’ critical frameworks, relational experiences, and pedagogical commitments develop over time. Soleil’s parallel engagement with El Centro, mediated by her own prior relationship to the space and her transnational history, shows that

positionality fundamentally shapes what the same place makes available. These findings complicate linear models of teacher learning by demonstrating that place-based consciousness develops through accumulation, return, and relational engagement. The cartographic dialogues of this course did not produce a single transformative moment but rather invited TCs into an ongoing process of meeting and re-meeting the places they inhabit, a process in which each encounter builds upon, reframes, and deepens what came before. Place, in this sense, is not a resource to be visited once and extracted from but a relation to be (re)cultivated across time, and the developmental nature of this cultivation is itself one of the central pedagogical contributions of cartographic dialogues as a framework for teacher education.

Reckoning with Indigenous Miseducation

In this section, I present findings related to the following research subquestion: **In what ways do teacher candidates reckon with recognizing Indigenous miseducation within their previous and concurrent schooling experiences?** As I designed and instructed teacher education courses for the US and the Philippines, I continue to grapple with how both the US and the Philippine educational systems render Indigenous peoples and their knowledges as historical rather than present and as peripheral rather than foundational. Together, TCs and I identified and located the structural origins and ongoing maintenance of this parallel through colonial logics within their previous and concurrent mis/educational experiences. I present TCs' processes of reckoning with this miseducation in schools. In what follows, I move from TCs' recognition of erasure to their developing relations with Indigenous communities, lands, and knowledges.

Recognizing Erasures

Across both sites, TCs arrived at a shared recognition: their prior schooling had systematically excluded Indigenous peoples and knowledges from the curriculum, or had

included them only in ways that rendered Indigeneity as a relic of the past rather than a living, contemporary reality. This recognition, often articulated through some variation of “no one ever told me” and “I never *really* knew” surfaced through community visits, course readings, and the cartographic dialogues discussed in the previous section. This pattern is not simply that TCs had gaps in their knowledge but that these gaps were structurally produced by the very educational systems they were now preparing to enter as teachers. The “no one ever told me” and “I never *really* knew” that emerged across both sites were not expressions of individual ignorance; it was the felt evidence of colonial curricula operating as designed.

Ella traced this erasure in her previous schooling experiences. She said “no one ever told me.” Her response to the Duwamish Longhouse community visit oscillated between anger and naming systemic erasure. In her dialogue journal, she wrote:

Overall, I thought that this field trip was a great way to learn a little more about where we are and the land that we are standing on. I was able to hear a little more about how indigenous people have to fight for their rights as people. The fact that they had to fight and raise their own funding to have the longhouse is infuriating because they deserve to have a place to call theirs. Their land was already colonized by white people and those same people are refusing them access to the land. It's maddening and something that needs to be taught in school. These are things that I never knew because no one ever told me about it.

Ella's reflection is significant for the directness with which she connected her personal absence of knowledge to a systemic failure. Her declaration “these are things that I never knew because no one ever told me about it” directly locates the problem in the silence produced by the educational system itself. No teacher or curricula told her. The anger Ella expressed at the Duwamish Tribe's need to fight for and self-fund their own cultural space further deepened her recognition: this was not simply a gap in curriculum but an active and ongoing dispossession, where the same colonial structures who took the land now refuse Indigenous community's access

and cultivation to it. Ella's use of the word "infuriating" signals that the community visit moved her beyond an intellectual recognition of erasure and into an affective reckoning with the injustice that the erasure was designed to obscure. Her insistence that "this is something that needs to be taught in school" marks the beginnings of a pedagogical response, a thread I will follow more fully in the upcoming subsections.

Distinct from Ella's "no one ever told me", TCs in this study did share previous learning experiences regarding Indigenous people. These TCs' experiences align more with "I never *really* knew" side of the miseducation of Indigenous peoples. While their prior schooling experiences did instruct them about Indigenous peoples, the curricula was conditional. Jennie traced this miseducation back through her transnational schooling experiences. Having attended a Philippine school in Bahrain for elementary and a Catholic school in the Philippines for high school, Jennie's educational trajectory spanned two countries yet produced the same outcome with respect to Indigenous peoples. Her schools did teach her about various Indigenous and ethnolinguistic peoples of the Philippines, with conditions. In her dialogue journal, Jennie wrote:

Natutunan lang namin throughout my elementary and high school years **ay about sa existence ng** indigenous and/or ethnolinguistic groups, not really **kung sino sila**.

All we learned throughout my elementary and high school years **was about the existence of** indigenous and/or ethnolinguistic groups, not really **who they were**.

Jennie's reflection names a distinction that is foundational to understanding how Indigenous miseducation operates in schools: the difference between learning about "sa existence ng [the existence of]" Indigenous and ethnolinguistic groups and learning "kung sino sila [who they are]". Across both her elementary and high school education, Indigenous peoples appeared in the curriculum only as categories to be acknowledged, not as communities whose knowledge

systems, languages, and contemporary realities warranted sustained engagement. Jennie continued in her dialogue journal:

I had my elementary in a Philippine school in Bahrain so my classmates all came from different places in the Philippines. **Minsan nagiging topic kung ano yung practices and experiences sa mga lugar namin sa Pilipinas pero halos lahat kami hindi rin gaano maalam dito kasi elementary pa lang kami, nasa ibang bansa na kami. High school ko naman ay Catholic schools dito sa Pilipinas. Parang naturo sila sa amin bilang “other”, people really just different from us pero in reality, we are the same, all Filipinos going through the same system that do not cater to each of our different contexts. Hindi sila ever naging centered in our classes.**

I had my elementary in a Philippine school in Bahrain so my classmates all came from different places in the Philippines. **Sometimes the topic is about the practices and experiences in our places in the Philippines but most of us don’t even know much about it because even in elementary school, we’re already in a foreign country. My high school was Catholic schools here in the Philippines. We were taught [Indigenous Peoples] were like “other” to us, people really just different from us but in reality, we are the same, all Filipinos going through the same system that do not cater to each of our different contexts. They were never centered in our classes.**

Jennie’s observation that “parang naturo sila sa amin bilang “other” [they seemed like ‘other’ to us]” reveals how this curricular treatment produced an epistemic distance between both Filipino- and Filipino diasporic- students and Indigenous Filipino communities. Jennie’s prior school experiences did teach her about ethnolinguistic and Indigenous groups of the Philippines; however, the miseducation Jennie identified was not of total omission but of conditional belonging. In her high school, Indigenous peoples were present in the curriculum, yet they were rendered as “other” or as groups outside of the national Filipino identity. Although Jennie experienced this miseducation during high school, she recognized solidarities between herself and Indigenous peoples. She recognized the ways in which her high school teachers and curricula were not just neutralizing the histories, contexts, and cultures of Indigenous people. Her secondary school experience enacted the same pedagogical neutralized to her and her classmates

of various Philippine ethnolinguistic identities, she said of both Indigenous peoples and a broader “we”: “we are the same, all Filipinos going through the same system that do not cater to each of our different contexts.” Drawing back on her elementary experience in Bahrain, where both her teachers and her classmates were in a diasporic and multicultural, yet still Philippine, setting; Jennie extended this recognition beyond curriculum and into the role of teachers themselves. She continued:

In Bahrain, my teachers were from different ethnolinguistic groups in the Philippines. **Nangibang bansa sila** for better opportunities to support themselves and their families just like our parents who worked in that country. I think **naging important talaga sila para sa amin** in keeping us reminded about our roots, that we were still Filipinos and Filipinos could have really different experiences from one another. However, when we moved back here in the Philippines where I studied in high school, my teachers were all from the same area as us so we were not offered anything to learn about other cultures in the Philippines except our own.

In Bahrain, my teachers were from different ethnolinguistic groups in the Philippines. **They emigrated** for better opportunities to support themselves and their families just like our parents who worked in that country. I think **they were really important for us** in keeping us reminded about our roots, that we were still Filipinos and Filipinos could have really different experiences from one another. However, when we moved back here in the Philippines where I studied in high school, my teachers were all from the same area as us so we were not offered anything to learn about other cultures in the Philippines except our own.

Jennie’s comparison between her Bahraini and Philippine schooling experiences shares a glimpse of how local and diasporic Philippine education can vary based on the ethnolinguistic identities and place-based experiences of the teachers in the classrooms, regardless of a shared national identity. In Bahrain, the diversity of her Filipino teachers, who themselves came from different ethnolinguistic groups, created informal but meaningful windows into the plurality of Filipino experience. These teachers, who had migrated abroad for the same economic reasons as Jennie’s own family, became reminders that “Filipinos could have really different experiences from one

another.” Yet when Jennie returned to the Philippines for high school, the homogeneity of her teachers’ backgrounds closed that window. Without teachers who carried different ethnolinguistic identities, and an awareness of these identities, into the classroom, Jennie’s education narrowed rather than expanded. Jennie continued,

I think **malaki talaga ang role ng** teachers in fostering spaces for inclusivity. The more other cultures are portrayed and represented accurately for students, the more they will be able to understand how the world is really different for different locations and **mas makikita nila yung reality ng ibang tao**. Representation matters **para kaya ma-internalize ng students na** people could look and act differently from us but that does not make them less human than us.

I think **the role of teachers is really significant** in fostering spaces for inclusivity. The more other cultures are portrayed and represented accurately for students, the more they will be able to understand how the world is really different for different locations and **the more they will see the reality of other people**. Representation matters **so that students can internalize that** people could look and act differently from us but that does not make them less human than us.

Her articulation that “malaki talaga ang role ng teachers in fostering spaces for inclusivity [the role of teachers is really significant in fostering spaces for inclusivity]” emerges from her lived experience of how the presence or absence of diverse teachers shaped what she was able to learn about her own country’s peoples and cultures. Jennie’s reflection also connects the recognition of erasure to her developing pedagogical stance: that representation of teachers matters not as a surface-level gesture but as an imperative condition for students to internalize the full humanity of Indigenous peoples. As discussed in the previous chapter, part of Jennie’s developing pedagogical stance first includes that this representation needs to be fostered by the teachers, who need to truly get to know or learn about their students to move beyond generating generic lesson plans.

Like Jennie, Nova also recalled learning about Indigenous peoples and their histories in her previous school experiences. Nova named surprise as the disruption that accompanied her learning. In her dialogue journal, she wrote:

As we went along the tour, I was surprised to hear how recent the history of the Native people is, and I really appreciated how Owen [the Indigenous Walking Tour author and guide] used poetic and narrative form to communicate Indigenous knowledge.

Nova's surprise is itself a diagnostic of the miseducation she had received. To be surprised that Indigenous history is "recent", that Indigenous cultures are "vibrant and practiced today" rather than artifacts of a distant past, is to name the temporal distortion that US schooling imposes on Indigenous peoples. She continued,

I reflect on the way I had been taught of the topic of Native Americans as a historical subject, but today I learned how the culture is vibrant and practiced today, rooted in the land, past and present. Similar to the Simpson reading, Owen used landmarks to teach history along the tour. I learned so much from the tour and the insights presented by Owen that I hope to integrate into my own teaching. More than textbooks, seeing and experiencing the land and its people is how we create meaningful learning opportunities. More than teaching, it is in showing what is around us, things often gone unseen, that demonstrates real knowledge.

Nova had been taught about "the topic of Native Americans as a historical subject," a framing that confines Indigeneity to a past tense and, in doing so, severs the connection between Indigenous peoples and the land they continue to steward. The Indigenous Walking Tour disrupted her current temporal frame by placing Indigenous knowledge and presence squarely in the present: rooted in the land, as Nova described it, "past and present." Her reference to the Simpson reading signals how the course's theoretical frameworks gave her language for what she was experiencing, while her recognition that "things often gone unseen" constitute "real knowledge" echoes the epistemic disruption she described when being introduced to the hidden medicinal garden on campus in the previous section. For Nova, the community visit did not

simply add new content to what she already knew; it reorganized the temporal and spatial categories through which she had been previously educated to understand Indigenous peoples.

For Soleil, whose place-based learning at the Duwamish Longhouse was discussed in the previous section, she named her miseducation or “I have been misinformed” explicitly beyond just the building names without historical backgrounds. Standing before the portrait of Duwamish Chief Henry Moses, she continued to connect the visit to her schooling in Renton, Washington, and wrote:

When looking at his portrait and short description, it got me thinking and wondering how much more about indigenous history I have been misinformed and not taught about; I did feel a sense of guilt and sadness knowing that that was a possibility. In learning to become a culturally responsive and inclusive educator, how this experience has connected with my journey by expressing the importance of remembering and acknowledging the origins of our land. Seeing that every place and every identity has a deeper beginning, a deeper story.

Soleil’s use of the phrase “misinformed and not taught about” names two dimensions of miseducation that are often collapsed into one. To be misinformed is to have been given inaccurate or distorted knowledge, like Jennie’s education experiences and learning that Indigenous people exist but not learning who they *really* are; to not have been taught is to have been denied knowledge altogether, like Ella moving through anger and reflecting on “no one ever told me”. Soleil identified both operations in her own educational history, and the guilt and sadness she felt were responses not merely to what she did not know but to the realization that she had been actively miseducated by the very institutions she trusted. Her recognition that “every place and every identity has a deeper beginning, a deeper story” reflects a shift in how she understood the relationship between knowledge and place: the places she had moved through her whole life, the schools she attended, the aquatic center she visited in middle school, were not

neutral sites but were built upon layered histories that her schooling had neutralized or omitted entirely.

Recognizing Relations

For some TCs, the recognition of erasure did not remain a reckoning with what they had not been taught; it also opened into a recognition of what relational engagement with Indigenous knowledge could offer them as educators. Jon, whose earlier reflections on the Duwamish Longhouse and El Centro de la Raza traced the developmental arc of his place-based consciousness, responded to the Indigenous Walking Tour and the Duwamish Longhouse visit by articulating what these experiences made available to him pedagogically. In his dialogue journal, he wrote:

Something about this tour that speaks to me as an educator, is that we must acknowledge and learn from the land around us. There is more than just sitting idly in the classroom and being fed knowledge - there is also an aspect of partaking with the land, or pushing ourselves to become active learners that spoke to me. I really enjoyed Oliver's [Indigenous Walking Tour author and guide] short story about teaching the boy's rowing team about tides. It really shows that we have to directly interact/be in relationship with concepts in order to fully grasp them.

Jon's reflection, similar to Jennie, Nova, and Soleil's reflections earlier in this section, marks a shift from recognizing what his schooling had withheld to identifying what a relational approach to knowledge could look like. His distinction between "sitting idly in the classroom and being fed knowledge" and "partaking with the land" is not merely a preference for place-based learning; it names a fundamentally different epistemological orientation, one in which knowledge is not transmitted from authority to student but cultivated through direct relationship with place, histories, communities, and critical frameworks. The story Jon referenced, about teaching a rowing team about tides through direct engagement with the water rather than through a textbook, became for him an illustration of what it means to "be in relationship with concepts."

This language of relationship signals that Jon was beginning to situate Indigenous pedagogical approaches not as content to be learned about but as frameworks that can reshape how he understood teaching and learning altogether. Jon extended this recognition to his next dialogue journal entry on the Duwamish Longhouse community visit, where a photograph he took of the area prompted him to consider the pedagogical possibilities of the landscape itself:

I chose this picture (on the left) in particular because I feel that it represents the stark contrast between the communal and natural aspects of the land in the past, to the rustic and industrial appearance it is now. As an educator, I feel that it is my responsibility to share this story with my students. Not only do I think it would make for an interesting topic (before and after), it is also respecting the land in which we inhabit. I think it would also make for a good entry way towards conversations about the real relationships/interactions between settlers and Indigenous peoples.

Jon's reading of the landscape as a pedagogical text, one that could generate conversations about settler-Indigenous relations through visible or "stark contrast", demonstrates how the community visits transformed the physical environment into resources for teaching, even co-teachers. His articulation that sharing this story is about "respecting the land in which we inhabit" positions the pedagogical act not as a curricular addition but as a relational accountability to place. The before-and-after framing Jon proposed directly locates that the landscape itself holds evidence of colonial processes, and that making this evidence legible to students is part of the educator's work.

Erica's response to the Shoreline Connection virtual tour and the Duwamish Longhouse visit similarly traced a movement from erasure to relational recognition, but through the specific lens of food systems and land. After engaging with the Shoreline Connection story, Erica reflected on the experience of learning that familiar places were built over Indigenous village sites. In her dialogue journal, she wrote:

This image above provided from the virtual tour from the story of the Shoreline Connection. The story behind this image spoke out to me and made me wonder how many times I have passed by a body mark of water especially in the urban area without even connecting this piece of land to Indigenous people. Especially since I am on Indigenous land, I had a realization of the lack of connection I have with the land because of the urbanization sometimes. It's hard to visually imagine how different it used to all look before settlers came.

Erica's reflection begins where many of the other TCs' recognitions of erasure began: with an awareness of how many times she had moved through Indigenous land without recognizing it as such. The urbanization she named is not just a physical condition but an epistemic one; urban development obscures the Indigenous geographies that precede and persist beneath them. Yet Erica did not stop at this recognition. She continued her reflection by describing how the community visit prompted her to engage with Indigenous food systems as living knowledge:

The photo to the right connects me to the Native land that I'm on now and how appreciative I am to live on a fruitful environment. These foods found in the wild were important to the Native tribes as it was a part of their diet and culture. In my personal time, I'm trying to learn more about the land I am on and how to forage so I enjoyed learning about these foods were to Native tribes.

What is significant about Erica's reflection is how her engagement moved beyond the recognition of erasure and into an active practice of reconnection. Her statement that she is "trying to learn more about the land I am on and how to forage" signals that the community visit did not simply produce guilt or sadness or anger, as it did for some TCs, but also generated a desire to cultivate a direct, embodied relationship with Indigenous land and food knowledge. Erica positioned this learning not as academic but as personal and ongoing, something she pursued "in my personal time" and that connected her to the land she inhabits. She then extended this relational engagement into a pedagogical commitment:

This experience connects to my journey as an educator knowing that whatever land I am on, I'm on the Native land no matter where I go in the United States and that I forever

have a duty to learn and acknowledge the Native tribes that used to walk this land before colonization. I need to learn about their tribe and share these learning with my students.

Erica's articulation of "a duty to learn and acknowledge" frames her emerging pedagogical orientation as a permanent responsibility rather than a one-time curricular inclusion. Her recognition that "whatever land I am on, I'm on the Native land no matter where I go in the United States" extends the lesson of our community visit beyond the specific Coast Salish context, constructing a principle that will travel with her into whatever classroom and geography she enters as a teacher and as a person. Together, Jon and Erica's reflections demonstrate how the recognition of erasure, when supported by Indigenous-authored and guided knowledge such as through community visits, can begin to shift from reckoning toward relational accountability and engagement. Their reflections did not yet constitute fully formed anti-colonial pedagogical frameworks, but they marked the beginnings of a reorientation: from asking "what was I not taught?" toward asking "how do I come into relationship with the Indigenous peoples and knowledges my education excluded?"

Similar to John and Erica, Reina's recognition of erasure operated at the level of knowledge systems. As a future Filipino Language teacher who centers her identity as a Tagalog speaker, Reina brought a sensitivity to the question of what counted as legitimate knowledge in the Philippine curriculum. In her dialogue journal, she reflected on our class assignment of lesson planning for an Indigenous or ethnolinguistic community of the Philippines. She wrote:

Moving forward, it was not easy to create a lesson plan when there were not enough discussions about the valuable knowledge systems of indigenous people in the Philippines. It is obvious that what is included in the curriculum and what is taught in the classroom center on modern meteorology. I remember when I was in grade 8 that we were taught about asteroids, meteor showers, the Halley's comet, and typhoons but there's no discussion about the "talampad ng mga bituin" or constellations, "Moroporo" or Pleiades, and "Balatik" or Orion's belt who are important for indigenous people because

constellations determine the right time for for kaingin [slash and burn agriculture], for farming, for hunting, and for fishing.

Reina's reflection names a specific mechanism of Indigenous knowledge erasure: the privileging of Western scientific frameworks, in this case modern meteorology, as the sole legitimate lens through which to understand natural phenomena. Her curriculum taught her about Halley's comet but not about the talampad ng mga bituin or the constellations that Indigenous Filipino communities use to determine farming, hunting, and fishing cycles, including agricultural practices such as kaingin. Reina's reflection illustrates how she grapples with how colonial education systematically positions Western knowledge as universal while rendering Indigenous knowledge systems invisible or irrelevant. Reina further traced when and how this erasure was partially disrupted in her own life:

It was only when I was in college that I read about the constellations and its influence on our ancestors through the Kas 1 course which is a history course. It is also through courses such as EDUC 102 and EDFD 121 that I got to hear more about the importance of centering the indigenous knowledge in the classroom. There was also a time where I listened to a talk by Teacher Ched and Teacher Portia³ where they discussed MTB-MLE. That's where I learned about the dissertation of T. Ched about the big book making in Buguias, Benguet as an enactment of MTB-MLE policy. I can really see the proactive role that T. Ched possesses because she really became one with the community and she continues her advocacy in different platforms.

Reina's timeline of when she encountered Indigenous knowledge systems is itself evidence of how deep the erasure runs. It was only in college, through a history course and education courses including our own, that she gained access to knowledge about Filipino constellations and their relationship to Indigenous lifeways. The fact that this knowledge arrived through higher education rather than through the K-12 curriculum she experienced signals how Philippine schooling, like US schooling, structures Indigenous knowledge as supplemental or elective rather

³ Both professors at UPa, see footnote #2 for further details, "T. Ched" is shortened for "Teacher" or "Teach" Ched

than foundational. Reina's engagement with Teacher Ched's work on big book making in Buguias, Benguet, and with the broader MTB-MLE (Mother Tongue-Based Multilingual Education) framework, also demonstrates how her recognition of erasure did not just stop at reflection. Reina is beginning to locate models of what centering Indigenous knowledge in the classroom could actually look like. For Reina, the recognition of what was missing in her own education became a resource for imagining what she could offer her future students.

These findings collectively reveal that the “no one ever told me” and “I never *really* knew” expressed across both sites, while varying in its distinct contents and contexts, operates through the same colonial logic and, for some TCs, begins to open into relational reorientations toward the peoples and knowledges that were erased. At Uw, TCs did not know too well about Coast Salish peoples on whose land they study; they had been taught about Indigenous peoples as historical subjects, severed from the present and conditionally made visible in the very landscapes TCs traversed daily. Yet for TCs like Jon and Erica, the community visits that surfaced this erasure also made available learning with Indigenous epistemologies and relational approaches to land, food, water, and pedagogy, that began to reshape how they understood their responsibilities and commitments as future educators. At UPa, TCs learned about the existence of Indigenous and ethnolinguistic groups but not their knowledge systems; they were taught Western science but not the *talampad ng mga bituin*; they encountered Indigenous peoples in curriculum as categories to be acknowledged rather than as communities whose epistemologies continue to hold value for the present. In both contexts, this erasure was not incidental but structural, produced by educational systems that generated and were built upon colonial hierarchies of knowledge, which these systems continue to reproduce today. The US settler colonial context erases Indigenous presence and knowledge to justify ongoing occupation of

land, while the Philippine internal colonial context erases Indigenous knowledge systems to maintain the hegemony of Western and Manila-centric epistemologies. Distinct colonial formations, yet the same curricular outcome: Indigenous peoples and their knowledges are rendered as historical rather than present, as peripheral rather than foundational.

Mapping, Miseducation, and Relations

This chapter illustrated the ways in which cartographic dialogues revealed and disrupted colonial entanglements in teacher education through mapping identity with place, reckoning with Indigenous miseducation, and locating archipelagic relations. In this study, cartographic dialogues were designed and facilitated as a series of assignments across coursework that included dialogue journals, language maps, identity maps, and community visits. The mapping process, as a pedagogical tool, made the invisible maintenance of colonial language hierarchies visible and, in doing so, opened the possibility for TCs to name, question, and begin to reconstruct their relationships with their languages. For community visits, TCs engaged in an ongoing process of meeting and re-meeting the places they inhabit. Place, in this study, was not a resource to be visited once and extracted from but a relation to be (re)cultivated across time. TCs across both sites also reckoned with how their previous or concurrent education experiences intentionally withheld or completely omitted learning about and with Indigenous peoples, knowledges, and lands. TCs reckoned with learning that this erasure was not incidental but structural, produced by educational systems that generated and were built upon colonial hierarchies of knowledge.

To conclude this chapter, I return to Nikki and Jennie and their final reflections. Nikki and Jennie each reflected on possibilities of future curricular work either for themselves as a developing teacher or for their future students. In contrast to Nova's question at the end of the

first findings chapter where she wonders, “Will we ever get to a place where character and cultural assumptions are not made based on race?”; Nikki and Jennie do not even wade into the possibilities of a reality where race is not the basis for recognizing identity. Instead, Nikki and Jennie consider futures where they will return to reflections on their identities and the identities of their future students. Nikki’s hopes and commitments for future learning coupled with Jennie’s remaining questions and anxieties for future teaching lead us into the final findings chapter of this study, which focuses on TCs’ emerging pedagogical commitments and enactments.

Nikki: After completing the mapping activity, I find myself appreciating certain aspects of my life even more, whether they're positive or negative, big or small—because those things made me who I am today. But at the same time, I don't want to dismiss my current challenges or undermine their significance. This activity only serves as a gentle reminder that the next time I have to map my identities and positionalities again, I shouldn't feel anxious in facing them. Instead, I should be confident in my ability to keep moving forward and embrace the joys that life has to offer.

Jennie: One thing that really bugs me right now is how I would be able to deal with me being different from my students. At some point, I might look very different and I might come from a different culture, social background, family dynamics, and language. I am scared to reek of privilege. It might be easy to imagine tulad ng ginawa namin sa lesson plan pero tingin ko, I really still have a long way to go.

One thing that really bugs me right now is how I would be able to deal with me being different from my students. At some point, I might look very different and I might come from a different culture, social background, family dynamics, and language. I am scared to reek of privilege. It might be easy to imagine like we did in the lesson plan but I think I really still have a long way to go.

Findings Part 3: Emerging Anti-Colonial Pedagogies of Care

In this final findings chapter, I will discuss findings related to this question: *What pedagogical possibilities emerged for the TCs as they located their raciolinguistic and ethnolinguistic identities; and as they came to recognize shared imperial entanglements through teacher education?* This chapter shares how TCs began to construct their own

pedagogical commitments during and after our coursework. First, building off of the ways TCs enacted and disrupted refusals to the racial, ethnic, and linguistic hegemonic structures from the first findings chapter, I trace an emerging pedagogical framework of care that TCs are co-/constructing for their students and their families and communities, for their students to practice with one another, and for themselves as teachers. Second, through our coursework together, the cartographic dialogues, and a group lesson planning activity at UPa; TCs began to articulate and hold these questions of “what was I miseducated about, and how do I teach otherwise?” and to construct their own possible anti-colonial pedagogical commitments. These two emerging pedagogical frameworks are not exclusive of one another. I argue that TCs began to construct pedagogies of care that are predicated on anti-colonial consciousness and commitments; and vice versa, their anti-colonial pedagogies are rooted in care for historically and systematically marginalized students, identities, and languages. In the final chapter of this dissertation, I then draw on Archipelagic Thinking and return back to the way in which the data of this study across UPa and Uw very obviously paralleled one another and also very distinctly diverged from one another. I discuss the similarities and differences that manifested across both sites, not to engage in comparisons, but to make visible the imperial entanglements operating within and across these related spaces and I offer implications for teacher education programs, teacher educators, teacher candidates, and the study of teacher education more broadly.

Care as Pedagogy, Pedagogy as Care

In this section, I present findings related to the following research subquestion: **How did teacher candidates begin to construct and enact pedagogical practices that emerged from coursework that aimed to deepen TCs’ understanding of their raciolinguistic and ethnolinguistic identities?** I highlight how TCs began to construct and enact their own pedagogical commitments during and after our coursework. Drawing on care as both

motivation and method, TCs respond to, construct, and actually enact care-based teaching strategies to cultivate the identity affirming relational practices they envision for themselves and for their students. Earlier in the first findings chapter, I presented findings from two TCs and how they applied culturally relevant and linguistically sustaining practices in their curricula and classroom settings (Gemma and Cindy). In this section, I continue to share how TCs began to construct their own pedagogical commitments and, in some cases, enacted instructional practices that also center and sustain multicultural and multilingual practices; however, presented beside these pedagogical practices are glimpses into TCs' thought processes, teaching values, and growth as future teachers whose practice of care attends both to their students and to themselves.

Care for Students

Across the following narratives, TCs draw on carework, such as intentionally learning about students, cultivating caring communities in the classroom, and caring for oneself in preparation to reaching out to student communities. Throughout the data, care as motivation and methods of care were recurring patterns as TCs reflected on how they constructed and applied their instructional practices. After TCs at UPa completed the group lesson plan assignment and presentation, they were also prompted to reflect on what they learned during the lesson planning process. Jennie, who grew up in Bahrain with her family until she returned to the Philippines when she was 14 years old, shared in her dialogue journal that a lesson plan “could and should look very different” for diverse students. Reflecting back to a previous teacher education course, she shared that she was initially trained to create lesson plans for “generic” or a generalized and assumed groups of students. In her reflection, she begins to reconstruct that generic lesson planning process and shifts her focus on the importance of learning about your students - that teachers should “really get to know them”. Jennie wrote:

I learned how a lesson plan could and should look very different when making it for students from different backgrounds. **We are trained na gumawa ng lesson plan na para sa generic group of students na wala kaming alam tungkol sa backgrounds nila.** It dawned on me that it is really a challenge being a teacher kasi **lagi mo dapat nacoconsider kung sino yung students mo. Each set of students is different and each student also is individually different from their classmates. As teachers, it is important that we really get to know them and learn kung paano magfifit yung lesson natin para sa kanila and make it relevant to their lives.**

I learned how a lesson plan could and should look very different when making it for students from different backgrounds. **We are trained to create a lesson plan for a generic group of students whose backgrounds we know nothing about.** It dawned on me that it is really a challenge being a teacher because **you always have to consider who your students are. Each set of students is different and each student also is individually different from their classmates. As teachers, it is important that we really get to know them and learn how to make our lesson fit for them and make it relevant to their lives.**

Jennie demonstrates growth in her lesson planning practices by reflecting on how she's learning that teachers actually need to always account for who their students are. To achieve this, Jennie recognizes that it is imperative to learn about her students. Through processes of learning or getting to know her students, Jennie is beginning to construct a pedagogical practice that fits students and is relevant to the students' lives: "magfifit yung lesson natin para sa kanila [make our lesson fit for them] and make it relevant to their lives". While care is a motivation or entry point for Jennie as she commits to learning about students and developing relevant lesson plans, Ella draws on care as the motivation for teaching her students to be patient with each other and to honor one another's abilities.

At Uw, I asked TCs to select a lesson plan they had recently created and taught at their student teaching placement classroom. As our final assignment in the course and to end our series of the three classes together, TCs were tasked with reflecting on this lesson plan using critical questions they generated for themselves. In their final dialogue journal entry, TCs

reflected on why and how they would revise their selected lesson plan. Ella made several thoughtful revisions to her lesson plan. In the first revision, she shared that she envisions creating a classroom environment where her kindergarten students can feel comfortable in class with multilingual participation, including multimodal ways of participating. In an audio recorded response, Ella said:

Some of the ways that I made changes to my lesson plan while we were lesson planning was for one... to have students participate and answer in the way that they feel most comfortable whether that's talking, drawing, writing it, and then having them share their work to the class. Even if they want to do it in a different language or not. As a class, we are going to also learn a little bit more about patience and understanding if students decide to do their speaking a different way, because then I am pushing them to think about how their actions affect other people

Ella's plans for a multimodal and multilingual space are immediately followed by her motivation for collective care work amongst her students. While her developing instructional practices center inclusivity towards various abilities and languages, Ella emphasizes that these practices support students in learning to enact care for one another. By saying "as a class, we are going to learn...", Ella is inviting students to take up collective carework that includes both herself as the teacher and her students as classmates with one another. Her classroom practices stem from her goals of teaching students to learn how to be patient and how to be understanding with one another. Similar to Jennie's developing lesson planning practice and teachers first needing to learn about their students, Ella intends for her students to learn about their own classmates in their shared classroom. Both practices grow from a motivation of care for students. Ella is extending care directly to her students: "I am pushing them to think about how their actions affect other people". Ella knows that this multimodal and multilingual approach will not be easy for her kindergarten students, but she recognizes "the push" and that these approaches come from a place of care for her students where she wants them to be ready and welcoming for all types of

learners and languages beyond their kindergarten classroom together. Ella also enacts care as a method for her instructional interactions with students through her next lesson plan revision. Building upon the instructional method of conferring one on one with a student, or quickly checking in with the student for understanding or sensemaking during instruction, Ella draws on care as a method to further develop her current practice. She said:

And I will also try to confer with each of them to see their understanding and make sure that they're feeling comfortable, safe, and that they're grasping what we're talking about. So I guess that's kind of where the encouragement of what language or how they might represent their ideas to the classroom might differ. It's also a little bit about how they integrate their home and community life

Ella moves from care as motivation to care as a method in revising her instructional practices. Jennie and Ella both draw on care as motivation for expanding lesson planning practices and inviting multilingual and multimodal participation. For Jennie, care manifests between teacher and students as teachers first need to learn more about their students in preparation for curricula planning. For Ella, care is enacted from teacher to student then student to student through her goals of cultivating classroom environments where students feel seen and heard by her as the teacher during the practice of conferring and where students are patient with one another and feel comfortable in choosing how they're able to participate during class. Jennie and Ella's pedagogical practices draw on care for their students and students caring for one another. For Jon, enacting care for himself as the teacher became a method through which he began to heal his own racial biases and develop practices for learning or unlearning about his students, their families, and their communities.

Care for Oneself

TCs at Uw were assigned to thoughtfully select one student from their student teaching placement classroom and, with the consent of the student's family, design and conduct an

interview with the student's family to learn more about the student and their family's goals and desires for the student in school and beyond. While this assignment had existed prior to my role as an instructor for the course, I asked my instructional team if we could add a new component to the assignment design that prompted TCs to also reflect on their raciolinguistic and other intersectional identities in direct relation to the student they selected and their rationale for selecting that student. My rationale was that this prompt would build off of all the identity development and reflection work TCs had done thus far in our previous quarter together with the series of noticing the self assignments.

Within Jon's response to the identity prompt, he critically drew upon previous course assignments where he shared that he's already been engaging in a type of care work towards himself, his identities, and his biases including navigating Asian-Black tensions. For the student selection and interview component, Jon selected a child named DM in his kindergarten class and earned the consent of DM's grandma, Mrs. G who works as support staff for a self-contained classroom at Jon and DM's elementary school. In his course assignment, Jon described DM as "a young African-American boy in my kindergarten classroom at Sharon Tomiko Santos Elementary". (All names are pseudonyms.) In this assignment, Jon deeply reflects on how his own developing awareness of his raciolinguistic and ethnolinguistic identities and the racialized stereotypes his communities circulated against students and families who are Black operated as a barrier between him and his student, DM. Jon wrote,

I identify as Asian-American, feeling more in touch with my Vietnamese heritage rather than my Chinese. I spent most of my childhood living with my mother as my parents divorced when I was in the 6th grade. In a sense, I think I could relate with DM as I didn't live with my father very often when growing up. On the contrary, I wasn't very close to my grandparents either. Something else I would also like to emphasize is that my family looked down on black people when living in the United States. I was always told to not befriend black students, and my parents frequently made comments about their

race and associating it to crime or misdemeanors. I wanted to bring this up, because it is strongly related to my rationale for choosing to learn more about DM and Mrs. G's family.

Jon uses his responses to the teacher identity reflection and the student selection rationale prompts to share how DM's family and home life are similar to and even remind Jon of his own family and childhood experiences. Jon then goes on to identify when and how he was socialized into internalizing racialized stereotypes against Black students and communities. In efforts to confront and dismantle the anti-Black racism he inherited from his family and his Asian communities, Jon shared that he intentionally selected DM to learn more about his student and his student's family.

This emerging method of carework for Jon and his racial biases did not just occur in our class together (2nd quarter, September to December 2022). Prior to this, Jon already began making introspective choices through his coursework. He continues on in his assignment to recall a previous mid-term paper he submitted to a course outside of our series of courses together: Schools and Society (1st quarter, Summer Term I, June to July 2022). Within our current assignment, Jon made connections to his mid-term paper. Similar to the earlier story where Ella talked about "pushing" her students to "think about how their actions affect other people" within her instructional practices of care for students and care for one another, Jon reflected on how he "challenged" himself and his implicit biases in an act of care for himself and his future Black students. In this course assignment, Jon continued on:

For my mid-term paper in [Schools and Society], I decided to explore my relationship with Asian and Black tension. I reflected on my own past experiences, challenged my implicit biases, and thought critically about what I could do now (and for the future) in order to ensure the black students I teach are not systematically repressed. In a sense, I made a commitment to undo the harmful beliefs and biases that were instilled into me throughout my childhood and by society. One of the ways I saw myself doing this was to reach out and connect with families of black students.

Jon's emerging pedagogies for learning about students, "to reach out and connect with families of black students", begin to parallel Jennie's story about getting to know students then moving on to planning relevant lessons. Yet through Jon's story, the teacher's own reflection of their past experiences and the process of challenging their biases must precede all else first: "I made a commitment to undo the harmful beliefs and biases that were instilled into me throughout my childhood and by society". For Jon, these methods of care for oneself, to critically reflect on one's own beliefs, are imperative to him so that his developing instructional strategies "ensure the black students [he will teach] are not systematically repressed". After Jon establishes the connection between applying care to himself, his identities, and his biases in challenging and critical ways and to being in service to his Black students through his work as a teacher, he continued on in his assignment to address a difficult moment where he needed to apply methods of care towards himself before he could engage in connecting with DM's grandma, Mrs. G. Jon continued on:

I will be honest, with the information I had known about DM and his family prior to this interview, I had harmfully assumed the worst. I was scared of reaching out to Mrs. G, not because I am very shy in general, but also because I was intimidated by her. DM frequently mentioned in class that he "doesn't want a woopin from grandma." I also feel that my internalized racism from my upbringing also influenced my perception and assumptions of his family.

In this part of the assignment, Jon was really reckoning with the very little and initial information he had about DM and his family at the time, together with the very prevalent and harmful anti-Black racial ideologies he internalized. He accounts for his feelings of fear and intimidation by recognizing how these feelings are more so informed by racialized perceptions rather than actual relationships and experiences with DM and Mrs. G. To dismantle the ideological and emotions-based distance he felt between himself, DM, and Mrs. G, and to complete the interview

portion of our assignment, Jon enacts a method of care that calls back to Ella “pushing” her students to learn and even earlier in Jon’s story where he “challenged” his own implicit biases in a previous TEP course. Jon allowed himself to be “pushed” to learn about and to critically reflect on the ways that, in addition to his own family and Asian communities circulating and normalizing anti-Black racism, it is also education systems that legitimize and institutionalize racism towards children who are Black. Drawing on assigned content from our course, Jon narrates how these sources pushed his reflections further. Jon not only inherited anti-Black racism from his family and communities, he was made both a victim and a classmate complicit to anti-Black racist instructional practices enacted by his own teachers. Jon explains:

What really pushed me to critically reflect on my own thinking was from the content of this course [Theories of Teaching and Learning], especially those written or including Bettina L. Love. One course media that stands out to me when thinking about this assignment, was the video “Abolitionist Teaching and the Future of Our Schools.” Gholdy, Love, and Simmons all make wonderful points regarding the U.S.’s current education system, and share the hard truth of how it has severely harmed black and brown students. I myself have been a victim of this education, where I have heard/seen narratives and stereotypes of black people that I have internalized. From witnessing how my teachers reprimanded and singled out these students, I started to believe that was the norm. I myself am seeing this happening to DM, ...

Jon recalls his experiences as a student when he witnessed children who are Black being mistreated by their teachers and directly connects this to his experiences as a TC and student teacher to DM, a Black child. Tracing the origins and communities that instilled his internalized anti-Black racism as well as critically locating how and for whom his biases are manifesting within his student teaching classroom, Jon applies care to himself and learns to recognize that anti-Black racism also continues to hurt him and his ability to connect with and learn about his students. Building upon Jennie’s narrative and learning about students to plan relevant lessons, Jon’s story illustrates how teachers first need to learn about their own biases to then be able to

truly learn about their students and their families in meaningful and just ways. To conclude, Jon returns to his interview experience with Mrs. G and identifies an emerging pedagogy of care for his work: abolitionist teaching. Jon shares:

... and my interview with Mrs. G has done a lot to combat these biases. As this video emphasized, so many of these beliefs about black people are prevalent, but they are all incredibly unfounded. This video also invited me to rethink what it really means to engage in abolitionist teaching. It is not a performative act; it is something you have to integrate to your very being and believe in.

Jon's applications of care began with challenging yet crucial care work for himself. In moving through reflections of his identities, communities, biases, and more recent experiences as a student teacher, Jon demonstrated that it is imperative to extend pedagogies of care to oneself first. Prior to the type of self-care work Jon enacted through this assignment, he recognized that he initially wasn't able to truly connect with and learn about his student DM. He named that he had a lot of fear and intimidation in approaching Mrs. G. Through allowing himself to be challenged in our course, to learn about himself, and to critically reflect on his current and future teaching practices, Jon illustrates a framework for pedagogy of care that moves from care for oneself as the teacher to care for the student, the students' families, and ultimately the students' communities. Jon's pedagogy of care for himself and for his student is not a simple framework that gently follows "self-care" and "getting to know students' families". Jon's specific emerging pedagogy of care is predicated on learning about racialized structures in schools, anti-Black disciplinary practices enacted by teachers, the socialization and normalization of anti-Black racism within Asian communities, and becoming aware and self-reflexive of how his own racial biases were informing his hesitations and assumptions around his particular Black student. This pedagogy of care, one that critically interrogates teachers' identities and positionalities at the intersections of race, power, and education, is anti-colonial.

Anti-Colonial Pedagogical Possibilities

In this section, I present findings related to the following research subquestion: **What pedagogical possibilities and solidarities emerge when teacher candidates reckon with shared imperial entanglements across US and Philippine contexts?** While the second findings chapter traced TCs' recognition of erasure and their emerging relational engagements with Indigenous knowledge, this section follows what happened next: how TCs began to construct pedagogical responses from within that reckoning. The movement from "I never knew" to "I must teach" was neither automatic nor uniform across TCs. For some, the pedagogical response took the form of broad commitments to truth-telling and cultural sustenance in their future classrooms. For others, particularly at UPa, the response materialized in the concrete and often difficult labor of designing lesson plans that attempted to center Indigenous communities and knowledge systems that they had never been taught about themselves. What connects these varied responses is a shared orientation: TCs were no longer asking only what their schooling had withheld from them but were beginning to ask what they, as future educators, owed to the communities and knowledges that colonial curricula renders invisible.

Commitments of Anti-Colonial Practices

At UPa, I did not have enough time to coordinate a community visit within our EDFD 121 course; however, Nikki and I, along with other College of Education graduate students, did a multi-day visit to an Indigenous community and elementary school with my affiliate professor who also taught Nikki's graduate course on nonformal education. While that course, the trip, and the graduate students are not part of this current study, Nikki did reflect a bit on the visit in her interview with me. Nikki's experience during a visit to an Indigenous community offers an instructive entry point into how TCs begin to construct their pedagogies because her reflection

captures the relational reorientation and emerging commitment that precedes and underscores anti-colonial pedagogical work, as we've seen in previous sections with Jennie, Jon, and Ella.

Nikki, who grew up in Metro Manila, described how spending time with Indigenous community members and elementary school teachers made her aware of and disrupted the deficit framings she had unknowingly carried with her. In my post-interview memo, I recounted how Nikki shared that for her, the visit was about learning how to be in relation with Indigenous people. She described being corrected during a class discussion, when the class reflected on our visit with the Indigenous teachers. Nikki said she used the term “superstitions” in her reflection, our professor then corrected her and suggested that a more appropriate framing was to ask about community members’ traditions and practices. This small and brief correction is significant in that it reveals how Nikki had arrived at the community visit carrying a linguistic and conceptual framework that positioned Indigenous knowledge as superstition or an unconscious framing inherited from the very colonial education system she was learning to critique. This brief correction was an epistemic redirection, asking Nikki to reposition Indigenous knowledge from the marginal realm of the supernatural to intentionally centering Igorot practices as legitimate and ancestral. In our interview, Nikki said that she had “so much to learn as a Filipino” from that experience. She said:

I have to reflect when it comes to my identities. Like, I still have a lot to learn from the Philippines. I'm always like, the western side. Like “How to be more globally competitive”, you know “Globalization!”, “How can you scale this project”. So like yun [there], I want to focus more on the Philippines.

Nikki's recognition that her miseducation was not only about what she had not been taught about Indigenous peoples but about how she had been taught to regard their practices and speak with them, naming that most of her education and academic mindset revolves around the “western side”. This distinction between learning *about* Indigenous communities and learning how to be in

respectful relations *with* them is foundational to the anti-colonial pedagogical commitments that TCs across both sites began to construct.

From Nikki's experience and reflecting on moving away from westernized knowledge to wanting to learn more about the Philippines, Nova's pedagogical response emerged directly from the epistemic disruption she experienced during the community visits. Having recognized that her elementary schooling had taught her about Indigenous peoples as "a historical subject," Nova moved from that recognition toward an explicit commitment to teach differently. In her dialogue journal, she wrote:

This experience deepened my understanding of the resiliency of Tribal people here in Seattle, and how they were really given close to nothing for their native land. That they continue to fight for their legal rights and sovereignty in this country was made more evident through the visit and the video we watched before going. As an educator, I know I must teach the hard truths such as the stripping of Native land by the U.S. government and not gloss over these injustices as my former elementary school had done. Historically Native and Colonizers dynamics are significant, as the repercussions are very pressing for today's Native American populations such as the Duwamish Tribe. Most importantly, acknowledgement of the land we reside on and the modern Native Americans whose civil rights battles are still ongoing are important teaching points I would focus on for my class.

Nova's reflection specifically named what her pedagogy would include and what it would refuse. She shared that she will teach "the hard truths such as the stripping of Native land by the U.S. government"; she will not "gloss over these injustices as my former elementary school had done." This refusal to reproduce the miseducation she received is a pedagogical stance rooted in her own reckoning. Nova could now name what her schooling had withheld and distorted, she articulated what she would do differently. Her emphasis on "modern Native Americans whose civil rights battles are still ongoing" directly counters the temporal distortion she had identified in the previous chapter, where Indigenous peoples were confined to the past tense. Nova's pedagogical commitment operates as a correction of the very miseducation she was reckoning

with: if her schooling rendered Indigenous peoples historical, her teaching will insist on their presence.

Jon's pedagogical response took shape as an integrative teaching philosophy that drew upon all four community visits as cumulative resources. In his dialogue journal, Jon reflected:

When reflecting upon all the community visits, I feel that they all played an integral part in my conceptions of being a teacher. Beginning with the Indigenous walking tour, I began to think about ways in which I can learn from the land - or encourage my students to do so. It also highlighted the varied ways that students may learn best, which inspires me to incorporate different modalities of learning into my practice. The Duwamish Longhouse tour made me think about the importance of the land in which we inhabit. There is lots of history all around us, and I feel that it is valuable to make them visible to students. Even though this field trip was not apart of this course, it reminds me of the Wing Luke Museum tour that highlighted the history of Chinatown that could easily be overlooked by a passive viewer. Finally, the visit to El Centro de la Raza reminds me of my values of honoring and respecting students' culture and identities within my classroom. I want to create a space where students can grow to love who they are, all the while learning and respecting the identities of others

Jon's reflection demonstrates how the community visits functioned cumulatively rather than isolated in shaping his pedagogical commitments. Each visit contributed a distinct dimension to what he was constructing as a teaching philosophy: the Indigenous Walking Tour taught him about learning from the land and incorporating multiple modalities; the Duwamish Longhouse underscored the importance of making place-based histories visible; and El Centro de la Raza return established his commitment to honoring and sustaining students' cultural identities.

Further, Jon connected these community visits to experiences beyond the course, referencing the Wing Luke Museum tour as a parallel site where overlooked histories could be made legible.

This cross-referencing reveals that Jon was not simply collecting isolated lessons from each visit but constructing an integrated pedagogical orientation in which place-based learning, cultural sustenance, and historical truth-telling were interconnected commitments. His concluding

articulation, that he wanted to create a space where students could “grow to love who they are, all the while learning and respecting the identities of others,” echoes the statement from Hilda at El Centro de la Raza that had deeply resonated with him: “You don’t have to give up your culture to learn another one.” The pedagogical philosophy Jon was building had its roots in the recognition of his own cultural and linguistic displacement, traced through his language map and community visit reflections, and was now being reconstructed through the place-based relational experiences our course had facilitated.

Enactments

While Nova and Jon’s pedagogical responses at Uw took the form of commitments and orientations articulated through reflection, TCs UPa were asked to translate their recognitions into the concrete labor of lesson planning. This distinction is important: the UPa TCs were not simply declaring what they would teach but were confronting the material difficulties of designing instruction that centered Indigenous communities and knowledge systems they themselves had only recently begun to learn about. When I began to work with my affiliate professor at UPa in early October 2023, we thought deeply about how to both support my research and support her courses across only two semesters of my time there. My affiliate professor brought up how she wanted her students in the EDFD 121 class to begin learning how to lesson plan for diverse and multilingual learners. I’ll share more about this process in the upcoming self study section, but for now, we came up with two iterations of my workshop series: For Semester 1 - “Integrating Indigenous ways of knowing for a multicultural classroom community: A lesson plan workshop” then, after learning a lot from semester 1, for Semester 2: “Indigenous Futurities through Education and Transformative Lesson Planning”. The lesson planning process became another site of reckoning where TCs had to confront not only what they

did not know but the limits of their own positionality as non-Indigenous educators striving to center Indigenous communities.

Jennie described how her group navigated this process. Initially, her group struggled to identify a topic and a student population because their own linguistic and geographic backgrounds, all raised in Tagalog and English, did not extend to Indigenous or ethnolinguistic communities. In her dialogue journal, Jennie wrote:

At first, nahirapan kami pumili ng topic at imagined students kasi lahat kami ay Tagalog at English lang ang kinalakihan na languages. Iba-ibang lugar din kami nanggaling pero Tagalog lang ang gamit na language sa mga lugar na iyon.

At first we had difficulty choosing a topic, considering that we are all students and having grown up with only Tagalog and English languages. We came from different places where only Tagalog is the spoken and written language.

Naisipan din namin na FSL na lang kaso wala sa amin ang Special Education major or minor. Nahirapan kami mag-imagine kung paano makakagawa ng lesson plan na angkop sa mga needs nila. Naalala naman namin ni [Another student in Jennie and Reina's group] na sa isang subject namin last sem, EDSC 102, pinagawa kami ng activity guide for weather and kung ano yung indigenous practices and knowledge surrounding that. For context, yung students namin for that ay yung regular students tapos sasabihin lang namin sa kanila kung ano ginagawa ng ibang indigenous groups about weather. So, naisipan namin ni [the other groupmate] na what if yung students namin na mismo ang mga galing sa indigenous or ethnolinguistic groups na iyon. Sinuggest namin ito sa group namin and we started searching for references since wala naman sa amin ang galing sa mga indigenous or ethnolinguistic groups na iyon. Ayon, nahanap namin yung article tungkol sa mga Ifugao na very detailed and madami kami nakuhang insights about them and their practices which got our interest and made us choose them. It was really quite interesting and challenging to get to know them and cater to their needs. The whole process was just us really trying to imagine that we are about to teach them about typhoons which we just chose from the K-12 Curriculum Guide.

We also thought about just FSL [Filipino Sign Language] because we didn't have a Special Education major or minor. We had a hard time imagining how to create a lesson plan that would suit their needs. [Another student in Jennie's group] and I remembered that in one of our subjects last semester, EDSC 102, we were asked to create an activity guide for weather and what the indigenous practices and knowledge surrounding that

were. For context, our students for that were the regular students and then we would just tell them what other indigenous groups were doing about weather. So, [the groupmate] and I thought about what if our students were the ones from those indigenous or ethnolinguistic groups. We suggested it to our group and we started searching for references since none of us were from indigenous or ethnolinguistic groups. Then we found an article about the Ifugao that was very detailed and we got a lot of insights about them and their practices which got our interest and made us choose them. It was really quite interesting and challenging to get to know them and cater to their needs. The whole process was just us really trying to imagine that we are about to teach them about typhoons which we just chose from the K-12 Curriculum Guide.

Jennie's reflection traces a pedagogical pivot that is significant in the context of this study's findings on Indigenous miseducation in schools. In EDSC 102, the previous semester, Jennie and another student from her group had been asked to create an activity guide about weather that included Indigenous knowledge, but the assignment positioned "regular students" as the learners who would be told about what Indigenous groups do. Indigenous knowledge, in that prior assignment, was supplemental content delivered to non-Indigenous students. What Jennie and her former EDSC 102 classmate, now a groupmate in our course, proposed for our lesson plan assignment was a fundamental reorientation of that same curricular content: what if the students themselves were from those Indigenous communities? This shift, from teaching *about* Indigenous peoples to teaching *for* and *with* them, transformed the entire design process. The group could no longer treat Indigenous knowledge as interesting supplementary material to be reported to mainstream students; they had to center it as the knowledge their students already carry and to build instruction that honored, extended, and connected that knowledge to the K-12 curriculum. The difficulty Jennie named, that the process was "really quite interesting and challenging," reflects the genuine labor of this reorientation. Her group had to seek out research about the Ifugao people because, as Jennie acknowledged, none of them came from Indigenous or ethnolinguistic communities. They were building pedagogical knowledge from the ground up,

using awareness and reflections of their own identities and positionalities in relation to academic research as a bridge to communities and epistemologies their own education had never made available to them.

In addition to Jennie and the other groupmate, Reina was also in that same lesson planning group. Reina's account of the same lesson planning process adds further depth to what this labor entailed, specifically to questions of positionality and epistemic integrity. Reina described how her group initially considered centering Filipino Sign Language and the deaf community but ultimately chose to focus on Ifugao Indigenous knowledge systems after finding Ananayo's (2009) study on traditional weather indicators. In her dialogue journal, Reina reflected on the complexities that emerged as the group worked through the lesson plan:

During the process of creating the lesson plan, I realized that there were so many things that we needed to consider. We, the teachers, came from the city and are knowledgeable about modern weather forecasting systems. Hence, we have to reflect on our positionality so as to center the significance of Ifugao's indigenous knowledge of the weather indicators and not just about the modern systems. In addition, we have to consider the language and culture of the students to ensure that the lesson is contextualized and relevant. Furthermore, some questions remain as to whether our lessons uphold the integrity of the students and if we are successful in helping them appreciate and apply their indigenous knowledge systems.

Reina's reflection demonstrates a level of critical self-awareness that directly connects to the recognition of erasure she articulated in the previous subsection. Having identified that her own K-12 education privileged modern meteorology over the *talampad ng mga bituin*, Reina was now confronting the challenge of not reproducing that same hierarchy in her own teaching. Her recognition that she and her groupmates "came from the city and are knowledgeable about modern weather forecasting systems" is of collective positionality, enacting our earlier activity on mapping our identities and positionalities: she was situating the epistemic location from

which they were designing instruction and acknowledging that this location carried the risk of centering Western knowledge by default.

Reina's reflection on positionality parallels Jennie's own reflections: At first, nahirapan kami pumili ng topic at imagined students kasi lahat kami ay Tagalog at English lang ang kinalakihan na languages. [At first we had difficulty choosing a topic, considering that we are all students and having grown up with only Tagalog and English languages]". While Jennie reflected on the Tagalog-English dominance of her and her group's identities, Reina extends these reflections to include her and her group's epistemic positionalities. Her considerations on positionality "so as to center the significance of Ifugao's indigenous knowledge of the weather indicators and not just about the modern systems" reveals that Reina understood the anti-colonial pedagogical task as more than inclusion. It was not enough to add Indigenous knowledge alongside Western meteorology; the design had to actively center Indigenous knowledge as the primary framework, with Western science positioned as supplementary and in relation to it rather than the other way around. The questions Reina posed at the end of her reflection, about "whether the lesson upheld the integrity of the students" and whether it succeeded in helping them "appreciate and apply their indigenous knowledge systems," directly relate to our course's engagement with both teacher identity and positionality in relation with Indigenous futurities through education and transformative lesson planning. Reina's post-lesson planning critical questions, a parallel to Ella's critical questions for her lesson plan revisions in the previous chapter, are an epistemic embodiment of this reckoning. Because Reina could now name how colonial education had erased Indigenous knowledge from her own curriculum, she could also identify the specific ways that erasure might be reproduced or disrupted through her own instructional choices.

Jennie and Reina's group lesson planning process collectively illustrates that the movement from recognition to pedagogical response is neither seamless nor definitively complete. Both TCs were working at the edges of their own knowledge at the time of our class together, designing instruction for communities they did not come from, drawing on academic research to access knowledge their schooling had denied them, and grappling with questions of positionality that had no easy resolution. Their lesson plans were not finished products of anti-colonial pedagogy soon to be enacted; rather, they were embodied processes of pedagogical negotiations that required TCs to account for their positionalities with intention and care and to confront the limits of their own miseducation in real time and with integrity to Indigenous students. By Jennie and Reina naming these difficulties openly, that they described the process as "challenging," that they posed unresolved questions about epistemic integrity; suggests that our course's cartographic dialogues and engagements with Indigenous miseducation did not produce confident anti-colonial practitioners but rather TCs who were learning to sit with the discomfort of not knowing and to build from that discomfort rather than retreat from it.

Emerging Anti-Colonial Pedagogies of Care

The findings across this chapter trace a movement that operated across both sites: from the recognition of erasure, through relational experiences with Indigenous communities, lands, and knowledge, and to the beginnings of anti-colonial pedagogical commitments and practices. Nikki's correction from "superstitions" to "traditions and practices" named the relational reorientation that anti-colonial pedagogy requires. Nova's commitment to teach "the hard truths" and Jon's integrative teaching philosophy demonstrated how community visits generated pedagogical possibilities rooted in TCs' own reckonings with colonial logics and miseducation. Jennie and Reina's group lesson planning showed what happens when these pedagogical

possibilities reckon with the material realities of curriculum design: the labor of centering Indigenous knowledge systems that colonial education had rendered invisible, the reflexive work of examining one's own positionality and relations (if any) with Indigenous communities, and the humility of recognizing that anti-colonial pedagogy is not a destination but an ongoing process of learning, unlearning, and building in relation with communities as Reina wrote, "some questions remain..." Across both sites, what emerged was not a set of perfected anti-colonial lesson plans but a group of TCs who had begun to ask different questions: not "what do I already know?" but "what was I miseducated about, and how do I teach otherwise?" The cartographic dialogues of these courses did not resolve these questions, but they created the conditions under which TCs could begin to articulate and hold them, and to construct their pedagogical commitments from within the reckoning itself. To conclude this chapter, I share an excerpt from Ella's very last final assignment with me. Ella created these critical questions to guide her lesson plan revisions in our class. Before sharing Ella's questions, along with her reflection and rationale for these questions, I want to first return back to a response from one of her first assignments with me:

I'm honestly confused about my identity but this class has pushed me to think more about it. When I thought about my identity, I knew I was [an] educator, Filipina and a woman. I never really thought about the other parts of me

Juxtaposing these two end of quarter assignments, the reflection from Summer 2022 and the following critical questions from Winter 2023, offers a narrative journey that illustrates how Ella came to know herself through her identities, her languages, and her emerging anti-colonial pedagogies of care.

Ella's critical questions and reflection:

As a Southeast Asian educator of color in a diverse classroom, how can I authentically integrate home and community culture into the classroom? How can I have a better understanding with all the children in the classroom?

How does my identity as a young, Asian woman affect how my students see me compared to my mentor teacher who is an older, white woman?

How do I encourage students to use their home languages in representing their ideas during whole class discussion, to help them express better, because I am not sure of how to make those words understandable to everyone in the class?

I chose these questions because being an immigrant to the US, it has really shaped my identity. Being able to address these questions and draw it into my teacher identity can make my class feel more authentic and rich rather than trying to fit into what is expected of me. Students in my class will also come from different backgrounds and being able to learn about myself and being comfortable in my own skin will help students feel like it's okay to be themselves. When students see me be confident about my identity, they are able to go off that and be more confident in their own identity. This is something that I notice in the classroom too. Students can see your vibe and they will go off your vibe. This is why it is important to be the teacher with confidence in yourself.

Discussion and Implications

In this dissertation study, I sought to understand and honor the ways six Asian American and four Filipino teacher candidates came to know and navigate their raciolinguistic (Flores & Rosa, 2015; Daniels & Varghese, 2020) and ethnolinguistic (Tupas, 2015; Osborne, 2020) identities in relation to place (Simpson, 2014; Fujikane, 2008), to Indigenous communities and knowledge (Duarte & Belarde-Lewis 2015; Patel, 2021), and to imperial engagements within and beyond teacher education coursework (Domínguez, 2019). In this final chapter, I draw on Archipelagic Thinking (Martinez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017) and discuss the way in which the data of this study across UPa and Uw very obviously paralleled one another and also very distinctly diverged from one another. I discuss the similarities and differences that manifested across both sites, not to engage in comparisons, but to make visible

the imperial entanglements operating within and across these related spaces. I then offer implications for teacher education programs, teacher educators, teacher candidates, and the study of teacher education.

Archipelagic Thinking in Teacher Education

I applied Archipelagic Thinking in this study as a relational framework that refuses the comparative impulse to place the US and the Philippines side by side and measure one against the other. Drawing on Glissant's (1997) poetics of relation, which insists on opacity and the irreducibility of difference even in connection, and on Roberts and Stephens' (2017) project of "decontinentalizing" the US and critically attending to the Philippines as part of "the archipelagic Americas," my adapted Archipelagic Thinking framework thinks about or rather, reads relationally the connectivities between the Philippines and the US (Martinez-San Miguel & Stephens, 2020). In attending to how imperial structures move across and between continents or archipelagos or even teacher education sites, I recognize how my data produced findings that are connected but not identical. I now discuss four connections across the three findings chapters that emerged through this relational reading:

- (1) **Emotion as Epistemic Resources.** TCs' emotions as the epistemic resources through which they came to know their raciolinguistic and ethnolinguistic identities,
- (2) **Mapping Shared Reckonings and Relations.** TCs' shared reckoning with what colonial education systemically withheld about Indigenous peoples,
- (3) **Disciplining Identity.** The colonial policing of identity that consistently disciplines TCs in both directions, toward the center of imperial power and away from it, and
- (4) **Constructing Anti-Colonial Pedagogies of Care.** TCs' construction of emerging anti-colonial pedagogies of care.

In each case, the connection is not just a similarity across the data and two teacher education sites but evidence of entanglement: the same imperial project, what Quijano (2007) termed the coloniality of power and Mignolo (2018) elaborated as the darker side of Western modernity, producing distinct but related effects across both archipelagic contexts. Thinking about these connections together does not minimize the specificity of TCs' experiences at either site; rather, it locates those experiences within the broader structures that produced them, and in doing so, opens pedagogical possibilities for solidarity that comparison alone cannot sustain.

Emotion as Epistemic Resources

From the first findings chapter, my findings established that emotions operated not as byproducts of or barriers to TCs' identity development but as the very epistemic resources through which TCs came to know their raciolinguistic and ethnolinguistic identities. This finding directly enacts what Bhansari (2023, 2024) theorizes as the role of emotion in teachers' sensemaking: that teachers' emotions are both embodied knowledges and important sources of their emergent and enacted pedagogies. Across both sites, TCs drew on shame, confusion, and conflict not as private feelings to be managed or overcome but as pathways through which they encountered, questioned, and began to reconstruct their identities as racialized, ethnic, and multilingual subjects within colonial educational contexts. Reading these emotional processes relationally through an archipelagic lens (Glissant, 1997; Martínez-San Miguel & Stephens, 2020) reveals that the same imperial project that produces racial and linguistic hierarchies across both sites also produces the emotional contexts through which TCs navigate those hierarchies. The emotions TCs named were not incidental to their identity negotiations; they were the medium through which critical consciousness developed (Bhansari, 2024; Ungco et al., 2022).

Shame was the most prevalent emotion across the data, and its operation across both sites reveals how colonial hierarchies are not only structural but affective, producing felt knowledge that TCs carry into the profession. Gemma's shame for her kayumanggi identity and her Pangasinense ethnolinguistic positioning, rooted in what she named as "colonial mentality" that privileges whiteness and metropolitan belonging, is an ethnolinguistic disciplining that Osborne (2020) and Tupas (2015) locate within the ongoing colonial stratification of Philippine languages and identities. Yet through our identity mapping assignment, Gemma moved from shame to placing her Pangasinense Filipino identity at the very center of her map, naming it as the identity most imperative to her work as a future teacher. This movement from shame to pride was not a simple emotional shift but an epistemic one: through naming the emotion, Gemma identified the colonial structures that produced it and claimed the identity those structures had taught her to diminish. Soleil and Cindy's experiences of being shamed for their complexions in the US, for being "sobra kang puti" or for having skin that does not match racialized expectations of Southeast Asian bodies, operate through what Flores and Rosa (2015) identify as raciolinguistic ideologies that evaluate racialized speakers and bodies not based on their actual practices but through racialized perceptions. Like Gemma, Soleil and Cindy refused these inherited shames within their course assignments, countering external racialization with declarations of identity: Soleil's "Pinoy ako" and Cindy's "Proud first-generation Vietnamese daughter." Reading these refusals relationally, rather than comparatively, reveals that the shame TCs navigated across both sites was produced by the same imperial logic, what Mignolo (2018) terms the coloniality of being, that assigns value to bodies, languages, and identities according to their proximity to colonial norms. The direction of the shaming differs, toward whiteness and Manila in the Philippine context, toward racialized expectations of Asian bodies in the US context, but the

colonial structure that generates shame as a technology of identity control operates across both archipelagic spaces.

Confusion also operated as an epistemic resource, though its function differed from shame. Where shame marked what TCs already knew but had been socialized to suppress, confusion signaled what TCs did not yet know about their own identities. Ella's naming of feeling "honestly confused about my identity" and Erica's recognition that she was "not as closely related to [her] race (Chinese) as [she] thought" are not expressions of deficit but of emerging critical awareness. Their confusion catalyzed a disruption of previously unexamined identities and positionalities, an epistemological opening that Bhansari et al. (2024) would identify as the felt knowledge that surfaces when coursework centers multilingual TCs' full linguistic repertoires and affective experiences. Ella reflected that the course "pushed [her] to think more about" her identity; Erica described "how much growth I've made spiritual as the person I am becoming and how I will show up." Through feeling and naming confusion, these TCs came to account for what they knew and did not yet know about their raciolinguistic and ethnolinguistic identities, and this accounting became the condition through which they could be open to change. This is the epistemic function that colonial frameworks of teacher competence render illegible: the felt recognition of unknowing as a legitimate and generative form of professional knowledge (Bhansari, 2024a, 2024b).

Conflict and tension operated as a third emotional pathway, one that connected TCs' identity awareness directly to their emerging commitments as educators. Reina's critical self-awareness that her familial relationship to Tondo and Tagalog already positioned her in deep tension with her goals of becoming a Filipino Language teacher for marginalized ethnolinguistic communities is one of the most significant articulations of what Bhansari (2023) theorizes as

“outlaw emotions”: expressions of critical awareness rooted in raciolinguistic subjectivities that dominant frameworks would dismiss as merely personal feelings. Reina named anticipating tension and feeling afraid that she may “unconsciously perpetuate dominant narratives to [her] students” because of her ethnolinguistic identity. This fear is not a barrier to her professional development; it is the embodied knowledge through which her critical consciousness as a future Filipino Language teacher is forming. Jon’s parallel experience at Uw, naming the “conflict” of wanting to honor his Vietnamese and Chinese heritage “in an environment where my American identity is valued more,” traces the same emotional architecture across a different imperial context. Both Reina and Jon moved from naming conflict to establishing felt commitments: Reina’s “I realized that I can never erase that identity because it is part of who I am” and Jon’s “I am still learning and finding ways to connect to my heritage.” These commitments were not arrived at through cognitive analysis alone but through the emotional labor of sitting with tension, an epistemic process that Bhansari (2024) identifies as constitutive of the emergent critical consciousness that develops when teacher candidates navigate between institutional expectations and their own raciolinguistic or ethnolinguistic identities.

The significance of reading these emotional processes through an archipelagic lens is that it refuses the individualizing logics that colonial teacher education imposes on TCs’ felt experiences. When Gemma’s shame, Ella’s confusion, and Reina’s conflict are read alongside Cindy’s refusal, Erica’s growth, and Jon’s commitment, what emerges is not a collection of individual emotional journeys but a shared structure of feeling produced by the same imperial project across both sites. Varghese et al. (2024) argue that teacher education must collectivize care for multilingual teachers of color, shifting wellbeing from a solely individual responsibility to a communal and institutional commitment. This collectivized care framework is essential to

the argument of this study: if emotions are epistemic resources through which TCs come to know their identities and develop critical consciousness, then teacher education programs bear responsibility not only for creating the curricular conditions that surface these emotions but for sustaining the relational and institutional structures that support TCs through the difficult epistemic work that these emotions demand. The emotional pathways traced in this study, from shame to pride, confusion to change, conflict to commitment, are not inevitable progressions but are contingent on the pedagogical and relational conditions of the coursework that invited them. Without collectivized care, these emotions risk being experienced as private challenges rather than recognized as what they are: carriers of sociopolitical wisdom and legitimate epistemic resources for the profession (Bhansari et al., 2023; Varghese et al., 2024).

Mapping Shared Reckonings and Relations

From the second findings chapter, my findings established that the US and Philippine educational systems both render Indigenous peoples historical rather than present, and that cartographic dialogues created the pedagogical conditions through which TCs could recognize this erasure and begin to cultivate relational engagements with Indigenous communities and knowledges. The structures of erasure differ across both sites: settler erasure in the US context, functioning through what Wolfe (2013) described as the logic of elimination that structures settler colonialism not as a singular event but as an ongoing project; and hegemonic Manila-centric curriculum in the Philippine context (Tupas, 2015), operating through what Domínguez (2019) identified as the colonality embedded within educational institutions that persists well beyond formal colonial rule. Regardless, the effect is identical: TCs arrive in teacher education without crucial knowledge of Indigenous peoples on whose lands we study and

teach on. This is a gap that Indigenous place-based scholars have long identified as central to the reproduction of colonial relations in education (Duarte & Belarde-Lewis, 2015; Patel, 2021).

The significance of this shared recognition is that it emerged not through comparison but through the relational reading that cartographic dialogues (Ungco-Santos & Bhansari, 2025) and archipelagic thinking make possible (Glissant, 1997; Roberts & Stephens, 2017). Jennie’s experience of being taught about Indigenous peoples’ “existence” but “not really who they are” resonates with Nova’s realization that she had been taught about “the topic of Native Americans as a historical subject.” Ella’s declaration that “no one ever told me about it” parallels Reina’s discovery that she could only access Indigenous Filipino knowledge systems, such as the *talampad ng mga bituin* and the constellations that determine *kaingin*, farming, and fishing cycles, in college rather than through the K-12 curriculum that privileged Western meteorology as the sole legitimate framework. Soleil’s naming of being “misinformed and not taught about” Indigenous history echoes across both sites as a description of how colonial education functions: not only through what schools teach but through what they systematically withhold (Duarte & Belarde-Lewis, 2015; Patel, 2021). Reading these recognitions relationally, rather than comparatively, makes visible the imperial entanglements that connect US and Philippine educational systems, and locates the “I never *really* knew” not as a personal fault but as the intended and successful product of educational structures that were designed, across both archipelagic contexts, to center colonial knowledge and suppress Indigeneity (Wolfe, 2013).

Yet the second findings chapter also established that the reckoning with erasure did not remain solely a recognition of absence. Through cartographic dialogues, place-based and place-conscious pedagogical approaches produced emotional and cognitive disruptions that opened TCs toward relational engagements with Indigenous communities and knowledges. As

Simpson (2014) argues, restoring land as pedagogy signals the need for systemic changes in service of Indigenous futures and stewardship. The community visits at Uw functioned as what my conceptual framework identifies as pedagogies of place-based relational consciousness (Fujikane, 2008; Trask, 2008): structured experiences with place that disrupted TCs' taken-for-granted relationships to the landscapes they moved through every day. Nova's visit with the hidden medicinal garden on campus, "beautiful" yet "off the main paths," became a metaphor through which she recognized that Indigenous knowledge and presence are not absent from the spaces she inhabits but are rendered invisible by the very design of those spaces. Cindy's disorientation at the industrial landscape surrounding the Duwamish Longhouse surfaced a felt contradiction between the state's self-proclaimed pride in Indigenous representation and the material conditions in which Indigenous cultural spaces actually exist. Jon's three visits to El Centro de la Raza across his academic life, from a high school presentation to an undergraduate community walk to our class community visit, demonstrated that place-based consciousness is developmental: each return mediated by different critical frameworks, different communities of learners, and an accumulation of prior place-based experiences that progressively deepened what the same place could reveal.

At UPa, where I was unable to coordinate community visits, Gemma's identity map traced the colonial renaming of her hometown from the Indigenous Binalatongan to Spaniard occupation of San Carlos, locating herself within the anti-colonial history of the Palaris Revolt and the Pangasinense identity of "Amputi Layag." Through these place-conscious cartographic dialogues, Gemma came to claim her Pangasinense identity "proudly and without hesitation," disrupting the shame she had previously carried. These findings collectively illustrate that place

is not a static backdrop to teacher education but an active educator whose lessons are mediated by the raciolinguistic and ethnolinguistic positionalities TCs carry into those encounters.

For some TCs, these place-based disruptions opened into what my conceptual framework describes as the movement from recognizing colonial structures toward cultivating relational accountability with Indigenous peoples and knowledges. Jon's articulation that educators must "partake with the land" and "be in relationship with concepts" named a fundamentally different epistemological orientation from the classroom-bound, transmission-based models his prior schooling had offered. Erica extended this relational engagement into embodied practice, describing how she was learning to forage and "learn more about the land I am on" in her personal time, positioning her relationship with Indigenous land and food knowledge as a permanent responsibility rather than a one-time curricular task. Reina's engagement with Teacher Ched's work on big book making in Buguias, Benguet, and with the MTB-MLE framework (Arzadon, 2021), demonstrated how her recognition of what was missing in her own education became a resource for imagining what she could offer her future students. These relational reorientations are significant because they move beyond the recognition of erasure and toward what archipelagic thinking in teacher education envisions as the anti-colonial and transformative possibilities of teacher education (Tuck & Yang, 2012; Patel, 2021). TCs were no longer asking only what their schooling had withheld from them but were beginning to ask how they could come into relationship with the Indigenous peoples and knowledges that colonial curricula had rendered invisible, a shift from reckoning toward relational accountability that the cartographic dialogues of this study made possible.

Disciplining Identity

Returning to findings across all chapters, I discuss how colonial hierarchy produces ways in which identity is disciplined at every level: through the languages TCs are permitted or prohibited from using, and through the racialized and ethnicized perceptions of their bodies, accents, and belonging. These are not separate phenomena. The linguistic hierarchies that circulate between the US and the Philippines and the "too much / not enough" policing of TCs' racial and ethnic identities are entangled expressions of the same imperial project: what Mignolo (2018) terms the coloniality of being, which assigns value to bodies, languages, and identities according to their proximity to colonial norms. This identity policing is a process that Asian Critical Race Theory situates within the broader racial logics that discipline Asian and Asian American subjects into and against particular identity formations (Museus & Iftikar, 2013). The raciolinguistic positioning of multilingual speakers (Daniels & Varghese, 2020) and the racialization of accent and linguistic identity (Ramjattan, 2019) operate across both contexts as technologies of colonial control. The direction of that discipline shifts, but the underlying logic does not: whether one is moving toward the metropole or away from it, colonial power determines which bodies, languages, and identities are legible.

The linguistic dimension of this disciplining operates through institutional structures that are not parallel but entangled across both sites. Raciolinguistic scholarship has identified the ideological construction of language hierarchies within US education (Flores & Rosa, 2015; Chávez-Moreno, 2021; Ramjattan, 2019), and ethnolinguistic research has traced the colonial imposition of linguistic stratification in Philippine contexts (Tupas, 2015; Osborne, 2020). These formations share a common origin. The US colonial government established English-medium instruction in the Philippines as a deliberate tool of imperial governance, an expression of what

Quijano (2007) described as the coloniality of power, and this linguistic hierarchy did not dissolve with formal independence in 1946 but was instead institutionalized within Philippine educational structures and carried forward by those who migrated to the US and beyond (Rodriguez, 2010). The US, in this sense, is now reacquainting itself with a linguistic hierarchy of its own making and can amplify its existing colonial structure without formal occupation (Mignolo, 2018). Across my findings, English dominance operated through institutional placements that disciplined multilingualism: Cindy's placement in English Language Learner programming in the US, a raciolinguistic experience that Flores and Rosa (2015) would identify as the construction of a "language" subject through institutional sorting, and Soleil's experience of a Tagalog ban at her international school in the Philippines. Nikki's account of English carrying academic prestige within Philippine higher education is what Tupas (2015) describes as the ethnolinguistic ordering of languages into colonial hierarchies. Reina's growing awareness that Tagalog itself occupies a position of dominance over regional and Indigenous languages reproduces the same hegemonic logic within the Philippine context (Osborne, 2020).

An archipelagic reading (Martínez-San Miguel & Stephens, 2020) makes visible that Soleil and Ella did not first encounter English dominance upon arriving in the US; they experienced it in the Philippines, within a structure the US created and left behind: schools (Domínguez, 2019). The linguistic hierarchies that discipline TCs at Uw and UPa are not coincidental; they are kindred, produced by the same imperial project and sustained across both sites through educational institutions that continue to naturalize English as the language of knowledge, opportunity, and belonging (Flores & Rosa, 2015; Tupas, 2015).

These linguistic hierarchies do not operate in isolation from the disciplining of TCs' racial and ethnic identities; they are co-constitutive. The data across both sites reveal a shared

bind: TCs are disciplined for being simultaneously too much and not enough, and language is one of the primary instruments through which this disciplining is enacted. Gemma described being disciplined for not being Manila enough, carrying the “connotation of ‘promdi girl’, a line usually used to mock women from the province.” Her identity as kayumanggi and her relationship to her ancestral province marked her as outside the imperial center, subject to curricular policing that reinforced Manila as the aspirational, spatial norm. This is also an ethnolinguistic disciplining that Osborne (2020) and Tupas (2015) locate within the ongoing colonial stratification of Philippine languages and identities. Soleil narrated the inverse: being told she was too light, too much English, to have just immigrated from the Philippines: “Sobra kang puti, Soleil. *Are you even really from there?*” Upon moving to the US, Soleil described shifting back to speaking Tagalog at home, a move that echoes Ella’s experience of being reprimanded to “Speak Tagalog” now in the US. Both Soleil and Ella are disciplined, in this case, for not being Filipino enough in the US. Nova’s experience of being deemed “not Korean enough” within broader Asian identity categories, as she recalled, “I don’t look or act Korean enough to be seen as one,” further illustrates how ethnolinguistic specificity is flattened and policed across diasporic contexts. Her experience is what Asian Critical Race Theory (Museus & Iftikar, 2013) names as the racial triangulation and intra-group policing that operates within the asianization, transnational contexts, and intersectional tenets.

Reina’s recognition that her own Tagalog dominance operated as a parallel to English dominance is one of the most striking articulations of what archipelagic thinking makes possible: the capacity to see oneself not only as subject to colonial hierarchy but as implicated within it (Quijano, 2007; Mignolo, 2018). Reading these experiences relationally reveals that the shame of ethnolinguistic idealism operates in both directions, toward the imperial center and away from it,

and that the “too much / not enough” binary is not incidental but intentional to how colonial hierarchy reproduces itself (Flores & Rosa, 2015; Chávez-Moreno, 2021). Whether a TC is moving from the province to Manila (Gemma) or from the Philippines to the US (Ella and Soleil), from the ELL group to the general education classroom (Cindy) or simply from home to the classroom (Erica, Jon, Nikki), the disciplining of identity functions through language, through racialized perception, and through both simultaneously to enforce a colonial norm that no one can fully inhabit. Patel (2021) describes this as the impossible place-less position that colonialism creates for those it subsumes. Archipelagic thinking (Glissant, 1997; Martínez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017) makes this shared structure legible, not by flattening the real differences between the TCs’ experiences and reckonings shared in this study, but by locating and situating their stories and negotiations within the imperial entanglements that produce them.

Constructing Anti-Colonial Pedagogies of Care

From the third findings chapter, my findings established that TCs began to construct pedagogical commitments and practices that drew on care as both motivation and method, and that these emerging pedagogies were predicated on anti-colonial consciousness developed through the reckonings traced across the previous three connections in this discussion. The movement from emotion as epistemic resource, through the recognition of Indigenous erasure and the disciplining of identity, toward pedagogical response was neither automatic nor uniform across TCs. Yet a shared orientation emerged: TCs were no longer asking only what their schooling had withheld from them or how their identities had been disciplined but were beginning to ask what they, as future educators, owed to the communities and knowledges that colonial curricula renders invisible. This pedagogical turn enacts what Varghese et al. (2024)

describe as collectivized approaches to care that attend to the holistic wellbeing of multilingual teachers of color. The findings of this study extend this framework by demonstrating that TCs' emerging pedagogies of care operated across three relational dimensions: care for students (and their families and their communities), care for oneself as the teacher, and the construction of anti-colonial pedagogical commitments rooted in both.

Care for students emerged across both sites as TCs drew on their own identity work to reconstruct their instructional practices. Jennie's recognition that lesson plans "could and should look very different" for students from diverse backgrounds, and that teachers must "really get to know" their students, traces a direct line from the identity mapping and cartographic dialogues earlier in our coursework to a developing pedagogical stance. Jennie's shift from creating lesson plans for what she named as "generic" students toward centering the specific backgrounds, languages, and contexts of her future learners enacts what Domínguez (2019) identifies as the development of pedagogies that emerge from alternative epistemological traditions rather than reproducing colonial frameworks.

Ella extended care beyond the teacher-student relationship and into the relational fabric of the classroom itself. Her vision of creating multimodal and multilingual spaces where students participate "in the way that they feel most comfortable" was immediately followed by a commitment to collective carework: "as a class, we are going to also learn a little bit more about patience and understanding." Ella's framing of care as something the classroom practices together, not something the teacher delivers to students, resonates with the collectivized care framework that Varghese et al. (2024) propose for teacher education. Ella was not simply accommodating linguistic diversity; she was cultivating the relational conditions through which students could learn to enact care for one another across difference. Her revision of the practice

of conferring with students, checking not only for understanding but for whether students are “feeling comfortable, safe,” and attending to “how they integrate their home and community life,” further demonstrates how care operated as both motivation and method in her developing instructional practice.

Care for oneself as the teacher constituted a distinct yet inseparable dimension of TCs’ emerging pedagogies. Jon’s narrative across the third findings chapter offers the most sustained illustration of what this self-directed carework entails and why it is imperative to anti-colonial pedagogy. Jon’s critical reflection on the anti-Black racism he inherited from his family and Asian communities, his recognition that he had “harmfully assumed the worst” about his Black student DM and DM’s grandmother Mrs. G, and his intentional decision to select DM for the family interview assignment precisely because of these biases, collectively trace a pedagogy of care that begins with the teacher’s own reckoning. Jon named fear and intimidation as emotions he carried into his relationship with Mrs. G, and he recognized that these emotions were “more so informed by racialized perceptions rather than actual relationships and experiences” with DM and his family. This is the epistemic function of emotion that Bhansari (2023) theorizes: Jon’s fear was not a private feeling to be managed but an embodied knowledge that revealed the colonial and racial structures operating through his own perceptions. By allowing himself to be “pushed” through course content and critical reflection, Jon enacted what Bhansari (2024) identifies as the emotional labor through which emergent critical consciousness develops. His articulation that abolitionist teaching “is not a performative act; it is something you have to integrate to your very being and believe in” signals that the care work Jon was constructing was not a technique but an ongoing epistemic and relational commitment that required him to first attend to the colonial formations within himself before he could authentically connect with and

learn from his students and their families. Jon's pedagogy of care, one that critically interrogates the teacher's own identities and positionalities at the intersections of race, power, and education, is anti-colonial precisely because it refuses to separate the teacher's identity work from the teacher's instructional work. Reconceptualizing emotion as a legitimate epistemic resource disrupts colonial frameworks that privilege objective, disembodied conceptions of teacher competence (Bhansari, 2023) and opens space for the felt knowledge that racialized, multilingual teachers carry into the profession.

The anti-colonial dimension of TCs' emerging pedagogies manifested most concretely in TCs' construction of pedagogical responses to the miseducation they had reckoned with across the second findings chapter. Nova's commitment to teach "the hard truths such as the stripping of Native land by the U.S. government" and to not "gloss over these injustices as my former elementary school had done" directly enacted the refusal to reproduce colonial curricula. Her emphasis on "modern Native Americans whose civil rights battles are still ongoing" countered the temporal distortion she had identified in her own schooling, where Indigenous peoples were confined to the past tense. At UPa, Jennie and Reina's group lesson planning process for Ifugao Indigenous students demonstrated what happens when anti-colonial pedagogical commitments confront the material realities of curriculum design. Their group's pivotal reorientation, from teaching about Indigenous peoples to teaching for and with them, transformed the design process from a curricular exercise into an epistemic reckoning with their own positionalities. Reina's critical awareness that she and her groupmates "came from the city and are knowledgeable about modern weather forecasting systems" and therefore needed to "reflect on our positionality so as to center the significance of Ifugao's indigenous knowledge" directly enacts what Patel (2021) describes as the ongoing work of examining one's complicity within colonial structures. Her

unresolved questions about “whether our lessons uphold the integrity of the students” further demonstrate that anti-colonial pedagogy, as constructed by TCs in this study, is not a destination but a continuous process of reflexive engagement with the limits of one’s own knowledge and positioning. Jennie and Reina’s lesson plans were not finished products of anti-colonial pedagogy; they were embodied processes of pedagogical negotiation that required TCs to sit with the discomfort of not knowing and to build from that discomfort rather than retreat from it.

Reading these emerging pedagogies relationally through an archipelagic lens (Glissant, 1997; Martínez-San Miguel & Stephens, 2020) reveals that care and anti-colonial commitment operated in tandem with one another rather than sequential processes across both sites. Jennie’s care-based commitment to learning about students and Ella’s cultivation of collective classroom care were not separate from the anti-colonial lesson planning labor that Jennie and Reina undertook together; these were expressions of the same pedagogical orientation operating across different imperial contexts and at different stages of TCs’ development. Jon’s care for himself, his critical reckoning with his own anti-Black racism and the colonial structures that produced it, was the precondition for his ability to connect with DM’s family and to construct an abolitionist teaching philosophy. Nova’s commitment to teach hard truths at Uw paralleled Reina’s commitment to center Indigenous knowledge at UPa, and both emerged from the same epistemic disruption: the recognition that their schooling had been designed to withhold, and that their teaching must be designed to restore. Together, these findings demonstrate that TCs’ emerging anti-colonial pedagogies of care are not reformist additions to existing teacher education structures but are rooted in the emotional, relational, and epistemic labor that the cartographic dialogues of this study made possible. As I argue through my conceptual framework, for these transformative possibilities to be sustained, material conditions within teacher education must

change (Patel, 2021; Wolfe, 2006). The pedagogies TCs constructed in this study emerged within coursework that intentionally centered their identities, emotions, and relationships to place. Without institutional commitments to collectivizing care (Varghese et al., 2024), restructuring preparation programs, and creating the relational conditions that support TCs through difficult epistemic work, these emerging pedagogies risk remaining individual acts of resistance rather than becoming the collective, structural transformations that anti-colonial teacher education demands.

Decontinentalizing Teacher Education

Across the four connections discussed above, I enacted an archipelagic reading (Glissant, 1997; Martínez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017) of the data produced across both sites. In each case, the connection was not one of similarity but of entanglement: the same imperial project producing distinct but related effects across both archipelagic contexts. TCs' emotions operated as epistemic resources through which they came to know their raciolinguistic and ethnolinguistic identities, and these emotional pathways of shame, confusion, and conflict, were produced by the same colonial structures across both sites (Bhansari, 2024, 2023; Varghese et al., 2024). TCs reckoned with what colonial education systematically withheld about Indigenous peoples, arriving at teacher education with structurally produced gaps that settler erasure in US classrooms (Wolfe, 2013; Duarte & Belarde-Lewis, 2015) and Manila-centric curriculum in Philippine classrooms (Constantino, 1970; Tupas, 2015; Domínguez, 2019) generated through distinct but entangled colonial logics. Raciolinguistic and ethnolinguistic hierarchies (Flores & Rosa, 2015; Tupas, 2015) disciplined TCs' identities in both directions, toward and away from the imperial center, revealing the impossible terms colonial hierarchy sets for racialized and colonized subjects (Museus & Iftikar, 2013; Mignolo, 2018;

Patel, 2021). And TCs began to construct emerging anti-colonial pedagogies of care that moved from care for students, to care for oneself as the teacher, to pedagogical commitments rooted in the refusal to reproduce the miseducation they had reckoned with (Varghese et al., 2024; Tuck & Yang, 2012).

Together, these entanglements demonstrate that the US must be decontinentalized (Roberts & Stephens, 2017) down to teacher education, to encompass an archipelagic perception of the Americas that critically includes the Philippines; not as a foreign elsewhere but as a constitutive part of the imperial geography that shapes who Asian American and Filipino TCs are, what they know, and what they have been systematically prevented from knowing. It is from this reckoning that the following implications emerge.

Implications

The entanglements traced across both sites through archipelagic thinking (Glissant, 1997; Martinez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017) carry implications that extend beyond the specific experiences of the teacher candidates in this study. I offer implications for teacher educators, teacher candidates, and the study of teacher education. I first address teacher education programs and teacher educators, focusing on the structural and pedagogical shifts necessary to reckon with the imperial entanglements that this study has made visible. I then turn to Asian American and Filipino teacher candidates themselves, offering implications that honor our agency, our knowledge, and our capacity to teach within and against the colonial structures that have shaped our lives. Finally, I look at the study of teacher education offering implications for transnational research design, the centering of emotion as legitimate data, and the role of researcher positionality as methodology. I offer these implications as entry points, informed by the data as well as by the theoretical and methodological commitments of

this study, for the ongoing relational work of decontinentalizing teacher education (Roberts & Stephens, 2017).

Teacher Education Programs and Teacher Educators

The findings of this study, read through an archipelagic lens (Glissant, 1997; Martinez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017), reveal that imperial entanglements do not merely serve as the historical backdrop to teacher education; they actively structure the conditions under which teacher candidates develop their identities, their pedagogies, and their relationships to knowledge, language, and place. If teacher education programs are to take seriously the decontinentalizing work that this study calls for, then the implications must move beyond additive interventions and toward structural reorientations. The following implications for teacher education programs and teacher educators emerge directly from the entanglements traced across both sites.

Build in Structures to Support and Sustain Multilingualism. The circulation of English dominance across UPa and Uw, traced in this study through the entangled raciolinguistic (Flores & Rosa, 2015) and ethnolinguistic (Tupas, 2015) hierarchies that discipline teacher candidates' linguistic identities, demands that teacher education programs do more than acknowledge multilingualism. Programs must build in deliberate structures to support and sustain multilingualism, not only prior to entry into the teacher education program but throughout it. This means creating spaces where teacher candidates are invited and supported to express and learn language in ways that go beyond narrow frames of language proficiency (Flores & Rosa, 2015). The goal is not to always measure or assess multilingual competence among teacher candidates but to cultivate multilingual relations and to model alternative ways of

linguaging that center connection, instruction, and community rather than correctness or standardization.

This implication asks teacher educators to recognize that all of us, teacher candidates and teacher educators alike, exist in fraught relationships with multilingualism (Flores & Rosa, 2015; Chávez-Moreno, 2021). For some teacher candidates, this means carrying the weight of languages that were disciplined out of us, whether through ELL placements in the US such as Cindy or Tagalog bans in the Philippines such as Ella and Soleil. For others, it means reckoning with how one's dominant language, whether English or Tagalog, has been situated in the suppression of other languages such as Reina and Nikki (Tupas, 2015; Osborne, 2020). Teacher education programs must create spaces that honor this complexity, spaces that do not demand fluency as a prerequisite for linguistic belonging but that invite teacher candidates into multilingual practice as a relational and pedagogical endeavor. This could take the form of multilingual reflection dialogue journals, translanguaging pedagogies modeled in coursework (Wei & García, 2022), collaborative lesson planning that centers students' full linguistic repertoires, or structured opportunities for teacher candidates to explore and reclaim heritage languages alongside one another. The point is not to resolve the fraughtness but to reckon within it together, as a community of educators learning to honor what colonial language hierarchies have attempted to dismantle (Flores & Rosa, 2015; Tupas, 2015).

(Re)cultivate Relationships with Indigenous Communities, Lands, and BIPOC Communities. The parallel erasure of Indigenous peoples across both educational systems, which this study identified as operating through settler colonial logics in the US context (Wolfe, 2013) and through Manila-centric curriculum in the Philippine context (Tupas, 2015), has profound implications for teacher education. If teacher candidates consistently arrive in teacher

education programs without knowledge of the Indigenous peoples on whose lands we study and teach (Duarte & Belarde-Lewis, 2015; Patel, 2021), then teacher education programs bear a responsibility to (re)cultivate those relationships rather than simply filling an informational gap. This (re)cultivation requires teacher education programs to ask not only what content about Indigenous communities is being taught but how teacher candidates are already learning from these communities and spaces, both explicitly and implicitly. Teacher candidates may already be in relation with BIPOC and Indigenous communities through their previous work experiences, their student teaching placements, their neighborhoods, their familial networks, or their own diasporic histories, yet these existing relationships are rarely centered or recognized within formal coursework. Teacher education programs must develop sustained, reciprocal relationships with Indigenous communities, tribes, and nations, guided by Indigenous sovereignty and self-determination (Patel, 2021), and must create structures that allow teacher candidates to engage with Indigenous knowledge systems not as content to be consumed but as living knowledge to be respected and learned from (Tuck & Yang, 2012; Duarte & Belarde-Lewis, 2015). This is not a single-course intervention; it is a programmatic commitment that must be woven across coursework, student teaching placements, and community partnerships, and it must attend carefully to the specific Indigenous peoples and lands of each place where teacher education occurs.

Engage in Self-Study: Identity and Positionality Mapping Among Teacher

Educators. If this study has demonstrated that colonial hierarchy disciplines teacher candidates' identities in both directions, toward the imperial center and away from it (Mignolo, 2018; Museus & Iftikar, 2013), then it follows that teacher educators themselves are not outside these dynamics. The “too much / not enough” bind that operated across teacher candidates'

experiences also operates among teacher educators, shaping how we understand our own identities, positionalities, and relationships to the colonial structures we are embedded within. This study calls on teacher educators to engage in sustained self-study, not as an individual reflexive exercise but as a collective and structural practice.

This self-study might take the form of identity and positionality mapping with colleagues, in which teacher educators collaboratively trace the imperial entanglements that have shaped our own linguistic, racial, and ethnic identities (Ungco-Santos & Bhansari, 2025). It might include structured memoing after class sessions, where teacher educators write through the moments we navigated or failed to navigate questions of language, race, and colonial complicity. It might involve rethinking exit tickets and course evaluations not merely as assessment tools but as opportunities to listen for what teacher candidates are telling us about the structures we may be reproducing. It also means bringing this self-study to reflect on grading practices: examining how our assessment criteria may inadvertently reward proximity to colonial norms, such as academic English proficiency, Western citation practices, or particular forms of participation, and disciplining those who do not conform (Flores & Rosa, 2015). Self-study, in this framing, is not a supplement to teacher education; it is a pedagogical practice of relational accountability.

Teacher Candidates

The implications of this study extend not only to programs and educators but also to teacher candidates themselves, who are both subject to and accountable to disrupting the colonial structures traced across both sites. The following implications invite teacher candidates into a reframing of what we know, who we are, and how we might teach.

Identify What is Structural vs Personal within Relationships to Knowledge, Language, and Teaching. One of the most consistent findings across both sites was that teacher

candidates carried fraught emotions, such as shame and embarrassment, about their linguistic identities and their perceived gaps in knowledge. Yet what this study makes visible, through its archipelagic reading of entangled raciolinguistic and ethnolinguistic hierarchies (Flores & Rosa, 2015; Tupas, 2015; Chávez-Moreno, 2021), is that these experiences are overwhelmingly structural and not solely personal. A teacher candidate's fraught or limited multilingualism is not always a personal limitation; it is the product of successful colonial language hierarchies and curricula operating within schools across both the US and the Philippines (Tupas, 2015; Domínguez, 2019). The ELL placement, the Tagalog ban, the internalized shame of languages beyond English, the family preference for one language and distancing of the other: these are the traces of imperial structures doing exactly what they were designed to do. This reframing matters because it releases teacher candidates from the impossible demand of colonial perfection and relocates the site of struggle from the individual to the structure (Patel, 2021). It also makes visible something equally important: that teacher candidates and their communities are not merely products of these hierarchies but are actively disrupting and surviving them. Every instance of code-switching and translanguaging (Nikki, Jennie, Cindy), heritage language maintenance (Gemma, Reina, Jon), and multilingual homeplace-making (Ella, Nova, Erica, Soleil) narrated in this study is an act of colonial survival and resistance. Teacher candidates must be invited to see themselves and their communities within this longer history of disruption, and to carry that knowledge into their culturally sustaining teaching practices (Paris & Alim, 2017).

Develop Critical Raciolinguistic and Ethnolinguistic Identity Awareness in Community. The data across both sites revealed that when teacher candidates engaged in critical self-examination of our own raciolinguistic and ethnolinguistic identities, this process often

became the foundation for more inclusive pedagogical thinking (Daniels & Varghese, 2020; Ramjattan, 2019). Knowing oneself, knowing the colonial histories that shaped one's relationship to language and race, leads to knowing one's students more fully and teaching more responsively. These moments of teacher candidates' self-knowledge lead to pedagogical insight, for example: Reina's growing awareness of Tagalog language dominance as parallel to cultural and scientific knowledge dominance in teaching, Jennie's questions of what it means to teach and to learn about one's students as someone who was taught incompletely by high school teachers who all shared the same ethnolinguistic identity and assumed the same of their students, Jon's critical reckoning with his own positionality and biases as he becomes a representative for Asian Americans and BIPOC students in his classrooms. This identity awareness, however, cannot be developed in isolation. The data suggest that teacher candidates need community with one another, spaces where, in the US - Asian American teacher candidates from various ethnolinguistic identities and multigenerational immigrant and refugee families, and in the Philippines - Filipino teacher candidates from various provinces, ethnolinguistic identities, and diasporic relations, can process together the particular ways colonial structures have shaped their identities and pedagogies. This is critical beyond the formal spaces of the teacher education program, where teacher candidates can go beyond the structured support that coursework provides (caucusing citation?). At the end of our interview, when I asked Cindy what she felt was the most beneficial class during her teacher education program, she said:

The most beneficial classes? Like this sounds crazy to say but, honestly those identity classes and the caucusing. Just having a group, you know, that you can relate with and have the same job, same culture, same identity at least. Those were the [classes] that I really have to still sit with today, because, in being culturally responsive to my students, those are things you have to think of, those are things you have to reflect on. Like no offense to the math class and science classes. Looking back now, it's kind of hard, because every curriculum is different. Every curriculum wants you to teach differently.

Every curriculum has a different standard, you must reach water by May or volcanoes by June. If anything, what I really took the most were those identity classes and just being responsive. Because it changes everything, it changes every day, it will probably change in the year. I'll change in like five years. I feel like identity and race is just something that's always just going to be a topic, a hard topic. And yeah, I think, realistically, teaching is the easy part of it.

I think the hardest part is, with all these integrated cultures and identities, and personality clashes, - that's what we really have to learn with you [me, the teacher educator] about teaching. How to embrace [the multiculturalism], and how to let everyone have a voice, even with those biases, and you know, stuff like that. So that's like something I'm still learning today. And that's why I'm kind of grateful for teacher education. All those identity talks definitely made me open up my eyes.

Teacher education programs can support these spaces by cultivating affinity and caucusing groups, mentoring networks, and professional development alumni communities that sustain the critical identity work that begins in coursework but must continue into the profession (Varghese et al. 2024). These spaces must be designed not around a monolithic Asian American identity or a centralized national Filipino identity but around the specificity and diversity of Asian American and Filipino experiences, attending to the ethnolinguistic, regional, generational, and diasporic differences that this study has documented (Museus & Iftikar, 2013).

Invite Place into Pedagogical Practice. The findings of this study, particularly the ways in which teacher candidates narrated their relationships to place as constitutive of their identities and their teaching, call for an explicit invitation of place into pedagogical practice (Simpson, 2014; Fujikane, 2008). But the invitation must be expansive: not only the places where teacher candidates currently teach but our full places, meaning the diasporic and virtual spaces, the ancestral homelands, the cities and provinces our families have migrated to and from across generations as an act of colonial survival. Spaces such as Gemma's relationship to her ancestral province of Pangasinan as a site of identity that Manila's imperial center tried to discipline,

Jennie's father's OFW migration to Bahrain as part of the longer history and current realities of Philippine labor export and colonial survival, Cindy's journey from English Language Learner student to general education student to now a Dual Language Learner teacher that maps the full arc of colonial language hierarchy and its disruption, Nova's navigation of virtual and physical spaces using all the languages she's in relation with as an act of multilingual homeplace-making, or Jon's three visits to El Centro and his evolving relationship to place as a pedagogical practice. Each of these stories demonstrates what it looks like when place is centered in how teacher candidates understand themselves and their teaching.

Centering place in pedagogy means recognizing that teacher candidates' relationships to place are never neutral; they are shaped by colonial migration, imperial geography, settler occupation, and diasporic longing (Patel, 2021; Fujikane, 2008). For Asian American and Filipino teacher candidates, the places they carry into the classroom, the provinces and cities and countries their families have moved through, are not peripheral to our teaching identities but central to them. A pedagogy of place, understood through the archipelagic thinking that this study enacts (Glissant, 1997; Roberts & Stephens, 2017), invites teacher candidates to trace the routes and roots of our own place-based knowledges and to bring that knowledge into dialogue with the places where we teach and the communities we serve. This is not a nostalgic exercise; it is a practice of locating oneself within the imperial entanglements that have shaped all of our relationships to land, language, and belonging, and teaching from that located position (Ungco-Santos & Bhansari, 2025).

Together, these implications call on teacher education programs, teacher educators, and teacher candidates to take up the decontinentalizing work that archipelagic thinking demands (Roberts & Stephens, 2017). They ask us to build structures that support multilingualism not as a

competency but as a relation, to (re)cultivate relationships with Indigenous communities as a programmatic commitment rather than curricular addition, and to engage in self-study that holds us accountable to the colonial structures we are embedded within. These implications also ask teacher candidates to reframe our relationships to language and knowledge as structural, to develop critical identity awareness in community with one another, and to invite the full complexity of our places into our pedagogical practices. None of these implications resolve the imperial entanglements that this study has traced; rather, they offer entry points for the ongoing, collective, relational work of teaching and learning within and against colonial structures (Quijano, 2007; Mignolo, 2018; Patel, 2021).

The Study of Teacher Education

The methodological commitments of this study carry implications for how teacher education is researched, and by whom. If the discussion above has demonstrated that imperial entanglements cannot be understood through comparison alone, then the study of teacher education must develop research designs, analytical frameworks, and methodological orientations that can hold the specificity of distinct colonial formations without flattening them into a single explanatory logic. The following implications emerge from the methodological contributions and limitations of this study.

Design Transnational Research That Reads Relationally Rather Than Comparatively. This study's application of archipelagic thinking (Glissant, 1997; Martínez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017) to teacher education research offers a methodological alternative to the comparative frameworks that have historically dominated cross-national studies of teacher preparation. Comparative designs, by their structure, tend to position educational systems side by side and measure one against the other, producing findings

organized around similarities and differences that risk reproducing the continental modes of thinking that archipelagic scholarship seeks to disrupt (Roberts & Stephens, 2017). This study instead read relationally across both sites, tracing how the same imperial project produced distinct but entangled effects on TCs' identities, knowledges, and pedagogies. The cartographic dialogic methodology (Ungco-Santos & Bhansari, 2025) that structured data collection and analysis across both sites was itself an enactment of this relational reading: language maps, identity maps, dialogue journals, and community visits functioned not as standardized instruments applied uniformly across contexts but as pedagogical invitations that produced site-specific data legible through a shared analytical framework. Future transnational teacher education research might take up this relational orientation by designing studies that attend to what flows between sites: imperial policies, linguistic hierarchies, labor migrations, curricular logics, rather than what distinguishes one site from another. This does not mean abandoning attention to context; but rather, the archipelagic approach demands deep contextual specificity at each site so that the connective currents between them can be traced with integrity rather than through assumptions.

Center Emotion as Legitimate Data in Teacher Education Research. This study treated TCs' emotions of shame, confusion, conflict, pride, fear, and commitment; not as confounding variables to be managed or as private responses peripheral to the "real" data of pedagogical development, but as epistemic data through which TCs' identity negotiations and emerging critical consciousness became legible. This orientation, grounded in Bhansari's (2024, 2023) theorization of emotion as embodied knowledge and in Varghese et al.' (2024) framework of collectivized care, challenges dominant research paradigms in teacher education that privilege cognitive, behavioral, or competency-based outcomes as the primary evidence of teacher

learning. The findings of this study demonstrate that TCs' emotional pathways were not incidental to their professional development but were the very medium through which it occurred. Methodologically, this means that research on teacher identity development must attend to the affective dimensions of how TCs come to know themselves and must develop data collection tools that create the conditions for emotional data to surface. In this study, dialogue journals, identity and language maps, translingual writing, and community visit reflections each afforded TCs the space to name and locate emotions that formal interviews or standardized reflections might not have captured. Future teacher education research might further develop these methodological tools, examining how different forms of reflective practice produce different kinds of emotional data and attending to what remains unsurfaced or unnamed even within pedagogical spaces explicitly designed to invite affective engagement.

Attend to Researcher Positionality as Methodology. My dual role as researcher and instructor across both sites, my own identity as a Filipina American navigating the same imperial entanglements I was studying, and my existing relationships with both UPa and Uw were not simply positionalities to be disclosed; they actively shaped what this study could produce, what TCs were willing to share, and what I was able to recognize in the data. This has implications for how transnational teacher education research understands the relationship between who conducts research and what that research makes visible. As Ungco et al. (2022) argue, challenging epistemologies of objectivity in teacher education research requires centering identity, power, and emotion not as biases to be controlled but as constitutive elements of the research process itself. In this study, my positionality as a balik-ugat researcher and as a Filipina American teacher educator who had lived and taught in both the US and the Philippines created particular affordances: TCs at UPa engaged with me as someone who shared (in varied ways) a relationship

to Philippine ethnolinguistic and colonial histories, while TCs at Uw engaged with me as someone who had navigated the similar raciolinguistic and ethnolinguistic hierarchies they were coming to name. At the same time, my positionality carried limitations: my own split province and Manila-adjacent ancestry and English-dominant academic formation in the US positioned me within some of the very hierarchies I was asking TCs to critique, a tension I grappled with throughout the study and that the self-study components of this dissertation. Future transnational teacher education research must attend carefully to these dynamics, not as methodological disclaimers but as imperative questions about what kinds of knowledge become available when researchers are themselves embedded within the imperial entanglements they study. This is especially important for research conducted across sites connected by colonial histories, where the researcher's own diasporic or transnational positionality is not external to the phenomenon being researched but is produced by the same structures being examined (Guervarra, 2006).

Together, these methodological implications call on teacher education researchers to develop research designs that can hold relational complexity without condensing it, to take seriously the epistemic weight of emotion in teacher learning, and to critically reflect on researcher positionality not as a procedural step but as a substantive dimension of knowledge production. The study of teacher education, like teacher education itself, must be decontinentalized (Roberts & Stephens, 2017) if it is to reckon with the imperial entanglements that continue to shape who teaches, what counts as knowledge, and whose identities are legible within the profession.

Conclusion

This study has sought to make visible the imperial entanglements that structure how Asian American and Filipino teacher candidates come to know their identities, their languages, and their relationships to place within and across teacher education. Through archipelagic

thinking (Glissant, 1997; Martínez-San Miguel & Stephens, 2020; Roberts & Stephens, 2017), I have traced how TCs' emotions operated as epistemic resources through which they came to know their raciolinguistic and ethnolinguistic identities, how colonial education systematically withheld knowledge of Indigenous peoples across both sites, how the disciplining of identity through entangled raciolinguistic and ethnolinguistic hierarchies enforced colonial norms that no one can fully inhabit, and how TCs began to construct emerging anti-colonial pedagogies of care in response to these reckonings. These are not coincidental patterns across two separate sites but the ongoing, entangled workings of US imperial projects producing distinct effects across both archipelagic contexts. The teacher candidates in this study, across UPa and Uw, revealed that the "I never *really* knew" is not always a personal limitation but a structural technology, that the "too much / not enough" bind is constitutive of how colonial hierarchy reproduces itself, and that the emotions carried through these navigations are not private tasks but carriers of sociopolitical wisdom and legitimate epistemic resources for the profession. In offering implications for teacher education programs, teacher educators, teacher candidates, and the study of teacher education, I have argued that decontinentalizing teacher education (Roberts & Stephens, 2017) requires structural commitments to multilingualism, sustained relationships with Indigenous communities, critical self-study among educators, the centering of place and community among teacher candidates, and research designs that read relationally rather than comparatively, center emotion as data, and reflect on researcher positionality as methodology. Finally, this study has taught me that it is the researcher who is never outside the entanglements we trace. I now return to where my own reckoning began: to my first day at the UPa College of Education and to a dialogue that would stay with me long after this study concluded.

Throughout the years of conducting and analyzing this study across two nations, I continue to think about how to design and facilitate teacher education courses that support teacher candidates in locating and reckoning with the imperial entanglements of our education, our experiences in teacher education, and our eventual work as teachers. Across both spaces, I learned that my positionality is also the imperial entanglement made visible. Through my parents' immigration and early formative multilingual decisions, the collective of all my schooling and teaching experiences, my grant funding opportunities, and definitely more, I am a product of US-Philippine colonial history and I am working to make legible and to disrupt these imperial entanglements through teacher education. Therefore, everything my teacher candidates did: mapping and locating identities, languages, and emotions; (re)cultivating relationships with place; reckoning with Indigenous miseducation; developing relational and anti-colonial pedagogical possibilities of care - I needed to do these too. And in my own very temporary migration experience, I was also pushed toward and away from the metropole, of never fully inhabiting any of the identities I was coming to know.

During my first official day at the UPa College of Education, I had a meeting with the dean and my affiliate professor. Although we had been communicating virtually almost a year prior, this was my first time formally meeting both of them in person. These were the first questions the dean asked me:

“Are you a Filipino?” *Yes.*

“What are your parents' provinces?” *My mom is Kapampangan and my dad is Tagalog.*

“Can you speak Tagalog?”

For this last question, just as I had practiced out loud over and over again on the walk over, I said, “konti lang, pero nag aaral ako po [just a little, but I am still learning]”. To this, the dean then replied with a smile,

“Ah, by the end of this year, you will learn and *you will be a Filipino.*”

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Appendix A: Dialogue Journal Prompts

A1: Uw - Identity and Equity in Education (Summer 2022): Noticing the Self Activities

Noticing the Self: Activity 1 (Individual)

In this activity you will explore your own identities, and consider how these identities intersect with social and cultural categories (like race, language, culture, age, gender etc.). Please contemplate the questions below (by this I mean consider over the course of several days) and then compose a response in your chosen form:

- What are the parts of your identity (if any) that you consider to be a given-parts you may never have questioned, parts that seem obvious to you or others. (Visual metaphor-the trunk, branches and leaves of a tree) How do you feel about these parts? How do you feel when others mention them or point them out to you?
- What are the parts of your identity (if any) that you consider to be less obvious, perhaps partly hidden, perhaps things you choose to hide, perhaps things others would not ascribe to you by sight. (Visual metaphor-the birds and insects that live in the tree) How do you feel about these parts? How do you feel when others mention them or point them out to you?
- What are the parts of your identity (if any) that you feel others impose upon you-parts that people ascribe to you because of existing social or cultural categories that you feel do not actually map on to your sense of self. (Metaphor-the scientific names people give trees, and their classifications) How do you feel about these parts? How do you feel when others mention them or point them out to you?
- What are the parts of your identity (if any) that you feel are emerging or transforming-parts you feel are still coming into being within yourself. (Metaphor-the new growth of the tree) How do you feel about these parts? How do you feel when others mention them or point them out to you?
- What questions are coming up for you?

Noticing the Self: Activity 2 (Individual)

This activity is a contemplation on your identity in relation to race which is an existing social category that relates to human history and our present societal and cultural lives. In this activity I would like you to try at least three of these noticings as you go about your daily life. Reflect on what you learned about yourself from these noticings. I encourage you to create a visual representation that demonstrates what you noticed and how it made you feel.

Try to notice:

- How do you know what race you are? What kinds of actions/statements/experiences do you have in the physical, virtual, and spiritual world that confirm this?
- When do you notice your race and why? What kinds of spaces are you in when this noticing occurs?
- When do you NOT notice your race and why? What kinds of spaces are you in when this noticing occurs?

- When do you feel comfortable/uncomfortable with your race? What kinds of spaces are you in when this occurs?
- Does anyone mention your race explicitly over the course of the day (both within and outside of ELTEP)? In what context does this occur? How does this relate to racial privilege/marginalization?
- When do you notice the race of others and why? What kinds of spaces are you in when this occurs?
- When do you talk about race or racism over the course of a given day or set of days and with whom? How do you think that relates to your racial identity?
- How do the spaces that you spend your social time in relate to your racial identity? Are other members of these social groups share your same racial identity?
- What questions are coming up for you?

Noticing the Self: Activity 2b (Optional)

This activity is a repetition of Activity 2, with a focus on either sexuality or (dis)ability. Please select which of these two identities you would like to explore and consider both how you see yourself and how others see you. Also, you can continue to reflect on the intersectional identities you hold (race, class, gender etc.) and how these also impact the way in which your sexuality or (dis)ability is interpreted and valued by others around you. Please contemplate three different questions from the same list above and compose a representation of your noticings that utilizes a different mode than you chose in Activity 2.

Noticing the Self: Activity 3 (Collective)

This assignment is meant to be completed as a shared conversation with one or two other folks. Please record the conversation (either audio or video is fine), and upload that recording in Canvas. If you identify as multilingual, please utilize all of your linguistic resources in the conversation if possible.

Questions to Guide Your Conversation:

- What have you learned so far this quarter about your identity and positionality? What aspects of your identity and positionality are you currently working on/thinking about/grappling with?
- Why did you decide to become a teacher? (think about the examples we have read) How is your decision related to your history, identity and sense of self?
- What are your emerging thoughts on how your identity and positionality are related to your teacher identity and your teaching philosophy?
- What questions are coming up for you?

General Guidelines for All Noticing the Self Activities:

Your responses should not be typical academic essays written in Standardized English. Please use all of your languages, "translanguage" or write in a mixture of languages [including languages that you feel in relationship with: named and non named languages, languages from regions, communities, generations] - If I have a question about something you've written, I will

ask, but it is my job to translate your work. In certain activities I may suggest an artistic and/or non-verbal, non-text based representation, but you are free to use any form of writing, drawing, speaking, poetry, free verse or video chat that would allow you to share your thoughts effectively. I don't expect answers and conclusions, I invite and welcome questioning, conflict, negotiation, tension, angst, excitement, joy, fear, love, lack of closure etc. This work is ongoing and ever changing - Your emotions are valid forms of knowledge in this exploration.

A2: Uw - Theories of Teaching and Learning (Fall 2022): Community Visit Dialogue Journals

After the Indigenous Walking Tour, the Duwamish Longhouse visit, the El Centro de la Raza visit, and the AAPI Community Panel, please reflect on and share 1 digital image [a drawing you create or photo without people's faces, a quote from the tour, etc.] and your takeaways you gained from the community visit:

1. Paste your digital image to the top of your entry & describe why you chose this image.
 - What does this image mean to you?
 - How does it connect to your thinking about being an educator?
2. Share your overall feelings and thoughts about the community experience.

Dialogue Journal Instructions:

- You will create a digital interactive journal that you will share with the instructors via Google Docs. You will continue to add your Community Visit Reflections to this same Google Doc.
- This response can be done in various modalities and language(s) including written (1-3 paragraphs), voice memo (4-7 minutes), or video (4-7 minutes). The instructors will respond to your journal before the next response is due. Because we want the dialogue journal to be an ongoing conversation, it is important that you complete the entry by the due date.

Prompts for Self-Assessment:

- Engagement with prompts: Do I respond thoroughly, honestly, and critically to the prompts, drawing connections between and across readings and personal experiences?
 - Creative, thoughtful, and clear representation: Do I represent ideas thoughtfully, deliberately, and creatively with an awareness of the audience for and reflective purpose of my journal?
 - Engagement with comments: Do I respond to questions and comments and pose new questions of my own, drawing on both readings and personal experiences to do so?
-

A3: Uw - Culturally and Linguistically Responsive Teaching (Winter 2023): Dialogue Journals

You will create a digital interactive journal that you will share with the instructors via Google Docs twice over the quarter. You will use this journal to respond to the guest speakers, the

readings and any additional reflection questions. This response can be done in various modalities and language(s) including voice memo, video, poetry, art or others. The instructors will respond to your journal following each class, before the next response is due. Because we want the dialogue journal to be an ongoing conversation, it is critical that you complete the entry by the due date and respond to our questions in your dialogue journal.

In this dialogue journal,

- please share 1 paragraph with your takeaways from the panel and how centering Indigenous instructional strategies connects to your thinking on teaching and your teaching practices.
 - After this paragraph, please share your 3-5 critical questions from Class 6 ([work space](#)) ([examples](#)), followed by at least 1 paragraph of reflection.
 - Please answer these prompts: What are the 3-5 possible critical questions you would like to address about yourself and your teaching, and explain from your perspective, why you chose these questions (please draw on your own growing understanding about your intersectional teacher identity, your students and families, your classroom context, and what has stuck with you that you have been learning about in this class and others? (You may use this initial reflection in Part 2 of your final assignment).
-

A4: UPa - EDFD 121 Workshop Series: Dialogue Journal Reflections (February-March 2024)

After Mapping Activity:

- Reflect on your experiences with mapping your identities and positionalities. What emotions, ideas, memories, connections, and questions came up for you?
- Informal Writing - please use any language you feel comfortable with, you may codeswitch, use emojis/ images and bullet points, use I statements

After Lesson Planning Activity:

- Please reflect on your group lesson planning experience: How and why did you and your group choose your lesson topic/ subject area, your (imagined or real) students, and the location of these students? What are 1 or 2 learnings you had during this process? What are 1 or 2 questions you still have?
- Please reflect on your current or developing relationships and commitments to Indigenous and/or ethnolinguistic groups in the Philippines: How have your schooling experiences centered or decentered these groups' knowledge systems? Who were/ are your teachers and what are the roles of teachers when working with Indigenous and/or ethnolinguistic youth of the Philippines?
- 2 pages maximum
- Write in any language(s) you feel comfortable using

- You are invited to use code switching/ translanguaging, emoji's, drawings, graphics, quotes, etc
- Please answer all prompts

Appendix B: Cartographic Dialogue Prompts

B1: Uw - Language Map (Culturally and Linguistically Responsive Teaching, Winter 2023)

Mapping Activity Instructions:

- Think about the different spaces in which you speak/listen to/encounter different languages (including home, school, social media, entertainment etc.)
- On your map, name spaces - lands, cities and/or countries including virtual spaces, realms of time, etc.
- Use colors and symbols to represent how you are perceived by others when you use/encounter your languages in these spaces
- Even if you consider yourself monolingual, think of different varieties of language as well - dialects, specific terms and vocabulary, accents
- Also think of oral, written - different modalities
- Welcome to use online tools (Canva, paint, etc) OR physical tools (paper, pencil, art supplies) in your space

Post-Mapping Reflection Prompts (added to shared slide):

- What did you learn from the language mapping activity about your linguistic and racial identities? How do language and space and ideology interact within any of the following spaces: your placement, your school experience (prior to ELTEP), family events, online, etc?
- How does language, place, and identity impact how students and/or families are perceived? What might you do differently when you have your own classroom in how you interact with language?

Small Group Discussion:

- Get into small groups, share 1 or 2 parts of your language maps
-

B2: UPa - Identity and Positionality Map (EDFD 121, Class Meeting 2, February 2024)

Mapping Activity Instructions:

- What are some of your identities? What are some of your positionalities?
- Create a map that represents your identities and positionalities in relation to education & teaching - include your name
- In the center - choose your most perceived identity OR the identity you feel more important to you
- Please share only what you feel comfortable sharing

Post-Mapping Group Discussion Prompts:

- Please invite time for everyone in the group to share

- Where/when do you feel tension around any of these identities?
- Where/when do you experience joy or freedom?
- Where/when have you experienced privilege and/or marginalization?

Appendix C: Interview Protocols

C1: Uw - First-Round Interview Protocol (Semi-Structured)

Note: These questions are a guide for semi-structured interviews. Depending on the conversation, not all questions may be addressed, and additional questions may emerge organically.

Checking In:

- How are you? How have you been since completing your coursework and/or student teaching with ELTEP?

Teacher Education Experiences and Identities:

- We experienced 3 courses together this past year: Summer 2022 - Identity & Equity, Fall 2022 - Theories of Teaching and Learning, and Winter 2023 - Culturally and Linguistically Responsive Teaching. Please reflect on these 3 courses specifically - how did any of these course activities/discussions/assigned content/community visits/guest speakers connect with you and your racial, political, settler, and other intersectional identities?
- After experiencing this 1 year teacher education program, in what ways are you thinking about your identities: personal, professional and/or teacher identity?

Hopes for Teacher Education at Large:

- In what ways do we (teacher candidates, alumni, teacher educators) need to be critical of teacher education as a system of schooling?
 - What parts of teacher education are beneficial? What would possible teacher education programs look like?
 - What sets of relations/relationships would you want a teacher education program to teach and enact?
-

C2: Uw - Second-Round Interview Protocol

These were unstructured, organic conversations centering on participants' experiences as early career teachers, revisiting themes from coursework and first interviews including teaching goals, strategies for supporting multilingual learners, and evolving racial and linguistic identities. No formal protocol was used.

C3: UPa - Focus Group Interview Protocol (Semi-Structured)

Note: These questions are only to get us started and guide our conversation. I am totally open to seeing where our conversation goes and any questions that come up for you all!

Checking In:

- How are you? How have you been since the beginning of Semester 2?

Teacher Education Experiences and Identities:

- Why do you want to study teaching? Why did you choose the NF program for your masters/CPE?
- Which of your general education courses continue to influence your teacher training? How and why?
- You are currently enrolled in EDNFE, how is the course going for you? How does this course connect to your student teaching/teacher experiences and your previous general education courses?
- Based on your experiences in this course and our trip to Benguet, in what ways are you thinking about your identities as a multilingual speaker/a student teacher/a Filipino, a [insert ethnic-linguistic identity/other intersectional identities]?

Hopes for Teacher Education at Large:

- In what ways do we (teacher candidates, non formal teachers, alumni, teacher educators) need to be critical of teacher education as a system of schooling?
 - What parts of teacher education are beneficial? What would possible teacher education programs look like?
- What sets of relations/relationships would you want a teacher education program to teach and enact?
- What questions do you have for me? What questions do you have for others in the group?

Appendix D: Data Analysis Codes

D1: Deductive Codes

Deductive Codes				
Code ID	Code Name	Framework Component	Definition	When to Apply
D01	Raciolinguistic identity negotiation	Raciolinguistic Identity Development	Moments where TCs articulate, question, or redefine how their racial and linguistic identities intersect, including how they are perceived by others and how they understand themselves	TC describes how their language(s) uses or refusals shape how others read their racial identity OR how racial positioning affects their relationship to language(s)
D02	Ethnolinguistic identity negotiation	Ethnolinguistic Identity Development	Moments where TCs articulate how their ethnic heritage and linguistic practices shape their identity, particularly relevant for UPa TCs navigating Filipino, English, and regional languages but also includes US-based TCs who are multicultural and multiracial	TC describes relationship between ethnic identity and mother tongue, regional language, or Filipino/English; TC reflects on ethnolinguistic positioning within Philippine educational contexts. In the US, TC reflects on multicultural and/or multiracial positionings and contexts
D03	Place-based relational consciousness	Place-Based Relational Consciousness	TC demonstrates awareness of how specific places (schools, communities, homelands, including place-based beings i.e. plants, skylines etc) shape their identities and pedagogical commitments	TC connects a geographic place, community, or homeland to their identity or teaching philosophy
D04	Colonial language hierarchy	Relations of Power	Instances where colonial language hierarchies (English dominance, heritage language devaluation) are reproduced, recognized, or resisted in the US and the Philippines	TC describes experiences of linguistic discrimination, language shaming, or the privileging of English/Filipino over Indigenous or heritage languages in educational settings

D05	Indigenous miseducation	Relations of Power	Instances where TCs identify how educational systems have erased, distorted, or marginalized Indigenous knowledge systems and histories	TC reflects on gaps in their own education regarding Indigenous peoples; TC identifies colonial curriculum content; TC names what was missing from their schooling
D06	Envisioning/ Enactments Anti-colonial pedagogical possibility	Anti-Colonial Possibilities	Moments where TCs envision, practice, or articulate pedagogies that disrupt colonial logics in education	TC describes their own teaching practice, curricular idea, or pedagogical stance that actively centers decolonial, multilingual, or Indigenous-affirming approaches
D07	Multilingual instructional strategy	Anti-Colonial Possibilities	TC engages with, reflects on, or develops instructional approaches that leverage multilingualism as a pedagogical resource	TC describes translinguaging, code-switching, or multilingual practices in their teaching or learning; TC reflects on coursework activities that used multilingual strategies
D08	Indigenous knowledge systems	Anti-Colonial Possibilities, Place-Based Relational Consciousness	TC engages with Indigenous knowledge systems as legitimate epistemologies within or alongside educational practice	TC reflects on coursework centering Indigenous knowledges; TC connects Indigenous knowledge to their own identity or pedagogical practice
D09	Imperial entanglement across sites	Archipelagic Thinking (Relational)	Connections, parallels, or resonances between TCs' experiences across US and Philippine sites that reveal shared colonial logics or imperial histories	Data from one site echoes, mirrors, or illuminates data from the other; patterns of colonial education appear in both contexts in related but distinct forms

D2: Self Study Codes

SELF-STUDY CODES (for teaching memos, exit tickets, field notes)				
Code ID	Code Name	Framework Component	Definition	When to Apply

S01	Pedagogical learning / shift	Self-Study (Reflexive)	Moments in teaching memos, exit tickets, or field notes where I identify a shift in my own pedagogical thinking or practice	I describe something I learned about my teaching, a decision I made differently, or a realization about my practice across sites
S02	Researcher-instructor tension	Self-Study (Reflexive)	Moments where my dual role as researcher and instructor created tension, ethical questions, or required navigation	I reflect on how my research goals and teaching goals intersected or conflicted; I describe navigating your positionality
S03	Cross-site pedagogical insight	Self-Study (Reflexive)	Insights about my teaching practice that emerged specifically from working across both Uw and UPa contexts	Teaching at one site illuminated something about my practice at the other; I make a relational observation about my own pedagogy
S04	Emotions and Feelings in research-instructor role	Self-Study (Reflexive)	Insights about my teaching and/or research practice where I name or feel emotions strongly	I reflect on how my research goals and teaching goals intersected or conflicted with emotions and feelings

D3: Inductive Codes

INDUCTIVE CODES (add as they emerge from data)				
Code ID	Code Name	Framework Component	Definition	When to Apply
I01	Identity Negotiations and Care Work (For Self and/or For Others)	Archipelagic Thinking (Relational)	Moments where TCs articulate, question, or redefine how their identities include being in relation to and/or enacting relational practices based on care for themselves or for others (in teaching, in their teacher education program, in their communities)	TC describes how their identities shape how they enact relational practices, specifically carework for themselves and/or others
I02	Teacher Education Program - Structure and Pacing Observations	Relations of Power	Instances where TCs observes or questions a structure of the Teacher Education Program that is beyond control of this study and my autonomy as a researcher/teacher educator	TC describes a structure or component of the Teacher Education Program that impacts or includes their identities, language practices, experiences etc but is beyond the realms of this study and my own autonomy as a

				researcher/ teacher educator
I03	Relations in Teacher Education Programs: Instructor-TCs	Relations of Power	Instances where TCs articulate, question, or redefine how Instructor/ Professor to TC relations are important in learning about teaching	TC describes how TEP instructors/ professors enacted relationships differently or unexpectedly in learning about teaching
I04	Migration and Movement in Place-Based Relational Consciousness	Place-Based Relational Consciousness	Moments where TCs identify shifts in movement, either their family or themselves - moving from home to school, countries, provinces, etc	TC names how displacement or migration shapes their understanding of education, race, ethnicity, and/or language
I05	Emotions and Feelings in Identity Negotiations	Archipelagic Thinking (Relational)	Moments where TCs articulate, describe, question, or reflect on how their identities include named emotions or feelings	TC describes how their identities connect to named or felt emotions
I06	Community Seeking or Building in Teacher Education Program and Post-TEP	Archipelagic Thinking (Relational)	TC demonstrates awareness of how community building and/or community seeking is important to their experiences within teacher education and/or upon exiting teacher education	TC connects a community to their identity, teaching philosophy, and/or well-being. TC builds or seeks community with other TCs through shared identity, shared struggle, or collaborative learning
I07	Raciolinguistics, Ethnolinguistic Identities and Intersectional Identities	AsianCrit, Raciolinguistics, Ethnolinguistics	Moments where TCs articulate, question, or redefine how their racial and linguistic identities intersect with other identities beyond the focus of this study i.e. gender, sexuality, religion, ability, etc , including how they are perceived by others and how they understand themselves	TC describes how their language(s) uses or refusals shape how others read their racial identity or other intersectional identities (i.e. gender, sexuality, ability etc) OR how other intersectional identities in addition to racial positioning affects their relationship to language(s)
I08	Previous Experience with Indigenous knowledge systems	Anti-Colonial Possibilities, Place-Based Relational Consciousness	TC shared previous engagements with Indigenous knowledge systems as legitimate epistemologies within or alongside educational practice	TC recalls and reflects on previous coursework centering Indigenous knowledges; TC connects Indigenous knowledge to their own identity or pedagogical practice

I09	Relations in Teacher Education Programs: TCs - Students	Relations of Power	Instances where TCs articulate, question, or redefine how TC to student relations are important in learning about teaching or how they approach relations with their students differently from their own learnings in TEP	TC describes different approaches to building relationships with students during their student teaching and/or post TEP pathway
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Appendix E: Lesson Plan Template

E1: UPa Version

Uw Elementary Teacher Ed Program Lesson Plan Template 2021-22: Adapted for UPa Eduk - 2023 to 2024

Group # Members		Location	
Date		Language(s) of Students	
Lesson Title		Language(s) of Instruction	
Grade Level		Content Area	

Bookmarks: Part 1 - Thinking about Lesson

Part 2 - Instructional Sequence

Part 1: Thinking about the lesson: Please complete the following chart in Part 1 to support your planning for the lesson

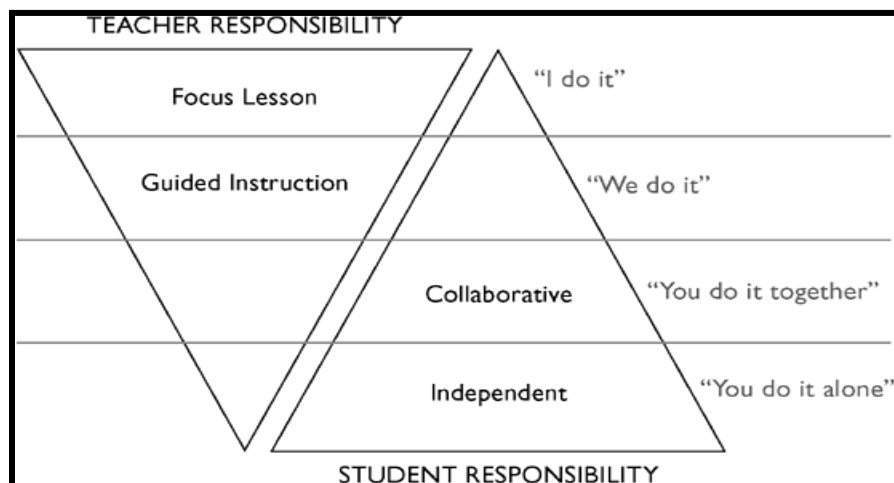
Standard(s): <i>Links to the DepEd Learning Competencies Standards:</i> Grade 1 to 10 Subjects Department of Education (can choose any topic area from Mother Tongue to Math etc) Standards and Competencies for Five-Year-Old Filipino Children (can focus on specific age range, example 5 year olds ^)	<i>[Type here]</i>
Lesson Objective: <i>What specific skill/strategy are you teaching? Can you restate it in student-friendly language?</i>	
Language Objective: <i>What literacy/math/science/social studies, etc.- specific language will students need to know and use to be successful?</i> <i>What key language use/s will students engage in? What Filipino and/or English terms are going to be unlocked in students' L1?</i>	
Linguistically Sustaining Pedagogies (strategies for emergent multilingual/bilingual students): <i>How will you learn about, support, and incorporate your students' linguistic identities in this lesson?</i>	
Language Expectations: <i>What language domains and</i>	

<i>communication modes will students need to use: listening, speaking, reading, and/or writing</i>	
<i>For what purposes and for which audiences?</i>	
Cultural Competence Objectives: <i>What cultural practices, values, histories, traditions, etc will students learn about and/or engage with in this lesson?</i>	
Student Descriptions: <i>Who are these students and what do you need to consider about them to reach your objective?</i>	
Materials/Technology Needed: <i>list items</i>	
ASSESSMENT (Formative or Summative) <i>Guiding questions:</i> <i>What is your plan for eliciting student thinking throughout the lesson?</i> <i>How will you know if they are engaging with key ideas/questions?</i> <i>What evidence will you look for, and how will you track this throughout the lesson?</i>	

Transformative Learning Environment (Adapted from Gholdy Muhammad's Historically Responsive Literacy Framework: more info - 1 , 2)	
Identities - (Multiple and mutual)	<i>How do I want my students to think about and develop their identities throughout this lesson?</i>
Skills (Standards)	<i>Which skills do I want my students to develop and utilize in this lesson?</i>
Intellect (Knowledge)	<i>Which forms of knowledge do I want my students to draw on or learn from in this lesson? (i.e. knowledges from home, school, careers, ethno-linguistic culture, youth and pop culture, etc)</i>
Criticality (Questioning power, oppression, privilege)	<i>In what ways does this lesson provide opportunities for my students to recognize, critique, and/or organize around questioning power, oppression, and privilege?</i>

Joy (Beauty, aesthetics, truth, wonder, ease, wellness, personal fulfillment)	<i>How does this lesson invite joy for my students and their interests as well as their dreams?</i>
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Part 2: Instructional Sequence: Please structure the actual plan of your lesson following a gradual release of responsibility model. (See graphic below and see notes afterwards)



NOTE: You may organize the structure of your lesson plan with the flow of the tables below (i.e. = introducing the lesson or an intro lesson will focus more on “I do it” and “We do it” stages) OR you may rearrange the tables below to fit the flow of your lesson (i.e. = a lesson in the middle of the unit plan might already start with “You do it together” since students will already have experienced the introduction lessons prior)

**If you are struggling with pacing instruction, try writing some time frames for each segment of the lesson.*

Introduction
<u>Assess Students’ Prior Knowledge:</u> [describe the activity/ activities]
<u>Introduce Lesson Objective:</u> [describe the activity/ activities]
<u>Activate Prior Knowledge:</u> [describe the activity/ activities]
<u>Frontload Academic Language:</u> Note - Students do not have to master academic language before proceeding with the lesson.

[describe the activity/ activities]	
Focus Lesson (Direct Instruction)	
What the teacher is doing:	What the students are doing:
Guided Instruction	
What the teacher is doing:	What the students are doing:
Collaborative Learning	
What the teacher is doing:	What the students are doing:
Independent Learning	
What the teacher is doing:	What the students are doing:
Lesson Closure	
LESSON CLOSURE (ALIGNED WITH OBJECTIVES): <i>Students identify objectives/skills and strategies. How will you bring the lesson to a close?</i> ASSESSMENT (Summative): <i>How will you know/ what will your students do to show they have met your objective(s)?</i> EXTENSION ACTIVITIES: Accommodations and Modifications (specific to individual students): <i>How will you adjust the lesson for students for whom the text is too difficult/too easy?</i> <i>How will you differentiate supports for reading and understanding, mode of response?</i> <i>What modifications or accommodations do you need to incorporate to comply with learners' IEPs?</i>	