Tracing Shifts in the Language Ideologies of Latina Dual Language Elementary Teacher Candidates: Narratives of Disruption

Patricia Mabel Ferreyra

A dissertation

submitted in partial fulfillment of the

requirements for the degree of

Doctor of Philosophy

University of Washington

2023

Reading Committee:

Manka Varghese, Chair

Kara Jackson

Rachel Snyder Bhansari

Program Authorized to Offer Degree:

College of Education

University of Washington

Abstract

Tracing Shifts in the Language Ideologies of Latina Dual Language Elementary Teacher Candidates: Narratives of Disruption

Patricia Mabel Ferreyra

Chair of the Supervisory Committee:
Dr. Manka Varghese
Department of Teaching, Learning and Curriculum

This dissertation investigates shifts in the languages ideologies of four Latina English-Spanish dual language teacher candidates (DLTCs) over four quarters in a Teacher Education Program (TEP) and bilingual endorsement. The goal was to determine whether any ideological shifts aligned with the goals of Dual Language Bilingual Education (DLBE) or continued to perpetuate the hegemony of the English language. Research on language ideologies has shown that both DL teachers and DLTCs enact multiple and, at times, conflicting language ideologies in educational settings. However, shifts in the DLTCs' language ideologies over time have been understudied and not much is known about how TEPs, field placements and other aspects of context impact their language ideologies. This gap is consequential because a shift in the DLTCs' language ideologies toward alignment with the goals of DLBE could be an indicator of their becoming critically conscious educators committed to the disruption

of inequities. Data sources include semi-structured interviews, focus group sessions, observations and written documents. Findings across the three papers showed that the DLTCs' followed individual, non-linear trajectories that sustained the development of language ideologies that promoted equity-oriented views about multilingualism and multilingual speakers in DLBE, although they also exposed conflicting views, at times. This research draws attention to aspects of Latina DLTCs' academic and non-academic experiences which may play a part in shaping their language ideologies, and may inform opportunities to take up language ideologies in TEPs and schools to disrupt dominant views about language and further equity for racially and linguistically minoritized students.

ACKNOWLEDGMENTS

One of my professors often says that it takes a village. And it's so true. Journeys are unique for each individual and we are our own heroes, but we cannot do it all alone. We need our personal villages.

I am grateful to the village that supported me throughout my educational journey across space and time: my family, friends, teachers, professors and colleagues.

A mi familia y amigos, gracias por ser pacientes, aceptarme y tolerarme. Han estado presente en todo momento, tanto para celebrar los éxitos como para acompañarme durante los momentos más difíciles.

To Manka Varghese, Kara Jackson, Rachel Bhansari and Amy Ohta, thank you. Your support has been crucial, and always appreciated. You took the time to listen and push my thinking, challenging me to go deeper into my work, and modeling exemplary scholarship.

To Dafney Dabach and Teddi Beam-Conroy, thank you for your guidance over the years. You taught me how to look at the world through more critical eyes, and nurtured the budding researcher and teacher educator in me.

I am also grateful to my peers at the College of Education. We have spent time thinking, writing, and dreaming together – it's been an honor and a privilege.

To the ELTEP team and the BECA research group, thank you. Without you, this work would not have been possible. I am grateful to be part of a collective endeavor that believes in creating a better world.

Most importantly, thank you to my study participants. You graciously agreed to share your knowledge, experiences and journeys as teacher candidates amidst a global pandemic. Your dedication, strength and resilience are unmatched. Thank you for believing that change is possible and for choosing the teaching profession. I am honored to have been a witness to your journey.

DEDICATION

A mis padres, a mis ancestros,

y a los que confían en la posibilidad

de crear un mundo mejor.

TABLE OF CONTENTS

Acknowledgments v

Dedication vi

List of Figures viii

List of Tables ix

Introduction 1

Article 1. Tracing Shifts in the Language Ideologies of Dual Language Teacher Candidates: Fall Quarter Impressions 9

Article 2. Dual Language Teacher Candidates' Pluralist Language Ideologies in Action: Connecting Learnings and Field Placements through Negotiated Opportunities 56

Article 3. Latina Dual Language Teacher Candidates' Acceptance, Rejection and Negotiation of Language Ideologies: Disrupting a Narrative of Oppression 114

LIST OF FIGURES

Figure 1 Key Components of the Year-Long Study ……4

LIST OF TABLES

Table 1 DLTCs' Demographic Information, Languages and K-12 Schooling……...20

Table 2 Sample Category, Codes, Definition and Examples……. 23

Table 3 Types of Language Ideologies Addressed in the Study……... 24

Table 4 Participating Dual Language Teacher Candidates…….75

Table 5 Field Placement Demographics and Dual Language Program Models……. 76

Table 6 Data Collection in TEP and Field Placements……...79

Table 7 Sample Category, Codes, Sub-Codes, Definitions and Examples……. 80

Table 8 Demographic Information about the Field Placement Local Contexts…… 113

Table 9 Sample Category, Codes, Definitions and Examples……... 133

Table 10 DLTCs' Demographic Information, Languages, K-12 Schooling and Bilingual Work or Volunteer Experience……. 139

Introduction

Dual Language Bilingual Education (DLBE) aims at the attainment of bilingualism and biliteracy, sociocultural competence and grade-level academic achievement (Howard et al., 2018). A proposed fourth goal points to critical consciousness for students, educators, school leaders and parents (Palmer et al., 2019). However, these goals are not always supported by Dual Language teachers' articulation and enactment of ideas about language in K-12 Dual Language programs. Research on language ideologies has shown that both Dual Language teachers and Dual Language teacher candidates (DLTCs) enact multiple and, at times, conflicting language ideologies in educational settings, and that these ideologies might coexist within an individual at the same time.

DLTCs' language ideologies are shaped by their lived academic and non-academic experiences, ideas about language(s) and their speakers, and external factors such as the context of their TEP (Teacher Education Program) and field placements, among others. Within the context of DLBE and through the articulation and enactment of their language ideologies, DLTCs (and DL teachers) convey messages about the languages and students in a DL program, including but not limited to the status of the program languages and their speakers. Some of these messages – whether intentional or not – may support the hegemony of the main societal language while the partner language and its speakers continue to be marginalized contrary to the goals of DLBE. A growing body of empirical studies on language ideologies have largely concentrated on the articulation and enactment of the DL teachers' and DLTCs' language ideologies in the TEPs, classroom, and professional development settings; shifts in the DLTCs' language ideologies over time have been understudied. and not much is known about how TEPs, field placements and other aspects of context might influence such ideologies. This gap is

consequential because a shift in the DLTCs' language ideologies toward a more equity-oriented stance could signal readiness to articulate and enact ideologies that support more equitable conditions for minoritized students, and indicate a trajectory of alignment with the goals of DLBE.

This dissertation focuses on the language ideologies of bilingual DLTCs over the course of a TEPs with a social justice orientation and a bilingual endorsement. I investigated the shifts or maintenance of the language ideologies of four Latina bilingual DLTCs over the course of four quarters to find out whether their ideologies changed and whether they supported the goals of DLBE or continued to perpetuate the hegemony of English, that is, the dominance of English as the main societal language. This work is important for several reasons. First, Latinx bilingual DLTCs have received limited attention in the literature, and this is a population that must not be overlooked as they are increasingly joining the ranks to become educators. It is important to center Latinx bilingual DLTCs because despite their experiences of linguistic, racial and cultural oppression growing up in the United States, they choose to become educators to disrupt a White supremacist system and offer minoritized students equitable educational experiences. Second, research on DLTCs' language ideologies may reveal how their articulation and enactment either reinforce or challenge the dominant or oppressed conditions of the languages in which the candidates teach and the students they serve. If the DLTCs continue to support the hegemony of the English language through dominant language ideologies, they will continue to perpetuate conditions of oppression in a system that marginalizes the partner language and its speakers, conflicting with the equity goals of DLBE. Third, new understandings about the candidates' language ideologies may help answer questions about the aspects of contexts that shape their language ideologies and how they may impact students and colleagues, including but not limited

to the TEP and the field placements. Last, this work addresses a call for more research on DLTCs' language ideologies to further inform implementation of DL program models, professional development for novice DL teachers, and TEP curricula to create more equitable educational conditions for linguistically, culturally and racially minoritized student populations.

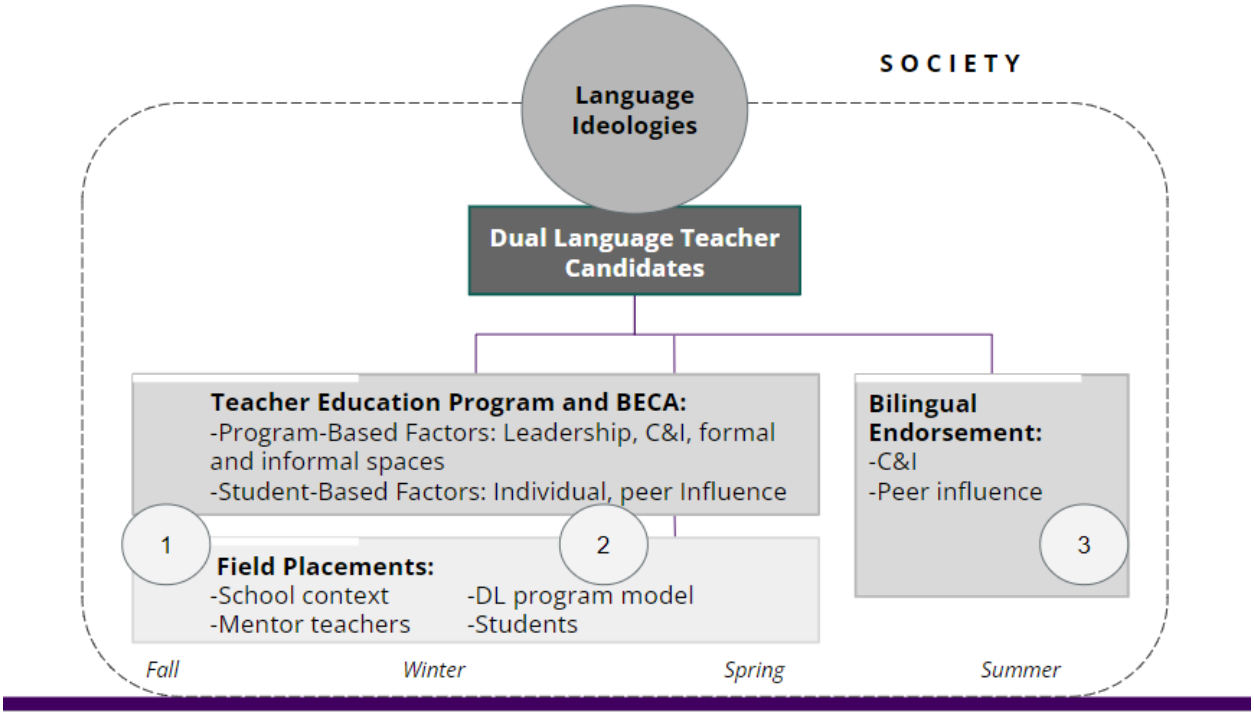
Overview of Contents

This dissertation consists of three empirical papers resulting from a qualitative case study. I originally designed this study with one central theoretical framework, design and research questions. As I analyzed data and learned more about language ideologies, I became more interested in investigating the distinctions between different types of ideologies and how they manifested in the DLTCs. Therefore, I decided to use three different sets of language ideologies to examine potential shifts, and wrote three papers, each focusing on a distinct set of ideologies. The reason for this was to explore the nuances of meaning that each perspective made possible in order to analyze the phenomena from different angles. Similarly, each paper applied a different theoretical lens, using a sociolinguistic perspective first, ideological clarity second, and focusing on the interrelationship between race and language third.

Utilizing a critical qualitative case study design, this dissertation concentrated on the language ideologies of four elementary DLTCs and paid close attention to their trajectories over the course of their teacher preparation in their TEP courses, field placements and bilingual endorsement. The three papers drew from the same data set at different points in time each, and stand independently, but are closely related to form an arc that describes a year-long trajectory for the DLTCs. The figure below shows the key components of the year-long study.

Figure 1

Key Components of the Year-Long Study



Note: This year-long study centers language ideologies and four DLTCs. The boxes represent the relevant contexts, and each box includes the different factors that I investigated in relation to the DLTCs' ideologies. The circles with the numbers 1, 2 and 3 represent each of the papers. Program quarters are named after the seasons at the bottom. Each number/season combination corresponds to the quarter(s) of data collection.

The first paper examined the language ideologies of four bilingual Latina DLTCs, and their potential shifts toward alignment with the goals of DLBE toward the start of the candidates' TEP. Drawing upon language ideologies (Kroskrity, 2016; Rosa & Burdick, 2017) as a sociolinguistic framework and more specifically upon the distinction between monoglossic and heteroglossic ideologies (García, 2009), this paper focused on the views that the Spanish/English elementary DLTCs articulated about their languages, including narrated academic and non-

academic experiences that shaped such views, and on the preliminary ideological shifts that were apparent by the end of the fall, or their second quarter in the TEP. In this paper I argue that a shift in the DLTCs' language ideologies toward heteroglossic views and uses of language in the classroom could be one indicator of the DLTCs' development as critically conscious educators aligned with the goals of DLBE and committed to the disruption of inequities. This paper revealed that early in the program the DLTCs were already experiencing shifts that showed a new appreciation of their home language and began to express a commitment to linguistic justice through an articulation of heteroglossic language ideologies.

The second paper concentrated on the two TEP quarters that marked the transition from full-time coursework to full-time student-teaching, that is, spring and winter. This paper explored how three bilingual Latina DLTCs negotiated spaces and opportunities in their field placements to apply TEP learnings that illustrated pluralist views about language. Drawing on ideological clarity (Alfaro, 2019; Alfaro & Bartolomé, 2017) as the theoretical framework and connecting the DLTCs' experiences to assimilationist and pluralist language ideologies (Henderson, 2017, 2022), this article focused on how the DLTCs applied TEP course learnings that reflected pluralist language ideologies in their classrooms, and how the TEP and the school contexts shaped their ideologies. I argue that, as DLBE continues to expand and more Latinx teachers enter the profession, it is critical to understand how the DLTCs articulate and enact their language ideologies in educational settings that are shaped and governed by English-dominant norms, and that the DL teachers could disrupt. This article showed that the three DLTCs generally embraced pluralist views of language, and maintained or reinforced their commitment to support emergent bilinguals despite barriers to full implementation of their learnings.

The third paper studies how four Latina bilingual DLTCs' language ideologies shaped the candidates' views about their languages, and of themselves as bilingual speakers and teachers toward the end of their TEP and bilingual endorsement. Drawing on raciolinguistic ideologies (Flores & Rosa, 2015) to frame this study and considering the distinction between hegemonic and counter-hegemonic language ideologies (Martínez, 2013; Metz, 2019), this paper focused on the language ideologies that the candidates either embraced or rejected, how they shaped their self-perceptions as bilingual speakers, and how their new understandings informed their bilingual teacher selves. I argue that it is essential for the DTLCs to engage in critical work leading to potential ideological shifts over the course of their teacher preparation~~,~~ to interrupt narratives of oppression for themselves and for raciolinguicized students in the United States. The study shows that by the end of the bilingual endorsement, the DLTCs rejected narratives of oppression, articulated counter-hegemonic ideologies more assertively, and espoused commitments that reflected their becoming linguistically, culturally responsive, and community-oriented teachers (Alfaro, 2019) while still wrestling with contradictions.

Together, the three papers constitute an effort to understand how over the course of a teacher preparation program and bilingual endorsement a group of DLTCs narrated and responded to experiences of linguistic, cultural and racial oppression, and how through engagement in critical work, their past and more current experiences shaped their language ideologies. Each DLTC moved along a trajectory that revealed shifts in their self-concept as bilingual speakers, but in unique ways, stemming from their lived experiences. All the DTLCs embraced anti-oppressive language ideologies and were generally congruent with their articulation although their actions did not always match enactment.

Attention to the DLTCs' ideological trajectories and shifts may further inform TEPs' and schools' efforts to center critical reflection that addresses language and race among other intersectionalities, and promote ideological clarity to challenge inequities. It is imperative that both DLTCs and novice (and more experienced) teachers receive ongoing support in their efforts to work toward equity, and that the critical work that DL novice teachers began as candidates continue beyond their teacher preparation. TEPs may center multilingualism, implement critical pedagogies, and create more opportunities for critical identity work including an exploration language ideologies. Additionally, these programs may establish partnerships with schools and districts during teacher induction and beyond. In schools, concerted efforts by teachers, school and district leaders, and policymakers in alignment with DLBE goals are crucial to interrupt inequities. This dissertation joins in these efforts by contributing to a growing body of literature on DLTCs' language ideologies that seeks to expose and disrupt dominant narratives in DLBE to bring about social change.

References

Alfaro, C. (2019). Preparing critically conscious dual-language teachers: Recognizing and interrupting dominant ideologies. *Theory into Practice*, *58*(2), 194-203.

Alfaro, C., & Bartolomé, L. (2017). Preparing ideologically clear bilingual teachers: Honoring working-class non-standard language use in the bilingual education classroom. *Issues in Teacher Education*, *26*(2), 11-34.

Flores, N., & Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard Educational Review*, 85(2), 149-171.

García, O. (2009). Education, multilingualism and translanguaging in the 21st century. In Skutnabb-Kangas, D., Phillipson, P., & Mohanty, P. (Eds.), *Social Justice through Multilingual Education* (pp. 140-158).

Henderson, K. (2017). Teacher language ideologies mediating classroom-level language policy in the implementation of dual language bilingual education. *Linguistics and Education, 42*, 21-33.

Henderson, K. (2022). Language ideological multiplicity and tension within dual language bilingual education teachers. *Journal of Language, Identity & Education*, *21*(2), 116-132.

Howard, E., Lindholm-Leary, K., Rogers, D., Olague, N., Medina, J., Kennedy, B., Sugarman, J. & Christian, D. (2018). *Guiding Principles for Dual Language Education* (3rd ed.). Washington, DC: Center for Applied Linguistics.

Kroskrity, P. (2016). Language ideologies: emergence, elaboration, and application. In *The Routledge handbook of linguistic anthropology* (pp. 109-122). Routledge.

Martínez, R. (2013). Reading the world in Spanglish: Hybrid language practices and ideological contestation in a sixth-grade English language arts classroom. *Linguistics and Education*, 24, 276-288.

Metz, M. (2019). Accommodating linguistic prejudice? Examining English teachers' language ideologies. *English Teaching: Practice & Critique*, *18*(1), 18-35.

Palmer, D., Cervantes-Soon, C., Dorner, L., & Heiman, D. (2019). Bilingualism, biliteracy, biculturalism, and critical consciousness for all: Proposing a fourth fundamental goal for two-way dual language education. *Theory into Practice*, *58*(2), 121-133.

Rosa, J., & Burdick, C. (2017). Language ideologies. In García, O., Flores, N. & Spotti, M. (Eds.), *The Oxford Handbook of Language and Society* (pp. 103-123). OUP.

Tracing Shifts in the Language Ideologies of Dual Language Teacher Candidates: Fall Quarter Impressions

Patricia M. Ferreyra

College of Education, University of Washington

Author Note

I have no conflict of interest to disclose.

Abstract

Dual Language (DL) teachers' views about language do not always support the goals of Dual Language Bilingual Education (DLBE), continuing to position English as the higher status language and to marginalize minoritized students. Research on language ideologies has shown that both DL teachers and teacher candidates (DLTCs) enact multiple and, at times, conflicting language ideologies in educational settings. However, not much is known about potential shifts in the DLTCs' language ideologies toward alignment with the goals of DLBE over the course of their Teacher Education Programs (TEPs). This gap is consequential because such a shift could be an indicator of the DLTCs' development as critically conscious educators aligned with the goals of DLBE and committed to the disruption of inequities. This article investigated shifts over the Fall Quarter of a TEP and addressed the following research questions: 1. What kinds of language ideologies do Latina DLTCs articulate about their languages? What shapes their language ideologies? 2. How do DLTCs' language ideologies shift by the end of their second quarter in the TEP, if at all? What accounts for these changes, if they exist? Through analysis of semi-structured interviews and course assignments, this critical qualitative case study investigated the language ideologies of four bilingual Latina DLTCs toward the start of their TEP. Findings showed that engagement with coursework and critical (self-)reflection over the course of the Fall Quarter led to renewed views of their languages and themselves as bilingual speakers, illustrated by an increased but non-linear and inconsistent articulation of heteroglossic language ideologies.

Key Words: Dual Language Teacher Candidates, Teacher Education Program, language ideologies, monoglossic, heteroglossic, linguistic inadequacy, Spanish, English. critical reflection.

Tracing Shifts in the Language Ideologies of Dual Language Teacher Candidates

Dual Language Bilingual Education (DLBE) aims at students' attainment of bilingualism and biliteracy, sociocultural competence and grade-level academic achievement (Howard et al., 2018). A proposed fourth goal aspires to 'critical consciousness[1] for students, teachers, parents and leaders' (Palmer et al., 2019, p. 122), placing an emphasis on equity and the creation and maintenance of a positive environment in schools (Howard, et al., 2018). However, these goals are not always supported by Dual Language (DL) teachers' articulation and enactment of ideas about language in K-12 DL programs, which at times continue to position English as the higher status language, and to marginalize minoritized groups. Research on language ideologies has shown that both DL teachers (Bernstein et al., 2021; Briceño, 2018; Fitzsimmons-Doolan et al., 2017; Henderson, 2017, 2022; Henderson & Palmer, 2015; Limlingan & McWayne, 2022; Martínez et al., 2015) and teacher candidates (DLTCs) enact multiple and, at times, conflicting language ideologies in educational settings (Núñez & Espinoza, 2017; Szwed & González-Carriedo, 2019; Zúñiga, 2016), and that these ideologies may coexist within an individual at the same time (García, 2009; Sánchez et al., 2018). However, shifts in the DLTCs' language ideologies have been understudied and not much is known about the DLTCs' potential ideological shifts (Briceño, 2018; Fitzsimmons et al., 2017; Martínez et al., 2015; Núñez & Espinoza, 2017; Varghese & Snyder, 2018) and – if they happen - what might influence them. This gap is consequential because a shift in the language ideologies of DLTCs toward alignment with the goals of DLBE could support the disruption of inequities in DL programs.

This article is part of a year-long research study on DLTCs' language ideologies, and focuses on the Fall Quarter, or the second quarter, of the DLTCs' teacher education program

[1] Palmer et al. (2019) define critical consciousness as "an awareness of the system of oppression that surrounds us and a readiness to take action to correct it" (p. 121).

(TEP). The overall goal of my research is to investigate the shifts or maintenance of bilingual DLTCs' ideologies over the course of their Elementary TEP and bilingual endorsement, and is important for several reasons. First, this research may reveal how the candidates' ideologies reinforce or challenge the dominant or oppressed conditions of the languages in which they teach (Szwed & González-Carriedo, 2019) and the students they serve (Freire & Feinauer, 2022). If the DLTCs support the hegemony, that is, the dominance and presence of English as the main societal language through dominant ideologies, the partner language and its speakers will continue to be marginalized, conflicting with the goals of DLBE. Second, new understandings about the DLTCs' language ideologies may help answer questions about the aspects of the TEP context that shape them. Third, this study was conducted with DLTCs in an established Elementary TEP with a bilingual endorsement and a social justice orientation. A shift in the DLTCs' ideologies toward a more equity-oriented stance influenced by their work in the TEP could be an indicator of their becoming critically conscious teachers working toward social justice. Last, this study contributes to a growing body of knowledge on DLTCs' language ideologies (Deroo & Ponzio, 2021; Fallas Escobar & Treviño, 2021; Fallas-Escobar et al., 2022; Fitzsimmons-Doolan et al., 2017; Lindahl et. al, 2021; Núñez & Espinoza, 2017; Szwed & González-Carriedo, 2019).

Teacher candidates join their TEPs with lived experiences and ideas about language and students that do not always reflect awareness of a diversifying student population's needs. For example, several studies have reported that White female middle-class teacher candidates predominantly display uncritical views of their belief systems and societal dynamics, and accept the status quo, taking for granted a hegemonic model that shows Whiteness (Gay & Kirkland, 2003) and English monolingualism (Seltzer, 2022) as normative (Gay & Kirkland, 2003) or

displaying dysconscious racism (Whitaker, 2020). Many of these candidates "enter [the TEP] with deficit and racialized perspectives about students of Color" (Kohli, 2019, p. 25), or lack sociocultural awareness, which is detrimental to the success of ethnic minority children (Clark & Flores, 2014). Teachers of Color, in contrast, have undergone experiences of marginalization and display a different understanding of societal dynamics, including self-perceptions as minoritized speakers of a home language (Ek et al., 2013; Szwed & González-Carriedo, 2019), although not all of them question the existing social order. Therefore, being a teacher of Color does not necessarily mean being prepared to address hegemonic societal ideas, or issues of language, identity and power in the classroom. If the beliefs that novice DL teachers bring into their teaching careers significantly influence their school settings and students (Alfaro, 2019), focused efforts in the TEPs may help teacher candidates revise, unlearn and create new views about identity, language and education to better serve emergent bilinguals and all students.

This study features four Spanish/English Latina bilingual DLTCs from the same cohort of teacher candidates in an Elementary TEP with a bilingual endorsement. With a dearth of empirical research on teacher candidates of Color (Bettini et al., 2021), this article brings attention to candidates who have been historically silenced or underrepresented in teacher education, and who are now joining the ranks to teach in schools with increasingly diversifying demographics (Clark & Flores, 2014; Poza, 2014; Rodriguez, 2018; Rosa & Flores, 2017). This study was guided by the following questions: 1. What kinds of language ideologies do Latina DLTCs articulate about their languages? What shapes their language ideologies? 2. How do the DLTCs' language ideologies change by the end of their second quarter in the TEP, if at all? What accounts for these changes, if they exist?

Literature Review and Theoretical Framework

Language Ideologies

In this study I use language ideologies to frame my analysis. Language ideologies are ideas or beliefs situated in historical, economic and socio-political contexts that reflect societal views about languages (Kroskrity, 2016; Rosa & Burdick, 2017). Articulated and embodied by individuals and groups, they "often index the political economic interests of individual speakers, ethnic and other interest groups and nation-states" (Kroskrity, 2016, p. 95); that is, they exist in specific contexts and reflect specific perspectives (Rosa & Burdick, 2017) shaped by power structures and other societal influences. Or they may "contest or reproduce inequities and hierarchical orders" (Freire & Feinauer, 2022, p. 1520). Thus, language ideologies exist as dynamic entities that change across space and time, intersect with identity markers such as race, and leave no context exempt from influences that expose power dynamics through language use (Freire & Feinauer, 2022; Rosa & Burdick, 2017), including institutions.

In the United States, the educational system has traditionally embraced monolingual language ideologies that either push for the subtractive bilingualism of bilingual students toward the acquisition of English, or claim to support additive bilingualism, but through a view of languages as named languages associated with nation-states and standardized language use (Flores & Schissel, 2014; García & Torres-Guevara, 2010). Moreover, scholars have argued that "some children internalize the negative societal attitudes toward Spanish, toward bilingualism, and toward their ethnic groups, regardless of teachers' efforts" (Moll, Sáez & Dworin, 2001, in Dworin, 2011, p. 109). Therefore, children of Color may acquire deficit views of themselves as speakers of a heritage language (Rosa & Flores, 2017; Tseng, 2021) due to linguistic violence or the subordination of their home language (Ek et al., 2013), and uphold standard language

ideologies as an ideal (Leeman, 2012). As adults, individuals who have internalized such deficit views may express complex language ideologies, including heteroglossic views about language, but still enact monoglossic ones, or harbor feelings of linguistic inadequacy when referring to their home language proficiency.

Monoglossic language ideologies "treat languages as bounded autonomous systems without regard to the actual language practices of speakers" (García, 2009, p. 158). From this perspective, bilingual speakers are generally considered "double monolinguals", a view that sees languages as separate entities and ignores the speakers' fluid linguistic practices (Grosjean, 2013). Scholarly work on bilingualism has challenged this notion. Contrary to monoglossic perspectives, heteroglossic language ideologies welcome multilingual expression, challenging the balance of power that has traditionally upheld the hegemony of English. To disrupt traditional monolingual and monoglossic spaces, several scholars have advocated for the creation of heteroglossic spaces, where emergent bilinguals can translanguage, that is, engage in their dynamic practices and use their full bilingual repertoires to support their learning (Creese & Blackledge, 2010; Flores & Schissel, 2014; García, 2009).

Dual Language Educators' Language Ideologies.

DL educators' enactment of heteroglossic language ideologies could support the attainment of DLBE goals through their work in the classroom. However, conflicting language ideologies may co-exist in individuals and in school contexts, impacting program implementation and students.

Empirical studies on DL educators' language ideologies have largely concentrated on in-service (Bernstein et al., 2021; Briceño, 2018; Fitzsimmons-Doolan et al., 2017; Henderson, 2017, 2022; Henderson & Palmer, 2015; Limlingan & McWayne, 2022; Martínez et al., 2015),

and to a lesser extent, pre-service teachers (Núñez & Espinoza, 2017; Poza, 2014). Research on in-service DL teachers has uncovered a multiplicity of language ideologies in the teachers (Henderson, 2022) and their educational contexts (Fitzsimmons-Doolan et al., 2017). For example, some studies have shown how DL teachers' ideas about language teaching ranged from language purism to acceptance and encouragement of students' heteroglossic language practices (Briceño, 2018), or from ideologies of language separation to translanguaging classroom practices (Henderson & Palmer, 2015; Martínez et al., 2015) that challenged a strict language separation policy (Henderson, 2017). Other studies revealed teachers' ideologies about DL learners (Limlingan & McWayne, 2022); or teachers' negotiation of ideologies embedded in program policies and classroom implementation (Bernstein et al., 2021).

More recently, scholars have shown increasing interest in teacher candidates' language ideologies (Deroo & Ponzio, 2021; Fallas-Escobar & Treviño, 2021; Fallas-Escobar et al., 2022; Lindahl et al., 2021; Szwed & González-Carriedo, 2019; Varghese & Snyder, 2018). Some of this work illustrates how conflicting language ideologies co-exist side by side or at alternating times both in individuals and in educational institutions, erecting barriers to equitable bilingual and biliterate development. For example, in a study of eight DLTCs in two teacher education programs (Szwed & González-Carriedo, 2019) findings uncovered that the candidates' ideologies either reinforced or challenged the dominant or oppressed conditions of the languages their mentors used. Additionally, the DLTCs' language ideologies influenced their own sense of self-efficacy as bilingual educators, and more specifically, in relation to their Spanish language proficiency. Other studies have concentrated on Latinx TCs' encounters with raciolinguistic ideologies (Fallas-Escobar & Treviño, 2021; Fallas-Escobar et al., 2022), critical exploration of the TCs' own language ideologies in relation to the influence of institutionalized ideologies

(Lindahl et al., 2021), interactions of the candidates' cultural, racial and linguistic backgrounds with their own language ideologies and those they encountered in their contexts (Varghese & Snyder, 2018), and the TCs' meaning-making of language practices that connect language, identity and power (Deroo & Ponzio, 2021).

Additionally, in other research involving both teachers and teacher candidates, teachers made decisions that supported standardized test preparation or language development in English, at the cost of less instructional time in Spanish (Núñez & Espinoza, 2017; Zúñiga, 2016), and in one case, the candidates enacted counter-hegemonic language ideologies in response to teachers' practices that privileged learning English over Spanish (Núñez & Espinoza, 2017). Few studies have focused on Latinx teacher candidates' language ideologies (Fallas-Escobar & Treviño, 2021; Fallas-Escobar et al., 2022; Lindahl et al., 2021). This study aims to build on prior research by investigating shifts in four Latina DLTCs' language ideologies over the Fall Quarter, or second quarter, of their TEP.

Research Design, Strategy and Methods

This paper is part of a critical qualitative year-long case study that traced the shifts in the DLTCs' language ideologies over time. My first objective was to "understand, discover and gain insight" (Merriam & Tisdell, 2016, p. 96) into the candidates' ideologies to make sense of how they were perceiving their linguistic identities and expressing their positionalities. I designed the study considering the dynamic nature of individuals and the transformation the DLTCs might undergo as TEP students. I wanted to engage critically with that process to "critique and challenge, to transform and to analyze power relations" (Merriam & Tisdell, 2016, p. 59) as they emerged in the DLTCs' accounts and through the analysis of their new understandings. Thus, a

critical view was fit for a study that sought to bring attention to questions about possibilities conducive to more equity and linguistic justice (Varghese et al., 2021) in education.

Positionality

I bring to this study my view of languages as bridges for communication, identity expression, cross-cultural understanding, and access shaped by my lived experiences as a bilingual speaker and educator. I align with the goals of DLBE as a possibility to achieve equity for minoritized populations, as contesting the hegemony of English can help create more equitable educational experiences that elevate the partner languages and their speakers in DL programs. However, I am also cognizant of some of the challenges, especially in relation to neoliberal views of DLBE that commodify these programs (Flores & García, 2017).

My experiences as a first-generation immigrant cisgender woman in the US higher education system, bilingual and bicultural identities, and perceptions of the TEP and the DLTCs have informed my study design. As a bilingual speaker, I have reflected on my language ideologies and observed how they have been shifting over time based on the socioeconomic, political and educational contexts with which I have interacted. As a teacher educator in the TEP in this study, my roles as a teaching assistant and instructional coach may be considered both a benefit and a constraint, especially because I coached three of the participating DLTCs throughout the year. Thus, it is possible that my biases came to the surface in terms of shared sensitivities, linguistic and ethnic backgrounds, and the search for equity. I have addressed these insider/outsider tensions through reflective work. Additionally, I have considered my researcher positionality through an acknowledgment of my power, position of authority and privilege. Last, I have engaged with questions of ethics and representation (Skeggs, 2011) and attended to an ethical responsibility to address unfairness or injustice.

Setting and Participants

This study was conducted in a diversifying Elementary TEP in a public Tier I university in the Pacific Northwest. The TEP was a one-year long master's degree program that offered a state teacher certification. Until the early 2010s, the TEP cohorts had not reflected the demographic shifts in the elementary student population, which continues to diversify mainly due to immigration (Poza, 2014; Rodriguez, 2018). Since the 2017-2018 academic year, and in response to the planned growth and expansion of DLBE in the state where this study was conducted, the TEP has been involved in concerted efforts to achieve equity and diversify the teacher workforce by decentralizing Whiteness and centering the experiences of candidates of Color (Varghese et al., 2021). In the 2020-2021 cohort of 62 students, 54% of the candidates identified as people of Color and over 50% had some knowledge of one or two languages other than English. As part of its vision, the TEP supported "fostering early career teachers' capacities and alliance building, which includes a social justice orientation which entails critical self-reflection and action to address inequities in communities, schools and classrooms, shaped by race and socioeconomic status as well as by gender, sexual orientation, language, immigration status, (dis)ability, and religion" (TEP, 2020).

At the state level, Substitute House Bill 1445 went into effect in 2017 to further the creation and expansion of DL programs, and provide supports for future DL educators. In addition, a grant from the US Department of Education made possible the creation of the Bilingual Educator Capacity program (BECA) to prepare elementary teachers to teach in dual language contexts. This program, offered within the context of the TEP of this study, offered partial scholarships, field placements in dual language settings and a bilingual endorsement in the fifth quarter. This program was designed to join efforts to address the existing shortage of

qualified teachers (Collins et al., 2023). In 2020-2021, 16 candidates were enrolled in BECA and the bilingual endorsement. Thus, BECA and the bilingual endorsement have the potential to pioneer DL teacher preparation for other institutions of higher education in the state. Given the timely plans to expand DLBE and the path-breaking nature of BECA and the bilingual endorsement, the TEP in this study was uniquely suited for my research.

The unit of analysis was a subset of bilingual Spanish/English DLTCs within the cohort of elementary teacher candidates. Before the start of the Fall Quarter of 2020, I was assigned to coach five of these candidates, and I began my work with them before I contacted any DTLCs about my study. At the start of the Fall Quarter, I sent out an online questionnaire to the ten Spanish/English DLTCs in the bilingual cohort to gauge interest and identify potential participants. To ensure the representation of candidates with a variety of linguistic histories, I applied the following selection criteria: a) two or three speakers of English as a home language who learned Spanish as an additional language, b) two or three speakers of Spanish as a home language who learned English as an additional language, and c) two or three heritage speakers of Spanish, in this case, second generation immigrant speakers. Six participants met the criteria very closely: two met criteria a) and b); one met criteria c), and the sixth one was a simultaneous bilingual speaker, who acquired both languages from a very early age. I narrowed down the selection to the four focal participants who identified either as Latina or Mexican because their experiences have been underrepresented in teacher education (Bettini et al., 2021) and they illustrated an array of experiences, defying a reductionist view of identity (Freire, 1970). As stated above, three of the DLTCs were my coachees. Table 1 summarizes the DLTCs' relevant characteristics.

Table 1

DLTCs' *Demographic Information, Languages and K-12 Schooling*

DLTC	Country of birth	First language (s) or dialect(s)	Second language (s) or dialect(s)	Additional language – yes/no. If yes, which language	Schooling (K-12) in more than one country	Language (s) used in school outside the US
Miriam	United States	Spanish	English	No	No. US only.	No schooling outside the US.
Lorena	Mexico	Spanish	English	No	Yes. First grade in Mexico.	Spanish
Cecilia	United States	Spanish	English	No	No. US only.	No schooling outside the US.
Sonia	Mexico	Spanish	English	No	Yes. First grade in Mexico.	Spanish

Sonia, Cecilia, Lorena and Miriam (all pseudonyms) participated in my research. Sonia was born in Mexico and when she moved to the United States with her family, she entered second grade in an ELL program. She spoke Spanish as her first language and learned English at school in the United States. Lorena was also born in Mexico and moved to the United States after completing first grade. Spanish was her first language, but she was not yet literate when she moved to this country, so she was held back one grade level and placed in first grade. Cecilia was born in the United States and Spanish was her home language. She completed her K-12 schooling in the US educational system in English, where she learned to speak, read and write in this language. Miriam was also born in the United States. She learned both Spanish and English from an early age. She initially distinguished between her first (Spanish) and second language

(English) acquisition. She later explained how she remembered always being around the two languages at home, as her mother was a Spanish speaker and her father a Spanish/English bilingual speaker, from whom she learned English. None of the DLTCs were supported in their Spanish literacy development at school.

Data Collection

Data collection for this paper took place over the second quarter of the program, that is, the Fall Quarter of 2020. In the fall, the DLTCs were in their placements once a week only and spent the majority of their time on coursework, that is, they attended classes four days a week. Due to COVID-19 restrictions to in-person access the DLTCs did their coursework and student-teaching online. The DLTCs spent more time observing and assisting their mentor teachers, and gradually took on more responsibilities in their work with the students.

Data sources consisted of 30 to 45-minute semi-structured individual interviews and course assignments. I also collected some retrospective data from the Summer Quarter of the same year to gain more insight into the DLTCs' starting point in the TEP. Although data collection was originally designed for in-person contact, I collected all data online and saved them in electronic format.

In the individual interviews, the participants answered questions about their linguistic and cultural backgrounds, schooling experiences, and experiences regarding bi/multilingualism in TEP courses, bilingual endorsement meetings and field placements. The protocol was available both in English and Spanish (see Appendix) and the DLTCs chose which version to use, although such choice did not limit the interview to one language only. Next, I audio recorded and transcribed the interviews in their original language. I also selected four Summer Quarter assignments where the DLTCs shared about their identities. Summer assignments included a

literacy autobiography, educational genealogy, and identity literacy journey box. I used these assignments to learn more about each DLTC's identities. For this study I drew heavily on interview data.

Methods of Analysis and Validation Strategies

This study addressed the following research questions: 1. What kinds of language ideologies do DLTCs articulate about their languages? What shapes their language ideologies? 2. How do DLTCs' language ideologies change by the time they complete the Fall Quarter, if at all? What accounts for these changes, if they exist? To answer the first question, I coded data both deductively and inductively, using Dedoose, a computer software analysis program to support data organization and analysis, and I kept analytic memos to record my impressions. I coded data deductively first, extracting baseline codes from the interview questions. Some code examples that I applied in relation to the DLTCs' K-12 experiences were: 'School and diversity', 'School and languages', or 'School and parents'. As new codes emerged, I began to create, drop or embed some of the original codes into bigger coding categories. One example of an overarching category was 'DLTCs' language learning trajectories'. Examples of codes within this category were 'First language acquisition', 'Second language acquisition', and 'Bilingual language acquisition'. As I advanced through the coding process, I revised my code book and identified emerging patterns leading up to themes (Ryan & Bernard, 2003; Saldaña, 2016). Table 2 below illustrates sample categories, codes, definitions and examples.

Table 2

Sample Category, Codes, Definition and Examples.

Category	Code	Definition	Example from Interview Transcripts
Language learning trajectory		This category is about learning to speak and/or becoming literate in one or more languages.	
	First language acquisition	TC talks about first language (L1) acquisition as separate from their second language (L2). Accounts include learning in classes and other contexts.	I learned verbally how to speak Spanish in Mexico, and I learned how to write and read Spanish here in the US. (Lorena, interview, 12/18/2020)
	Second language acquisition	TC talks about L2 acquisition as separate from their L1. Accounts include learning in classes and other contexts.	… I started to learn English when I was seven, when I came here, to the US … first I was in an ELL class (Sonia, interview, 12/11/2020)
TEP	TEP and TCs' languages/ use of languages	TC makes connections between the TEP and their languages.	… being in the TEP has made me appreciate the fact that I can speak two languages … (Miriam, interview, 12/10/2020)

To answer the second question, I focused on the DLTCs' ideologies that emerged in interactions with the TEP and field placements, as these events could inform potential shifts in the candidates' ideologies. I identified the most salient ideologies and chose the distinction between monoglossic and heteroglossic ideologies to guide my analysis. In the code book 'Language Ideologies' was the overarching category, and included the codes 'Monoglossic language ideologies' and 'Heteroglossic language ideologies'. Through inductive analysis, I created a sub-code, 'Ideology of linguistic inadequacy'. One more time, I looked for emerging patterns and themes. Besides concentrating on a specific set of ideologies, to account for any shifts I paid attention to the DTLCs' narratives in course assignments, and interview data

collected toward the end of the quarter. Table 3 below shows the language ideologies I analyzed in this article.

Table 3

Types of Language Ideologies Addressed in the Study

Category	Code	Sub-Code	Definition	Example from Interview Transcripts
Language Ideologies			Beliefs and ideas about language shaped by power structures and societal influences.	
	Monoglossic ideologies (García, 2009)		These ideologies treat languages as bounded autonomous systems without regard to the actual language practices of speakers. (García, 2009, p. 158)	[Spanish at school] was very segregated … our teacher would come by pick up all the ELL kids, we'd be gone for an hour … that was all the Spanish that we got … (Lorena, interview, 07/21/2020)
		Ideology of linguistic inadequacy	It expresses deficit views about a home language.	All the Spanish … I learned was … oral, … I never took any proper Spanish. (Lorena, interview, 12/18/20)
	Heteroglossic ideologies (Flores & Schissel, 2014; García, 2009)		"… respect multiple language practices in interrelationships" (García, 2009, p. 158). "… refer to "the dynamic language practices of bilingual speakers" (Flores & Schissel, 2014, p. 461).	[My Spanish-dominant mentor teacher] does … flashcards practicing words in Spanish. And then sometimes he'll ask them (the students) to teach him words in English … and then … they (the students) have conversations with him … in English and Spanish. Cecilia, interview, 12/18/2020)

The use of multiple data sources allowed for triangulation to increase internal validity (Merriam & Tisdell, 2016). I also engaged in researcher reflexivity by journaling about my positionality and ways in which my intersectional identities or insider/outsider status might have influenced my analysis. Last, I utilized peer debriefing as a tool to discuss the findings and their plausibility.

Findings

These findings report the language ideologies that the participating DLTCs articulated over the Fall Quarter of their TEP. I have organized them into three sections, and by participant within each section. The first one focuses on how the DLTCs' childhood experiences shaped their ideas about their languages. The second section shows how the DLTCs perceived themselves as bilingual speakers. The third section illustrates how the DLTCs began to express renewed views about their languages as they interacted with the TEP and field placement contexts.

Influence of the DLTCs' Childhood Experiences on their Ideas about Language and Language Use

The four DLTCs underwent K-12 schooling experiences that positioned English as the dominant language and suppressed their Spanish language development, resulting in segregated language use, and a range of self-perceptions as bilingual English/Spanish speakers.

Miriam

English as the Dominant Language.

Miriam was born and raised in the United States, and recalled learning both Spanish and English at home from an early age. As she reflected on her linguistic trajectory, she said that growing up, she gradually felt more comfortable using English, influenced by her environment:

> The focus at school was developing the second language (English) and excelling in that … that's why I feel more comfortable speaking in my second language … I didn't use it (Spanish) a lot during my school years … that's how I lost some of my Spanish … I can't think of a time when my first language and my second language were used together, or even just my first language … It was mainly just pushing English … My friend group … the people that I surrounded myself with more were all Hispanics, but we also all resorted to English … I guess first generation students in the US, we mostly all stuck to English**.** (Miriam, interview, 12/10/2020)

Miriam described how her schooling emphasized English language development at the cost of partial home language loss. Although Miriam had first shared that she learned her two languages simultaneously, she referred to English as her second language, reflecting her linguistic identity. She also said that she connected with her friends through their shared ethnicity and preference for English instead. In her town, even with a significant Hispanic population, the children born in the United States to Hispanic families chose English to communicate amongst themselves. Miriam's account reflects how English superimposes its hegemony and is supported by an educational system that prioritizes this language for academic achievement (Fitzismmons-Doolan et al., 2017) in monolingual and monoglossic spaces. In turn, these spaces shape students' language choices, resulting in reduced home language use (Fallas-Escobar & Treviño, 2021; Lindahl et al., 2022).

Lorena

Finding Spaces to Develop Spanish Literacy

Lorena learned to speak Spanish in Mexico, but she was not literate when she moved to the United States, so she was held back one grade level once she joined the educational system.

She lived in a predominantly White community and as a child, she used Spanish around her friends. Her schooling took place almost exclusively in English:

> I learned English in the US [through my] schooling and also [in] my community. My community was predominantly White and [English was] all we really spoke in that town … I did 1st through 12th ... I did have some Spanish classes … my school only offered like 30 minutes, maybe an hour … twice a week, if anything … I had a couple of friends who were Latino, or from Mexico and we spoke Spanish, but besides that it was mostly English that I heard. (Lorena, interview, 12/18/2020)

Like Miriam, Lorena's schooling environment was English-dominant. Spanish existed in limited academic spaces and in peer interactions only. Lorena eventually became literate in English and Spanish, but the processe for each language was different. She learned English at school, and Spanish at home. In a course assignment, Lorena shared that she learned to read in Spanish through her parents' oral histories and through participation in household chores:

> *Mi mama y yo cocinavamos juntas y me hacía leer los ingredientes que usavamos. Similarmente, historias y cuentos oral eran otra manera que aprendí a leer. Recuerdo que mi papá me contaba historias de nuestra cultura, de sus experiencias o cuentos de miedo cuando tenía tiempo.* [My mother and I cooked together and she made me read the ingredients we used. Likewise, oral histories and short stories were another way I learned to read. I remember that my father told me stories about our culture, his experiences or scary tales when he had the time.] (Lorena, Literacy Autobiography, 07/17/20)

Home provided an alternative educational setting that helped Lorena develop her Spanish literacy through oral histories (Gonzales et al., 2023). For her, Spanish and English existed in monoglossic and mostly monolingual spaces, and the institutionalized or non-institutionalized

nature of the setting shaped her literacy development in each language, which later influenced her views about herself as a bilingual speaker. I will discuss Lorena's self-perceptions as an adult user of Spanish in the next section of the findings.

Cecilia

Language Segregation over Time.

Cecilia recalled transitioning from using Spanish into using English with her group of friends around her middle school years, where the contexts for language use became more segregated. During her interview, Cecilia made a distinction between the spaces where she used her languages growing up:

> When I was younger … I would talk to [my friends] in Spanish, but ... we all started talking in English at some point … when I was in elementary … I had only one teacher that spoke Spanish … I would speak to my friends in Spanish … I don't know at what point that changed … maybe middle school? … we just started talking in English more. I think the only people in my whole school year that would speak in Spanish in school would be the staff that spoke Spanish, but that was only two people out of the whole staff, and one was … the cook … and … my soccer coach. (Cecilia, interview, 12/18/2020)

Cecilia reflected on the use of her languages at school. In elementary school she used Spanish with her friends, but had one Spanish-speaking teacher only, which explains why she gradually spoke less and less Spanish in academic contexts. Then, in middle school, English became the preferred language for communication in her peer group (Briceño et al., 2018). Moreover, Cecilia did not recall knowing any Spanish-speaking faculty during her middle school years, making the monoglossic presence of the languages even more evident. According to her, the only

staff members who spoke Spanish were the cook and her soccer coach. The fact that Spanish speakers in the staff did not hold academic jobs at the school suggests that the school remained a site where monoglossic language practices overlapped with separate academic and non-academic functions. English was used for academic learning and social interactions in the classrooms with peers and English-dominant personnel who fulfilled academic roles, whereas Spanish was used in informal, non-academic contexts. This split reproduced a societal model where White English-speaking bodies inhabit higher status roles whereas people of Color with home languages other than English perform supporting functions (Achugar, 2008). Children like Cecilia were already learning about prescribed societal roles based on language and ethnicity.

Sonia

Describing Lack of Support in the Early School Years

When Sonia arrived in the United States, she joined the public education system in second grade and was placed in an English Language Learning (ELL) classroom. Her school's ELL program concentrated in transitioning students from Spanish into English:

> *Empecé segundo grado aquí, empecé con* ELL *y … me sacaron … como a la mitad de* third grade *porque había pasado los exámenes … me sentí como avanzada a mis compañeros de* ELL *pero no al mismo nivel que mis compañeros que estaban en la otra clase regular … Ya después seguí tercero, cuarto y quinto. Poco a poco empecé a jugar catch-up y ya que estuve como en* middle school *estaba un poco más a nivel.* [I started second grade here, I began with ELL and … they took me out … half-way through third grade because I had passed the exams … I felt more advanced than my ELL classmates but not at the same level as my classmates in the regular classroom ... Later, I went on to

> third, fourth and fifth (grades). Little by little I began to play catch-up. And when I was in middle school, I was at grade level.] (Sonia, interview, 12/11/2020)

When Sonia exited the ELL program and transitioned into the third-grade regular classroom, she found herself in an in-between space that she learned to navigate by herself to meet academic standards. She was too good to stay in the ELL program, but not good enough for the mainstream classroom, and she felt it was her responsibility to bridge the gap. It took her several years to be at grade level. Her experience showed a disconnect between the ELL teachers' perceived readiness for Sonia to exit the program, and her ability to access curriculum in English. English remained the language of academic achievement, reflecting monoglossic and monolingual ideologies at work. Students like Sonia are put at a disadvantage, continue to fall behind academically, and are not able to join advanced classes later in their K-12 schooling because of this linguistic barrier (Dabach & Callahan, 2011; Kanno & Kangas, 2014). Academic achievement in English is expected from all children in a system designed to serve English-dominant students, and where home language practices are considered non-academic. This dichotomy (Flores, 2020) perpetuates deficit views of emergent bilinguals, who continue to struggle in the absence of linguistic supports that could facilitate access to grade-level content in a system that sanctions the normative use of English.

DLTC's Perceptions of Linguistic Challenges

Miriam

Native Speakerism as the Standard.

Miriam talked about the challenges she faced when trying to communicate with her family in Mexico:

> Mexican American growing up here … obviously your Spanish is going to be a lot different than your people, your family … [in] Mexico. When I go visit, I realize how hard it can be for me to communicate with them and how different it sounds … you'll be talking and then they will be, 'That's not how you say it,' or 'You're saying it wrong.' Just being corrected all the time … makes you feel bad. So you don't want to try as much. (Miriam, interview, 12/10/2020)

The comments that Miriam's relatives made about her use of Spanish led her to feel linguistically inadequate during her interactions with her loved ones in Mexico. Due to her predominant use of English, she felt that she had lost some of her ability to communicate in Spanish. She was also aware of the dialectal differences due to geographical and linguistic/ cultural contexts, and felt that her efforts to use Spanish during her visits were not appreciated. The fact that she had been exposed to monoglossic language ideologies throughout her schooling and used Spanish only in limited contexts, coupled with her family's judgment, led to feelings of insecurity and less willingness to use her home language (Briceño et al., 2018; Montrul, 2016).

Lorena

'Trying to 'Catch-Up' to my Mentor Teacher'.

As a student-teacher, Lorena identified struggles in her use of Spanish due to the lack of access to academic language development in Spanish through her schooling. She shared how some of these struggles were visible in her placement:

> In my classroom I struggle with academic language in Spanish. Just because all the Spanish that I received, and I learned was … oral, … I never took any proper Spanish. So … I'm constantly trying to catch up to my mentor teacher because she has a big academic Spanish vocabulary. (Lorena, interview, 12/18/2020)

Lorena attributed her perceived shortcomings in Spanish to the fact that she had not learned "proper Spanish", or academic language, so she felt that was "constantly trying to catch up" to her mentor teacher, who modeled academic language for her. Lorena had learned to speak Spanish and used it actively only in interactions with family or friends. She said, "At my home, we speak only Spanish … And then I just use English at school and then at work and around my friends" (Lorena, interview, 12/18/2020). Lack of support for her Spanish language development in a monoglossic and mostly English monolingual setting during her school years led to feelings of self-consciousness and linguistic inadequacy about her home language (Briceño et al., 2018).

Both Lorena and Miriam harbored feelings of linguistic inadequacy. Considering that Spanish was not as valued as English in their communities or their schooling, they had internalized messages that devalued their home language and potentially, their racial/ethnic identity. Spanish was not the language for academic success or for advancement in society. It lacked linguistic capital.

Cecilia

The Imagined Balanced Bilingual as the Norm.

When I asked Cecilia how she was currently using her languages, she expressed low confidence in her ability to use either Spanish or English:

> My English is not the best of the best. And then my Spanish is not the best of the best.… I feel like I speak very basic … sometimes when we are in class… and they (TEP peers) just use all these big words … in both English and Spanish. (Cecilia, interview, 12/18/2020)

And

> Sometimes I have to translate in [my placement] ... [My English mentor teacher] said, 'Oh, can you translate these words?' And I know Spanish and I can speak Spanish, and teach it and write or read but some words … don't come to me … and I feel bad … I feel like sometimes they don't understand that … I can't translate it … I just can't find the words and it happens in English and in Spanish too. (Cecilia, interview, 12/18/2020)

Cecilia referred to moments in her TEP classes where she would not feel up to par with her peers in terms of her language proficiency in either language. Although her K-12 schooling experiences had centered on English as the language for academic achievement, she did not feel fully confident in her use of English in TEP courses either. The academic language demand was too high for her and she felt that her English was not 'the best of the best'. She expressed similar feelings about Spanish, especially when she was asked to translate for a student in her placement, and it was not always possible for her to retrieve the words that she needed. Cecilia upheld an ideology of the bilingual speaker as the 'balanced bilingual' and felt she did not meet that standard, showing a deficit view of herself as a bilingual speaker. Baker and Wright (2017) and Grosjean (2010) state that bilingual speakers' linguistic ability is based on multiple factors such as age or circumstances of language acquisition, frequency in exposure and production of the languages in specific contexts, and language status in a society. Cecilia's feelings of linguistic inadequacy spanned across her two languages even when she asserted that she was bilingual and biliterate. She was wrestling with inconsistent ideas about her own bilingualism and bilingual identity.

Sonia

Grappling with Language Registers.

Regarding her bilingualism, Sonia felt challenged in formal settings, where she had to use a different register:

> *A veces no puedo encontrar las palabras en español, especialmente en lugares más formales... A veces se hace más informal … como el dialecto que uso en casa. Y cuando estoy en la escuela siento que tengo que ser más formal con mi español … que tengo que usar un idioma más académico en mi clase o con los profesores o mis otras compañeras, pero definitivamente lo practico más … y lo he usado más.* [Sometimes I cannot find the words in Spanish, especially in more formal settings… Sometimes it's more informal … like the dialect I use at home. And when I'm at school, I feel like I have to be more formal about my Spanish … that I have to use a more academic language in my class, or with the [TEP] professors or my peers, but I'm definitely practicing it more, and I've used it more.] (Sonia, interview, 12/11/2020)

Like Cecilia, Sonia said that she could not always 'find the words in Spanish', and that she had to take more time to think before speaking. She noticed that there was a difference in register depending on the setting and had to express herself more formally at school. The fact that she was "practicing Spanish more" suggests that she thought that her Spanish was not up to par with the academic setting demands. Like Lorena, Sonia did not embrace her bilingualism fully and held a deficit view of her language use in formal settings. Additionally, her choice of phrases such as "I have to be more formal" or "I have to use academic language" reflected internalized pressure to reach what she perceived to be a higher standard.

Awakening to New Views about One's Languages – Undoing the Harm

When the DLTCs joined the TEP and BECA, they heard more positive messages about their home language. Both in the program and the field placements, their home languages were valued and welcomed. Early in the program, the DLTCs also began to reject the predominant narrative of linguistic oppression by embracing their bilingualism more openly.

Miriam

Embracing Bilingualism and Celebrating Language Diversity.

Miriam compared her attitude toward Spanish in the past, and at the end of the Fall Quarter. Despite her lived experiences, and prevailing feelings of discomfort using her home language, she was developing a more positive stance about herself as a bilingual speaker:

> Being in the TEP has made me appreciate the fact that I can speak two languages. … I want to keep using my Spanish … when I was younger … I pushed it aside and didn't think that was as important and now I see that it's something that I should have continued to work on … and I want students when I go into my own classroom to see that using their languages is not something that should be reprimanded. It should be … celebrated. (Miriam, interview, 12/10/2020)

And

> Just because you can't think of something in one language doesn't mean that you should be … penalized for it … If I'm in a dual language program, I do want them (students) to practice both languages, … I want them to both be used and seen as equals so not one language is better than the other one. (Miriam, interview, 12/10/2020)

Miriam mentioned that she "pushed (Spanish) aside" when she was younger because she was not aware of the significance of embracing this language, and that her perspective was shifting through her work in the TEP. Miriam wanted to celebrate her students' use of their

languages in the classroom and hold English and Spanish to the same status. This finding aligns with Freire & Feinauer's (2022) advocacy for student empowerment through the educators' validation of the children's vernacular and implementation of translanguaging pedagogies. By the end of the Fall Quarter, Miriam was countering dominant ideologies of linguistic oppression by embracing a heteroglossic perspective both for herself and her students within the DLBE context.

Lorena

Enacting Bilingualism Socially and Academically.

Early in the program, Lorena also expressed new realizations and positive attitudes toward Spanish that remained combined with feelings of linguistic inadequacy:

> I'm more appreciative of my Spanish and I'm definitely practicing [it] more. So that's something that has changed … overall I've just embraced Spanish in my life, and I use it more even with my sister and my other roommate and then sometimes they say, 'Why are you speaking Spanish?' … 'I have to practice.' They find it weird, but I definitely have embraced Spanish way more since [the TEP] started. (Lorena, interview, 12/18/2020)

By the end of the fall, Lorena had started to use Spanish socially, with her sister and roommate, who found this unusual. When I asked her if anything had changed regarding her ideas about her languages since she joined the TEP, Lorena said that the program was already influencing her appreciation for her two languages and was beginning to understand the value of embracing Spanish, although she still held deficit views regarding her proficiency. Lorena referred to her use of Spanish as 'practice', and still perceived it as a duty. She was using the language more but was not meeting the standards she envisioned for herself.

Cecilia

Feeling Comfortable through Bilingual Expression in the Placement.

Cecilia had two mentor teachers, an English monolingual speaker in the English-designated classroom and a bilingual Spanish-English speaker in the Spanish-designated one. In her placement, Cecilia reported using her languages in different ways, depending on the classroom and the mentor teacher:

> I use it (Spanish) … to translate with [a Spanish-dominant student] during the whole English class. My [English] mentor teacher asked me …, 'Oh, can you give him a little summary of the story we just read?' And then I work with him … the English [classroom is] all in English so I speak to them (students) in English. Sometimes they have questions and I answer them in Spanish. (Cecilia, interview, 12/18/2020)

And

> I use Spanish when I work with [my Spanish mentor teacher] … Sometimes I'll just switch off languages, it's kind of crazy. I'll be talking in Spanish and I'll say some things in English sometimes but it's all very comfortable and I think it makes them (the students) comfortable too because they know that they can switch and not be like, 'Oh, speak Spanish only!' (Cecilia, interview, 12/18/2020)

Cecilia used Spanish in the English-designated classroom only to support a Spanish-dominant student, or to answer students' questions. In the Spanish-designated classroom, in comparison, the use of the languages was more fluid and "very comfortable". Additionally, the message that the students were receiving communicated that the use of both languages was accepted and welcome in this classroom.

The widely held idea of the balanced bilingual speaker does not represent how bilingual speakers use their languages or reflect their linguistic ability in the different language domains

(Montrul, 2016; Rodríguez-Mojica et al., 2019). As Cecilia explained how her languages were intertwined in her bilingual linguistic repertoire, it was evident that her repertoire did not represent two monolingual speakers in one (García, 2007, 2009; García & Kleifgen, 2020). Cecilia's dynamic bilingualism felt natural to her. She felt more comfortable in the Spanish classroom, where she could use her two languages, than in the monoglossic and monolingual English space. Her language use was determined by the contexts in which she was student-teaching, and which included her mentors as contextual influences.

Sonia

Switching Languages and Feeling Confident in One's Linguistic Abilities.

Unlike the other three DLTCs, Sonia had a more positive view of herself as a bilingual speaker, and perceived bilingualism as a benefit, although she still held some deficit views of her bilingual languaging. She described how she used her languages in settings other than school:

> *En casa hablo español con mis padres … si tengo que hacer traducciones para mi papá o mi mamá, todavía los ayudo en eso. Cuando voy a un lugar y veo a alguien que no habla inglés y ven que yo hablo español, entonces hablamos español … veo beneficios, en la traducción o cuando puedo ayudar a un desconocido…. ven que yo hablo los dos idiomas y piden mi ayuda. Les puedo ayudar.* [At home, I speak Spanish with my parents … if I have to do translations for my father or mother, I still help them with that. When I go somewhere and I see someone who does not speak English and they see that I speak Spanish, then we speak Spanish ... I see benefits, in translation or when I can help a stranger … they see that I speak both languages and ask me for help. I can help them.] (Sonia, interview, 12/11/2020)

Sonia had grown up using her two languages to aid adult speakers through interpretation and she still offered to help speakers who might need to communicate in either language. So, despite perceived shortcomings regarding her academic use of Spanish (see above), she saw herself as a helper and a bridge for communication. She connected with those speakers through solidarity based on linguistic identity and shared ethnic experience. In her placement, she perceived Spanish as a means to help students maintain their home language. She said, "*ahorita en mi* placement*, que estoy enseñando. a esos niños a guardar su lenguaje de español y a los que no, a aprender el idioma. Entonces yo veo como más beneficio*. [Right now in my placement, I am helping those children maintain their Spanish language and those who don't (speak Spanish), to learn the language. So I see it (speaking Spanish) more as a benefit.]" (Sonia, interview, 12/11/2020). Sonia was aware of the benefits of being bilingual and saw herself as a medium that could support children in their language learning or maintenance. Her accounts revealed that she embraced both heteroglossic and monoglossic language ideologies. On the one hand, she had been shaped by her environment as a bilingual speaker with a sense of agency, and she was bringing her agentive self into her classroom, where she communicated the value of Spanish through her teaching. On the other hand, she had trained herself to think of her languages as separate entities through her role as an interpreter. Sonia's deficit views of her own Spanish in academic settings stood in contrast with her expertise as an interpreter for adults. Sonia herself dismissed or compartmentalized this expertise, and considered the academic context as a separate environment where she held on to a sense of linguistic inadequacy. Although she was a strong advocate for Spanish and wanted to communicate its value to her own students, she felt that she did not meet a self-imposed linguistic standard.

Discussion

The participating DLTCs brought to the TEP and BECA program their lived personal and academic experiences, and evolving views on who they were becoming as bilingual speakers and future teachers. Findings suggest that the monoglossic language ideologies that they were exposed to over their K-12 schooling years elevated the value of English as the language of school and the societal dominant language, and positioned Spanish as a lower-status language. The prevalence of these ideologies led to the DLTCs' use of English as the preferred language with friends, colleagues, and in academic settings, and relegated the use of Spanish to fewer contexts, mainly home (Montrul, 2016). In addition, influenced by a monoglossic ideal view of Spanish and the conviction that standard language varieties or other registers were more desirable and superior to their own (Briceño, 2018), the DLTCs repeatedly expressed an ideology of linguistic inadequacy due to linguistic violence and the subordinated status of Spanish in the country (Ek et al., 2013; Fallas-Escobar et al., 2022; Martínez, 2013). The DLTCs were expressing these deficit views without questioning how realistic their views and linguistic goals were based on their personal experiences and contexts.

In the Fall Quarter, the DLTCs showed different levels of awareness or criticality about their lived experiences and languages. Miriam, Cecilia and Sonia expressed more critical views about their lived experiences as language users and about how new understandings were informing their student-teaching. Lorena was taking on the role of observer, focusing, for example, on how her mentor teacher used the DL program languages. Sonia had acted as a language broker and Miriam had received parental messages that elevated her bilingualism, whereas the other DLTCs had not. To varying degrees, all the DLTCs upheld standard language ideologies (Alfaro & Bartolomé, 2017), an ideology of *norma culta* as an ideal (Leeman, 2012),

and/or internalized deficit views as Spanish heritage language speakers (Tseng, 2018; Rosa & Flores, 2017). In short, the DLTCs entered the program express more or less assertive about their bilingual identities, or having done more or less critical work than others. This finding aligns with the claims that teacher candidates are at different points in their identity development as well as their understandings of equity and social justice (Varghese et al., 2019), or do not always show sociocultural awareness or interrogate the social order (Clark & Flores, 2014), which leads to cultural reproduction of the status quo unless they engage in critical identity work.

Over the Fall Quarter, the DLTCs' engagement with theory through coursework, and initial exposure in the placements led to gradually renewed understandings of their experiences and views about language. Overall, these new learnings were illustrated by the articulation of heteroglossic language ideologies that supported an equity-oriented stance. The DLTCs were also already expressing a new appreciation and awareness of their languages, and advocating for culturally and linguistically minoritized students. They expressed feeling more or less of an impetus to use Spanish more since they had joined the TEP. Some DLTCs felt they were 'practicing' or 'had to' use it, which indicates that they also felt some pressure to speak Spanish. The fact that the DLTCs displayed or enacted both monoglossic and heteroglossic language ideologies in the second quarter of the program reflects how they were making sense of themselves as bilingual speakers. Conflicting language ideologies still inhabited the bodies and the contexts of these teachers-in-the-making.

Besides having new realizations about language, the DLTCs possessed the sociocultural lenses needed to work in solidarity with bilingual students, but their lived experiences alone had not prepared them to critically analyze, challenge or understand their language ideologies, or serve bilingual children. Early in the program the TEP was already providing opportunities for

critical reflection. Findings revealed that the DLTCs were expressing support for minoritized students, and engaging in self-reflection about multiple aspects of their identities and their potential as bilingual educators, especially in relation to their self-perceived competence in Spanish (Szwed & González-Carriedo, 2019). In another paper, I have addressed how the DLTCs worked on implementing pedagogical actions in their placements underpinned by heteroglossic language ideologies and new realizations about language thanks to engagement in critical reflection. It was important to see how the DLTCs enacted their ideologies in the classroom to understand whether they aligned or conflicted with their articulated ideological stances as individuals may not be aware of contradictions between their stated beliefs and the enactment of conflicting language ideologies (Henderson, 2017), especially because the DLTCs' beliefs (Alfaro, 2019) and racial and linguistic identities (Varghese et al., 2021) may influence their teaching practice and their students.

In general, the DLTCs described gaining new knowledge about their bilingualism, leaning toward increased asset-views of their home language. They reported valuing their home language more, feeling more confident as bilingual speakers, and understanding how the hegemonic power of English influenced their settings and shaped their thinking. However, monoglossic ideologies and ideologies of linguistic inadequacy were still prevalent in their accounts, aligning with studies that claim the coexistence of conflicting ideologies within individuals and at the same time (García, 2009; Martínez et al., 2015; Sánchez et al., 2018). After being socialized into dominant and 'legitimized' uses of language (Bourdieu, 1991) in the US educational system and their local communities, it was not surprising that the DLTCs did not fully embrace heteroglossic ideologies across their contexts. The process had begun, perhaps when the DLTCs decided to join the TEP in the first place, but it looked different for each one of them. Prada (2021) argues

that transformation is not a linear process as individuals go back and forth, tearing down and constantly rebuilding structures in their processes of becoming teachers. A critical awakening (Prada, 2021), then, happens "when a person wakes up to a new reality and grapples with the nature of taken-for-granted knowledge" (p. 11). By the end of the Fall Quarter the DLTCs were redefining their linguistic identities as bilingual speakers and articulating heteroglossic ideologies. The process was messy and filled with contradictions.

Implications

It's important to pay attention to the contradictions that the DLTCs displayed regarding their language ideologies because the shifts that were already beginning to take place early in the program evidenced the dynamic nature of their language ideologies. Although these ideologies did not change substantially, the candidates were articulating heteroglossic ideologies more firmly, which could lead to greater alignment with DLBE goals. To continue this work, it is important that the DLTCs have spaces for self-reflection and enactment of new learnings both in their classes and the practicum. This means, for example, that TEP instructors could offer more opportunities for multilingual expression, make available curricula in partner languages, and request assignments be completed in one or more languages. In the placements, and right from the start, administrators and mentor teachers could initiate conversations about DLBE from a conceptual perspective and then contextualize the DL program in the relevant school setting, pointing out its vision, implementation, opportunities and challenges so that the DLTCs understand where they fit as student-teachers. Teacher educators could open spaces for reflection that bridges coursework and placement, especially in connection to the language ideologies residing in DL program policies and embodied by the mentor teachers in the classroom.

The self-reflective work that the DLTCs do and any shifts they experience cannot stay in academic environments only. Unlearning and learning leads to transformation and healing. In the DLTCs' case, their language ideologies were rooted in dehumanizing experiences in their own childhoods and K-12 education, and their ideological shifts were deeply connected to them. To continue the work of linguistic identity reclamation, the DLTCs must receive support from the TEP both through coursework and during student-teaching. They must have spaces to enact their new understandings for example, in the field placements, although these contexts may erect barriers to the enactments of heteroglossic language ideologies and other learnings. Last, the DLTCs need to feel empowered to articulate and enact their language ideologies both in the professional and personal spheres to achieve transformation. In doing so, they need to embrace self-compassion to understand that transformation as a non-linear process takes time and has the potential for self-realization even in the face of obstacles.

Limitations and Conclusion

This study investigated shifts in Latina DLTCs' language ideologies at the start of their elementary TEP and showed how, through engagement in critical reflection, they experienced shifts that helped reaffirm their linguistic identities and began to express a commitment to linguistic justice through an articulation of heteroglossic language ideologies.

This study has some limitations. First, it was conducted in a TEP in the Pacific Northwest, where DL teacher preparation is relatively new, and it took place within the context of a global pandemic, so it may have rendered different findings under normal circumstances. However, findings align with and build on previous research on DLTCs' language ideologies. More research is necessary to theorize what supports DTLCs need to become more aware of their language ideologies and to engage in critical action that creates heteroglossic spaces in DL

classrooms. Similar studies in other TEPs could help continue to build theory. Second, my role in the TEP as a teacher educator and my Latina identity could have influenced my analysis, leaning toward greater solidarity with the DLTCs. Additional studies are necessary to learn if these findings apply to a larger number of Latinx DLTCs, or DLTCs from different ethnicities and/or representing a range of intersectional identities. Third, the focus of this work was on Latina DLTCs' language ideologies. I applied a critical lens to analyze how the candidates were socialized into their views of language, the ideologies they articulated in the Fall Quarter of their TEP and the shifts that were beginning to take place based on their narratives. I acknowledge that an individual's socialization is permeated by multiple influences, and that human beings embody intersectional identities. Therefore, additional lenses such as raciolinguistics could deepen the analysis of this study by adding attention to race.

Last, this study gives voice to DLTCs who have not received much attention in scholarly research, and are joining the ranks to become educators. Considering that educational institutions are sites of social and cultural reproduction mediated through human agency by various forms of resistance and accommodation (Anderson, 1989), the DLTCs cannot become teachers of record and function in isolation if they want to work toward linguistic justice and equity. Policy makers, district leaders, school administrators, teacher educators and teachers must engage in dialog and critical action to counter dominant ideologies so that DLBE remains true to its goals and transformation takes place. As the world becomes more complex, it is imperative that those of us invested in education join efforts to fight inequities and make our voices heard.

References

Achugar, M. (2008). Counter-hegemonic language practices and ideologies: Creating a new space and value for Spanish in Southwest Texas. *Spanish in context, 5*(1), 1-19.

Alfaro, C. (2019). Preparing critically conscious dual-language teachers: Recognizing and interrupting dominant ideologies. *Theory into Practice, 58*(2), 194-203.

Alfaro, C., & Bartolomé, L. (2017). Preparing ideologically clear bilingual teachers: Honoring working-class non-standard language use in the bilingual education classroom. *Issues in Teacher Education, 26*(2), 11-34.

Anderson, G. (1989). Critical ethnography in education: Origins, current status, and new directions. *Review of Educational Research, 59*(3), 249-270.

Baker, C. & Wright, W. (2017). *Foundations of bilingual education and bilingualism* (6th ed.). Multilingual Matters.

Bernstein, K., Kilinc, S., Troxel Deeg, M., Marley, S., Farrand, K., & Kelley, M. (2021). Language ideologies of Arizona preschool teachers implementing dual language teaching for the first time: Pro-multilingual beliefs, practical concerns. *International Journal of Bilingual Education and Bilingualism, 24*(4), 457-480.

Bettini, E., Cormier, CJ., Ragunathan, M., and Stark K. (2021). Navigating the double bind: A systematic literature review of the experiences of novice teachers of color in K–12 schools. *Review of Educational Research,* DOI:10.3102/00346543211060873

Briceño, A. (2018). "En español esa palabra no tiene ningún sentido": A cross-case analysis of three Mexican American dual language teachers' language ideologies and instructional differences. *International Multilingual Research Journal*, 1-14.

Briceño, A., Rodriguez-Mojica, C., & Muñoz-Muñoz, E. (2018). From English learner to Spanish learner: Raciolinguistic beliefs that influence heritage Spanish speaking teacher candidates. *Language and Education*, *32*(3), 212-226.

Cervantes-Soon, C., Dorner, L., Palmer, D., Heiman, D., Schwerdtfeger, R., & Choi, J. (2017). Combating inequalities in two-way language immersion programs: Toward critical consciousness in bilingual education spaces. *Review of Research in Education*, *41*(1), 403-427.

Clark, E., & Flores, B. (2014). The metamorphosis of teacher identity: An intersection of ethnic consciousness, self-conceptualization, and belief systems. In *Teacher identity and struggle for recognition: Meeting the challenges of a diverse society* (pp. 3-14). Lanham: Rowman & Littlefield Education.

Collins, B., Sánchez, M., & España, C. (2023). Sustaining and developing teachers' dynamic bilingualism in a re-designed bilingual teacher preparation program. *International Journal of Bilingual Education and Bilingualism*, *26*(2), 97-113.

Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? *The Modern Language Journal*, *94*(1), 103–115.

Dabach, D., & Callahan, R. (2011). Rights versus reality: The gap between civil rights and English learners' high school educational opportunities. *Teachers College Record, 16558,* 113.

Deroo, M., & Ponzio, C. (2021). Fostering pre-service teachers' critical multilingual language awareness: Use of multimodal compositions to confront hegemonic language ideologies. *Journal of Language, Identity & Education*, 1-17.

Dworin, J. (2011). Listening to graduates of a k-12 bilingual program: Language ideologies and

literacy practices of former bilingual students. *Gist Education and Learning Research Journal*, *5*, 104-126.

Ek, L., Sánchez, P., Quijada Cerecer, P. (2013). Linguistic violence, insecurity, and work: Ideologies of Latina/o bilingual teacher candidates in Texas. *International Multilingual Research Journal*, 7: 197–219, DOI: 10.1080/19313152.2013.768144

Fallas-Escobar, C., & Treviño, A. (2021). Two Latina bilingual teacher candidates' perceptions of language proficiency and language choice options: Ideological encounters with listening and speaking others. *Bilingual Research Journal, 44*(1), 124-143.

Fallas-Escobar, C., Henderson, K., & Lindahl, K. (2022). "I look Mexican, so they assume I speak Spanish": Latinx teacher candidates' experiences with raciolinguistic policing. *The Modern Language Journal*, *106*(1), 196-215.

Fitzsimmons-Doolan, S., Palmer, D. & Henderson, K. (2017). Educator language ideologies and a top-down dual language program. *International Journal of Bilingual Education and Bilingualism, 20*(6), 704-721, DOI: 10.1080/13670050.2015.1071776

Flores, N. (2020). From academic language to language architecture: Challenging raciolinguistic ideologies in research and practice. *Theory into Practice*, *59*(1), 22-31.

Flores, N., & García, O. (2017). A critical review of bilingual education in the United States: From basements and pride to boutiques and profit. *Annual Review of Applied Linguistics, 37*, 14-29.

Flores, N., & Schissel, J. (2014). Dynamic bilingualism as the norm: Envisioning a heteroglossic approach to standards-based reform. *TESOL Quarterly*, *48*(3), 454-479.

Freire, J., & Feinauer, E. (2022). Vernacular Spanish as a promoter of critical consciousness in dual language bilingual education classrooms. *International Journal of Bilingual Education and Bilingualism*, *25*(4), 1516-1529.

Freire, P. (2005). *Pedagogy of the oppressed* (30th anniv.). New York, NY: Continuum (Original work published 1970).

García, O. (2009). Education, multilingualism and translanguaging in the 21st century. In Skutnabb-Kangas, D., Phillipson, P., & Mohanty, P. (Eds.), *Social Justice through Multilingual Education* (pp. 140-158).

García, O., & Kleifgen, J. (2020). Translanguaging and literacies. *Reading Research Quarterly, 55*(4), 553-571.

García, O., & Torres-Guevara, R. (2010). 11 monoglossic ideologies and language policies in the education of US Latinas/os. *Handbook of Latinos and Education: Theory, Research, and Practice*.

Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory into Practice*, *42*(3), 181-187.

Gonzales, G., Machado, E., & Plitkins, L. (2023). "I bring them here to tell their stories": Transnational Latina mothers' critical literacy practices in an intergenerational storytelling workshop. *Journal of Adolescent & Adult Literacy*, *66*(5), 308-318.

Grosjean, F. (2010). Myths about bilingualism. Retrieved June 8, 2023 from *https://www.francoisgrosjean.ch/myths_en.html*

Grosjean, F. (2013). Bilingualism: A short introduction. In Grosjean, F., & Li, P., *The psycholinguistics of bilingualism* (pp. 5-25). John Wiley & Sons.

Henderson, K. (2017). Teacher language ideologies mediating classroom-level language policy in the implementation of dual language bilingual education. *Linguistics and Education, 42*, 21-33.

Henderson, K. (2018). The danger of the dual-language enrichment narrative: Educator discourses constructing exclusionary participation structures in bilingual education. *Critical Inquiry in Language Studies*, 1-23.

Henderson, K. (2022). Language ideological multiplicity and tension within dual language bilingual education teachers. *Journal of Language, Identity & Education*, *21*(2), 116-132.

Henderson, K., & Palmer, D. (2015). Teacher and student language practices and ideologies in a third-grade two-way dual language program implementation. *International Multilingual Research Journal*, *9*(2), 75-92.

Kanno, Y., & Kangas, S. (2014). "I'm not going to be, like, for the AP" English language learners' limited access to advanced college-preparatory courses in high school. *American Educational Research Journal*, *51*(5), 848-878.

Kohli, R., Lin, Y., Ha, N., Jose, A., & Shini, C. (2019). A way of being: Women of color educators and their ongoing commitments to critical consciousness. *Teaching and Teacher Education*, *82*, 24-32.

Kroskrity, P. (2016). Language ideologies: emergence, elaboration, and application. In *The Routledge handbook of linguistic anthropology* (pp. 109-122). Routledge.

Larson, C. (2018). *Bilingual teachers' experiences: Being English learners, becoming teachers, and bilingual education* (doctoral dissertation). Portland State University, OR.

Leeman, J. (2012). Investigating language ideologies in Spanish as a heritage language. In Beaudrie, S. M., & Fairclough, M. (Eds.), *Spanish as a heritage language in the United States: The state of the field* (p. 43-59). Georgetown University Press.

Limlingan, M., & McWayne, C. (2023). More than words: A qualitative study on the links between preschool teachers' classroom practices and their language ideologies about dual language learners. *Early Childhood Education Journal*, *51*(5), 981-996.

Lindahl, K., Fallas-Escobar, C., & Henderson, K. (2021). Linguistically responsive instruction for Latinx teacher candidates: Surfacing language ideological dilemmas. *TESOL Quarterly*, *55*(4), 1190-1220.

Lindholm-Leary, K., Rogers, D., Olague, N., Medina, J., Kennedy, B., Sugarman, J., & Christian, D. (2018). *Guiding principles for dual language education* (3rd ed.). Washington, DC: Center for Applied Linguistics.

Martínez, R. (2013). Reading the world in Spanglish: Hybrid language practices and ideological contestation in a sixth-grade English language arts classroom. *Linguistics and Education*, *24*(3), 276-288.

Martínez, R., Hikida, M., & Durán, L. (2015). Unpacking ideologies of linguistic purism: How dual language teachers make sense of everyday translanguaging. *International Multilingual Research Journal*, *9*(1), 26-42.

Merriam, S., & Tisdell, E. (2016). *Qualitative research: A guide to design and implementation.* John Wiley & Sons.

Montrul, S. (2016). The bilingual development of heritage speakers. In *The acquisition of heritage languages* (pp. 90-130). Cambridge; New York: Cambridge University Press.

Núñez, I., & Espinoza, K. (2017). Bilingual pre-service teachers' initial experiences: Language ideologies in practice. *Journal of Latinos and Education*, 1-15.

Palmer, D., Cervantes-Soon, C., Dorner, L., & Heiman, D. (2019). Bilingualism, biliteracy, biculturalism, and critical consciousness for all: Proposing a fourth fundamental goal for two-way dual language education. *Theory into Practice*, *58*(2), 121-133.

Poza, L. (2014). *Flippin' scripts: Language ideologies and language practices in a dual*

immersion bilingual program (doctoral dissertation). Stanford University.
Prada, J. (2021). The critical awakening of a pre-service teacher in a Spanish graduate program: A phenomenology of translanguaging as pedagogy and as content. *International Journal of Bilingual Education and Bilingualism*, 1-14.
Rodriguez, C. (2018). *Preparation for K-12 dual language teachers* (doctoral dissertation). Wilmington University, Delaware.
Rodriguez-Mojica, C., & Briceño, A. (2019). Critical consciousness in bilingual teacher preparation for emancipatory biliteracy. *Bilingual Review/Revista bilingüe, 34*(1).
Rodríguez-Mojica, C., Briceño, A., & Muñoz-Muñoz, E. (2019). Combating linguistic hegemony. *Teacher Education Quarterly*, *46*(3), 57-78.
Rosa, J., & Burdick, C. (2017). Language ideologies. In García, O., Flores, N. & Spotti, M. (Eds.), *The Oxford handbook of language and society* (pp. 103-123). OUP.
Rosa, J., & Flores, N. (2017). Unsettling race and language: Toward a raciolinguistic perspective. *Language in Society*, *46*(5), 621-647.
Ryan, G. & Bernard, H. (2003). Techniques to identify themes. *Field methods*, *15*(1), 85-109.
Saldaña, J. (2021). *The coding manual for qualitative researchers*. Sage.
Sánchez, M., García, O. & Solorza, C. (2018). Reframing language allocation policy in dual language bilingual education. *Bilingual Research Journal*, *41*(1), 37-51, DOI: 10.1080/15235882.2017.1405098
Flores, N., & Schissel, J. (2014). Dynamic bilingualism as the norm: Envisioning a heteroglossic approach to standards-based reform. *TESOL Quarterly*, *48*(3), 454-479.
Seltzer, K. (2022). Enacting a critical translingual approach in teacher preparation: Disrupting oppressive language ideologies and fostering the personal, political, and pedagogical stances of preservice teachers of English. *TESOL Journal*, *13*(2), e649.
Skeggs, B. (2011). Feminist ethnography. In Atkinson, P., Coffey, A., Delamont, S., Lofland, J., & Lofland, L. (Eds.), *Handbook of ethnography* (pp. 426-442). Sage.
Substitute House Bill 1445, Wash. (2017). https://lawfilesext.leg.wa.gov/biennium/2017-18/Pdf/_Bills/House%20Bills/1445-S.pdf?q=20230608084132
Szwed, A. & González-Carriedo, R. (2019). The role of language ideologies in the self-efficacy of preservice bilingual education teachers. *Bilingual Research Journal*, *42*(2), 178-193, DOI: 10.1080/15235882.2019.1593262
Teacher Education Program (2020). [TEP 2020 Coach Orientation]. College of Education.
Tseng, A. (2021). 'Qué barbaridad, son latinos y deberían saber español primero': Language ideology, agency, and heritage language insecurity across immigrant generations. *Applied Linguistics*, *42*(1), 113-135.
Varghese, M. (2006). Bilingual teachers-in-the-making in Urbantown. *Journal of Multilingual and Multicultural Development*, *27*(3), 211-224.
Varghese, M., Beam-Conroy, T., Shank, R. & Snyder, R. (2021). Contexts and complexity: Promoting racial and linguistic justice through bilingual dual language teacher education. In Li, G. & Hare, J. (Eds.), *Superdiversity and teacher education: Supporting teachers in working with culturally, linguistically, and racially diverse students, families, and communities* (pp. 86-99). Routledge.
Varghese, M., Daniels, J., & Park, C. (2019). Structuring disruption within university-based teacher education programs: Possibilities and challenges of race-based caucuses. *Teachers College Record*, *121*(4), n4.

Varghese, M., & Snyder, R. (2018). Critically examining the agency and professional identity development of novice dual language teachers through figured worlds. *International Multilingual Research Journal*, *12*(3), 145-159.

Whitaker, M. (2020). Utilizing feminist pedagogy to foster preservice teachers' critical consciousness. In *Integrating social justice education in teacher preparation programs* (pp. 76-100). IGI Global.

Zúñiga, C. (2016). Between language as problem and resource: Examining teachers' language orientations in dual-language programs. *Bilingual Research Journal*, *39*(3-4), 339-353, DOI: 10.1080/15235882.2016.1242438

APPENDIX

TRACING THE DEVELOPMENT OF LANGUAGE IDEOLOGIES OF DUAL LANGUAGE TEACHER CANDIDATES

A. INTERVIEW PROTOCOL I (English)

General:

1. First of all, I'd like to learn a bit about your decision to apply to the TEP and the bilingual endorsement. How did you make that decision?

2. Let's talk about your languages. Can you tell me briefly about how you grew up and what languages you spoke as a child? How did you learn your languages? *Explore: at home (what places do you call home?), at school, other settings*

3. Let's discuss your educational trajectory. What was your (K-12) schooling like? What role did linguistic diversity play in your school years?

4. Did your schooling influence your decision to become an educator?

5. How do you use your languages these days? What, if any, are some challenges you face regarding your bilingualism?

About the TEP:

6. Has anything changed regarding your language use since you joined the TEP?

7. What conversations are you having about bi/multilingualism in your TEP classes (e.g.: readings, lectures, assignments)? What opportunities are available for you to enact your bilingualism and/or biliteracy? What, if any, are some challenges you are facing?

8. Let's think of other aspects and spaces of your TEP, such as the bilingual endorsement or racial caucusing. What conversations are you having about bi/multilingualism? When and how

do you enact your bilingualism and/or biliteracy? What, if any, are some challenges you are facing?

9. Let's talk about interactions between you and your classmates. What conversations are you having about bi/multilingualism? When and how do you enact your bilingualism and/or biliteracy? What, if any, are some challenges you are facing?

About the field placement:

10. How is your mentor teacher addressing bilingualism and biliteracy in the classroom? What are you learning about the way bi/multilingual students use their languages? How are you addressing bilingualism and biliteracy? What are the challenges you are facing?

B. INTERVIEW PROTOCOL II (English)

General:

1. You've completed your TEP and are now working on your bilingual endorsement. How are you feeling as a human being, after a full year as a teacher candidate?

2. Today, we are going to continue the conversation we had in the fall, so we are going to revisit most of the topics briefly through a few follow-up questions or I'll ask you some new questions. In your first interview I asked you about your languages and your educational trajectory.

a) You said that your schooling happened completely or almost completely in English. Besides learning to read and write in English, did you learn to speak in English at school too? *Explore: How was the use of Spanish seen at your school?*

b) What was your relationship like with your teachers? *Explore: Was there a teacher who you particularly remember because they influenced you in positive ways?*

c) Did you suffer from microaggressions or discrimination because of your use of Spanish or your ethnicity at school?

About the TEP:

3. Through the program, you have engaged in reflection, readings and discussions on topics around language:

a) What is your current definition of bilingualism?

b) How do you describe yourself as a bilingual person?

c) How does your bilingual identity intersect with other aspects of your identity?

d) What aspects of the TEP contributed to the development of your bilingualism and bilingual identity? What aspects of the TEP detracted you from that development, if any?

About the field placement:

4. You spent a school year in your field placement, and have learned about yourself as a teacher:

    a) What do you see as your strengths and areas of growth as a bilingual teacher?

    b) What are your major takeaways?

    d) How will you use languages when the new school year starts? Why?

    e) How will you allow your kids to use languages when the new school year starts? Why?

    f) What do you want for your kids?

    g) What questions do you still have?

Dual Language Teacher Candidates' Pluralist Language Ideologies in Action: Connecting Learnings and Field Placements through Negotiated Opportunities

Patricia M. Ferreyra

College of Education, University of Washington

Author Note

I have no conflict of interest to disclose.

Abstract

Even though Dual Language Teacher Candidates (DLTCs) bring new understandings about language and multilingualism to their field placements, not much is known about how they negotiate spaces and opportunities to apply Teacher Education Program (TEP) learnings that illustrate pluralist views about language. Research on Dual Language (DL) teachers and teacher candidates' language ideologies has revealed that educators articulate and enact conflicting ideas about language in the DL classroom, creating sites of tension and ideological multiplicity (Zúñiga, 2016). In addition, field placements do not always provide the ideal settings for application of new learnings due to DL state policies, and program design and implementation. As DLBE continues to expand and Latinx teachers enter the teaching profession, it is essential to understand how they articulate and enact their language ideologies in the educational spaces that are heavily influenced by dominant norms, and that they could disrupt. Using ideological clarity (Alfaro, 2018, 2022; Alfaro & Bartolomé, 2017) to frame this research, this critical qualitative case study investigated how three Latina DLTCs applied learnings from a social-justice oriented TEP in their field placements. This article addressed the following research questions: How do the DLTCs apply TEP course learnings that reflect pluralist language ideologies in their field placements? How do these two contexts shape these ideologies? Drawing primarily on data from field placements and course assignments, findings revealed that the DLTCs continued to move along a trajectory that supported their becoming educators for linguistic equity even when field placements presented barriers. Implications for TEPs, DL program administrators, and DL educators are discussed.

Key words: Dual Language Teacher Candidates, Teacher Education Program, Dual Language Bilingual Education, language ideologies, ideological clarity, field placements.

Dual Language Teacher Candidates' Display of Pluralist Language Ideologies in a Teacher Education Program and Field Placements: Negotiating Spaces and Opportunities

Dual Language Teacher Candidates' (DLTCs) are not always able to enact or articulate in their field placements pluralist language ideologies that support linguistic equity for minoritized students. Barriers to attain the goals of Dual Language Bilingual Education (DLBE) and foster linguistic justice in Dual Language (DL) program contexts include but are not limited to pro- or anti-bilingualism state policies (Gándara & Escamilla, 2017; Palmer et al., 2015), ambiguity about program design, structure and implementation (de Jong & Bearse, 2014; Lindhom-Leary, 2012; Sánchez et al., 2018), the racialization of language-minoritized speakers (Flores & Rosa, 2015), and educators' own language ideologies (Freire & Feinauer, 2022; García, 2009; Sánchez et al., 2018).

Scholarly research on in-service (Fitzsimmons-Doolan et al., 2017; Henderson, 2017, 2018; Henderson & Palmer, 2015; Zúñiga, 2016) and pre-service DL educators' language ideologies (Núñez & Espinoza, 2017; Szwed & González-Carriedo, 2019) has surfaced the tensions between ideologies that contest each other, yet co-exist in the same environments, allowing for ambiguity, fluidity, and openness to multiple interpretations of DL program policies. However, not much is known about the language ideologies that DLTCs display in their TEPs (Fallas-Escobar et al., 2022; Lindahl et al., 202; Szwed &González-Carriedo, 2019) and field placements (Núñez & Espinoza, 2017), and how they negotiate spaces and opportunities to apply TEP learnings that reflect pluralist views. As DLBE continues to expand and Latinx teachers enter the teaching profession, it is urgent to start centering racially and linguistically minoritized perspectives in education, and to understand how these DLTCs articulate and enact their language ideologies in educational spaces that are still heavily influenced by dominant norms,

and that they could disrupt. This study contributes to a growing body of literature on DLTCs' language ideologies, and concentrates on the experiences of Latina DLTCs, a demographic that is contributing to diversify the "overwhelming presence of Whiteness" in schools (Sleeter, 2001), but has received scant attention in academia. This research addresses the following research questions: How do the DLTCs apply TEP course learnings that reflect pluralist language ideologies in their field placements? How do these two contexts shape these ideologies?

The next section includes a brief overview of bilingual education in the United States, an outline the main DL elementary program models, and some of the challenges and controversies around DL program implementation. Then, I will contextualize DLBE in Washington state, where this study took place. Following that, I will introduce the language ideologies that are relevant to this paper and review empirical studies that show how educators articulate or enact those ideologies in DL settings. Next, I will introduce ideological clarity as the theoretical framework to analyze how the DLTCs negotiated the implementation of learnings based on pluralist language ideologies in their placements. Subsequently, I will describe the methodology I applied in this research, present the findings, discussion, limitations, suggestions for further research and conclusion.

Bilingual Education in the United States

Although cultural and linguistic diversity have been a feature of the United States, attitudes toward such diversity have been ambivalent over the history of the country (Palmer et al., 2015). Similarly, the history of bilingual education has shifted 'between tolerance and repression' through its policies and implementation (Gándara & Escamilla, 2017, p. 439). Policies pro and against multilingualism have shaped the history of bilingual education and attitudes toward multilingual speakers, often reinforcing an assimilationist discourse and deficit

views of emergent bilinguals (Gándara & Escamilla, 2017; Palmer et al., 2015) and imposing the hegemony of the English language on historically marginalized populations (Hurie & Degollado, 2017).

The influence of economic, political and social factors is evident in policies that seemed to sustain or maintain multilingualism but also imposed restrictions. For example, in the late 19th and early 20th century restrictive language policies requiring immigrants to speak English underlay immigration and naturalization laws; and after WWI, similar policies were implemented to sustain efforts toward 'Americanization', positioning English as the higher-status language (Gándara & Escamilla, 2017). Another example is the Bilingual Education Act (BEA) (1968), which was designed to support linguistically minoritized students to succeed academically but that in fact, aimed to transition them into English-medium classrooms (Hurie & Degollado, 2017). In the 70s and 80s, two landmark court cases, *Lau vs. Nichols* (1974) and *Castañeda vs. Pickard* (1981) ruled in favor of emergent bilinguals and created more equitable access to school curricula for them, but their implementation was not clearly delineated. At the policy level, Ruiz's language orientations (1984) advocated for a shift from deficit- to asset-view thinking of linguistically minoritized speakers, and for reframing policy from a language-as-a-problem toward a language-as-a-resource view. However, this orientation has been co-opted by neoliberal agendas that may perpetuate social inequities and continue to position English as the high-status language (Cervantes-Soon, 2014; Hurie & Degollado, 2017; Palmer, 2009).

Toward the end of the 20th and the beginning of the 21st century, attitudes and policies toward bilingual education in the United States continue to be ambivalent (Palmer, et al., 2015). English and English-only instruction initiatives became law in states such as Arizona, California and Massachusetts, although California repealed its restrictive language policy in 2016. In 2015,

the Department of Education's Office of English Language Acquisition (previously called the Department of Education's Office of Bilingual Education and Minority Language Affairs) commended the benefits of multilingualism and intercultural communication in a report that described the emergence of DLBE throughout the country, its various types of program models, different configurations and goals, including inconsistencies in the uses of categories and terminology, systems of accountability and challenges in implementation. For example, some states created goal statements and initiatives that promoted bilingual education or DLBE (for example, New Mexico, North Carolina, Utah, and Washington), offered funding for program expansion, and technical and/or professional assistance. Other states, such as Arizona, California, Massachusetts, and New Hampshire, set in place restrictions, requirements and conditions that limited program implementation and access due to limited funding, qualified staff, or political support that restricted the sustainability of DLBE (Boyle et al., 2015).

Overall, efforts to implement DLBE and bilingual education continue to face barriers and to be largely influenced by social, political and economic factors. The fact that the US government has not yet institutionalized bilingual education at the federal level may continue to sustain cultural and linguistic assimilation (Varghese et al., 2021) despite state initiatives pro multilingualism.

Dual Language Bilingual Education

DLBE is a type of bilingual education that aims at the attainment of bilingualism and biliteracy, sociocultural competence, and grade-level academic achievement (Howard et al., 2018). Designed to support the development and maintenance of Spanish, the home language of Cuban exiles, and restored within the context of the Civil Rights movement in the second half of the 20th century (Baker & Wright, 2017), DLBE has experienced growth since the 1980s in the

United States. The main models in elementary settings are one-way and two-way immersion. One-way programs enroll mostly multilingual students/English learners with a shared first language or cultural heritage, whereas two-way programs enroll students who are dominant in one of the two program languages (Boyle et al., 2015). Program length, the ratio of English- to partner language-dominant students, teacher assignments, and language allocation of instructional time and subject area vary.

Overall, DL programs are seen as additive because they validate, build on and extend students' linguistic repertoires (Gándara & Escamilla, 2017). However, controversies and challenges surrounding their implementation, such as DL program gentrification (Bhansari, 2021; Cervantes-Soon, 2014; Flores & García, 2017; Valdés, 1997, 2018; Varghese et al., 2021) and the shortage of qualified bilingual teachers (Collins et al., 2023; Gándara & Escamilla, 2017) hinder the attainment of DLBE goals.

DLBE in Washington State

This study took place during the 2020-2021 academic year in Washington state, where DLBE has experienced significant growth in elementary public schools. According to the state's Office of Superintendent of Public Instruction's (OSPI), "DL education is the most effective state-approved English language development program model for multilingual/English learners." (2022). OSPI based this statement on research that has reported the benefits of DLBE in longitudinal studies that demonstrate its effectiveness in relation to positive academic outcomes that contribute to closing language gaps for linguistically minoritized groups (Collier & Thomas, 2004, 2017; Lindholm-Leary, 2017), and evidence of other positive outcomes including but not limited to the cognitive advantages of bilingualism, oral language, literacy and biliteracy development, and cultural competence (Lindholm-Leary & Genesee, 2010).

In 2017 the RCW 28A.630.095 Dual Language Grant Program [2017 c 236 § 2.] (expired on July 1, 2020) supported as its main goal the creation or expansion of DL programs "for students to eventually become proficient and literate in both languages, while also meeting high academic standards in all subject areas" (pp. 2-3). In 2022, OSPI submitted a legislative proposal that aimed to expand dual, heritage and tribal languages programs to provide statewide access to those students who need DL the most in grades K-8. In 2021-22 there were 37 districts with DL programs that included 110 schools, 1,534 DL teachers, and over 518,000 students enrolled in these programs (OSPI, 2022). The goal is to reach twice as many students by 2040.

Washington state's vision for its K-12 Dual Language Initiative is "Dual Language for all" (OSPI, 2022). This vision is based on a neoliberal view of bilingual education, which considers DLBE as beneficial for all children and opens opportunities for all students to enroll in these programs (Varghese et al., 2021). This stance allows for White middle-class families to maintain their privilege as they perceive DLBE as a product that caters to their needs based on its instrumental value, and even consider minoritized speakers as commodities (Delavan et al., 2021). For example. privileged students benefit from sharing classrooms with minoritized students who are considered partner language models for their bilingual development (Delavan et al., 2021; Flores et al., 2021; Flores & García, 2017). This approach is problematic because the focus shifts from DLBE as equity-oriented programs that could disrupt societal power dynamics by serving linguistically minoritized students to programs that continue to provide advantages to the dominant groups (Flores & García, 2017; García et al., 2021), undermining the value of bilingual education as a "project for racial and linguistic justice" (Varghese et al., 2021, p. 96).

Other research has documented the state's neoliberal and race erasure emphases in bilingual education while also acknowledging its support for multilingualism (Snyder, 2020), and a

competing ideology that connects DLBE to advancing immigrant rights (Varghese & Snyder, 2018). Nonetheless, despite its neoliberal agenda, the state's commitment to supporting DLBE is grounded on the recognition of the students' linguistic and cultural resources (OSPI, 2022; Boyle et al., 2015).

Literature Review

This literature review focuses on language ideologies. Language ideologies permeate individuals, institutions and contexts, conveying views about languages and their speakers in a society. Through the articulation and enactment of language ideologies, individuals also reveal their stance toward language(s) and their speakers. In this literature review I pay attention to DL teachers and teacher candidates' language ideologies because the messages they receive and convey about the program languages may contribute to the support or disruption of dominant views, and in turn, influence their students' self-concept and worldviews. Next, I will define language ideologies, introduce and explain the distinction between assimilationist and pluralist ideologies, and review empirical articles about DL teachers and teacher candidates' language ideologies that constitute the groundwork for this paper.

Language Ideologies

Language ideologies are the "beliefs, feelings and conceptions about language structure and use, which often index the political economic interests of individual speakers, ethnic and other interest groups, and nation-states" (Kroskrity, 2016, p. 95). They are the product of a specific historic and geographical context, influenced by interactions, institutions, and political and economic factors (Rosa & Burdick, 2017), and in turn, influencing individuals, groups, and institutions, including schools. In education, scholars have categorized language ideologies based on multiple dimensions and modalities of language use (Fitzsimmons-Doolan et al., 2017;

García, 2009; Henderson, 2015). I use Henderson's distinction between assimilationist and pluralist language ideologies (2017) to analyze the ideologies articulated or enacted by the DLTCs, as well as those they encountered in their TEP and field placements with the understanding that more than a binary, language ideologies may exist along a continuum (Henderson, 2022).

Assimilationist language ideologies are associated with views of "language as a decontextualized system, one country/one language, language standardization, dual monolingualism", and transition into "English as the most important language" (Henderson, 2017, p. 24). Language use influenced by these ideologies may lead to attrition (Montrul, 2016) or feelings of inadequacy regarding the use of Spanish (Ek et al., 2013; Szwed & González-Carriedo, 2019), impacting an individual's linguistic identity and their overall identity development. These ideologies, which include views of monolingualism as the norm and bilingualism as a 'double monolingualism' prevail even in multilingual settings (García, 2009).

Pluralist language ideologies, on the other hand, 'challenge the high status of English' (Henderson, 2017; Núñez & Espinoza, 2017; Szwed & González, 2019). Language is seen as a context-dependent system, a social justice issue, and an endowment/additive. Language variation is considered normal and functional (Henderson, 2017). Examples of this ideology include translanguaging (García & Wei, 2014), implementation of biliteracy practices, use of culturally and linguistically responsive materials, and integrated language use in the classroom (Núñez & Espinoza, 2017). In bilingual teacher education, these ideologies are present when teacher educators encourage candidates to use a language other than English in academic work (Núñez & Espinoza, 2017).

Distinctions between conflicting ideologies are not always clear-cut, and multiple language ideologies may coexist in the same setting and in the same person. Empirical studies published over the last ten years, and focusing mostly on in-service DL teachers, school and classroom settings have identified co-existing and conflicting ideologies (Fitzsimmons et al., 2017; Henderson, 2017, 2018; Zúñiga, 2016; Zúñiga et al., 2018). For example, Zúñiga (2016) identified conflicting ideologies in a program where DL teachers valued bilingualism, yet explicitly supported an ideology of (English) language for academic achievement that prevailed within the context of high stakes standardized testing by positioning the use of the partner language as problematic. Fitzsimmons and colleagues' (2017) research, involving teachers and administrators in a district with newly implemented DL programs, revealed the existence of eight different ideologies ranging from asset views of languages other than English ("languages other than English as endowment") to deficit views of language learners ("language as a complex skill", "academic language as a marker of intelligence") and a reification of English as the dominant societal language ("multiple languages as a problem", "language as a symbol of majority influence", "language as a decontextualized, formal system"), and its instrumental value ("English as a tool", "language as a social bridge"). In another study across two states where DL programs were designed to benefit either English- or Spanish-speakers, Henderson (2018) discussed how DL educators used discourse to either include or exclude student participation, thus enacting ideologies that both supported and countered English-only dominance.

Few studies have concentrated on the language ideologies that bilingual TCs enact in their TEP and field placements (Fallas-Escobar et al., 2022; Lindahl et al., 2021; Núñez & Espinoza, 2017; Rodríguez-Mojica & Briceño, 2019), although a growing body of research indicates more interest in understanding the experiences that DLTCs bring into teaching

(Herrera, 2022; Núñez & Espinoza, 2017; Núñez et al., 2021), including their self-perceptions as speakers of Spanish (Szwed & González-Carriedo, 2019). In this paper I build on emergent research on DLTCs' language ideologies by investigating how three Latina DLTCs negotiated spaces and opportunities in their field placements to apply TEP course learnings that reflected pluralist ideologies, and how their contexts were shaping their ideologies. The next section introduces ideological clarity as the theoretical concept that frames this study.

Theoretical Framework

Ideological Clarity

According to Alfaro (2022), "teaching and learning in schools constitutes a political act tied to ideological forces operating on behalf of the dominant class" (p. 125). This is evident, for example in language policies influenced by sociohistorical factors, sociopolitical context and language ideologies, which in turn, influence educators' teaching philosophies, ideas about language(s) and their users, and students' educational experiences. When ideological forces remain unexamined, dominant discourses continue to exist.

Many teacher candidates enter their TEPs without having critically analyzed or interrogated their ideologies, intersectional identities, and positionality, holding views about society that maintain the status quo (Alfaro, 2018; Bartolomé, 2004), and that may include deficit thinking about linguistically minoritized students from low socioeconomic backgrounds (Alfaro & Bartolomé, 2017). Given that there is an urgent need to prepare teachers to serve an increasing number of students with these characteristics (Poza, 2014; Rodriguez, 2018), if teachers-in-the-making do not intentionally engage in efforts to understand and disrupt power structures and inequities, they will continue to perpetuate dominant societal perspectives (Briceño, 2018; Bartolomé, 2004). One way to attain this goal is through ideological clarity.

Ideological clarity is a process that "requires that teachers' individual beliefs and values be repeatedly juxtaposed with the systems of belief of the dominant society" (Alfaro, 2019, p.195), to eventually engage in transformative action, "working with, around and through the system" (Alfaro, 2018, p. 196) to "demystify deficit views, White supremacist assimilationist ideas, and meritocratic ideological myths" (Alfaro & Bartolomé, 2017, p. 17) to potentially disrupt dominant ideologies. This process is guided by critical reflection, that is, the ability to read the world (Freire, 1970; Freire & Macedo, 1987) and interpret one's surrounding reality with a critical mind, identifying differences in power and privilege, and recognizing one's role in societal dynamics. Through critical reflection individuals may understand that there is a political agenda that shapes our values, and that is informed by colonized ideas and policies that perpetuate biases and oppressive pedagogical practices (Alfaro, 2022).

Recognition of and resistance to deficit-oriented language ideologies is necessary, especially in contexts with growing multilingual student populations, who have been the object of deficit views and linguistically oppressive pedagogical practices (Alfaro & Bartolomé, 2017). To contest dominant ideologies, teachers must examine their personal experiences and trajectories against those of others, interrogate their own world views, and resist or challenge negative ideologies about linguistically minoritized students (Alfaro, 2022; Bartolomé, 2004; Briceño, 2018). The development of metalinguistic awareness together with critical self-examination of one's subjectivities and positionality may lead to new understandings of dominant ideologies and new realizations about linguistic hierarchies, the value of standardized forms vs. other language varieties, dominant language speakers' perceptions, and implications for linguistically, racially and culturally minoritized speakers. In the classroom and school settings, teachers must learn to identify hurtful dominant ideologies and their manifestation first,

and then work to interrupt deficit views of linguistically minoritized students' home language varieties (Alfaro & Bartolomé, 2017, p. 17).

To make this work possible and disrupt narratives of meritocracy, assimilation, and colonialism several scholars have advocated for the study of ideologies in TEPs (Alfaro, 2018; Alfaro & Bartolomé, 2017; Bartolomé, 2004; Cervantes-Soon et al., 2017; Lindahl et al., 2021; Zúñiga, 2016) TEPs may provide TCs with opportunities to reflect on how ideologies maintain unequal power structures (Bartolomé, 2004; Lindahl et al., 2021) and learn how to implement linguistically responsive pedagogies (Bartolomé, 2004) drawing on their students' linguistic and cultural assets to honor and build on these strengths (Cervantes-Soon et al., 2017).

Last, because ideological clarity is contextual and closely connected to one's identities and histories, its development and manifestation vary from teacher to teacher (Bhansari, 2021). For example, DLTCs' ideological clarity may develop through critical reflection in relation to their interactions with context and examination of lived experiences; in relation to language, race, reported experiences of racial and linguistic oppression, and in connection to identity development (Varghese et al., 2023). It may be observed through educators' implementation of multilingual pedagogies, recognition, validation, and expression of their own and their students' raciolinguistic identities. For teachers from a dominant background, ideological clarity may be observed in their acknowledgment of privilege, identity and power, and interrogation and resistance against societal norms that reinforce the status quo, that is, efforts toward decentering Whiteness and English monolingualism as the unmarked norm. For Latinx teachers and teacher candidates it is essential that they understand their own marginalization, especially as former K-12 students (Núñez et al., 2021). Ideological clarity sheds new light on our values and practices and informs our pedagogical decisions (Alfaro, 2022). It is one outcome of critical reflection that

may lead to a higher commitment toward equity and transformation and in turn, to critical (Alfaro 2018; Freire, 1970) and ideological consciousness (Alfaro, 2022).

In this paper I use ideological clarity to investigate how the DLTCs negotiated spaces and opportunities to apply TEP learnings that reflected pluralist language ideologies in their field placements in the presence of affordances and constraints.

Research Strategy, Design, and Methods

This study is part of an ongoing research program that began with the creation of the bilingual endorsement in 2018. More specifically, this paper is the second one out of three generated from a year-long critical qualitative case study that investigated shifts in a group of Spanish/English DLTCs' language ideologies. A qualitative study aims to understand how people construct meaning as they interact with their social worlds (Merriam and Tisdell, 2016). Qualitative research was ideal for my research because I wanted to analyze phenomena and make sense of the DLTCs' lived experiences, particularly, their language ideologies and evolving ideological clarity. Moreover, I wanted to go beyond interpretation "to critique and challenge, to transform and to analyze power relations … to bring about change" (Merriam & Tisdell, p. 59). Therefore, it was crucial to examine the cultural, social and political contexts to expose how the existing structures benefitted or oppressed different groups of individuals first, and then present through the findings critical worldviews that challenged the status quo.

Researcher Positionality

One important goal of this study was to center the experiences of Latina pre-service teachers in a society that has historically embraced White supremacist values and positioned English at the top of the linguistic hierarchy, oppressing and silencing minoritized populations. I designed this study as a Latina to understand the experiences of other Latinas in a TEP with a

bilingual endorsement, and give them a voice in academia. The DLTCs and I shared some commonalities and were different in many ways. For example, we all learned Spanish as our first language, identified with a minoritized population in the United States, and were first-generation graduate students. Additionally, we had been subjected to microaggressions because of our racial and linguistic intersectional identities. As an educator I shared with them the same commitment to teaching and learning, and to work toward a more just society where multiculturalism and multilingualism are seen as assets. As an instructional coach and teacher educator in the TEP of this study, I was aware of the power differential and the possible influence of my roles on the DLTCs, especially because I was their coach throughout the program. Coaching these DLTCs meant gaining deeper insights into the lives and experiences of Latinx individuals growing up in the United States, the ways they used and thought about their languages, their schooling experiences in an English-dominant system, their lives in White-dominant communities where Latinx are minoritized, their awakenings through experiences in higher education that inspired them to become teachers, and the passion to change the narrative in schools for minoritized children at the same time as they navigated placement contexts that did not always aligned with their developing views as educators and their belief systems. At the same time, coaching these DLTCs helped me understand some of the privileges that I have enjoyed despite some of our shared intersectional identities. For example, I did not grow up as a minoritized individual, my home language was the societal dominant language, and I was an elective bilingual who chose, as a professional adult, to move countries out of my free will. As I swapped contexts, and became part of a minoritized group and over time, a graduate student, I learned to name some of my experiences, especially in relation to race, language and access to social and professional opportunities, and to empathize with the experiences of other people with Hispanic backgrounds.

Engaging in this study meant using my privilege as an emerging scholar to understand the U.S. educational and social contexts in relation to the Latinx DLTCs' experiences and to forefront both their experiences and new learning as they pursue their dreams to become educators for equity.

Setting

The setting was an elementary TEP with a social justice orientation in a Tier I public university in Washington state. The TEP is a one-year-long master's degree program that offers a teacher certification and a bilingual endorsement for the DLTCs in the fifth quarter. Since the mid-2010s this program has been involved in efforts to center voices of Color (Bartolomé, 2004) and diversify the teaching workforce (Varghese et al., 2021) in response to demographic shifts and to serve schools with fewer resources. Additionally, the program's commitment to social justice has made possible increased attention to racial and linguistic justice by creating a specialized pathway for the bilingual DLTCs.

In 2017-2018, in response to an increasing demand in the state and an overall shortage of qualified bilingual teachers (Boyle et al., 2015), a federal grant made possible the creation of the Bilingual Educator Capacity program (BECA). The BECA program, designed to prepare bilingual teachers to teach in DL programs, offered partial scholarships, field placements in DL classrooms and a bilingual endorsement. The DLTCs enrolled in BECA and the bilingual endorsement were also members of the TEP's elementary cohort. In 2020-2021 the TEP enrolled over 50% TCs from diverse ethnic and linguistic backgrounds, and supported Spanish, Mandarin and Vietnamese DLTCs (Beam-Conroy et al., unpublished manuscript). These languages represented the three non-tribal, most widely taught languages in DLBE in the state, with Spanish as the most widely spoken (OSPI, 2022).

Regularly, the TCs take classes at the university and two local partner schools, and complete their year-long student-teaching at Title I local elementary schools that also partner with the university. In 2020-2021, due to COVID-19 pandemic restrictions to in-person access, TEP coursework and most student-teaching in field placements took place online. In 2020, at the onset of the pandemic the TEP switched modalities from in-person to online, and instructors modified how content was taught, implemented and assessed while TCs adjusted to these shifts. Modifications to the program format due to the conditions of crisis greatly reduced or impeded in-person access, impacting the teacher educators' interactions with the TCs in the TEP, and the TCs' interactions with students and schoolteachers both in the partner schools. For example, for their Numeracy course sequence all the TCs in the cohort usually take their classes in elementary schools, interact with the students in person, and establish relationships as they engage in teaching math. This contact was suspended during the pandemic. Moreover, the TEP had to stay responsive to emerging TCs' academic and emotional resources, ensuring such resources were available to the TCs through the university. Similarly, schools also had to switch modalities, restructuring the school day, modifying the number of students in classes at one time, and adjusting access to services for families and students, which led to increased disparities among student populations (Haderlein et al., 2021). Such was the overall context in which the DLTCs in this study spent most of their time in their TEP and field placements.

The transition back to in-person student-teaching started toward the end of winter. This study focused on a period that extended over the 2002-2021 Winter and Spring Quarters, for a total of 22 weeks. In the winter the DTLCs spent three days in TEP courses and two days in field placements. In the spring they spent five days a week in their placements and completed a 6-week period of full-time student teaching. The spring offered multiple opportunities for the

DLTCs to apply TEP learnings. My goal was to investigate how TEP learnings that reflected pluralist views of language were enacted in the placements.

Participants

In 2020-21 the bilingual endorsement cohort had 16 members. Prior to the start of the study, I was assigned to coach a group of candidates which included both DLTCs and TCs who were not enrolled in BECA. In the fall of 2020, I sent out a questionnaire to the 10 Spanish/English bilingual candidates in the bilingual cohort to identify potential participants for my year-long study. Six DLTCs representing a range of experiences and identities showed interest. I narrowed them down to four Latina DLTCs with Spanish as their first language. Three of them, Sonia, Lorena and Cecilia (pseudonyms), participated during the data collection period included in this paper.

Sonia was born in Mexico. When she moved to the United States, she was placed into an ELL program as a second grader and exited the program one year later. Lorena was also born in Mexico and moved to the United States at the end of her first grade, but was placed in first grade again, because she was not literate in Spanish yet. Neither of them spoke English when they moved countries. Cecilia was born in the United States to a first-generation immigrant family from Mexico. Spanish was her home language and she learned English at school. Table 4 includes participant background information.

Table 4

Participating Dual Language Teacher Candidates

	Sonia	Lorena	Cecilia
Country of origin	Mexico	Mexico	US
Age when moving to the US	7	7	N/A
First language	Spanish	Spanish	Spanish
Second language	English	English	English
Educational history	Higher Ed. (US)	Higher Ed. (US)	Higher Ed. (US)
Prior teaching experience	Yes (6 yrs.; 5 yrs. US and 1 yr. international)	Yes (2 yrs.; US – university affiliated)	Yes (3 yrs.; 1 yr. US and 2 yrs. international)

The Local Community and School Contexts

The three DLTCs did their student-teaching in three public schools spread over two school districts. In this section I provide demographic information about the local school communities and contexts to consider the power dynamics in each setting. DLSchool1 was in a zip area code and district with a wealthier population, whereas DLSchool2 and DLSchool3 were in the same school district, but in a zip area code with less affluent families.

DLSchool1 was in an area where 66.5% of the population had earned a bachelor's degree or attained a higher education level and where the median household income was over $111,000. In this area, the poverty rate was 9.8%, The area was racially diverse with Whites (43.8%), Asians (42.1%) and Hispanics/Latinx (9.3%) constituting the larger groups. In DLSchool1 the DL program supported cognitive and academic goals, and goals for cultural competence. The program was designed to serve students from different backgrounds and open to all district families, giving priority to students who lived in the school's attendance area.

DLSchool2 and DLSchool3 were in an area where 34% of the population had earned a bachelor's degree or higher, the median household income was close to $75,000, and the poverty

rate was 18.2%. The area was racially diverse too with Asians (37.3%), Whites (28.1%) and Blacks/African Americans (19.1%) constituting the largest groups. Hispanics/Latinx accounted for 12.5% of the population (United States Census Bureau, 2023)[2]. The DL program at DLSchool2 was designed for all students and placed its emphasis on attaining academic and cognitive goals for both English and Spanish. Later, the program extended its goals to include identity development. DLSchool3 offered two DL program tracks: one for Mandarin and another one for Spanish, starting in kindergarten with the option for families to choose their program on a first come, first serve basis, and students joining later being assigned to a track. Starting in second grade families could choose to stay in the immersion program or switch to the English track. Like the students in DLSchool1, DLSchool3 neighborhood families had enrolment priority, but other families could request it as their family school. In all three cases, the schools addressed all families, conveying the message that dual language was for all students, and highlighting the benefits of bilingualism and dual language education with no reference to linguistic justice or equity for minoritized families.

The school demographics, DL program and mentoring models varied from school to school and sometimes, from classroom to classroom. The time allotted to each language also varied by district and grade level, ranging from 90:10 to 50:50. See Table 5 below for school demographics and DL program models.

[2] More detailed demographic information is included in the Appendix.

Table 5

Field Placement Demographics and Dual Language Program Models

School Demographics		DLSchool1 (Lorena)	DLSchool2 (Sonia)	DLSchool3 (Cecilia)
Number of Students		463	329	321
Race and Ethnicity	American Indian/ Alaska Native		1.5%	0.9%
	Asian	22%	12.2%	43.3%
	Black/African American	5.4%	8.5%	20.6%
	Hispanic/ Latinx	39.7%	51.7%	13.1%
	Native Hawaiian/ Other Pacific Islander	0.9%	1.5%	0.6%
	Two or more races	7.6%	9.7%	11.2%
	White	24.4%	14.9%	10.2%
Emergent bilinguals[3]		42.8%	40.7%	39.3%
Low income		52.5%	72%	58.6%
Teachers'[4] race and ethnicity	White	59.3%	55.6%	62.1%
	Hispanic/Latinx	25.4%	33.3%	3.4%
School DL Program Model		Two-way Spanish and English (90:10)	Two-way Spanish (50:50)	One-way Spanish and English (50:50)
Grade Level Placement		2nd	2nd	3rd

Lorena's second grade placement followed a 90:10 (90% Spanish/10% English) model. Language Arts, math and science were taught in Spanish, and social studies in English. She first taught her lessons in Spanish online, next in a hybrid format, and in person starting in late winter.

[3] School data uses the phrase "English Language Learners". I choose "Emergent Bilinguals".
[4] Other teacher ethnicities were represented with lower percentages. I have included teacher demographics that are relevant to this study.

In her class, core subject instruction took place in Spanish and students were allowed to use either English or Spanish. Both Lorena and her mentor teacher offered language supports to scaffold target language development. The school listed 215 min. for Spanish and 25 min. for English as an average daily time for each language on its website.

Sonia's third grade placement followed a 50:50 two-way immersion model, integrating two languages and students from two different linguistic backgrounds (Cervantes-Soon et al., 2017) and splitting content areas by language, meaning that some courses were taught in Spanish and others in English or in both languages but separately. For example, Sonia sometimes taught literacy in English and sometimes in Spanish, depending on the skill she was teaching. Sonia and a peer were assigned to a team of two mentor teachers: one English monolingual, and one bilingual. Sonia worked more closely with the bilingual teacher. Both Sonia and her co-DLTC taught small groups of students throughout the year, which shifted as their groups rotated or her mentor teachers reconfigured them in response to placement needs. English was predominantly used in her English-medium classes, and used more frequently than Spanish in the Spanish-medium classes. Sonia transitioned from online to in-person teaching in the spring.

Cecilia's third grade placement followed a 50:50 one-way immersion model, that is, a program model designed mainly for speakers of one language group, usually those who speak the dominant language (Cervantes-Soon et al., 2017). The program followed a language separation policy which assigned each language to different content areas, with English to be used twice as much as Spanish. Cecilia had two mentor teachers: an English monolingual for English Language Arts (ELA), and a bilingual mentor for math and science. At this school, and starting in second grade, families could enroll their students in an English or DL track. Cecilia's

ELA mentor taught a mixed group of students and for this reason, Cecilia taught two partially overlapping groups of students.

Data Collection

Due to COVID-19 restrictions, all data were collected online except for a few in-person field placement observations in May-June 2021. The combined timeframe for winter and spring was twenty-two weeks.

Observations in the TEP

In the winter I conducted and video recorded four observations each in Literacy, Culturally and Linguistically Responsive Teaching (CLRT), and the BECA meetings, totaling twelve observations. TEP courses were traditional in format, with syllabi, mandatory attendance, participation, completion of work, and grades. The BECA meetings supported the DLTCs in their personal and academic experiences connected to their year-long bilingual placements. The meetings took place both prior to and during the bilingual endorsement program. No grades were assigned but attendance was mandatory.

The length for each observation ranged from one to two hours and fifty minutes per session, with the TEP core classes constituting the longer events. Observations in the bilingual endorsement meetings lasted one hour each. I either audio or video recorded each session and used a template (see Appendix) to create field notes. I collected course instructional materials, and slides created by the TCs during each live session. Retrospectively, I also collected the final assignment for CLRT to gain deeper insights into each participant's thinking.

Observations in the Field Placements

The other major data source I used was field placement observations. By the spring, elementary schools were transitioning to in-person teaching with restrictions and schedule

modifications. I conducted six live rounds of observations (four formal and two informal ones) for each of the DLTCs and took notes. Data from formal observations included lesson plans, observation protocols, and post-observation reflections. For each of the six observations I used a template with 5-minute interval timestamps (see Appendix). Next, I used that template and observation protocols (where applicable) to create field notes about each observation. The table below summarizes data collection.

Table 6

Data Collection in TEP and Field Placements.

Location	Number of sessions	Time per Session	Total Time	Main Language Used
TEP				
Literacy	4	1 hr. 45 min.	7 hrs.	English
CLRT	4	2 hr. 50 min.	11 hrs. 30 min.	English
Bilingual Endorsement Meetings	4	1 hr.	4 hrs.	English
Totals	12		22 hrs. 30 min.	
Filed Placements				
School 1 - Lorena	6	30 min.	6 hrs.	6 Spanish
School 2 - Sonia	6	30-40 min.	6 hrs. 10 min.	4 English 2 Spanish
School 3 - Cecilia	6	30-40 min.	6 hrs. 15 min.	2 Spanish 2 English 2 Spanish /English
Totals	18		18 hrs. 25 min.	

Methods of Analysis

To find instances of the DLTCs' engagement in conversations about language and bi/multilingualism in TEP courses, and of their articulation of language ideologies, I revisited the TEP course video recordings and created field notes, which I organized chronologically by

event. Next, I coded the data collected in the TEP courses, field placements and focus group session deductively, using the existing code book I created for my year-long study. As I identified new codes, I continued to revise and refine the code book. Some of the codes included 'English for academic achievement', 'Support for the development and use of the partner language', and 'TEP and bi/multilingualism'. Table 7 below includes some examples.

Table 7

Sample Category, Codes, Sub-Codes, Definitions and Examples.

Category	Code	Sub-Code	Definition	Example from Transcripts
Language Ideologies	Assimilat-ionist language ideologies	English for academic achievement	English as the language to demonstrate academic knowledge in school.	[At school] it was like, 'The target language is English and that's that. We will focus on that.' (Sonia, focus group, 02/17/2021)
	Pluralist language ideologies	Support for developmen t/use of partner language (Núñez & Espinoza, 2017).	Practices that reflect a language as an asset and a resource … include "teachers' acceptance of both languages in the classroom … code switching … resources and materials in both languages" (Ruiz, 1984, p. 6), TCs' assignments, lesson plans, translanguaging.	This ELA lesson would normally be taught in English, but Cecilia decided to expose students to more Spanish and invite them to use any language. (Cecilia, formal lesson observation protocol, 06/01/21)
TEP	TEP and bi/multi-lingualism		Instances of events or discussions about bi/multilingualism in TEP classes.	… now I see my peers, who are not in dual classrooms, starting to consider … how can I differentiate my instruction for my bilingual students… (Lorena, focus group, 02/17/2021)

As I began to detect patterns for each DLTC along their trajectories, I grouped them according to themes. Next, I went back to the TEP courses field notes to find evidence that would confirm or disconfirm connections between TEP learnings and their implementation in the placements. I used triangulation to increase the credibility of my study and ensure internal validity (Merriam & Tisdell, 2016, p. 245).

Findings

In this section, I will show how each DLTC moved along a trajectory that revealed an ongoing implementation of learnings grounded on pluralist language ideologies. I analyze their narratives and enactments in the face of affordances and constraints, and demonstrate how their thinking was congruent with their newly acquired ideological clarity, although their actions did not always match their discourse, especially when the DLTCs faced constraints. In so doing, I connect their field placements to three TEP spaces (Literacy, CLRT and the BECA meetings), and explain how these contexts were supportive of their pluralist language ideologies. I will discuss each DLTC separately to illustrate the similarities and differences embedded in each trajectory and how they were related to their identities and personal histories (Bartolomé, 2004).

Lorena: Undoing Harm

Lorena did not have opportunities to develop her Spanish language proficiency at school nor did she feel seen by her teachers. As an adult, she wanted to undo harm by offering her students an equitable educational experience. The findings below show how she engaged in a process of unlearning and learning to shed long-held deficit views of herself, and to interrogate and disrupt narratives of exclusion.

Unlearning and Learning.

Throughout her schooling Lorena had not been offered opportunities to develop her home language nor received messages that validated it. She joined the TEP with deficit views of herself as a Spanish speaker. In the Winter Quarter, she shared how a mindset shift was helping her embrace more positive views about Spanish and other languages:

> My experiences with Spanish have not been that positive and then, growing up and hearing people make fun of my parents for speaking Spanish … so just shifting that mindset … I'm competent enough to speak Spanish and [am] doing a lot of unlearning and learning … reflecting about not getting too narrow a vision with about just Spanish in the classroom but also welcoming other languages … I have students who are Indian and Chinese American, so how do I bring Spanish and their language and English into the classroom? (Lorena, focus group, 02/17/2021)

Lorena was gradually healing from her experiences of linguistic oppression, and cultivating a new mindset. She was rebuilding her bilingual identity, centering her two languages in her teaching. At the same time, she was concerned that some students might begin to hold deficit views of themselves as speakers of their home languages if she did not acknowledge their legitimate status. In the quote above, Lorena was articulating a pluralist language ideology that welcomed all her students' languages. Her engagement in critical reflection, new views about her own and her students' multilingual identities reflected her developing ideological clarity.

From Exclusion to Inclusion.

In CLRT, the instructors challenged the TCs to problematize the idea of the "White able-bodied listening subject as the audience", and to think about multilingual contexts instead of multilingual students, paying attention to and expanding students' linguistic tools. (Classroom

Transcript and Field Notes, 02/02/21). Given that Lorena's K-12 schooling had not been linguistically responsive, she wanted to create a different experience for her students:

> Growing up I felt I was not represented in classroom … We have a diverse group of 2nd graders. I created a space where prior knowledge, experiences, passions and questions are voiced. It is something I really value and want to include in my classroom ... When I was growing up, I loved reading books and see my teachers reading me books … [but] never [felt] that I was able to share what I wanted or I was never brought into the conversations … I [want] to share that passion of books … to make literacy super engaging and fun and culturally relevant with my students. (Lorena, course assignment, 03/13/21)

Lorena wanted to welcome her students' funds of knowledge and languages into the classroom and foster their interest in reading. She did not want them to be raciolinguicized like she had been, never meeting expectations of linguistic proficiency in the eyes of the White listener (Flores & Rosa, 2015). As she reflected on a literacy lesson she taught, she said that one of her goals was to "invite different voices and opinions … [position students as] knowers because they have a lot of experiences and connections to share and I [want] to put them in that position because I never was" (Lorena, course assignment, 03/13/21). Lorena wanted to undo harm and disrupt a narrative of oppression. Her developing ideological clarity was reflected in her articulation of pluralist language ideologies.

Supporting Students to Share Knowledge.

Toward the end of the spring Lorena designed a science lesson plan about butterflies that invited her students' funds of knowledge and multimodal expression. In her lesson plan, she noted how she would support her students' cultural and linguistic identities:

> *Todos tienen diferente conocimiento sobre mariposas y sobre insectos y es muy interesante escuchar lo que tienen que compartir … vienen de diferentes países y se identifican de diferentes culturas (Honduras, Guatemala, México, Fiji) y por esa razón tienen diferentes experiencias sobre insectos … Los estudiantes van a poder mostrar sus propias habilidades de escritura y oral cuando hagan observaciones sobre nuestras mariposas en la clase … van a poder compartir su conocimiento cuando compartamos nuestras observaciones al final de la lección.* [They all have different knowledge about butterflies and insects and it is very interesting to listen to what they have to share … they come from different countries and they identify [with] different cultures (Honduras, Guatemala, Mexico, Fiji) and for that reason they have different experiences about insects … The students will be able to show their own writing and oral abilities when they make observations about our butterflies in class … they will be able to share their knowledge when we share our observations at the end of the lesson.] (Lorena, formal lesson plan, 05/28/21)

Lorena was envisioning a culturally and linguistically responsive lesson plan. She was supporting students' cultural identities by acknowledging their knowledge of and multiple experiences with insects, and their linguistic identities by inviting them to share their observations about butterflies. After the lesson, she reflected about what felt successful:

> Handing each student picture cards. That made the lesson engaging. Students were able to participate, get up and move around ... Many students were making connections and sharing comments about the life cycle. They made connections to their own lives and own experiences … This lesson allowed for inclusivity. All students were able to participate. A few students don't know how to read. It was important to include strategies

> like turn-and-talk to access the content, visuals, body movements, arrows. (Lorena, formal observation protocol, 05/28/21)

Toward the end of the school year, Lorena's ideological clarity found enactment in her lesson planning through her rationale and teaching strategies. She left behind a narrative of exclusion that had negatively affected her to embrace her students' funds of knowledge. She welcomed their knowledge and provided the linguistic tools that they needed to express themselves. Her pluralist language ideologies found enactment in acceptance of language variation (Henderson, 2017), implementation of biliteracy practices, use of culturally and linguistically responsive materials, and integrated content and language use in the classroom (Núñez & Espinoza, 2017).

Sonia: Facing Multiple Tensions

Sonia's placement provided affordances and constraints related to partner language use and implementation of pedagogical practices. Such affordances and constraints emerged through her interactions with her bilingual mentor teacher, English-dominant students, and in pedagogical decisions in relation to the attainment of curricular expectations.

Critically Reflecting about Languaging: Whose Language Counts?

Although Sonia's schooling had not supported her Spanish language development, she continued using her home language and acted as an interpreter over the years. As an adult, she generally felt confident as a bilingual speaker, but when I asked her how she was using her languages in her placement, she said that she was trying to make sense of her status as a native speaker of Spanish:

> When I do speak Spanish … should I be more professional, or … use the language that I know? And so that battle, for example, the whole *lonche* versus *almuerzo* thing. I would say, *lonche* typically but I hear my teacher say *almuerzo* so it's like, 'But I am the

> Spanish speaker, I am the native Spanish speaker.' So, should I just use *lonche*? And it's things like that … it's just deciding what I want to use. (Sonia, focus group, 02/17/2021)

Sonia had experienced linguistic oppression in her K-12 education, so she grew up without access to 'the language of school' in Spanish. In her placement her choice of terms such as *lonche* did not match the languaging that her bilingual mentor teacher expected. Sonia was sensitive to linguistic nuances yet felt invalidated in her own linguistic expression. Her bilingual mentor teacher was a White woman who had learned Spanish as an elective bilingual, that is, she chose to learn an additional language, whereas Sonia had to learn English to access K-12 schooling in English and assimilate to life in a new country (Valdés, 1997). Engaging in critical (self-)reflection, Sonia wondered if her mentor, who held a position of authority in the mentor-mentee relationship (Freire & Feinauer, 2022; Szwed & González-Carriedo, 2019), also held a higher status as a Spanish speaker because she used a standardized variety of the language (Briceño, 2018; Núñez et al., 2021). She was perceiving an assimilationist ideology of linguistic hegemony that placed some varieties of her home language higher in the hierarchy than others, embodied by her own mentor teacher.

Fighting to Decenter White Voices.

Sonia reflected about the dilemmas she encountered when faced with her White English-dominant students' resistance to learn Spanish, and wondered about how to decenter their voices:

> *¿Cómo voy a descentrar las voces de los estudiantes que no son estudiantes de color? … [los estudiantes blancos] se frustran mucho … y dicen no, no entiendo nada, no quiero participar … cómo ayudar a estos estudiantes, pero también seguir enfocándonos en nuestros estudiantes de color. Mi mentora nos dijo que al fin del día este niño va a estar bien porque es blanco. Para él es un privilegio estar en este grupo de español, entonces*

> *hay que dejar que él aprenda de los otros niños, que sí necesitan los dos idiomas.… ¿cómo ayudo a este estudiante?... ¿cómo no me olvido de mis otros estudiantes que no tienen los mismos privilegios?* [How am I going to decenter the voices of those students who are not students of Color? … [the white students] get very frustrated … and say, no, I don't understand anything, I don't want to participate … how do I help these students, but also [how do I] keep focusing on our students of Color. My mentor said that 'at the end of the day this child is going to be all right because he is white. For him it is a privilege to be in this Spanish group, so we have to let him learn from the other children, who do need both languages.… How do I help this student? ... How do I not forget my other students, who do not have the same privileges?] (Sonia, focus group, 02/17/2021)

Sonia said that when her White students expressed frustration or resistance to use Spanish in the Spanish-designated classroom, she felt caught in the middle. She wondered about how to support these students without compromising the support she offered to her students of Color. Sonia wanted to honor the target language in her classroom and was "trying to stay away from [switching to English] and trying to always tell [her students], you're … in Spanish class. Let's use Spanish" (Sonia, focus group, 02/07/21). If she switched to English, she would be granting an advantage to English-dominant students, who were already privileged. However, her bilingual mentor teacher did not seem as concerned about ways to support White students. Her comment, "this kid is going to be alright because he's White", was problematic as it indicated that race was the determining factor for the child's anticipated success in society. Moreover, she advised Sonia to "let him (the White kid) learn from the other (Spanish-dominant) children who do need both languages". This statement positioned Spanish-dominant kids both as linguistic models and instruments to benefit the White children's Spanish language development (Delavan et al., 2021;

Flores et al., 2021; Flores & García, 2017), adding to their privilege and drifting away from the goals of linguistic justice for minoritized students (Varghese et al., 2021). Sonia's mentor teacher was upholding ideologies of English for academic achievement and English as the symbol of majority influence (Fitzsimmons-Doolan et al., 2017) while Sonia kept wondering how to help both groups of students equitably.

Negotiating Tensions between Bilingual Expression and Curricular Expectations.

In her Spanish classroom, Sonia welcomed multilingualism and enacted an ideology that supported the development/use of the partner language. Toward the end of her student-teaching, her students knew that they could share out in English or Spanish. For Sonia this was one way to encourage quieter students to participate, and to invite all voices into the conversation:

> At this point in the year where students are struggling to write and generate a story, it is important to support them even if it means them telling me the story, and me writing it … and having them copy it. I will also keep allowing the use of native languages even if the target language is Spanish because maybe this will encourage other students to write. (Sonia, post-formal observation reflection, 06/08/21)

Sonia reflected on the effect of her pedagogical choices on her students. By deciding to support students in story-writing in whatever way she could, she was responding to curricular demands by prioritizing content and skills over Spanish language development. However, she still aimed for a final product written in Spanish. Her stance was consistent with her belief to honor Spanish and allow bilingual expression in the Spanish classroom, which disrupted the policy of strict language separation. However, Sonia was also negotiating the tensions arising from balancing curricular demands and program language use. Her pedagogical choices showed the co-existence of multiple language ideologies in the same space.

Cecilia: Making Pedagogical Decisions Informed by Developing Ideological Clarity

The next set of findings illustrates how Cecilia critically interpreted an English-dominant reality in her ELA classroom, and found opportunities to enact pluralist language ideologies, first by 'stepping in' and using some Spanish, and later by designing a full lesson that incorporated both languages from start to end.

Detecting Uneven Support for Emergent Bilinguals.

Cecilia's home language was Spanish, but over her K-12 schooling, English gradually became her dominant language in academic and social settings, except for home. As an adult, she did not see herself as a balanced bilingual (Baker & Wright, 2017), but she felt comfortable using both languages in the Spanish-designated classroom, where her mentor teacher, a bilingual speaker with Spanish as his first language, modeled fluidity across languages. In the English classroom, on the other hand, her English monolingual mentor taught all content in English and learning English was the main linguistic goal, so Cecilia used Spanish only as a transitional tool to support emergent bilinguals. Cecilia noticed aspects of her placement that positioned minoritized students at a disadvantage and looked for ways to address such inequities:

> During one of the BECA meetings, Cecilia and the program director were troubleshooting how to support Spanish-dominant kids and kids who did not participate much. Cecilia talked about using sensory words in English and Spanish, and a strategy to have kids participate more. She was concerned that [her English-speaking mentor] was not supporting Spanish-dominant kids through language. (Field Notes, 02/02/21)

In one of her CLRT lessons, she had learned about some of the restrictions regarding language use in DL settings and the importance of having space for linguistic freedom. (Classroom Transcript and Field Notes, 01/26/21). She was now considering countering an assimilationist

language ideology that favored English for academic achievement by offering alternative ways to support her students' learning including bilingual options. The TEP, BECA meetings and placement experiences were informing her pedagogical judgment, supported by theory and practice.

Disrupting English Dominance in the Placement.

In CLRT the instructors asked the TCs what they observed in their placements about language use, restrictions and rules in DL settings, and whether they had opportunities for translanguaging generated by either teachers or students. The instructors encouraged the TCs to reflect on how they were thinking about their students based on their biases, intersectional identities and positionality, and emphasized the power and importance of linguistic freedom (Classroom Transcript and Field Notes, 01/26/21). In a course assignment for this class, Cecilia reported that her students had more exposure to English in Spanish class than to Spanish in English class, and that sometimes she was "able to step in during a lot of the lessons and share examples that relate[d] to [her] culture (which also relate[d] to one third of the class's culture)" (Cecilia, course assignment, 03/13/21). Later, in a formal lesson plan she reflected about a conversation she had with her students about bilingualism:

> I've also gotten the chance to have conversations with [my students] about being bilingual and how important it is to allow multiple languages in the classroom ... I have gotten comments on why I speak Spanish sometimes during ELA, so I think that [using more Spanish] will help them not only get used to hearing Spanish, but realize that their own friends/peers have other linguistic capabilities and that's where the "respect for others" comes into play. (Cecilia, lesson plan, 06/01/21)

Cecilia wanted to bring more Spanish into the ELA classroom, not just to normalize the use of the two languages, but also for students to value the linguistic capital of the Spanish-dominant children and learn about respect for differences. In the conversations with her students, she conveyed a message that challenged the commonly held idea of the ELA classroom as an English-only space, elevating multilingualism and articulating a pluralist language ideology. Cecilia's developing ideological clarity reflected her evolving understanding of DLBE, grounded on TEP learnings, critical reflection and the relationships with her students.

Implementing Change.

Toward the end of the school year, Cecilia taught a bilingual literacy lesson that focused on brainstorming ideas for short-story writing, where she intentionally increased her students' exposure to Spanish. As she reflected about her lesson enactment, she expressed a new stance on language use:

> I need to start using more Spanish in my lessons! I was very nervous because I didn't want my lesson to be confusing … but the results were super positive! … Students didn't question my use of Spanish during English content and they were actually using their Spanish to respond and knew exactly what I was saying. My thinking has definitely shifted, and I will continue trying to translanguage and include both languages in the lessons. (Cecilia, post-formal observation reflection, 06/07/21)

Cecilia's placement implemented a strict language separation policy that assigned English to ELA and social studies for 3 hours and 50 minutes daily, and Spanish to math and science for 2 hours and 10 minutes on a regular day, thus emphasizing a curriculum that privileged English over the partner language within the DL strand. Through this lesson Cecilia was challenging the language separation policy and bringing a linguistic asset that her ELA mentor teacher did not

possess. This counter-hegemonic move (Bartolomé, 2004) reflected her pluralist language ideologies and developing ideological clarity. However, Cecilia did not do this alone. She was able to transgress the status quo in the ELA classroom with her mentor teacher's support, who acted as an ally in creating an opportunity for resistance and transgression. This finding aligns with Bartolomé's (2004) recommendation that the curriculum be informed by "two critical pedagogical principles: a critical understanding of dominant ideologies, and exposure to and development of effective counter-hegemonic discourses to resist and transform such oppressive practices" (Darder et al., 2002, in Bartolomé, 2004, p. 115). Cecilia was putting these principles into practice.

Discussion

The three participating DLTCs had been subjected to assimilationist views of language (Henderson, 2017) both in the US K-12 educational system and their local communities. As adults, they joined the TEP with both asset and deficit views of one or both languages. Through engagement in critical self-reflection and identity work in the TEP, they were unlearning old beliefs, shedding deficit views of self and gaining ideological clarity (Alfaro, 2018; Alfaro & Bartolomé, 2017). Their ideological clarity emerged in the ways they interpreted, interrogated and challenged what they observed and experienced both in the TEP and field placements, and when possible, through the enactment of pedagogical decisions that countered dominant practices. Their engagement in critical (self-)reflection and interactions with their contexts, peers, instructors and mentor teachers added to their dynamic understandings of DLBE. By the end of their full-time student-teaching, all three expressed their commitments to equity for minoritized students, generally espoused pluralist language ideologies, and understood the complexities associated with being a DL teacher.

Findings showed that the three DLTCs generally embraced pluralist views of language, and maintained or reinforced their commitment to support emergent bilinguals despite barriers to full implementation of their learnings. They displayed coherence between their articulation and enactment of pluralist language ideologies, for example, through the choice of linguistically and culturally relevant topics and materials for their students, as in Lorena's case. They also provided supports for the development and use of Spanish, and allowed for bilingual languaging in the classroom even when the enactment itself was an open challenge to a policy of strict language separation, as in Cecilia's case. Additionally, when the DLTCs noticed tensions between their language ideologies and those of their mentor teachers', they expressed discomfort or challenged them, as in Sonia's case. These noticings align with Zuñiga's view of classrooms as sites of "tension and ideological multiplicity" (Zúñiga, 2016, p. 351), where teachers constantly make decisions that ultimately impact their students.

In the TEP the DLTCs had opportunities to engage in bilingual languaging. TEP instructors incorporated discussions about bi/multilingualism, and in some cases, also created opportunities for multilingual discourse (Rodríguez-Mojica & Briceño, 2019). Importantly, the TCs were not just learning the 'technical' aspects of teaching (Bartolomé, 2004) as the program prompted them to look at themselves holistically by engaging in identity work and critical reflection. This finding aligns with scholarly work that proposes teacher education frameworks for bilingual teachers that incorporate critical self-reflection, identity work, increased awareness about bilingual populations, and a commitment to implementation of linguistically and culturally relevant pedagogies (Catalano & Hamann, 2016; Clark & Flores, 2014; Collins et al., 2023; Flores, Sheets & Clark., 2011; Larson, 2018; Szwed & González-Carriedo, 2019).

In the placements, the DLTCs faced both affordances and constraints regarding multilingualism. Their efforts to enact pluralist language ideologies were regulated by a policy of language separation that assigned teachers and/or content areas to either English or Spanish, and influenced mentors' decisions about language use in the classroom. Lorena invited her students' funds of knowledge and supported their linguistic expression in lessons that were culturally and linguistically responsive. Sonia wanted to honor and prioritize Spanish in her classroom, but met with her English-dominant students resistance to use Spanish, and curricular expectations that demanded content mastery over Spanish language development in the Spanish-designated classroom. Cecilia pushed through the boundary of language separation and engaged in critical conversations with her students about the value of bilingualism.

Additionally, the relationships between the DLTCs and their mentor teachers influenced the candidates' decisions about their own language use in the classroom. In the presence of affordances, the DLTCs implemented their TEP learnings and expressed their bilingualism and bicultural selves openly. For example, Lorena began to disrupt a narrative of exclusion by adopting a stance that welcomed her students' multilingual expression and funds of knowledge supported by a 90:10 model and her mentor teacher. For Cecilia it was important that her mentor teacher act as an ally to incorporate more Spanish into the ELA classroom. In other words, the DLTCs might not be able to do the work alone, without the support of other program stakeholders, who know the school contexts better. Sonia, on the other hand, critically considered her bilingual mentor teacher's assimilationist ideologies, as they emerged in interactions with her around language and language speakers. In all cases, both mentor teachers and DLTCs acted as language policy makers behind closed doors. Babino and Stewart (2018) state that teachers need to "perceive themselves as agentive language policy makers" (p. 289) if

program goals are to be attained. That said, their agency might be influenced by their language ideologies that do not always support equity for minoritized students even when DLBE goals are their compass.

Lorena, Sonia and Cecilia responded to internal and external constraints in different ways, but generally reflecting their commitment to linguistic justice. For Lorena, the least experienced teacher, a linguistically and culturally responsive placement that aligned with her work in the TEP contributed to forming an equity-oriented view of DLBE and teaching, although she also was aware of system inequities and some of the challenges involved in being a DL educator. For Sonia, negative White students' attitudes toward Spanish and a mentor teacher who embodied transitional and assimilationist views of DL programs created a narrative of *batalla*, a sense of having to fight for her own commitments to create an equitable classroom (Briceño, 2018). For Cecilia, questioning and challenging the unbalanced use of languages in her placement led to her mentor teacher's allyship, and she learned that it was possible to find openings for more equitable conditions for students. While each DLTC had different experiences in their placements, their shared an understanding of DLBE as ambiguous, complex, sometimes contradictory, and always context dependent. Importantly, the relationships with their mentor teachers and students were powerful influences that shaped the DLTCs' socialization into the profession (Nguyen, 2019).

The three participating DLTCs expressed a commitment to equitable teaching. If they continue to enact and articulate pluralist ideologies, and to develop ideological clarity, their actions may align with efforts toward more equity for marginalized populations. However, once they become teachers of record, they must be supported through induction and ongoing professional development that support critical views of education (Kohli et al., 2019), access to

resources, and opportunities to create, access or disrupt spaces to resist dominant ideologies that perpetuate systems of oppression.

Implications

This study has implications for DLTCs, DL novice teachers, administrators and TEPs. DLTCs and DL novice teachers could engage in ongoing (self-)reflection to understand how their own language ideologies, ideological clarity and positionality continue to shape their teaching identities. Teachers may also seek opportunities to learn and share knowledge through action research or in professional communities of practice (Lave & Wenger, 1991; Téllez & Varghese, 2013; Varghese, 2006), and must be willing to advocate for their desire to create disruptions when they notice a lack of coherence between what is being said and done, especially in a climate of high-stakes accountability (Palmer et al., 2015).

School administrators could spearhead these efforts by offering tailored professional development opportunities and establishing ongoing partnerships with TEPs so that teacher learnings that support multilingual and multicultural students are not limited to the DLTCs' time in the TEPs or stand-alone workshops (Nguyen, 2019). For example, schools may offer the theoretical background and experiences necessary to challenge deficit views of minoritized students (Alfaro, 2018), and open up spaces where teachers (continue to) analyze and interrogate their own beliefs and attitudes. Additionally, such support could help maintain or advance the development of ideological clarity in novice DL teachers who have already embarked on that path in their teacher preparation programs.

TEPs may build in more spaces for critical reflection that amplify the voices of Latinx TCs and other TCs of Color, and that prompt the examination of all TCs' backgrounds, ideologies (Alfaro & Bartolomé, 2017; Briceño, 2018), positionalities and belief systems to

consider how they could interrupt social injustices (Bartolomé, 2004). TEPs could also make programmatic changes to center multilingualism in teacher preparation (Catalano & Hamann, 2016; Clark & Flores, 2014; Collins et al., 2023; Flores, Sheets & Clark., 2011; Varghese et al., 2021), and commit to addressing language ideologies explicitly so that candidates "develop effective counter hegemonic discourses", especially in multilingual settings (Briceño, 2018). Regarding DLTCs' home/partner language ability, the TEPs may support language development, especially for those candidates who enter the program with deficit views of their home language use, so that the task to 'make up for lost time' does not remain the candidates' responsibility alone in a society that raciolinguicized them in the first place (Rosa & Flores, 2017).

Limitations and Conclusion

This paper captured a pivotal period in the DLTCs' journeys to becoming teachers, when they shifted from full-time time in TEP classes and limited time in placements, to full-time student teaching and a reduced academic load. The goal was to investigate how they negotiated spaces and opportunities to apply TEP learnings that illustrated pluralist language ideologies in their field placements, and to find out how the contexts were shaping their ideologies. In the process, the DLTCs acted congruently, transferring learnings whenever possible, and sometimes acting as buffers against field placement constraints, finding opportunities for resistance and negotiation. Their evolving interpretations, unlearning and learning based on personal and academic experiences, and their response to situations where their critical views were challenged illustrated how their ideological clarity was presenting.

This study was conducted in Washington state during a global pandemic, under unique historical circumstances and conditions. Online learning may have had an impact on the DLTCs' learning and teaching, and on the dynamics among DLTCs, TEP instructors, mentor teachers and

students, and findings may have been different under normal conditions. However, although the findings may not be generalizable, they align with scholarly work done previously (Herrera, 2022; Núñez & Espinoza, 2017; Núñez et al., 2021; Szwed & González-Carriedo, 2019). Additional studies are needed to continue this work. More research could also investigate the dynamics between mentor teachers and DLTCs, or the affordances and constraints for DL teachers in their school settings. Further studies could focus on how teacher educators' language ideologies shape the DLTCs' ideologies and their bilingual teacher identity development.

Alfaro & Bartolomé (2017) remind us that teaching and learning are political acts "tied to ideologies that operate on behalf of the dominant class" (p. 15). These ideologies continue to show through the hidden curriculum, hegemonic language in the curriculum (Alfaro, 2018) and schooling experiences that silence and reproduce deficit views of minoritized students (Bartolomé, 2004). Given that institutions perpetuate dominant language ideologies and legitimize the existing social order, including language status, insufficient alignment with the goals of DLBE within the DL programs may still maintain inequities and continue to marginalize linguistically minoritized populations. This study reinforces Alfaro's call to develop "counter hegemonic practices within the dual-language classroom environment and school community" (Alfaro, 2019, p. 200) to achieve more equity in DLBE.

References

Alfaro, C. (2018). The sociopolitical struggle and promise of bilingual teacher education: Past, present, and future. *Bilingual Research Journal*, *41*(4), 413-427.

Alfaro, C. (2019). Preparing critically conscious dual-language teachers: Recognizing and interrupting dominant ideologies. *Theory into Practice*, *58*(2), 194-203.

Alfaro, C., & Bartolomé, L. (2017). Preparing ideologically clear bilingual teachers: Honoring working-class non-standard language use in the bilingual education classroom. *Issues in Teacher Education*, *26*(2), 11-34.

Alfaro, C. (2022). De la lucha a la victoria: The journey to save a dual language bilingual education teacher preparation program. In *Critical consciousness in dual language bilingual education* (pp. 121-128). Routledge.

Amanti, C. (2019). The (invisible) work of dual language bilingual education teachers. *Bilingual Research Journal*, *42*(4), 455-470.

Babino, A. & Stewart, M. (2018) Remodeling dual language programs: Teachers enact agency as critically conscious language policy makers. *Bilingual Research Journal*, *41*(3), 272-297, DOI: 10.1080/15235882.2018.1489313

Baker, C. & Wright, W. (2017). *Foundations of bilingual education and bilingualism* (6th ed.). Multilingual Matters.

Bartolomé, L. (2004). Critical pedagogy and teacher education: Radicalizing prospective teachers. *Teacher Education Quarterly*, *31*(1), 97-122.

Beam-Conroy, T., Betancourt, C. & Ferreyra, P. (2023). Decentering Whiteness: Identity-Focused Pedagogies in the TEP [Unpublished manuscript]. College of Education. University of Washington.

Bhansari, R. (2021). *Feeling their way towards justice: The embodied emotional journeys of critically conscious bilingual teachers* (doctoral dissertation). University of Washington.

Bourdieu, P. (1991). *Language and symbolic power*. Polity Press, Oxford.

Boyle, A., August, D., Tabaku, L., Cole, S., & Simpson-Baird, A. (2015). Dual language education programs: Current state policies and practices. *Office of English Language Acquisition, US Department of Education*.

Briceño, A. (2018). "En español esa palabra no tiene ningún sentido:" A cross-case analysis of three Mexican American dual language teachers' language ideologies and instructional differences. *International Multilingual Research Journal*, 1-14.

Caldas, B. (2017). Shifting discourses in teacher education: Performing the advocate bilingual teacher. *Arts Education Policy Review*, *118*(4), 190-201.

Carter Andrews, D., Brown, T., Castillo, B., Jackson, D. & Vellanki, V. (2019). Beyond damage-centered teacher education: Humanizing pedagogy for teacher educators and preservice teachers. *Teachers College Record*, *121*(6), 1–28.

Castañeda v. Pickard 648 F.2d 989 (1981).

Catalano, T., & Hamann, E. T. (2016). Multilingual pedagogies and pre-service teachers: Implementing "language as a resource" orientations in teacher education programs. *Bilingual Research Journal*, *39*(3-4), 263-278.

Cervantes-Soon, C. (2014). A critical look at dual language immersion in the new Latin@ diaspora. *Bilingual Research Journal*, *37*(1), 64-82.

Cervantes-Soon, C., Dorner, L., Palmer, D., Heiman, D., Schwerdtfeger, R., & Choi, J.

(2017). Combating inequalities in two-way language immersion programs: Toward critical consciousness in bilingual education spaces. *Review of Research in Education*, *41*(1), 403-427.

Clark, E. & Flores, B. (2014). The metamorphosis of teacher identity: An intersection of ethnic consciousness, self-conceptualization, and belief systems. In *Teacher identity and struggle for recognition: Meeting the challenges of a diverse society* (pp. 3-14). Lanham: Rowman & Littlefield Education.

Collier, V., & Thomas, W. (2004). The astounding effectiveness of dual language education for all. *NABE Journal of Research and practice*, *2*(1), 1-20.

Collier, V., & Thomas, W. (2017). Validating the power of bilingual schooling: Thirty-two years of large-scale, longitudinal research. *Annual Review of Applied Linguistics*, *37*, p. 203–217. https://doi.org/10.1017/S0267190517000034

Collins, B., Sanchez, M., & España, C. (2023). Sustaining and developing teachers' dynamic bilingualism in a re-designed bilingual teacher preparation program. *International Journal of Bilingual Education and Bilingualism*, *26*(2), 97-113.

de Jong, E., & Bearse, C. (2014). Dual language programs as a strand within a secondary school: Dilemmas of school organization and the TWI mission. *International Journal of Bilingual Education and Bilingualism*, *17*(1), 15-31.

Delavan, G., Freire, J., & Menken, K. (2021). Editorial introduction: a historical overview of the expanding critique (s) of the gentrification of dual language bilingual education. *Language Policy*, *20*(3), 299-321.

Deroo, M., & Ponzio, C. (2021): Fostering pre-service teachers' critical multilingual language awareness: Use of multimodal compositions to confront hegemonic language ideologies. *Journal of Language, Identity & Education*, DOI: 10.1080/15348458.2020.1863153

Fallas-Escobar, C., Henderson, K., & Lindahl, K. (2022). "I look Mexican, so they assume I speak Spanish": Latinx teacher candidates' experiences with raciolinguistic policing. *The Modern Language Journal*, *106*(1), 196-215.

Fitzsimmons-Doolan, S., Palmer, D. & Henderson, K. (2017). Educator language ideologies and a top-down dual language program. *International Journal of Bilingual Education and Bilingualism*, 20:6, 704-721, DOI: 10.1080/13670050.2015.1071776

Flores, N., & García, O. (2017). A critical review of bilingual education in the United States: From basements and pride to boutiques and profit. *Annual Review of Applied Linguistics*, *37*, 14-29.

Flores, N., & Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard Educational Review*, 85(2), 149-171.

Flores, B., Sheets, R., & Clark, E. (Eds.), (2010). *Teacher preparation for bilingual student populations*. Routledge.

Flores, N., Tseng, A., & Subtirelu, N. (2021). Bilingualism for all or just for the rich and white? Introducing a raciolinguistic perspective to dual language education. In *Bilingualism for All?* (pp. 1-18). Multilingual Matters.

Freire, P. (2005). *Pedagogy of the oppressed* (30th anniv.). New York, NY: Continuum (Original work published 1970).

Freire, J., & Feinauer, E. (2022). Vernacular Spanish as a promoter of critical consciousness in dual language bilingual education classrooms. *International Journal of Bilingual Education and Bilingualism*, *25*(4), 1516-1529.

Freire, P. & Macedo, D. (2005). *Literacy: Reading the word and the world*. Routledge (Original work published 1987).

García, O. (2009). Education, multilingualism and translanguaging in the 21st century. In Skutnabb-Kangas, D., Phillipson, P., & Mohanty, P. (Eds.), *Social justice through multilingual education* (pp. 140-158).

García, O., Flores, N., Seltzer, K., Wei, L., Otheguy, R., & Rosa, J. (2021). Rejecting abyssal thinking in the language and education of racialized bilinguals: A manifesto. *Critical Inquiry in Language Studies*, *18*(3), 203-228.

García, O., & Wei, L. (2014). Language, bilingualism and education. In *Translanguaging: Language, bilingualism and education* (pp. 46-62). Palgrave Pivot, London.

Haderlein, S., Saavedra, A. Polikoff, M., Silver, D., Rapaport, A., & Garland, M. (2021). Disparities in educational access in the time of COVID: Evidence from a nationally representative panel of American families. *AERA open*, *7*, 23328584211041350.

Henderson, K. (2017). Teacher language ideologies mediating classroom-level language policy in the implementation of dual language bilingual education. *Linguistics and Education*, *42*, 21-33.

Henderson, K. (2018). The danger of the dual-language enrichment narrative: Educator discourses constructing exclusionary participation structures in bilingual education. *Critical Inquiry in Language Studies*, 1-23.

Henderson, K., & Palmer, D. (2015). Teacher and student language practices and ideologies in a third-grade two-way dual language program implementation. *International Multilingual Research Journal*, *9*(2), 75-92.

Herrera, L. (2022). Growing Critical bilingual literacies in a bilingual teacher residency program. *Journal of Language, Identity & Education*, *21*(3), 174-190.

Howard, E., Lindholm-Leary, K., Rogers, D., Olague, N., Medina, J., Kennedy, B., Sugarman, J., & Christian, D. (2018). *Guiding principles for dual language education* (3rd ed.). Washington, DC: Center for Applied Linguistics.

Hurie, A., & Degollado, E. (2017). An overview of language ideologies in bilingual education *Texas Education Review, 5(1)*, 57-66.

Kohli, R., Lin, Y., Ha, N., Jose, A., & Shini, C. (2019). A way of being: Women of color educators and their ongoing commitments to critical consciousness. *Teaching and Teacher Education*, *82*, 24-32.

Kroskrity, P. (2016). Language ideologies: emergence, elaboration, and application. In *The Routledge handbook of linguistic anthropology* (pp. 109-122). Routledge.

Larson, C. (2018). *Bilingual teachers' experiences: being English learners, becoming teachers, and bilingual education* (doctoral dissertation). Portland State University, OR.

Lau v. Nichols 414 U.S. 563 (1974).

Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press.

Lindahl, K., Fallas-Escobar, C., & Henderson, K. (2021). Linguistically responsive instruction for Latinx teacher candidates: Surfacing language ideological dilemmas. *TESOL Quarterly*, *55*(4), 1190-1220.

Lindholm-Leary, K. (2012). Success and challenges in dual language education. *Theory into Practice*, *51*(4), 256-262.

Lindholm-Leary, K., & Genesee, F. (2010). Alternative educational programs for English

learners. In *Improving education for English learners: Research-based approaches* (pp. 323-382). California Department of Education Press.

Martínez, R., Hikida, M., & Durán, L. (2015). Unpacking ideologies of linguistic purism: How dual language teachers make sense of everyday translanguaging. *International Multilingual Research Journal*, *9*(1), 26-42.

Merriam, S., & Tisdell, E. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). San Francisco: Jossey-Bass.

Montrul, S. (2016). The bilingual development of heritage speakers. In *The acquisition of heritage languages* (pp. 90-130). Cambridge University Press.

Nguyen, M. (2019). *English language teacher education: A sociocultural perspective on preservice teachers' learning in the professional experience*. Springer.

Núñez, I., & Espinoza, K. (2017). Bilingual pre-service teachers' initial experiences: language ideologies in practice. *Journal of Latinos and Education*, 1-15.

Nuñez, I., Villarreal, D., DeJulio, S., Harvey, R., & Cárdenas Curiel, L. (2021). Sustaining bilingual–biliterate identities: Latinx preservice teachers' narrative representations of bilingualism and biliteracy across time and space. *Journal of Teacher Education*, *72*(4), 419-430.

Palmer, D., Zúñiga, C. & Henderson, K. (2015). A dual language revolution in the United States? In Wright, W., Boun, S., & García, O. (Eds.), *The handbook of bilingual and multilingual education*, 449-460.

Poza, L. (2014). *Flippin' scripts: Language ideologies and language practices in a dual immersion bilingual program* (doctoral dissertation). Stanford University.

Rodriguez, C. (2018). *Preparation for K-12 dual language teachers* (doctoral dissertation). Wilmington University, Delaware.

Rodriguez-Mojica, C., & Briceño, A. (2019). Critical consciousness in bilingual teacher preparation for emancipatory biliteracy. *Bilingual Review/Revista Bilingüe*, *34*(1).

Rosa, J., & Burdick, C. (2017). Language ideologies. *Oxford handbook of language and society*, 103-123.

Rosa, J., & Flores, N. (2017). Do you hear what I hear? Raciolinguistic ideologies and culturally sustaining pedagogies. *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*, 175-190.

Ruiz, R. (1984). Orientations in language planning. *NABE Journal*, *8*(2), 15-34.

Sánchez, M., García, O. & Solorza, C. (2018). Reframing language allocation policy in dual language bilingual education. *Bilingual Research Journal*, *41*(1), 37-51, DOI: 10.1080/15235882.2017.1405098

Sleeter, C. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of Whiteness. *Journal of Teacher Education*, *52*(2), 94-106.

Snyder, R. (2020). The right to define: Analyzing Whiteness as a form of property in Washington state bilingual education law. *Language Policy*, *19*(1), 31-60.

Substitute House Bill 1445, Wash. (2017). https://lawfilesext.leg.wa.gov/biennium/2017-18/Pdf/_Bills/House%20Bills/1445-S.pdf?q=20230608084132

Szwed, A. & González-Carriedo, R. (2019). The role of language ideologies in the self-efficacy of preservice bilingual education teachers. *Bilingual Research Journal*, *42*(2), 178-193, DOI: 10.1080/15235882.2019.1593262

Téllez, K., & Varghese, M. (2013). Teachers as intellectuals and advocates: Professional

development for bilingual education teachers. *Theory into Practice*, *52*(2), 128-135.
United States Census Bureau (2023). ZCTA5 98007 – Census Bureau Profile. Retrieved May 12, 2023 from https://data.census.gov/profile/98007?g=860XX00US98007
United States Census Bureau (2023). ZCTA5 98108 – Census Bureau Profile. Retrieved May 12, 2023 from https://data.census.gov/profile/98007?g=860XX00US98108
Valdés, G. (1997). Dual-language immersion programs: A cautionary note concerning the education of language-minority students. *Harvard Educational Review*, *67*(3), 391-430.
Valdés, G. (2018). Analyzing the curricularization of language in two-way immersion education: Restating two cautionary notes. *Bilingual Research Journal*, *41*(4), 388-412.
Varghese, M. (2006). Bilingual teachers-in-the-making in Urbantown. *Journal of Multilingual and Multicultural Development*, *27*(3), 211-224.
Varghese, M., Beam-Conroy, T., Shank, R. & Snyder, R. (2021). Contexts and complexity: Promoting racial and linguistic justice through bilingual dual language teacher education. In Li, G. & Hare, J. (Eds.), *Superdiversity and teacher education: Supporting teachers in working with culturally, linguistically, and racially diverse students, families, and communities* (pp. 86-99). Routledge.
Varghese, M., Bhansari, R. S., Venegas-Weber, P., Shank, R., Gonzales, G., Betancourt, C., Beam-Conroy, T. & Ferreyra, P. (2023). 'We couldn't share who we are without being able to draw on this "twoness"': lessons for higher education in integrating linguistic and racial justice in the United States. *Teaching in Higher Education*, 1-17.
Varghese, M., & Snyder, R. (2018). Critically examining the agency and professional identity development of novice dual language teachers through figured worlds. *International Multilingual Research Journal*, *12*(3), 145-159.
Washington State Office of Superintendent of Public Instruction (OSPI). (n.d.). Home -
Washington state report card. Retrieved September 19, 2022, from https://washingtonstatereportcard.ospi.k12.wa.us/
Washington State Office of Superintendent of Public Instruction (OSPI). (2022). Dual language education and resources. Retrieved December, 15, 2022 from https://www.k12.wa.us/student-success/access-opportunity-education/migrant-and-multilingual-education/multilingual-education-program/dual-language-education-and-resources
Washington State Office of Superintendent of Public Instruction (OSPI). (2022). Building a multiliterate Washington through statewide dual language education. [Legislative proposal]. Retrieved December 11, 2022 from https://www.k12.wa.us/sites/default/files/public/communications/2022docs/P18-Building-a-Multiliterate-Washington-through-Statewide-Dual-Language-Education.pdf.
Washington State Office of Superintendent of Public Instruction (OSPI). (2021). Washington state's K–12 dual language initiative. Retrieved December, 15, 2022 from https://www.k12.wa.us/sites/default/files/public/migrantbilingual/WADualLanguageInitiative22JAN2021%20ADA.pdf.
Zúñiga, C. (2016) Between language as problem and resource: Examining teachers' language orientations in dual-language programs. *Bilingual Research Journal*, 39(3-4), 339-353, DOI: 10.1080/15235882.2016.1242438
Zúñiga, C., Henderson, K., & Palmer, D. (2018). Language policy toward equity: How bilingual teachers use policy mandates to their own ends. *Language and Education*, *32*(1), 60-76.

APPENDIX A

DUAL LANGUAGE TEACHER CANDIDATES' DISPLAY OF PLURALIST LANGUAGE IDEOLOGIES IN A TEACHER EDUCATION PROGRAM AND FIELD PLACEMENTS: NEGOTIATING SPACES AND OPPORTUNITIES

A. FOCUS GROUP INTERVIEW PROTOCOL I (English)

General:

1. Classes: It's Winter Quarter and you have spent some time in ELTEP.
    a. Could you tell me as much as possible about the details of your experience as a dual language teacher candidate in your UW classes? (What is it like to be...?)

       Explore:

       - *What ideas do you hear in your UW classes about bi/multilingualism?*
       - *What are you learning about how to support language development in bi/multilingual students in UW classes?*

    b. What kind of work have you been doing in your UW classes that involves reflecting about language?
    c. What kind of work have you been doing in your classes that involves reflecting about language and its intersections with other aspects of your identity?

       Explore:

       - *What have you learned about yourselves?*
       - *What have you learned about the educational system?*
       - *What have you learned about US society at large?*
2. Peer influence: Your personal characteristics, past experiences and guiding philosophies bring together an array of viewpoints and reflect a unique entry point to the program for

each TC. The TCs may help shape the cohort from the start and might influence one another through their personal narratives and shared experience in ELTEP.

   a. How are peer interactions within your cohort shaping your professional identity as a bilingual elementary teacher?

3. Placement: You have been in your placements for two quarters and there is often a range of experiences in placements. So your experiences are unlikely to be the same. (There are often a range of experiences in placements…) Let's talk about who you are seeing modeled in terms of using languages… also what ideas you are confronting/dilemmas there are around implementing Spanish.

   a. What is it like to teach in a dual language classroom?

   b. What are you seeing modeled in terms of using languages?

      i. *What ideas do you hear in your **placements** about the languages and bi/multilingual students in dual language classrooms?*

      ii. *What are you learning about how to support language development in bi/multilingual students in your **placements**?*

   c. What ideas/dilemmas are you confronting around implementing Spanish?

   Explore:

   - *What are the main things you like about your placement?*
   - *What are some things that you would like to see changed about your placement?*
   - *What is the curriculum showing you about teaching in a dual language classroom?*
   - *What pedagogies are you taking up?*

- *What pedagogies do not resonate with you?*

4. Reflection:
    a. Thinking back to what you all shared with me about your experience as a teacher candidate in your UW classes and your placements, what does that experience mean to you in a few words?

       Explore:

       - *Earlier you mentioned that … What did that mean to you? How did that matter to you? What was it like for you?*

    b. What does being a teacher candidate mean in the context of where you have been and where you are headed as an elementary school teacher?
5. Is there anything else about your experience as a bilingual teacher candidate in ELTEP or your placement that you believe is important to mention?

B. OBSERVATION TEMPLATES

OBSERVATION TEMPLATE FOR TEP CLASSES

TEP Class Observed:

Main Topic/Focus of the Session:

Date: **Beginning Time:** **End Time:**

General features (narrative)	
Classroom Setting (description)	Comments
Study Participants (groupings)	Comments
Student Population (demographics, groupings)	Comments
Instructor and instruction (demographics, content)	Comments
Language(s)	
References to multilingualism (when, for what purpose, who)	Comments
Use of multiple languages (when, for what purpose, who)	Comments

References to bi/multilingual students (when, for what purpose, who)	Comments

Field Notes

Overall:

Episode: (Title)

OBSERVATION TEMPLATE FOR FIELD PLACEMENTS

Participant:

Field Placement Lesson Observed:

Grade Level:

Subject Area and Main Topic/Focus of the Lesson:

Date: **Beginning Time:** **End Time:**

General features	
Classroom Setting	Comments
Teacher Candidate	Comments
Student Population	Comments
Instruction (subject area, topic)	Comments

Reference:

(I) During instructional conversation (NI) During non-instructional conversation

DLTC's use of languages during class (use "X" and brief notes)						
Timestamp: every 5 min	ENG	SPN	When?		Event	Comments
			I	NI		
Notes:						
Notes:						
Notes:						
Notes:						
Notes:						
Notes:						
Notes:						

~ End of observation

D. PUBLIC DATA ABOUT FIELD PLACEMENTS - DOCUMENTARY EVIDENCE

School #:

Demographics:

Academics:

Description of the DL program:

Definition:

Goals:

Program features:

APPENDIX B

DEMOGRAPHIC INFORMATION ABOUT THE FIELD PLACEMENTS' LOCAL CONTEXTS (UNITED STATES CENSUS BUREAU, 2023)

Table 8

Demographic Information about the Field Placement Local Contexts

		DLSchool1 (Lorena) Context	DLSchool 2 (Sonia) and DLSchool 3 (Cecilia) Context
Population		28,576	23,759
Children under 18		19.9%	22.7%
Education Levels (Bachelor's degree or higher)		66.5%	34%
Median Household Income		$111, 361	$74,985
Poverty Rate		9.8%	18.2%
Racial Diversity	American Indian or Alaska native	0.5%	2.6%
	Asian	42.1%	37.3%
	Black/African American	5.7%	19.1%
	Hispanic/ Latinx	9.3%	12.5%
	Native Hawaiian or Other Pacific Islander	0.5%	0.2%
	Two or more races	5.5%	7.5%
	White	43.8%	28.1%

Latina Dual Language Teacher Candidates' Acceptance, Rejection and Negotiation of Language Ideologies: Disrupting a Narrative of Oppression

Patricia M. Ferreyra

College of Education, University of Washington

Author Note

I have no conflict of interest to disclose.

Abstract

Bilingual Dual Language Teacher Candidates (DLTCs) enter and exit their Teacher Education Programs (TEPs) with a range of ideas about language and about themselves as bilingual speakers and future teachers. If unexamined, these ideas may perpetuate oppression for raciolinguicized students unless the DLTCs engage in extensive critical reflection leading to potential ideological shifts over the course of their teacher preparation. A growing body of research on language ideologies has begun to concentrate on Latinx bilingual DLTCs, a population that has received limited attention in the literature. Their perspectives are significant because despite having experienced linguistic and cultural oppression in the United States, they choose to become teachers to disrupt a White supremacist system to undo harm and offer minoritized students equitable educational experiences. Using raciolinguistics to frame this study, the goal is to understand how four Latina DLTCs perceived themselves as bilingual speakers and teachers toward the end of their TEP and bilingual endorsement. This study addresses the following research questions: 1. What language ideologies did the DLTCs embrace or reject at the end of their year-long teacher preparation program? 2. How did those ideologies shape their self-perceptions as bilingual speakers? 3. How did those new understandings inform their developing bilingual teacher selves? Findings revealed partial counter-hegemonic ideological shifts in the DLTCs' views of themselves as bilingual/bicultural speakers influenced by coursework and student-teaching. They also showed how the participants envisioned themselves as bilingual educators for equity. Implications for DLTCs, novice teachers, professional development and TEPs are discussed.

Key Words: Dual Language Teacher Candidates, language ideologies, raciolinguistics

Latina Dual Language Teacher Candidates' Acceptance, Rejection and Negotiation of Language Ideologies: Disrupting a Narrative of Oppression

Bilingual teacher candidates (TCs) from minoritized backgrounds join teacher education programs (TEPs) despite having experienced linguistic and cultural oppression (Ek et al., 2013) in a system that supports linguistic and cultural assimilation (Bhansari, 2020; Escobar, 2022; Flores, 2016). Spanish/English dual language teacher candidates (DLTCs) who grew up and attended English-dominant schools in the United States heard the message that English was the only 'legitimate' language to use in their communities and at school, while Spanish had to stay at home, relegated to limited interactions and knowledge not commonly validated in academic settings. In other words, they were socialized into the hegemonic power of English (Rosa, 2016), the dominant societal language. To this day English remains the main language in schools, undermining the value of the students' home languages and ignoring opportunities for students to bring in their funds of knowledge and raciolinguicized subjectivities (Bhansari, 2021; Daniels & Varghese, 2020) into the classroom to support their learning.

As children in the K-12 system, minoritized TCs were likely to not feel represented either culturally or linguistically by their teachers, as most of them were likely to be White, female and monolingual (Deroo & Ponzio, 2021; Sleeter, 2017; Whitaker, 2020), and to have little sociocultural awareness (Clark & Flores, 2014), which perpetuated White supremacist values (Liggett, 2008). In addition, if they were exposed to or taught in their home languages at school, many of the TCs were also likely to be subjected to 'White bilingualism', that is, the expectation that only standardized varieties of Spanish be used (Martínez et al., 2015). As a result, some of the TCs have internalized deficit-views as speakers of their home language (Ek et al., 2013), and have reduced, been hypervigilant of or stopped its use (Escobar, 2022).

In spite of their experiences of racialization, bilingual racialized individuals choose to become educators. Villegas and Irvine (2010) point out that teachers of Color may be able to serve as mentors and role models for their students of Color, provide "cultural links" (p. 178) between students' home and school communities, hold high expectations and disrupt race-based assumptions about students' "academic potential" (p. 180). However, both novice and experienced teachers may also be complicit in perpetuating and reproducing dominant ideologies that uphold White supremacy and the hegemony of English (Ek et al., 2013), and may hold deficit views of their students' language varieties and use (Alfaro & Bartolome, 2017), especially if they have not engaged in self-reflective work about their own language ideologies and positionality in society (Escobar, 2022; Freire & Carmona, 2022).

Experiences of racialization and internalized oppression (Ek et al., 2013) may lead TCs to silence and perpetuate dominant views unless they are prepared to engage in anti-racist, anti-oppressive work. To do so, DLTCs must undergo a process of transformation, through which they reclaim their bilingual and bicultural selves, starting with critical reflection about themselves and their worlds (Freire & Macedo, 1987). It is imperative that they compare and contrast their values and beliefs with those upheld by the dominant society (Alfaro, 2019) to detect where they stand. In other words, to understand how language, race, and power have influenced their self-understandings as bilingual speakers, DLTCs must find ways to heal and undo some of the harm they have experienced so as not to reproduce a hegemonic educational model for their students. In this paper I aim to understand how four Latina DLTCs' language ideologies shaped their self-perceptions as bilingual speakers and teachers toward the end of their TEP and bilingual endorsement, and how they envisioned themselves as future bilingual educators. This study addresses the following research questions: 1. What language ideologies

did the DLTCs embrace or reject at the end of their year-long teacher preparation program? 2. How did those ideologies shape their self-perceptions as bilingual speakers? 3. How did those new understandings inform their developing bilingual teacher selves? In the next section, I will broadly describe the overall context that shaped the DLTCs' journeys to becoming bilingual teachers.

Context

Although bilingual education in the United States has been seen as a promise for inclusivity and access for culturally and linguistically diverse learners (Pratt & Dantas-Whitney, 2023), attitudes toward this educational model have "shifted between tolerance and repression depending on politics, the economy, and the size of the immigrant population" (Gándara & Escamilla, 2017, p. 439). Toward the turn of the 21st century, initiatives that supported English and English-only instruction became law in states such as Arizona, California and Massachusetts (Gándara & Escamilla, 2017; Palmer et al., 2015), and discourses of accountability within the context of No Child Left Behind, which required students' demonstration of knowledge through testing in English, proved to be detrimental for emergent bilinguals (Pratt & Dantas-Whitney, 2023). In 2015 the Department of Education's Office of English Language Acquisition commended the benefits of multilingualism and intercultural communication in a report that included accounts about states with initiatives that promoted bilingual education on the one hand, and states that established restrictions and conditions that limited program implementation and access on the other (Boyle et al., 2015), reflecting ambivalent views toward bilingual education.

Relevant to this study is Dual Language Bilingual Education (DLBE), one form of bilingual education that aims at the attainment of bilingualism and biliteracy, grade-level academic achievement and sociocultural competence (Howard et al., 2018). Since the 1960s this

form of bilingual education has expanded to multiple states in the country, and has been co-opted by White middle-class families despite the equity orientation of its goals. In fact, its growth and gentrification (Valdez et al., 2016) have been attributed to economic globalization and an increased interest in immersion education on the part of English-dominant families, rather than an actual commitment to social justice for linguistically minoritized communities (Cervantes-Soon, 2014; Valdés, 1997, 2018). The commodification and distribution of linguistic resources, decisions about language assignment to content areas and students' assessment, discourses of inclusion and exclusion, and even questions about who benefits from DLBE have been addressed in scholarship (Bhansari, 2021; Cervantes-Soon, 2014; Flores & García, 2017; Pratt & Dantas-Whitney, 2023; Varghese et al., 2021; Valdés, 1997, 2018). In fact, as early as 1997, Valdés (1997) was already pointing out how the two groups that supported the growth and expansion of DLBE were in favor of either instrumentalist or social justice-oriented goals for different groups of students. Nowadays, bilingual education continues to be "embedded in hegemonic Whiteness through the privileging of the idealized language practices of the White middle class and the otherizing of the language practices of Latinos" (Flores, 2016, p. 33).

Washington state has been open to bilingual education and passed state laws that support bi/multilingualism. However, bilingual education has been presented through a neoliberal perspective that evades race (Snyder, 2020) and framed in such a way that 'benefits and serves hegemonic Whiteness' (Varghese et al., 2021) shifting the emphasis away from linguistic and racial justice for minoritized students. One example is the law that authorized the state's adoption of Transitional Bilingual Education (TBE) as the default model for multilingual learners (Snyder, 2020; OSPI, n.d.). TBE programs use students' home languages to support English language development and transition students into learning school content in English

(Gándara & Escamilla, 2017). In Washington state, if instruction is not available in the students' home language, then, the default is English as a Second Language or ESL (Varghese et al., 2021). In other words, the goal is English language acquisition.

In 2017 the Washington state legislature passed a bill that supported the expansion of DLBE in the state (Dual Language Grant Program, RCW 28A.630.095, c 236 § 2, 2017). This bill included the expansion or creation of DL programs and professional learning communities and the provision of technical assistance to support program development. Among other goals was the recruitment and preparation of TCs to teach in these programs, but again, according to Snyder (2020), the law evades race and presents a deficit-orientation toward linguistically minoritized students.

In 2023 DLBE in Washington is promoted under the vision 'Dual Language for all' (OSPI, 2022), thus supporting an ideology that considers DL programs as beneficial for all children, shifting the emphasis away from racialized and linguistically minoritized communities (Varghese et al., 2021), and continuing to benefit middle- and upper-class White students. This is the broad context where the DLTCs who participated in this study became bilingual teachers. Information about the TEP context is included in the section about the setting of this study.

Theoretical Framework

In this paper I draw from Flores & Rosa's work on raciolinguistic ideologies (Flores & Rosa, 2015; Rosa & Flores, 2017) to interpret the DTLCs' accounts of their personal and academic experiences, and the ideological shifts that took place as they made meaning out of their new self-understandings as bilingual speakers and teachers.

Raciolinguistic ideologies

> Nestled within the field of raciolinguistics (Alim, 2016), raciolinguistic ideologies are "ideologies that conflate certain racialized bodies with linguistic deficiency unrelated to any objective linguistic practices [and] … produce racialized speaking subjects who are constructed as linguistically deviant even when engaging in linguistic practices positioned as normative or innovative when produced by privileged white subjects. (Flores & Rosa, 2015, p. 150).

This privileged White subject or 'White listening subject' is an idealized listener embodied in individual White speakers, speakers of Color, assessments, and institutions, that judges and stigmatizes the 'othered' speaker. It represents a normative standard of linguistic production to be attained that ignores minoritized speakers' actual languaging or multilingual competencies, and judges them based on their racial positioning in society. Thus, racialized 'Others' are perceived as foreign, unable to assimilate, and destined to remain separate from White America (Alim, 2016).

This view is extended to minoritized languages. Spanish, for example is subject to bilingual White hegemony (Flores, 2016) when the speakers of different language varieties are judged for "the ways they engage (or don't engage) in 'appropriate academic discourse,' portraying vernacular Spanish and translanguaging as deficit usage" (Freire & Feinauer, 2022, pp. 5-6). Thus, Latinx speakers in the United States may be seen as lacking full proficiency in either English or Spanish and in need of linguistic remediation to provide them with access to the so-called 'academic language' required for complex thinking processes and successful engagement in the global economy" (Rosa & Flores, 2017). This deficit-laden view includes Latinx Spanish speakers, long-term emergent bilinguals and heritage language speakers due to

their racial positioning. Moreover, their languages remain compartmentalized for use in discrete spaces, such as home and school, without validation of language use across contexts or informing one another. However, this view does not apply to the imagined White subject who learns an additional language. Thus, racial normativity is reproduced through the expectation for language-minoritized students "to model their linguistic practices after the White speaking subject despite the fact that the white listening subject continues to perceive these students' language use in racialized ways" (Flores & Rosa, 2015, p. 151). Raciolinguicized speakers never meet expectations of linguistic proficiency in the eyes of the White listening subject.

Perceptions of (lack of) linguistic proficiency are also connected to speakers' raciolinguicized subjectivities (Bhansari, 2021; Daniels & Varghese, 2020), which, in schools, include both the ways in which teachers "self-identify and name their raciolinguistic ways of being, and the ways in which they are interpreted and positioned based on these subjectivities in the classroom" (Bhansari, 2021, p. 50). Thus, minoritized speakers may also uphold raciolinguistic ideologies toward themselves and others, and act as 'White listening subjects' themselves, engaging in language policing lest their minoritized students' production might be perceived as deviating from discourses of 'appropriateness'. Therefore, raciolinguistic ideologies may influence racialized 'others', perpetuating injustice and silencing the racialized speaker's discourse. Because Latinx teachers and Latinx students share experiences of oppression that may shape their own ideologies, it is important to center their experiences of racialization and change the narrative to focus on the strengths. Latinx teachers bring to the classroom assets that Latinx students need, such as representation through their ethnoracial identities, which may result in stronger bonds and more positive educational experiences for minoritized children. In this paper, a raciolinguistic perspective allows me to understand how systems of oppression operate on

minoritized speakers through a conflation of race and language, and to interpret the DLTCs' experiences by looking at two of their intersectional identities.

Literature Review

Language ideologies are central to the ideas that the DLTCs hold about themselves as bilingual speakers and bilingual educators. The study of teachers' language ideologies is important because their articulation or enactment may help perpetuate or challenge dominant views within teaching contexts and influence students' views of languages and of themselves as bilingual speakers. In this section, I will first provide a definition of language ideologies. Next, I will make a distinction between hegemonic and counter-hegemonic ideologies, explain how they influence individuals' ideas about language, and how, through language, individuals support or challenge dominant societal views. Then, I will review research that studies how these ideologies are operationalized in teachers and bilingual TCs, and propose the need to further extend research into areas of the country where DLBE is relatively recent, and the Hispanic population is small, compared to states where they have lived for generations and where most research on DL educators' language ideologies has been conducted.

Language ideologies

Silverstein (1979), who is credited with coining the term, defined language ideologies as "any sets of beliefs about language articulated by the users as a rationalization or justification of perceived language structure and use" (p. 193). These ideologies live in individuals and groups of people, shaped by sociopolitical factors, history, economics and symbolic violence. They are embedded in power-laden relationships in social, economic, and political contexts (Kroskrity, 2016), and underpinned by anonymity and authenticity (Woolard, 2016). According to Woolard (2016), anonymity is connected to the unmarked, standard, neutral use of language that suggests

an idealized user, thus rendering the ideologies implicit and invisible, whereas authenticity indexes identity by connecting speech to an individual or group, and allows for language variation.

Scholarly work has indicated the complexity, situatedness and performativity of language ideologies (Freire & Feinauer, 2022; Kroskrity, 2010; Rosa and Burdick, 2017), and their contradictory nature (Metz, 2019) as they align, oppose or overlap with each other, exposing power dynamics through language use. As a general category, hegemonic and counter-hegemonic language ideologies describe how individuals and groups support or oppose, either consciously or unconsciously, the high status of a language deemed 'official' in a society. These ideologies may be considered a spectrum that can help analyze "more specific and contextualized sets of beliefs" (Metz 2019, p. 3) embedded in individuals, groups, institutions, and policies. In this paper, I draw from Martínez's (2013) and Metz's (2019) work on hegemonic and counter-hegemonic ideologies to understand how they are operationalized in bilingual teachers and candidates.

Hegemonic language ideologies

Dominant or hegemonic language ideologies identify "those beliefs and feelings about language that both reflect and serve the interests of groups with social, economic, and/or political power" (Martínez, 2013, p. 278). They constitute and are constituted by language subordination (Lippi-Green, 2012). Therefore, a dominant group may use language for political purposes and as an "instrument of symbolic domination" (Kroskrity, 2004, p. 501). For example, institutions such as public schools may be considered sites and teachers agents of reproduction of dominant language ideologies (Martínez, 2013) that, in turn, perpetuate minoritized language subordination.

In the United States a monoglot standard (Silverstein, 1996) or a standard language ideology represents "the current hegemonic view of language" (Metz, 2019, p. 3). This ideology is expressed through the assumption that there is one correct, natural and pure standardized form of the language, finding any deviations from that standard deficient, and associating this view with perspectives that range from moral to intellectual deficits in the speakers (Metz, 2019). A standard language ideology privileges the discursive production of White, middle-class English, identifying it as normative (Rosa & Flores, 2017). Thus, English is associated with national identity, pride and unity, or an ideology of one country/one language (Henderson, 2017), one language-one nation (Pavlenko, 2002) or "an index of class and race differentiation" (Achugar, 2008, p. 2), instantiated through monolingual English language practices in schools and institutions.

On the other hand, minoritized languages like Spanish in the United States, maintain their "illegitimate" status (Achugar, 2008) although this language has been spoken in the country since the 16th century. In fact, Spanish is seen as secondary or even detrimental to students' linguistic development (Szwed & González-Carriedo, 2019). In addition, language ideologies connected to language purism (Martínez et al., 2015) or elitism (Pimentel, 2011) influence people's perceptions of Spanish through legitimization of standard varieties only (Freire & Feinauer, 2022), elevating specific discursive practices only.

In the classroom teachers may engage in a *círculo vicioso* of linguistic hegemony (Guerrero & Guerrero, 2009; Szwed & González-Carriedo, 2019) when they replicate linguistic norms that continue to benefit White middle-class students (Flores & Rosa, 2015) and ignore the actual languaging of multilingual students or "language as practice" (Palmer & Martínez, 2013) and their cultural wealth (Yosso, 2005). Even in bilingual programs, English constitutes the

dominant language. For example, many bilingual programs continue to be transitional (Achugar, 2008) and privilege English, and in DLBE, the model that has been more widely implemented maintains strict language separation, creating contexts where students are not allowed to use their full linguistic repertoires (Palmer, 2009) once again privileging English. Further, "liberal multiculturalism position[s] bilingual education for Latino students within a larger project of assimilation into […] White supremacist, imperialist, and capitalist relations of power associated with hegemonic Whiteness" (Flores, 2016, p. 14). Bilingual students learn standardized American English, or engage in bilingual hegemonic Whiteness when they learn the legitimized, standardized varieties of the partner language, which continues the cycle of marginalization.

Counter-hegemonic language ideologies

Counter-hegemonic language ideologies "refer to perspectives on language that challenge, interrogate, and/or contradict dominant [ones]" (Martínez, 2013, p. 278), even when a speaker does not deliberately choose to resist or challenge specific views on language. These ideologies include beliefs that range from supporting linguistic pluralism that values and validates multiple languages and their varieties to showing how intersections of race and language oppress minoritized populations (Flores & Rosa, 2015), and "question the association of bilingualism with deficit and as the cause of inequality, opening the space to look at other sources of social injustice such as oppression, discrimination, and economic exploitation" (Achugar, 2008, p. 16).

Metz (2019) points out that these ideologies are descriptive rather than prescriptive, separating speakers' individual characteristics from actual linguistic production, for example, when teachers adopt an inquiry approach to language, allowing themselves and their students to explore language rather than concentrate on a priori notions of correctness. Metz (2019) also

problematizes the powerful influence of a Standard language ideology (Lippi-Green, 2012) or a monoglot standard (Silverstein, 1996) that is reproduced and perpetuated in the schooling system even when teachers have engaged in critical reflection and embraced counter-hegemonic ideologies. To counter these influences, Flores (2020) proposes a view of racialized bilingual students as language architects who bring to class their linguistic assets, and García and colleagues (2021) advocate for centering non-hegemonic ways of thinking to counter the erasure that the educational system produces on racialized bilingual learners.

Bilingual Teachers' and Teacher Candidates' Ideological Tensions

Most studies on hegemonic and counter-hegemonic language ideologies in bilingual education in the United States have been conducted in states where Spanish speakers and their descendants have lived for generations (Achugar, 2008; Barbosa, 2020) or where bilingual education has been established for decades (Hurie & Degollado, 2017). Few studies have connected DL teachers (Henderson, 2017, 2018, 2022) or DLTCs to hegemonic and counter-hegemonic language ideologies (Babino & Stewart, 2018; Briceño et al., 2019), especially in parts of the country where the Latinx population is relatively small compared to other states (Rodela et al., 2019), DLBE is relatively new and expanding, or neoliberal views position bilingual education as beneficial for all (Bhansari, 2021; Varghese et al., 2021; Varghese & Snyder, 2018). Below I review empirical studies that show the ideological tensions that emerged through the bilingual teachers and candidates' enactment or articulation of hegemonic or counter-hegemonic language ideologies in parts of the country with larger Latinx populations and longer established DL programs.

In the United States the contexts where bilingual teachers work tend to undervalue minoritized languages and cultures leading students and families to internalize negative views of

their own languages, communities and cultures (Briceño, 2018; Dworin, 2011), further racializing bilingual learners. Even in bilingual settings, where both a minoritized and the main societal language come into contact, teachers may embrace counter-hegemony and language purism at the same time by validating standardized varieties of the partner language (Briceño, 2018; Lippi-Green, 2012). In a study in an English-Only policy context, Martínez et al. (2015) showed how two DL teachers enacted ideologies of language separation imposed by the program model, and at the same time held ideologies that supported Spanish and bilingualism. Within the program the teachers maintained the separation, supported an ideology of linguistic purism and language separation, and at the same time, accepted their students' translanguaging. In other words, their languaging and teaching practices aligned and sometimes conflicted with their articulated ideologies. However, within the broader context of the state, their choice to teach in a DL program and advocate for Spanish and bilingualism was interpreted as counter hegemonic. In a previous study, Palmer and Martínez (2013) also showed how bilingual teachers' articulation and enactment of their language ideologies reflected both counter hegemonic ideologies and ideologies of language purism. Similarly, Fitzsimmons-Doolan and colleagues (2017) uncovered conflicting and aligning language ideologies in a study of a large urban school district in Texas with a newly implemented dual language program. The teachers and staff who were in contact with aspects of the DL program aligned with ideologies that supported bilingualism whereas those who were not leaned toward dominant language ideologies, showing the multiplicity of ideologies upheld by different actors in the same context. Examples of these ideologies included languages other than English as endowments, or multiple languages as a problem, showing the coexistence of opposing ideologies.

Emergent research with TCs has also uncovered the presence of multiple language ideologies in educational settings. In a study of 18 bilingual pre-service Spanish teachers in a teacher preparation program in Texas, Barbosa (2020) reported that the candidates displayed conflicting ideologies. On the one hand, they opposed monolingualism and supported bilingualism, considering it beneficial for heritage speakers of Spanish. On the other, they saw it as a transitional tool into English for emergent bilinguals, thus supporting the legitimacy of the English hegemony and the 'one language-one nation' ideology (Pavlenko, 2002) that presents minoritized languages as threats to national unity. Barbosa concluded that contact with Spanish in academic settings was not enough for the TCs to express counter-hegemonic language ideologies in a context where 'monolingualism may function "as a means of Anglo social control of South Texas' Hispanic groups" (p. 328). She proposed that TEPs imbue critical practices in the programs so that teachers drift away from dominant language ideologies.

Briceño and colleagues (2018) stated that language ideologies may influence TCs' self-perceptions of readiness to become (bilingual) teachers. Like Barbosa (2020), the authors argue that even when the candidates chose to enter the teaching profession with asset views of their bilingualism, they may question their own linguistic proficiency and feel the pressure to become educators in contexts that oppressed their cultural and linguistic assets in the first place (Briceño et al., 2018). Moreover, discourses of appropriateness and expectations to produce the standardized variety of a dominant language may permeate self-perceptions and continue to oppress speakers (Flores & Rosa, 2015; Rosa & Flores, 2017). Even in DLBE contexts, the expectation is to adhere to standardized varieties of the partner language, which reinforces notions of bilingual hegemonic Whiteness (Flores, 2016).

Other research shows how hegemonic ideologies were contested, resisted or both. For example, in their study of bilingual TCs in a bilingual TEP, Rodríguez-Mojica and Briceño (2019) discussed how the candidates developed their biliteracy while contesting hegemonic practices related to language, identity and power. The TCs critically analyzed their own experiences of oppression and reflected about counter-hegemonic practices aimed at supporting their own and their students' biliteracy. More recently, in his ethnography of 17 bilingual education TCs in Southwest Texas, Escobar (2022) examined how the candidates exercised "linguistic citizenship" (p. 26), to seek and use linguistic and social resources to resist their positioning in society and push against "ideological infrastructures" (p. 5). His study revealed that "TCs' agency was mediated by the ways they were positioned and positioned themselves as Latinx bilingual speakers in spaces where participants' perceived race and ethnicity often become relevant" (p. 24), highlighting the relativity of the TCs' agency in different contexts.

Language ideologies influence and shape our ideas about languages and their speakers over time. We form notions about language and assimilate to our cultural contexts experiencing but not necessarily analyzing our settings and experiences. The study of language ideologies and their impact on bilingual TCs is important because teachers may act as policy makers in the classroom and influence their students' academic experiences at the same time as they communicate ideas about their linguistic, cultural and racial backgrounds. The ideological tensions reported in the studies indicate that both teachers and TCs are continuously negotiating and adjusting the articulation and enactment of their language ideologies depending on the contexts and the actors with whom they interact. Their actions may not be deliberate and may display contradictions. This study builds on prior research on hegemonic and counter-hegemonic language ideologies and concentrates on the Washington state context, where DL programs are

promoted under the vision ‘Dual Language for all’ (OSPI, 2022), and where research on DTLCs’ language ideologies is a burgeoning interest (Bhansari, 2021; Varghese & Snyder, 2018).

Research Strategy, Design, and Methods

This study took place during the 2020-2021 academic year and was part of a year-long critical qualitative case study that extended over four academic quarters. The unit of analysis was a group of four Latina DLTCs in an elementary TEP, who were members of a cohort of 16 bilingual TCs within a larger cohort of 62. The critical aspect of this study lay in its overall goal. I sought to illustrate possibilities of empowerment and agency for raciolinguicized individuals resulting from individual identity work, reflexivity and action.

Setting

This study was carried out within the context of a multiple-year research project in an elementary TEP with a bilingual endorsement in a Tier I public university in the Pacific Northwest. Since the mid-2010’s this TEP has been committed to promoting multilingualism, linguistic and racial justice by welcoming and supporting the linguistic and cultural resources that the TCs bring into the program (Varghese et al., 2023). This commitment has also involved efforts to decenter Whiteness and center voices of Color in a program that, like most in the United States, was designed for a White female teacher candidate population (Daniels & Varghese, 2019). The program’s efforts to recruit, prepare and retain teachers of Color (Varghese et al., 2021) has been concurrent with changes in demographics in the state, where the student population has continued to diversify (OSPI, n.d.). In 2020-2021 50.7% of students in elementary schools were White and 24.7% identified as Latinx, while 85.9% of all teachers identified as White (OSPI, n.d.) continuing to reflect an overwhelming presence of Whiteness among educators (Sleeter, 2001).

In 2017, a federal grant made possible the creation of the Bilingual Educator Capacity program (BECA), which was designed to prepare bilingual TCs who wanted to teach in DL settings. The DLTCs who participated in BECA were also part of the TEP cohort and received partial scholarships and specific supports over the course of the TEP including student teaching in a DL classroom, and a bilingual endorsement after graduation. The program languages were Spanish, Mandarin and Vietnamese, which represented the main partner languages in Washington state DL programs. In 2020-2021, 91 schools in the state offered Spanish/English DL programs, whereas Mandarin and Vietnamese were offered in 2 schools each. In the same academic year 54 % of the TCs in the cohort identified as candidates of Color, and 56% as multilingual speakers, reflecting an increase in diversity (Beam-Conroy et al., unpublished manuscript).

The DLTCs constituted a cohort within the main program. Unlike bilingual TEPs, where a bilingual cohort receives targeted teacher preparation to teach in bilingual contexts, and there is a focus on racial and linguistic justice, the TEP in this study embedded multilingualism and bilingual education within the same program (Varghese et al., 2021) keeping the main and the bilingual cohorts together. Since all future teachers would potentially teach multilingual students, efforts in the TEP to support such shifts involved adjustments in areas such as curriculum and instruction, for example, through the implementation of multilingual pedagogies in classes for the full cohort (Varghese et al. 2021).

The DLTCs completed their bilingual endorsement in the Summer Quarter following graduation. Coursework consisted of two sets of classes and one seminar. Two of the classes were foundational, concentrating on immigration and schooling, and multilingual socialization. The other two focused on bilingual methods and assessment. All four classes had a syllabus,

course assignments, attendance expectations and grades. The seminar was an extension of the bilingual endorsement meetings that the DLTCs attended throughout the academic year and a less formal space with no grading or regular assignments. Both the TEP and the bilingual endorsement offered the teachers spaces and opportunities for reflection and application of new learnings from the start. In many ways, the summer coursework invited the teachers to pool together and synthesize old and new understandings.

Participants

This paper represents the fourth stage of data collection of a year-long study. At the start of the academic year, I sent a survey to the ten Spanish/English TCs in the bilingual cohort of 16 DLTCs to find out if they were interested in participating. I used criteria that aimed to see a variety of linguistic profiles and backgrounds represented such as: TCs with Spanish as their first language, TCs with English as their first language, TCs born in the US and TCs born abroad. Six DLTCs agreed to participate, and I narrowed down my choice to the four candidates from Latinx backgrounds in the group. I wanted to highlight their experiences due to the underrepresentation of this demographics in the scholarship about DLTCs and language ideologies. Miriam, Lorena, Sonia and Cecilia (pseudonyms) were bilingual Spanish/English DLTCs. Miriam and Cecilia were born and raised in the United States and learned both Spanish and English in this country, whereas Lorena and Sonia had immigrated from Mexico as young children and learned to speak Spanish in their country of origin, and English in the United States. Next, I will describe them in more detail.

Miriam was born to Mexican immigrant parents and considered herself Mexican American. She remembered learning Spanish and English at home from a young age, and considered Spanish her home/first language. Miriam received positive messages about her

languages at home, but her schooling took place in English. In her childhood peer group of second-generation Spanish speakers, she defaulted to communication in English. Cecilia was also born to Mexican parents in the United States. Spanish was her home language, and her K-12 schooling was English-dominant. Her memories of interactions in Spanish at school reflected more frequent use of her home language in elementary school and reduced use of this language starting in her middle school years. This progression toward more English also happened within her peer group.

Lorena was born in Mexico and immigrated to the United States when she was seven. She had completed first grade in Mexico, but did not know how to read or write in Spanish, so she was placed in first grade again. She became literate in her two languages, in two different ways that reflected the discursive literacy practices at school and at home. Sonia was born in Mexico too, and moved to the United States at the start of her second grade. She was placed in an ELL classroom. A year later she exited the program to join the mainstream classroom but did not feel prepared to do academic work in English. Without adult support, it took her several years to bridge the gap. Over the years, she also acted as an interpreter for her family.

All four DLTCs joined the TEP with prior experience working in bilingual educational settings. Cecilia and Sonia had also taught and lived in the United States and Spain, which made them the more experienced educators within the group. Table 10 below shows demographic information.

Table 10

DLTCs' *Demographic Information, Languages, K-12 Schooling and Bilingual Work or Volunteer Experience*

	Country of birth	First language/ Second language	Country (ies) of residency	K-12 schooling (US & Mexico)	Language(s) used in school outside the US	Experience working or volunteering in bilingual educational contexts
Miriam	United States	Spanish/ English	No (US)	(No answer.)	(No answer.)	2 yrs.
Lorena	Mexico (moved to the US at seven)	Spanish/ English	México, US	First grade in Mexico	Spanish	1 yr.
Cecilia	United States	Spanish/ English	Spain	No	(No answer.)	3 yrs.
Sonia	Mexico (moved to the US at seven)	Spanish/ English	México, Spain	Yes	Spanish	4+ yrs.

It should be noted that I was an instructional coach for three of the candidates throughout the year, a teaching assistant in one of their classes over two quarters, and the race-based caucusing facilitator for their group so it is possible that a shared sense of solidarity with the DLTCs permeated our relationships. When the candidates chose to participate in the study, at the start of the academic year, we had barely met in our corresponding roles, so we had not established enough rapport to explain whether my role had any relation to their decision. Additionally, I invited them to participate in the study on a quarterly basis. By the end of the

academic year, we had developed a more solid professional relationship and they continued to participate.

Data Sources and Analysis

Data collection for this paper took place in the 2021 Summer Quarter during the bilingual endorsement, that is, after the DLTCs had graduated from the TEP. The DLTCs were enrolled in foundations courses that concentrated on multilingual students and methods courses that focused on bilingual methods and assessment. To learn about the DLTCs' language ideologies toward the end of their teacher preparation, I collected six course assignments per participant. Summer assignments ranged from DLTCs' engagement posts to reflections on their racial, ethnic, cultural and linguistic socialization, to essays where they articulated their teaching philosophy and commitments as educators. I conducted a round of 45-minute individual interviews where I asked the DLTCs to reflect about their experiences in the TEP and field placements throughout the year and to share how they viewed themselves as bilingual speakers and bilingual teachers, including their commitments to the profession. I used a protocol that was available both in Spanish and English (see Appendix), audio recorded and transcribed the interviews in their original language(s). Due to Covid-19 restrictions to in-person contact, I collected all data online.

This study addressed the following research questions: 1. What language ideologies did the DLTCs embrace or reject at the end of their year-long teacher preparation program? 2. How did those ideologies shape their self-perceptions as bilingual speakers? 3. How did those new understandings inform their developing bilingual teacher selves? To answer the questions, I employed deductive analysis at first, using the codebook I had created and continued to revise for my year-long study. My starting point for deductive analysis were the questions I had included in the interview protocol (see Appendix) and codes that matched specific questions. For

example, to learn about the DLTCs' self-perceptions as bilingual speakers, one of the questions was, 'What is your current definition of bilingualism?' and its matching code, 'Bilingualism', defined as, 'TC expresses ideas about bilingualism, and/or enacts bilingualism'. Because the goal was to elicit the DLTCs' own understandings, I did not provide a specific definition of bilingualism.

Given that I had a preliminary code book, after the first round of coding, I extracted the codes I considered relevant for this paper. Next, I revised the definitions and reorganized the codes. This process led me to drop some codes and create new ones. For example, out of the multiple language ideologies I had initially coded for, I selected 'Hegemonic language ideologies' and 'Counter-hegemonic language ideologies' for this paper because of the connections between language, power and identity. Additionally, this choice allowed me to focus my analysis on specific language ideologies. Another example consisted in creating a category for 'TC's self-perceptions about their languages'. This category included 'Descriptive use of language', 'Challenges in language use', 'Linguistic ability (asset and deficit views)' and 'Realizations about language', which helped me learn about the candidates' language ideologies without me naming them to focus on elicitation. During the second round of coding, I concentrated on the most salient codes and co-occurrences to generate themes leading to findings. For example, 'Bilingualism' and 'Critical reflection', or 'Critical reflection' and 'Future orientation' emerged in tandem multiple times for each of the participants. Table 9 includes examples of the codes that I used in this paper:

Table 9

Sample Category, Codes, Definitions and Examples.

Category	Code	Definition	Example from Transcripts
Language Ideologies	Hegemonic Language Ideologies	"Beliefs and feelings about language that reflect and serve the interests of groups with social, economic, and/or political power" (Martínez, 2013, p. 278); "an instrument of symbolic domination" (Kroskrity, 2004, p. 501). TC refers to ideas that support English hegemony; includes articulation, enactment or experiences.	The entire process of acquiring a second language consisted of my teachers telling me how to say this and that or to change what I wanted to say because there wasn't a word for it in English or it didn't sound appropriate. (Lorena, course assignment, 07/20/2022).
	Counter-Hegemonic Language Ideologies	"Perspectives on language that challenge, interrogate, and/or contradict dominant [ones]" (Martínez, 2013, p. 278). TC refers to ideas that challenge the hegemony of English; includes articulation, enactment or experiences.	Since this is a dual language program, I would start off by including a lot of translanguaging in my ELA lessons, especially for emergent bilinguals… (Cecilia, course assignment, 07/25/2022).
Teaching Profession	Teaching Philosophy	TC expresses their beliefs, values, practices and goals regarding teaching and learning, especially in connection to their personal approach to language in the classroom; TC may also consider identity and positionality (from EDC&I 542/544)	I have started to think more about how I will teach and embed culture in my language and culture class … It is important to teach with a mindset that embraces all languages and cultures. (Sonia, course assignment, 07/29/2022).
	Future Orientation	Action-oriented. TC describes their vision/actions as a future teacher. Includes comments/actionable ideas about their future classrooms, including language use.	The first action that I commit to doing is building a relationship with every student and their family. This is something that I value highly as a teacher

> because my teachers never took the time to build a relationship with my family when I was in school. (Lorena, course assignment, 07/29/2022).

Positionality

As a Latina transnational educator (Calderon-Berumen et al., 2023), teacher educator and researcher, it was important for me to center in my research on Latina teacher candidates because this TC population has been underrepresented in academia and their stories deserve to be told if we want to undo harm and elevate the assets and contributions that minoritized educators bring into the system.

I identify as a Spanish/English bilingual speaker, a cisgender woman, first generation immigrant, and first-generation higher education student. I share some of these identities with all four DLTCs. However, in contrast to their experience, I never felt ashamed or harshly criticized for my mother tongue use. In fact, because I completed my K-16 education in Argentina, I had already developed a strong linguistic identity as a user of Spanish by the time I moved to the United States. On the other hand, as a speaker of English as an additional language in the United States, I have felt the impact of racial microaggressions and numerous critiques about my accent and expression. I have also learned that both linguistic and "racial identities can shift across contexts and even within specific interactions" (Alim, 2016, p. 7). Over time, I learned to identify and name experiences of raciolinguicization. I have also learned to empathize with the experiences of other minoritized individuals and groups, and made a commitment to nurture my racial literacy and my understanding of dominant ideologies. As a researcher and educator, it is my duty and my call to counter dominant narratives through my work and in the case of this

study, give voice to an underrepresented group of DLTCs who needs to be heard and seen in academia and the field of education. Their work toward equity must be recognized and encouraged.

Findings

This case study was representative of the educational experiences of four Latina DLTCs toward the end of their five-quarter TEP and bilingual endorsement program. The goal was to investigate the DLTCs' views about their languages and themselves as bilingual speakers and teachers. By the end of the bilingual endorsement, the DLTCs rejected narratives of oppression, articulated counter-hegemonic ideologies more assertively, and espoused commitments that reflected their becoming linguistically, culturally responsive, and community-oriented teachers (Alfaro, 2019) while wrestling with contradictions. Like other scholars reported before (Kroskrity, 2010; Martínez et al., 2015; Metz, 2019; Palmer & Martínez, 2013; Rosa & Burdick, 2017), the contradictions were illustrated in the dynamic co-existence of language ideologies across space and time. In this study they existed within the participants and outside, in the contexts -past and present- that they inhabited and that were relevant to this study.

Accepting or Rejecting Narratives of Linguistic Hegemony

Toward the end of the TEP and bilingual endorsement, the DLTCs articulated counter-hegemonic language ideologies in connection with their bilingual identities, rejecting dominant narratives and espousing asset views of themselves as bilingual speakers. However, while they were leaving behind previously reported feelings of linguistic inadequacy, influenced by new understandings acquired in the TEP, in some cases, they still expressed views that reflected a work in progress.

Lorena

Rejecting the Narrative of Raciolinguistic Oppression.

In one assignment for her bilingual endorsement, Lorena wrote about her experiences growing up as an immigrant child in the United States:

> I used to hate every part of my identity; my home language, the fact I came from a migrant household, being an ELL student, the color of my skin, my hair... everything! This hatred was a result of everything I heard from my classmates, teachers, and community. I remember how much I used to dread going to school because I wasn't allowed to speak Spanish in my classroom and when I tried to speak English, my classmates would make fun of me. (Lorena, course assignment, 07/21/21)

Lorena reflected on the oppression she experienced as a student in an English-dominant schooling system. Her emotions were directly related to her ethnicity and second language learning experience in contexts where she was expected to conform to monolingual hegemonic Whiteness (Flores, 2016). Later, in another reflection for one of her summer endorsement courses, she looked back at the messages about Spanish she had received and reflected on her current stance about her languages and intersectional identities:

> Having to grow up with this message of Spanish being less than English and almost something to be embarrassed about took a toll on how I felt about my native language ... this impacted my identity because my home language was something that I felt shameful about. It took a lot of years to finally overcome this feeling, but now I am so proud to be bilingual … It wasn't until college that I realized that my multiple identities were suppressed and juxtaposed as a deficit from 1st through 12th grade […] I am appreciative of my [higher] education … because all these experiences have helped me transform the

> confusion, anger, and frustration into determination to help others who come from a similar background as me. (Lorena, course assignment, 08/03/21)

In the excerpt above, Lorena synthesized the messages she received throughout her K-12 schooling in the United States, the feelings of shame and embarrassment they generated and the impact on her own identity. Her word choice, 'embarrassed, took a toll, shameful' are connected to her process of cultural and linguistic assimilation. Lorena emerged from her bilingual endorsement with a renewed view and feelings about her languages and empathy for individuals with a similar background. This process of resistance to her narrative of oppression started when Lorena was an undergrad student and took years to render results. Her experience illustrates an instance of unlearning and learning, of the possibility to embrace counter-hegemonic ideologies and feel agentive to challenge or resist oppression.

Miriam

Expressing New Understandings about Bilingualism.

During her summer bilingual endorsement, Miriam showed new understandings about her own bilingualism in a reading response. As she responded to the myth that 'Mixing languages is a sign of laziness in bilinguals' (Grosjean, 2010), she made connections to her personal experiences using Spanish with her family members:

> This has been a practice I have done for as long as I can remember ... I would often get comments from family members where they would make fun of me or say that I am forgetting how to talk in Spanish or even correct me ... something that I held on to and deterred me from using my Spanish. I lacked the confidence and felt that I wasn't as articulate. (Miriam, course assignment, 07/12/2021)

Miriam recalled instances when her family members criticized her Spanish because it would not meet their own standards, which eventually led to a loss of confidence in her languaging. Her relatives were 'native' speakers of Spanish who lived in a Spanish-dominant environment where Miriam's languaging was considered 'flawed'. They articulated hegemonic ideologies of linguistic purism, in this case, connected to Spanish, and showed no awareness of Miriam as a product of a different linguistic environment, where English and Spanish existed in contact and influenced each other. Toward the end of her teacher preparation program, Miriam rejected the stigmatization caused by the comparisons that her family made between her languaging and Mexican varieties of Spanish, and focused more on how she used her languages. She expanded her definition of bilingualism:

> Learning more about what bilingualism is, I am proud that I am bilingual and even though … I can't fully communicate in either language … it is a part of who I am … [I] like the use of both of my languages in the mix like Spanglish. That used to be something that I was ashamed of, and now I use it proudly ... Bilingualism to me isn't only the languages that you know but also who you are as a person, how you view languages, and your culture is weaved in into that … an outward expression of the person that I am becoming and have become. (Miriam, interview, 07/14/21)

Miriam espoused a new critical stance that allowed her to identify as a bilingual speaker. Her process of self-reflection and new realizations were leading to a sense of empowerment and personal liberation from Spanish speakers' judgment of her language competence. Moreover, she felt empowered to enact her own bilingualism and proud of her bilingual and bicultural identities, thus rejecting her long-held hegemonic views of language.

Sonia

Getting One's Point Across.

Sonia reflected on her experience growing up bilingual, and what mattered to her as an adult bilingual speaker:

> I had to do a lot of translating for my parents … at the doctor's office, at school, and other services ... if I did not know how to translate a word or phrases from one language to the other, adults would ask, "do you not know the language?" "Then what are you learning at school?" Even now, I find myself forgetting some words in Spanish when I am trying to translate from English, but that does not take away from my bilingualism. (Sonia, course assignment, 07/08/21)

And

> I'm now more fluent in English when it comes to writing and reading and certain vocabulary … I still consider myself to be bilingual because I know that I can speak Spanish or get my point across and … understand other people … even if I'm not saying things correctly all the time. (Sonia, interview, 07/14/21)

As a child, if Sonia did not meet the idealized 'balanced bilingual' expectations of the adults, her bilingualism was questioned. She had joined the educational system in the second grade, transferred to the mainstream classroom a year later, and it took her several years to feel that she was at grade level academically. However, only her performance mattered to the adults who commented on her use of English. As an adult, Sonia noticed that her English literacy was more solid than in Spanish due to her schooling in English, but she valued her bilingualism based on her ability to convey meanings and be understood. She had learned to counter the expectation of 'appropriateness' that she received as a child from the 'White listening subject'.

Cecilia

Enacting Opposite Ideologies Influenced by Context.

Cecilia talked about events where she felt more or less competent as a bilingual speaker. The contexts themselves and the language skills required for effective communication influenced her self-perceptions:

> As a bilingual educator, I've gotten the chance to bridge gaps, communicate with those (Spanish dominant) families … and help them with anything that has to do with the success of their child. This is a big part of my identity because when I was … in school, my parents never had a teacher who could communicate with them and we always needed a translator, but it's not the same … it is so important to have that trust with the teacher of your child in order to help them succeed and help support their needs in the classroom. (Cecilia, course assignment, 07/25/21)

Cecilia perceived herself as a bridge that facilitated communication between schools and families. She highlighted this role as 'a big part of my identity' because her teachers had not assisted her own family in the same way when she was a student. Cecilia valued connections and trust in the relationships between school and family. Having someone only translate or interpret from one language into the other did not foster those connections. To Cecilia, establishing connections with families through bilingual verbal interactions was one way to change the narrative for minoritized students. On the other hand, she did not feel as competent in academic settings as an adult student:

> The readings were really important, but they were so … difficult to read sometimes that I just didn't understand them … 'Oh my gosh, why don't I understand these? I don't have the vocab to be reading these readings,' even though later on they break [them] down in

> class … it sucks to know very basic English and then basic Spanish. (Cecilia, interview, 07/28/21)

Cecilia said that she struggled with academic texts in English and judged herself harshly, reflecting deficit views of herself as a bilingual user. In the excerpts above, she talked about two types of interactions in two contexts, one 'academic' and the other one, 'non-academic'. Cecilia was holding herself to the standard of monolingual hegemonic Whiteness, which positions monolingual English users as the idealized speakers (Flores, 2016), and 'academic' language as the more prestigious type of discourse and the standard to reach in English. Moreover, she was considering one facet of her bilingualism only, and not validating her ability to draw from her bilingual repertoire more broadly. As a bilingual speaker, she was doubly oppressed by bilingual hegemonic Whiteness, which 'produces a hierarchy of bilingualism, with those coming from White middle-class households deemed more aligned with an idealized bilingualism that produces cognitive benefits and the racialized Others seen as cognitively deficient in ways that have prevented them from mastering either of their two languages' (Flores, 2016, p. 25). Thus, despite her capacity to assist Spanish dominant families in English-dominant settings, and her self-perception as a bridge that benefited both students and families, she was still prey to a dominant belief system. Her accounts illustrate how conflicting ideologies co-existed in the same individual and were articulated or enacted differently depending on the setting where she languaged.

Developing a Critical Bilingual Teacher Identity

The DLTCs articulated who they were becoming as teachers, based on engagement in reflective work in the TEP and bilingual endorsement, and the immediacy of their student-teaching experiences. Overall, they expressed ideologies that contested hegemonic ideologies

and validated their own and their racialized students' linguistic identities, but also met with tensions between their new understandings and their contexts.

Lorena

Anchoring Learning on Theory and Practice, and Navigating Ideological Tensions.

By the end of the summer, Lorena was engaging with theory to interpret her lived experiences, make sense of new learnings about her bilingualism and bilingual identity, and support equity-oriented views about education. In her interview, as she shared about her experience as a bilingual speaker and reflected about some of her students' emerging bilingualism, she felt caught in a space where she might need to revise her own attitudes toward elective bilinguals. She was wondering how her new realizations would play out the following school year:

> I identified as a circumstantial bilingual because I had to learn English to survive in this country, and now I have a lot of students who are coming in as bilinguals who are just doing it because their parents want them to and because they want to be successful in the future … I hope that their experiences still are represented in their class and my biases don't get in the way … learning about me being bilingual and my own stories has also helped me realize who I am as a teacher … there's still a lot of learning going on within myself and new input being thrown at me. (Lorena, interview, 07/21/21)

Lorena was still developing her critical views, grappling with her positionality as a bilingual speaker and educator, and wondered about the ways she would serve her students in her new classroom. Throughout her schooling, Lorena had been raciolinguicized and had begun to embrace her bilingual identity only recently, when she joined her TEP. Her developing ideas about equitable teaching practices, including culturally relevant practices, clashed with her

upcoming teaching assignment. Now Lorena was facing a reality that involved teaching English-dominant students in a gentrified DL program:

> [School] is not a Title I school so it's like a lottery school where you apply to get in and interview with your family ... a lot of those students' first language is English. (Lorena, interview, 07/21/21)

As a DLTC, Lorena was already navigating ideological tensions. She had articulated a teaching philosophy from the perspective of a minoritized educator preparing to serve raciolinguicized students, and now was facing dilemmas that challenged her teaching philosophy. She wanted to make education equitable, but also wanted for her English-dominant children to have their experiences represented. Lorena would be teaching in a DL gentrified program where many of her new students were privileged (Alfaro, 2019). As a DLTC who had experienced linguistic oppression, she had many questions about how she would serve her student population best, and wondered about her own positionality. One of her concerns was whether her biases would get in the way of being equitable to all her students. How would she reconcile her bilingual identity as a raciolinguicized individual teaching White middle-class children? How would she come to terms with serving those who represented the hegemonic majority?

Miriam

Interrogating Inequities through a New Sense of Agency

Miriam noticed how new realizations about her languages and cultural background were shaping her emerging bilingual teacher identity:

> [My two languages are] the part of my identity that I feel the proudest of because it brings to life the two parts of who I am, a Mexican American. As a teacher, I am even prouder that I possess these languages and these cultures because I can use who I am to

> connect with my students and their parents. I am able to relate to my Latino students because I am a Latina and we share similar cultural values. I can use who I am to advocate and work towards an education system that is more equitable. (Miriam, course assignment, 07/26/21)

Miriam found in her combined cultural and linguistic backgrounds a new identity and point of contact with Latinx students and their families. Her new realization led her to a sense of empowerment. She could draw on her assets and knowledge of shared cultural values to relate to and advocate for her minoritized students. At this time, she also looked back on her educational experiences and connected them to new understandings about DLBE:

> When I think about the experiences that I have had in the past with the education system, I think about the disparities … about who the system is built for and who it benefits … the implementation of dual language programs benefit[s] white students so that they become multilingual … but students of color who already come in speaking another language … aren't given the support they need to excel in both languages, rather they are asked to focus on English so that they are seen as more successful. We must ask ourselves how we are teaching dual language and reassess who it is benefiting…. this system is aching for change … As I think forward to my first year as a teacher in a school that is just starting out their dual language program, I think about who is behind me and who is leading me. (Miriam, course assignment, 07/26/21)

Miriam acknowledged the disparities and inequities in the educational system, and wondered about its beneficiaries. She noticed how in DLBE White students continued to be privileged, and students of Color, raciolinguicized. Her noticing aligns with Alim's (2016) claim that language plays a major role in the "construction, maintenance, and transformation of racial and ethnic

identities" (p. 7). By maintaining the focus on English, her students of Color would continue to be othered while being held to the expectation to succeed academically in English. In this excerpt Miriam was calling for an interrogation of power and willing to engage with discomfort as an educator (Palmer et al., 2019). She was also aware that the presence and allyship of other educators was essential for her own development as an equity educator (Metz, 2019).

Sonia

Reflecting about Equitable Linguistic Relationships

In response to a quote from a course reading by Núñez & Palmer (2017), Sonia reflected on the linguistic choices that her students made in her placements, and in turn, on her own linguistic choices both in and outside the classroom:

> English is always majoritized because it is everywhere whereas Spanish is minoritized because it is mostly used by some Spanish speakers. This limits the use of the native language for more difficult academic tasks ... I saw this with my own students during my placement, and it even makes me think of myself and how and when I decide to speak Spanish (my first/native language). In my placement, I saw a lot of frustration from students … whose native language was English, and where only English was spoken at home. During Spanish instruction, these students were not as motivated ... I almost felt compelled to start speaking English to engage them and so they could understand what was going on, after trying multiple strategies. Then I started to reflect and think if I was doing the same for my Spanish speakers. (Sonia, reading engagement post, 08/02/21)

Sonia noticed how she resorted to English when English-dominant students became frustrated or unmotivated in the Spanish classroom when trying to use Spanish. Sonia used English to mediate comprehension and promote engagement. Her language choice showed that English was still the

dominant language, even in the Spanish-designated classroom. She was reluctantly enacting a hegemonic language ideology that supported English-dominant students and promoted English for content learning, and wondered if she was offering the same kind of support (using the students' home language) when her Spanish-dominant students became frustrated.

Sonia openly advocated for multilingualism at the same time as she was trying to negotiate her articulated beliefs about language and her enactments. She wanted for her students' ideas to be validated irrespective of the language they used, and to reject the hegemony of English while welcoming its use for translanguaging. However, she was aware of the power of English in the classroom and the meaning that its use might convey. She looked for ways to address these tensions:

> We want our students' voices to be heard in all languages … I don't want my students to feel like they should use English because … their points and thoughts will matter more than in a different language … It makes me wonder how I can create equitable linguistic relationships between my students where they don't feel like certain peers hold the power, but still honoring the fact that many students will use English when translanguaging and as part of their linguistic repertoires. (Sonia, course assignment, 08/02/21)

In the excerpt above, Sonia perceived how the hegemony of English influenced students' perceptions about whose ideas were more valuable based on the language they used, and wondered how she could still validate the use of English for translanguaging in the case of English-dominant students. Through engagement in critical reflection Sonia noticed the presence of multiple language ideologies enacted by herself and her students. English as the dominant language (Fitzsimmons-Doolan et at., 2017) co-existed with heteroglossic language ideologies that supported the students' full use of their linguistic repertoires, and which included English. In

her post Sonia referenced how this language existed at least at two levels in her classroom: as the language her Spanish language learners would use when translanguaging, and as the language that represented more linguistic capital and was considered legitimate.

Cecilia

Critical Student-Teaching.

Looking back on her student-teaching, Cecilia recounted that in her DL placement English remained the dominant language irrespective of the language assigned to a specific classroom. In a response to a course assignment, she wrote:

> I've seen English be the dominant language in the classroom and out and if things don't work out in the target language, it all falls back to English … I had several students who were very dominant in both languages, but they always felt more inclined to answer [in English]. Same with emergent bilinguals, even if we were in Spanish class like math or science, they would choose English, even if Spanish was their dominant language … English is simply always seen as the best language and the most important even in dual language programs. (Cecilia, course assignment, 08/16/21)

Cecilia noticed how students would resort to English even if that was not their dominant language. She concluded that English was seen as 'the best language' and the 'most important' one even in DL settings. She was perceiving its hegemonic influence in the classroom, and in a DL program structure that supported monoglossia. García (2009) states that in the Western world, monolingualism tends to be seen as the norm, and bilingualism is considered a double monolingualism, so language ideologies which support monolingual and monoglossic practices prevail even among multilingual speakers. Cecilia was aware that creating and maintaining a space to nurture the use and development of the partner language in a DL program had to be

intentional. When I asked her how she would use her languages in a future DL classroom, Cecilia referenced the program model at her placement first, then contextualized her future classroom within a DL program with a teacher for each language, where she would teach both in English and Spanish:

> You have the Spanish part so math and science, and then you have the English [part] … but even in the Spanish [classroom] they still used more English … [the students] got a lot more English throughout the whole day, so I feel like I would want to flip that and … put a lot more Spanish in there … doing the English part would be really cool because I'm bilingual so I could include a lot more Spanish in the ELA part … because usually it's just English. [My mentor teacher] couldn't really put a lot of things … in Spanish, because she (didn't) know Spanish … so doing that would be a lot better. (Cecilia, interview, 07/28/21)

As stated earlier, Cecilia and her Spanish-English bilingual mentor teacher enacted their dynamic bilingualism (Flores & Schissel, 2014) in a DL program with a strict language separation policy. However, within the context of the Spanish-designated classroom, this action still contributed to the presence of more English in the DL program, which Cecilia was contesting. Cecilia's coursework and placement experience gave her tools to critically reflect on language use in her DL program, where both monoglossic and heteroglossic ideologies co-existed. Cecilia's languages were more integrated in her as a bilingual speaker and she knew, from her teaching experience, that it was possible to use both languages in the same classroom in the same lesson. Thus, she felt empowered to enact change and bring a more balanced use of the languages into an ELA classroom in a DL program with a language separation policy, thus challenging the hegemony of English.

Looking Ahead: Expressing Commitments toward Multilingualism and Linguistic Justice

Lorena

'[To] be the teacher I never had.'

Lorena looked back on her experience learning English and her feelings of frustration. She was well aware of the impact that the educational system could have on students' identities if they were not supported:

> The only time I could use Spanish was in my ELL class or with my friends at recess. I felt like Spanish made a lot of teachers and classmates uncomfortable … my teachers did not allow me to speak Spanish in our classroom ... sometimes I hated going to school. (Lorena, interview, 07/21/21)

And

> The entire process of acquiring a second language consisted of my teachers telling me how to say this and that or to change what I wanted to say because there wasn't a word for it in English or it didn't sound appropriate. It was frustrating feeling like everything that comes out of your mouth/wrote was wrong. As an educator, I want to prepare my students for the reality of the world and our broken systems, but I never want to do it in a way that erases part of their identities. (Lorena, course assignment, 07/20/21)

Lorena's raciolinguicized subjectivity rendered a static reading of the world and the status quo. She was aware of a 'reality' that could reproduce the same experiences she had undergone and harm her students, but she could embrace a counter-hegemonic stance to protect their identities, too. Lorena also expressed a vision for herself as a bilingual and bicultural educator that stood in contrast with her lived experiences:

> My experiences in the American education system is the reason why I wanted to enter the teaching profession. I hope that one day I can be the teacher that I never had for many young students. My philosophy as an educator is to empower students to feel proud to be bilingual and biliterate, to provide a culturally appropriate curriculum and representative of all identities expressed in the classroom, and to educate students and give them the confidence to succeed as productive members in our communities. (Lorena, course assignment, 07/21/21)

Lorena wanted to prepare her students for the future challenges they might face while helping them maintain their identities. Her experiences as a K-12 student inspired her to become a teacher and undo harm. She wanted to foster her students' biliteracy and biculturalism thus challenging English hegemony and a cultural model that only promoted American mainstream values. Her teaching philosophy encompassed academic and non-academic aspects. Her commitment emerged from a counter-hegemonic space, one that pushed against the idea of who might succeed as a member of society. Lorena's engagement in critical reflection had awakened in herself views that empowered her as an educator for equity.

Miriam

Shaping Commitments.

During the summer interview for this study, I asked Miriam how she was planning to use her languages at school and what her linguistic goals were for her students the following year:

> I will be in kindergarten. It'll be a 90/10. I will have to be using my Spanish most of the time, and even though … I don't feel as articulate or as confident in my Spanish, it'll be a wonderful learning experience … I don't want to be the teacher that restricts my students' languages … I'm not going to be the one that says, 'Oh you can't use your English,' I

> think it'll be a very fluid transition between the two, even though our main instructional language will be Spanish. (Miriam, interview, 07/14/21)

Based on her experiences growing up as a bilingual speaker, Miriam expressed some discomfort at the idea of using mostly Spanish as a teacher. She did not want to reproduce a narrative of oppression, but her openness for students' multilingual expression focused mostly on her future students' freedom to language in English. Even when she was aiming for the languages to maintain an equal status in her classroom, Miriam was inadvertently articulating a hegemonic ideology that maintained the high status of English in a 90/10 program model. On the other hand, Miriam also expressed an emerging sense of agency as a teacher of Color:

> An action that I commit to is to be a culturally responsive educator…. I want [my students] to have access to literature and curriculum that share stories that are similar to theirs. As a student, I can't think of a moment when I was able to see myself in the curriculum that I was being taught and knowing how that missed connection affected me, makes me think about how intentional and responsive I must be in my own classroom…. I want our space to be a space where we feel seen, heard and valued when we are in community…. I want to commit to advocacy … because… there is a lot of work to be done in the education system…. As educators, especially as educators of color, we can't afford to stay quiet. We must use our experiences and our voices to speak out against the issues that continue to persist. (Miriam, course assignment, 07/26/21)

Miriam looked back on her experience as a K-12 student and thought of missed opportunities to connect with her teachers and with school curriculum because she did not see herself reflected in them. She wanted to offer her students the opposite so that they could feel 'seen, heard and valued'. Miriam was upholding a counter-hegemonic view that centered her students of Color in

the classroom. Moreover, Miriam's reflection on her experiences of racialization made her realize that she was not powerless as a teacher of Color. On the contrary, she had been able to find in her raciolinguicized subjectivity (Daniels & Varghese, 2020; Bhansari, 2021) an educator who now had tools to resist or challenge problems beyond her classroom doors and maintained a growth mindset. As a first-year teacher, she was planning to 'continue to educate myself' and 'keep myself accountable for learning more about the system' (Miriam, course assignment, 07/26/21).

Sonia

Grappling with Tensions between Monolingual and Multilingual Expression.

Sonia, the DLTC who noticed the tensions involved in language choice, reflected on how she would use language in her class the following year. She had been learning about DL program models, and knew that she would be teaching social studies in Spanish in a program with a language separation policy. She also wanted for her students to be able to use English or other languages if needed:

> The classes that I'll be teaching are all going to be in Spanish … I will model it to the students by me not code-switching a lot, but [will] allow them [to codeswitch] and make it clear … if they [do] … they have to think, 'You're right in the other language,' which would be English. They can do that, but [I'll] always … tell them that this class is in Spanish … there are other ways that you can work around it, so as not to discourage them to not use their other languages because I don't want to make it seem like one language is more important than the other. (Sonia, interview, 07/14/21)

And

> Saying this is only Spanish only English … you're limiting them … kind of how it was for us when we were only supposed to speak English in class and feel weird when [we] started speaking Spanish. (Sonia, focus group session, 07/30/21)

Sonia would model target language expression and not code-switch much in her classroom, but she would allow her students to use both languages to support their academic learning while raising their awareness about the language(s) they were using at a given moment, and reminding them to stay focused on the target language. Sonia wanted to privilege Spanish within a monoglossic program model, but she felt the need to offer her students the option to engage in heteroglossic languaging to make sense of content so as not to 'limit' their expression. The ways in which Sonia articulated how and when she and her students would use one, the other, or both languages, and the ways in which she and her students were supposed to think about language use indicated that Sonia was trying to figure out how to negotiate spaces and ideologies in a program that expected monolingual and monoglossic ideologies in the classroom (García, 2009), which she would be challenging, but only partially so as not to continue privileging English. Sonia was graduating from the TEP and bilingual endorsement with more developed ideas about bilingualism and language use in DLBE yet was already dealing with ambiguity when considering the message that she would convey to her students about language use. Both Sonia and her students would be enacting or articulating aligning and conflicting language ideologies in the same space, but directed toward the same content area goals.

Cecilia

Placing Relationships First.

Cecilia looked back on the relationships she had with her teachers and said that she had 'a good connection ... fine, normal' but that 'they were also White [and] didn't speak Spanish

(Cecilia, interview, 07/28/21). Around the same time, she reflected on one of her first experiences as an educator prior to joining her TEP and the effect she had on her students when she presented herself as a bilingual and bicultural teacher:

> One of the identities that has shaped my teaching has been being bilingual in English and Spanish ... there is a stronger connection with students as soon as you speak a language that they speak at home ... when I started my first year at [school] (2017-2018), my students thought I only spoke English and as soon as they heard me speak two words in Spanish, my students completely changed. They began to ask me where I learned it, where I was from, and those students who didn't speak English began feeling more comfortable with me. (Cecilia, course assignment, 07/25/21)

Cecilia was connecting her bilingualism and biculturalism to the response she received from her students. She was a teacher in whom her students could see themselves represented and with whom they could feel a closer connection. The exchange Cecilia references above indicates that her students were ready and willing to get to know her as the first step in building trust. Later, Cecilia expanded on this idea by summarizing what she did to build relationships during her student-teaching:

> I made sure to be transparent with my students and share experiences that were connected to my culture. I would model writing where I spoke about my traditions, food, music and how my parents raised me. I would also share personal details and how I learned English and decided to become a teacher. There was an amazing response to this and that's why I will continue doing it. Even students who were not from a Mexican background shared several similar experiences and helped the classroom realize how diverse we were. (Cecilia, course assignment, 07/25/21)

Cecilia's account shows how sharing her personal experiences was conducive to both teacher and students' engaging in mutual exchanges about personal experiences. She was welcoming diversity into her classroom by creating a space where the dominant narrative did not occupy center stage. Her decisions were countering her experiences of racialization and 'othering' growing up as a Hispanic student in the K-12 system.

Discussion

Toward the end of their teacher preparation program, the DLTCs demonstrated a deeper understanding of themselves as bilingual speakers and teachers. Their experiences in the placements, coursework and the critical reflection they engaged in throughout the TEP, BECA meetings and bilingual endorsement rendered accounts that revealed a new level of depth and commitment to their work with multilingual students. The DLTCs' responses ranged from reflection about academic and non-academic personal experiences in K-12, in the TEP and their placements to ideas for implementation in their classrooms the following year. Their work over the course of the program had instilled in them a new level of confidence in their language use and pride in their bilingual identities. In addition, they had acquired tools to communicate this confidence to students and support the development and use of their languages. Their language ideologies had not changed substantially, except for a shift away from feelings of linguistic insecurity caused by experiences of racialization and linguistic oppression to a heightened sense of empowerment that contested dominant ideologies. More generally, the beliefs that they brought into the program, which supported positive views of bilingualism and rejected narratives of oppression were reinforced. At the same time, although the DLTCs reported an increased sense of confidence in their bilingual languaging, pride in their cultural backgrounds, and

expressed advocacy for multilingualism and the teaching of Spanish, they still articulated contradictions and were unsure of how they would enact their visions in the classroom.

In this section I will first discuss how the DLTCs perceived themselves as bilingual speakers based on shifts in their language ideologies. Next, I will show how these new understandings were informing their developing bilingual teacher identities and explain how this new self-knowledge contributed to shaping a vision for themselves as bilingual educators. Along the way I will point out some of the contradictions that were still evident in relation to these views. Last, I will explain why it is important to pay attention to the contradictions they expressed.

By the end of the program the DLTCs were generally rejecting dominant narratives and espousing asset views of themselves as bilingual speakers, but not always. Although they generally articulated counter-hegemonic language ideologies in connection with their bilingual identities, the shift was gradual and different for each DLTC. While they were leaving behind previously reported feelings of linguistic inadequacy, influenced by new understandings acquired in the TEP, in some cases, they still expressed views that reflected internal contradictions and a work in progress. For example, Miriam and Lorena removed themselves from the stigmatization created by their families or the schooling system, which instilled in them deficit views as speakers of Spanish in Miriam's case, and of English in Lorena's. This finding aligns with Rosa and Flores' (2017) raciolinguistic view that situates "hearing within the racial hierarchies of U.S. society" (p. 184). In Miriam's case, her family compared her use of Spanish to their actual languaging and viewed hers as deficient (Alfaro & Bartolomé, 2017; Freire & Feinauer, 2022; Lippi-Green, 2012; Szwed & González-Carriedo, 2019), reflecting 'the deficit-based perspectives from which their bilingualism is viewed as a problem rather than a strength.' (Rosa

& Flores, 2017, p. 184) The same held true for Lorena, whose languaging in Spanish was forbidden in school, and whose English was mocked as she was learning it. Conversely, Sonia and Cecilia found reassurance in their use of Spanish, but not in the same settings. Sonia embraced a broad definition of bilingualism whereas Cecilia did not feel up to standard in academic contexts. While Sonia redefined bilingualism as the ability to use both languages with varying strengths, Cecilia was still holding onto a language-as-a-problem orientation and upheld hegemonic ideologies in her graduate setting. Flores and Rosa (2015) argue that raciolinguicized speakers never meet expectations of linguistic proficiency in the eyes of the White listener. Cecilia felt empowered when making use of her bilingual skills in interactions with school families on the one hand; but embodied the 'White listener' when referring to her interactions with academic texts, showing how she had internalized oppression in academic contexts. This finding demonstrates how language ideologies coexist in individual speakers (Kroskrity, 2010; Martínez et al., 2015; Metz, 2019; Palmer & Martínez, 2013; Rosa & Burdick, 2017) and how interactions between speakers and contexts influence one another.

Toward the end of the program the DLTCs demonstrated that they were developing critical bilingual teacher identities. First, they had openly become advocates for bilingualism based on new understandings of their personal and student-teaching experiences, bilingualism, and DLBE. Second, they embraced a counter-hegemonic stance regarding the ways in which they would bring English and Spanish into the classroom although not all DLTCs expressed their views with the same conviction, or shared the same ideas about language use in the DL classroom. Each of the DLTCs was countering a narrative that had marked their experiences as language learners or student teachers, and ideologies that influenced their self-efficacy as bilingual teachers (Szwed & González-Carriedo, 2019). Sonia and Cecilia, the DLTCs who had

entered the program with more teaching experience, expressed more radical views, and were grappling with dilemmas that connected policy and practice, or were ready for critical action. Sonia reflected about language hierarchies and linguistic capital in the classroom and wondered whether she was being equitable in the ways she supported her Spanish- and English-dominant students. She perceived a connection between English and power, especially when her students used English to express their thoughts, yet she did not want them to believe that their ideas only counted in English. Although she wanted to prioritize Spanish, she was caught in the tension between language choice and use of full linguistic repertoires for learning, which reinforced the hegemony of English when her Spanish learners chose English. Cecilia had questioned English language 'overuse' in her placement and engaged in critical action earlier in the year, openly challenging the English-only practices in her ELA classroom with her mentor's allyship. She knew it was possible to be a language policy maker (Babino & Steward, 2018) in her own classroom by enacting a counter-hegemonic ideology. Now she felt ready to challenge the overuse of English in DL classrooms, 'put[ting] a lot more Spanish' in English-designated classes. The less experienced graduating teachers, Miriam and Lorena, were negotiating personal and professional tensions within their 'imagined' classroom boundaries. Miriam was responding to the harsh judgment imposed by her own family, who adhered to native speakerism (Aneja, 2016), and wanted to allow her students to use any language without 'being reprimanded or restricted' so that they could cultivate their confidence as bilingual speakers. Lorena had also made a commitment to equity grounded on her personal experiences of linguistic oppression and TEP learnings, yet was now caught in a conundrum. She identified tensions between her new equity-oriented understandings as an educator and her upcoming teaching assignment in a gentrified DL program. Knowing that she would be teaching a majority White student

population, she did not want to let her biases ‘get in the way’ and be unfair to some of her students. The DLTCs’ unique journeys were shaping their identities as bilingual educators (Clark & Flores, 2014; Varghese et al., 2019). The rationales that supported their ideas ranged from the implementation of newly acquired pedagogical tools (Freire & Feinauer, 2022; Rodríguez-Mojica and Briceño, 2019) to actions that contested hegemonic practices related to language, identity and power (Rodríguez-Mojica and Briceño, 2019).

Looking ahead, the four DLTCs expressed a desire to foreground relationships with students and families, and maintain a stance for culturally and linguistically responsive teaching in their commitments toward multilingualism and linguistic justice. As children in the K-12 system, they had not felt seen or understood by their teachers nor had their families received the necessary supports to help their children. Lorena, Miriam and Sonia harbored memories of their teachers limiting their home language use at school. Cecilia recalled having good teachers with whom she maintained a neutral, ‘fine’ relationship but did not connect through a shared language or culture. Lorena felt judged and was reminded that her languaging in English was wrong. Noticing the lack of opportunities to build trust with their teachers, all the DLTCs wanted to foreground relationships with their students and explicitly validate their linguistic and cultural assets. Lorena, Miriam and Sonia wanted to be culturally and linguistically responsive teachers by allowing their students to use their languages in the classroom, and by providing materials their students could relate to. Neither Miriam nor Sonia wanted to restrict their students’ linguistic expression, but they were both thinking more about their English-dominant students learning Spanish than the other way around, which indicates that they might not be making connections between linguistic justice and racialized students. Last, Lorena and Miriam elevated their discourse to a felt sense of mission, a voice of resistance that would empower students and

prevent identity erasure, or that would bring together educators of Color to fight against inequities. At the onset of their professional careers, the DLTCs wanted to undo harm and interrupt a narrative of oppression toward raciolinguicized students through their actions as educators for equity. However, despite their intentions to counter English hegemony, they found themselves caught in dilemmas that remained unresolved, or showed that they were still developing understandings about teaching for equity.

Overall, the DLTCs' developing views of themselves as bilingual speakers and bilingual educators were also shaping their visions and professional commitments. However, the process was not linear, and they were grappling with contradictions. They were still wrestling with conflicting ideologies and the ambiguity of their teaching contexts. They had ideas and questions about how they would use the languages with their students, and what messages they would be communicating or modeling and for what student population. Some of them had noticed that in their school placements English was the dominant language, and that that was not likely to change. Structural barriers or a future privileged student population were two factors about which they felt apprehensive. These findings align with the notion that pre-service teachers find it challenging to enact learnings from their TEP courses in their school contexts (Varghese, 2006). In addition, novice teachers enter the teaching profession with ideas that continue to be shaped and molded by school programs, cultures, and community (Bettini et al., 2021) so, unless their new teaching contexts provide supports to engage in counter-hegemonic, anti-racist work, the work that they started in the TEP may be taken in a different or a completely new direction, and some of their learning undone. Last, Metz (2019) cautions that the longer teachers stay in systems that support hegemonic views about language, the more likely they are to align with them due to the influence of their contexts and of societal views that oppose counter-hegemonic

approaches to language teaching (Lippi-Green, 2012). Thus, it is important to acknowledge that novice teachers cannot do critical work alone (Rodríguez-Mojica & Briceño, 2019) and that they need supports to continue the critical work they start in their TEPs.

Implications

Over the course of the TEP and bilingual endorsement, the DLTCs gained more insights about how they were positioned in US society, especially by the groups, communities and institutions that hold power and represent both social and linguistic hegemony or hegemonic Whiteness (Flores, 2016). Extended engagement in (self-)reflection resulted in reconstructed knowledge, and new understandings of themselves as bilingual speakers and teachers. In this section, I discuss implications for DLTCs, novice DL teachers, schools and TEPs based on my findings.

By the end of the program, the DLTCs had developed a critical understanding of their own language use and found new ways to define themselves as bilingual speakers while partially shedding long held deficit views. These views were integrated with new perspectives about their racial/ethnic identities, reported feelings of pride in their cultural heritage, and a more assertive discourse about their languaging. Novice teachers may be aware that their students are also constructing their linguistic identities but may not feel fully prepared to enact ideologies that elevate their students' home language if they feel that their own language proficiency is lacking (Guerrero, 2003). They may be sensitive to criticism from colleagues and parents, and go back to feelings of insecurity giving in to dominant language ideologies (Barbosa, 2020) unless they are properly supported. DLTCs and novice teachers may benefit from additional identity work and linguistic supports throughout the TEP and in their schools or districts so that they can continue to develop their agentive bilingual selves, and critical views about discourses of

'appropriateness'. Moreover, once they become teachers of record, the novice teachers may also need to continuously negotiate spaces for their own and their students' languaging and the 'appropriate' varieties that they are expected to model in the classroom (Szwed & González-Carriedo, 2019). Therefore, as long as schools and policies continue to support ideologies of 'appropriateness' and bilingual hegemonic Whiteness (Flores, 2016), intentional conversations about language use and hierarchies must take place in schools so that students and families do not continue to suffer the consequences of instruction that puts them at a disadvantage in US society. Novice teachers need to self-advocate to receive support through participation in induction programs, targeted professional development opportunities, or professional learning communities.

The DLTCs in this study were committed to disrupting experiences of racialization or linguistic oppression as teachers. However, as early as around graduation time, at least two of them they were already facing structural barriers that opposed translanguaging pedagogies or the enactment of their own and their students' full bilingualism in their new classrooms, reflecting ideologies that positioned English as the dominant language in their new school settings. Novice teachers of record may choose to face structural and systemic challenges and engage in activism for linguistic justice, or be absorbed by a school culture that has other priorities and become complacent. If they choose to support linguistic justice, they cannot do this work alone, behind closed doors. Again, for new critical stances to be maintained and nurtured, the critical reflection process that the teachers start in their TEPs has to continue beyond the program (Kohli et al., 2019) and both novice and experienced teachers must be supported in their efforts to work toward equity. Thus, they need allies in their schools and districts to help them push against and through structures and ideological infrastructures (Escobar, 2022). Schools could organize

professional learning communities where teachers, administrators and other experts define what kind of DL program they want to implement, what the implications for both teachers and students are, and what the actual implementation could look like. Given that the ways in which schools address language use may influence employees' views about languages (García & Menken, 2014), novice teachers may greatly benefit from organized efforts to collaborate toward equity.

The TEP, BECA program and bilingual endorsement in this study offered opportunities for the candidates to engage in identity work (Varghese & Snyder, 2018) through critical reflection about their views about themselves and the world, and to consider their own embeddedness and complicity in systems that perpetuate dominant ideologies (Bright, 2015). The summer bilingual endorsement provided a specialized layer which gave new meaning to the TEP and the DLTCs' field experiences combined (Larson, 2018) as the DLTCs acquired the depth of theoretical knowledge necessary to understand how to plan and teach specifically in a DL program. TEPs must prepare teachers who can challenge dominant ideologies through validation of the linguistic assets that both DLTCs and their future students bring into schools. To do this work, TEPs could implement critical pedagogies (Pollard, 2019; Whitaker, 2020; Zembylas, 2018) that encourage DLTCs to critically analyze their experiences, advocate liberation from oppressive structures in schools and the society and encourage transformative social action in their lives in spaces where they do not feel that they must silence themselves due to their raciolinguicized status, or because other TCs in the larger cohort group 'would not understand'. For the DLTCs, engagement in this work signifies a commitment to a process of self-discovery whereby they critically examine their language ideologies (Deroo & Ponzio, 2021; Escobar, 2022; Varghese & Snyder, 2018) and where they might experience discomfort (Palmer

et al., 2019), as they engage in an examination of privilege and oppression, interrogate power, unlearn and (re)learn new ways of being as they work toward social change. Also important are the opportunities for DLTCs to be in close contact with the communities they will serve through student teaching. Eventually, the cascading effect of critical learnings in TEPs may inspire DL teachers to resist and challenge dominant language ideologies (Barbosa, 2020) leading to critical action and transformation (Bright, 2015).

Limitations and Conclusion

This study, conducted in a major city with a superdiverse population (Varghese et al., 2021), contributes to a growing body of research on DLTCs' language ideologies in the Pacific Northwest. Findings indicated that although the DLTCs rejected narratives of oppression, articulated counter-hegemonic ideologies more assertively, and espoused commitments that reflected their becoming equity educators, they were still wrestling with contradictions and encountered tensions in a context that supported 'Dual Language for all'. Similar studies could be conducted in other locations in the state to find out if the DLTCs' language ideologies shift in similar manners and whether the DLTCs express the same tensions; or further investigate how their ideologies interact with their educational settings and with bilingual education policies. The data could be further analyzed through other lenses to make sense of the DLTCs' developing critical consciousness as they became teachers, or of their teacher identity formation, given that references to the DLTCs' becoming teachers were evident throughout the data. Other studies could also compare the language ideologies and experiences of DLTCs of Color to those of the White DLTCs' to understand how they understood themselves as bilingual speakers and educators.

The graduating DLTCs felt agentive and wanted to work toward equity, but they were not 'finished' with their professional learning or identity work. Although they had grown as critical thinkers, they had not disassociated themselves fully from their old linguistic identities. They had been shaped by experiences of socialization that had left an imprint in all of them and were now rebuilding their bilingual selves, developing their teacher identities influenced by their teacher learning contexts, and becoming producers of culture (Varghese, 2006). While the shift was gradual and some of the DLTCs expressed their ideas with more conviction than others, their stance was counter-hegemonic in the sense that they were espousing 'perspectives on language that challenge, interrogate, and/or contradict dominant [ones]' (Martínez, 2013, p. 278). Additionally, their understandings about their raciolinguicized selves led them to openly advocate for bilingualism and biliteracy based on new understandings of their bilingual selves and developing bilingual teacher identities. This research aims to build on extant knowledge about DLTCs' language ideologies, this time, at a key transitional moment in their careers. As the graduating DLTCs' transition into full-time teaching, it remains to be seen if and how their new DL programs, schools and districts allow for the articulation and enactment of counter-hegemonic language ideologies, and their further development as educators working toward racial and linguistic justice. As the saying goes, it takes a village.

References

Achugar, M. (2008). Counter-hegemonic language practices and ideologies: Creating a new space and value for Spanish in Southwest Texas. *Spanish in Context*, *5*(1), 1-19.

Alfaro, C. (2019). Preparing critically conscious dual-language teachers: Recognizing and interrupting dominant ideologies. *Theory into Practice*, *58*(2), 194-203.

Alfaro, C., & Bartolomé, L. (2017). Preparing ideologically clear bilingual teachers: Honoring working-class non-standard language use in the bilingual education classroom. *Issues in Teacher Education*, *26*(2), 11-34.

Alim, H. (2016). Introducing raciolinguistics. In Alim, S., Rickford, J., & Ball, A. (Eds.) *Raciolinguistics: How language shapes our ideas about race*, (pp. 1-30). OUP.

Aneja, G. (2016). (Non) native speakered: Rethinking (non) nativeness and teacher identity in TESOL teacher education. *TESOL Quarterly*, *50*(3), 572-596.

Babino, A., & Stewart, M. (2018). Remodeling dual language programs: Teachers enact agency as critically conscious language policy makers. *Bilingual Research Journal*, *41*(3), 272-297.

Barbosa, M. (2020). Conflicting language ideologies concerning bilingualism and bilingual education among pre-service Spanish teachers in South Texas. *Revista Brasileira de Linguística Aplicada*, *20*, 325-351.

Beam-Conroy, T., Betancourt, C. & Ferreyra, P. (2023). Decentering Whiteness: Identity-Focused Pedagogies in the TEP [Unpublished manuscript]. College of Education. University of Washington.

Bernstein, K., Kilinc, S., Troxel Deeg, M., Marley, S., Farrand, K., & Kelley, M. (2021). Language ideologies of Arizona preschool teachers implementing dual language teaching for the first time: Pro-multilingual beliefs, practical concerns. *International Journal of Bilingual Education and Bilingualism*, *24*(4), 457-480.

Bettini, E., Cormier, CJ., Ragunathan, M., & Stark K. (2021). Navigating the double bind: A systematic literature review of the experiences of novice teachers of color in K–12 schools. *Review of Educational Research*, DOI:10.3102/00346543211060873

Bhansari, R. (2021). *Feeling their way towards justice: The embodied emotional journeys of critically conscious bilingual teachers* (doctoral dissertation). University of Washington.

Boyle, A., August, D., Tabaku, L., Cole, S., & Simpson-Baird, A. (2015). Dual language education programs: Current state policies and practices. *Office of English Language Acquisition, US Department of Education*.

Briceño, A. (2018). "En español esa palabra no tiene ningún sentido:" A cross-case analysis of three mexican american dual language teachers' language ideologies and instructional differences. *International Multilingual Research Journal*, *12*(4), 288-301.

Briceño, A., Rodríguez-Mojica, C., & Muñoz-Muñoz, E. (2018). From English learner to Spanish learner: Raciolinguistic beliefs that influence heritage Spanish speaking teacher candidates. *Language and Education*, *32*(3), 212-226.

Bright, A. (2015). Carrying the message of counter-hegemonic practice: Teacher candidates as agents of change. *Educational Studies*, *51*(6), 460-481.

Calderon-Berumen, F., Babino, A., & Caldera, A. (2023). You Can't Be a Teacher Teaching Talking Like That: Decolonizing Raciolinguistic Identities for Teachers of Color. In *From Being Woke to Doing# the Work* (pp. 48-58). Brill.

Cervantes-Soon, C. (2014). A critical look at dual language immersion in the new Latin@ diaspora. *Bilingual Research Journal*, *37*(1), 64-82.

Cervantes-Soon, C., Dorner, L., Palmer, D., Heiman, D., Schwerdtfeger, R., & Choi, J. (2017). Combating inequalities in two-way language immersion programs: Toward critical consciousness in bilingual education spaces. *Review of Research in Education, 41*(1), 403-427.

Clark, E., & Flores, B. (2014). The metamorphosis of teacher identity: An intersection of ethnic consciousness, self-conceptualization, and belief systems. In *Teacher Identity and Struggle for Recognition: Meeting the Challenges of a Diverse Society* (pp. 3-14). Rowman & Littlefield Education.

Collins, B., & España, C. (2019). Sustaining and developing teachers' dynamic bilingualism in a re-designed bilingual teacher preparation program. *International Journal of Bilingual Education and Bilingualism*.

Substitute House Bill 1445, Wash. (2017). https://lawfilesext.leg.wa.gov/biennium/2017-18/Pdf/_Bills/House%20Bills/1445-S.pdf?q=20230608084132

Daniels, J. & Varghese, M. (2020). Troubling practice: Exploring the relationship between Whiteness and practice-based teacher education in considering a raciolinguicized teacher subjectivity. *Educational Researcher,* 49(1), 56-63.

Dantas-Whitney, M., & Dugan Waldschmidt, E. (2009). Moving toward critical cultural consciousness in ESOL and bilingual teacher education. *Bilingual Research Journal, 32*(1), 60-76.

Deroo, M., & Ponzio, C. (2021). Fostering pre-service teachers' critical multilingual language awareness: Use of multimodal compositions to confront hegemonic language ideologies. *Journal of Language, Identity & Education*, 1-17.

Dworin, J. (2011). Listening to graduates of a k-12 bilingual program: Language ideologies and literacy practices of former bilingual students. *Gist Education and Learning Research Journal, 5*, 104-126.

Ek, L., Sánchez, P., Quijada Cerecer, P. (2013). Linguistic violence, insecurity, and work: Ideologies of Latina/o bilingual teacher candidates in Texas. *International Multilingual Research Journal*, 7: 197–219, DOI: 10.1080/19313152.2013.768144

Escobar, C. (2022). *Latina/O Bilingual Teacher Candidates' Negotiation of Raciolinguistic Ideologies* (doctoral dissertation). The University of Texas at San Antonio.

Fallas-Escobar, C., & Treviño, A. (2021). Two Latina bilingual teacher candidates' perceptions of language proficiency and language choice options: Ideological encounters with listening and speaking others. *Bilingual Research Journal, 44*(1), 124-143.

Fallas-Escobar, C., Henderson, K., & Lindahl, K. (2022). "I look Mexican, so they assume I speak Spanish": Latinx teacher candidates' experiences with raciolinguistic policing. *The Modern Language Journal*, 106(1), 196-215.

Fitzsimmons-Doolan, S., Palmer, D. & Henderson, K. (2017). Educator language ideologies and a top-down dual language program. *International Journal of Bilingual Education and Bilingualism, 20*(6), 704-721, DOI: 10.1080/13670050.2015.1071776

Flores, N. (2016). A tale of two visions: Hegemonic Whiteness and bilingual education. *Educational Policy, 30*(1), 13-38.

Flores, N. (2020). From academic language to language architecture: Challenging raciolinguistic ideologies in research and practice. *Theory into Practice, 59*(1), 22-31.

Flores, N., & Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard Educational Review,* 85(2), 149-171.

Flores, N., & Schissel, J. (2014). Dynamic bilingualism as the norm: Envisioning a heteroglossic approach to standards-based reform. *TESOL Quarterly*, *48*(3), 454-479.

Freire, J., & Carmona, J. (2022). Bridging testimonio pedagogy with dual language bilingual education in a K/1 classroom: One teacher's journey to critical consciousness through a master's course. In *Critical consciousness in dual language bilingual education* (pp. 213-221). Routledge.

Freire, J., & Feinauer, E. (2022). Vernacular Spanish as a promoter of critical consciousness in dual language bilingual education classrooms. *International Journal of Bilingual Education and Bilingualism*, *25*(4), 1516-1529.

Freire, P. (2005). *Pedagogy of the Oppressed* (30th anniv). Continuum (Original work published 1970).

Freire, P. & Macedo, D. (2005). *Literacy: Reading the word and the world*. Routledge (Original work published 1987).

Gándara, P., & Escamilla, K. (2017). Bilingual education in the United States. *Bilingual and multilingual education*, *12*(1), 439-452.

García, O. (2009). Education, multilingualism and translanguaging in the 21st century. In Skutnabb-Kangas, D., Phillipson, P., & Mohanty, P. (Eds.), *Social Justice through Multilingual Education* (pp. 140-158).

García, O., Flores, N., Seltzer, K., Wei, L., Otheguy, R., & Rosa, J. (2021). Rejecting abyssal thinking in the language and education of racialized bilinguals: A manifesto. *Critical Inquiry in Language Studies*, *18*(3), 203-228.

García, O., & Menken, K. (2014). Cultivating an ecology of multilingualism in schools. In *Challenges for language education and policy* (pp. 107-120). Routledge.

García, O., & Wei, L. (2014). Language, bilingualism and education. In *Translanguaging: Language, Bilingualism and Education* (pp. 46-62). Palgrave Pivot, London.

Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory into Practice*, *42*(3), 181-187.

Grosjean, F. (2010). Myths about bilingualism. Retrieved June 8, 2023 from *https://www.francoisgrosjean.ch/myths_en.html*

Guerrero, M. (2003). Acquiring and participating in the use of academic Spanish: Four novice Latina bilingual education teachers' stories. *Journal of Latinos in Education, 2*(3), 159-181.

Guerrero, M. D., & Guerrero, M. C. (2009). El (sub) desarrollo del español académico entre los maestros bilingües: ¿Una cuestión de poder? *Journal of Latinos and Education*, *8*(1), 55-66.

Haddix, M. (2008). Beyond sociolinguistics: Towards a critical approach to cultural and linguistic diversity in teacher education. *Language and Education*, 22(5), 254-270. doi:10.1080/09500780802152648

Hamayan, E., Genesee, F., & Cloud, N. (2013). *Dual language instruction from A to Z: Practical guidance for teachers and administrators*. Heinemann.

Henderson, K. I. (2017). Teacher language ideologies mediating classroom-level language policy in the implementation of dual language bilingual education. *Linguistics and Education, 42*, 21-33.

Henderson, K. (2022). Language ideological multiplicity and tension within dual language bilingual education teachers. *Journal of Language, Identity & Education, 21*(2), 116-132.

Howard, E. R., Lindholm-Leary, K. J., Rogers, D., Olague, N., Medina, J., Kennedy, B.,

Sugarman, J., & Christian, D. (2018). *Guiding principles for dual language education* (3rd ed.). Washington, DC: Center for Applied Linguistics.

Hurie, A., & Degollado, E. (2017). An overview of language ideologies in bilingual education *Texas Education Review, 5(1),* 57-66.

Kohli, R., Lin, Y., Ha, N., Jose, A., & Shini, C. (2019). A way of being: Women of color educators and their ongoing commitments to critical consciousness. *Teaching and Teacher Education, 82,* 24-32.

Kroskrity, P. (2004). Language ideologies. In Durante, A. (Ed.). *A companion to linguistic anthropology*, Blackwell Publishing, pp. *496*-517.

Kroskrity, P. (2010). Language Ideologies – Evolving Perspectives. In Jaspers, J. (Ed.). *Handbook of pragmatics highlights. Language use and society, 7,* pp. 192–211. John Benjamins.

Kroskrity, P. (2016). Language ideologies: emergence, elaboration, and application. In *The Routledge handbook of linguistic anthropology* (pp. 109-122). Routledge.

Larson, C. (2018). *Bilingual teachers' experiences: Being English learners, becoming teachers, and bilingual education* (doctoral dissertation). Portland State University.

Liggett, T. (2008). Counteracting linguicism: The potential of ESL/bilingual education field experiences in teacher education. *Journal of Praxis in Multicultural Education*, *3*(1), 66-74.

Lippi-Green, R. (2012). Language subordination. In *English with an accent: Language, ideology and discrimination in the United States* (2nd ed.). Routledge. https://doi.org/10.4324/9780203348802

Martínez, R. (2013). Reading the world in Spanglish: Hybrid language practices and ideological contestation in a sixth-grade English language arts classroom. *Linguistics and Education*, 24, 276-288.

Martínez, R., Hikida, M., & Durán, L. (2015). Unpacking ideologies of linguistic purism: How dual language teachers make sense of everyday translanguaging. *International Multilingual Research Journal*, *9*(1), 26-42.

Merriam, S., & Tisdell, E. (2015). *Qualitative research: A guide to design and implementation.* John Wiley & Sons.

Metz, M. (2019). Accommodating linguistic prejudice? Examining English teachers' language ideologies. *English Teaching: Practice & Critique*, *18*(1), 18-35.

Núñez, I., & Palmer, D. (2017). Who will be bilingual? A critical discourse analysis of a Spanish-English bilingual pair. *Critical Inquiry in Language Studies*, *14*(4), 294-319.

Palmer, D. (2011). The discourse of transition: Teachers' language ideologies within transitional bilingual education programs. *International Multilingual Research Journal, 5,* 103–122.

Palmer, D., Cervantes-Soon, C., Dorner, L., & Heiman, D. (2019). Bilingualism, biliteracy, biculturalism, and critical consciousness for all: Proposing a fourth fundamental goal for two-way dual language education. *Theory into Practice, 58*(2), 121-133.

Palmer, D. & Martínez, R. (2013). Teacher agency in bilingual spaces: A fresh look at preparing teachers to educate Latina/o bilingual children. *Review of Research in Education,* 269-297.

Palmer, D., Zúñiga, C. & Henderson, K. (2015). A Dual Language Revolution in the United States? In Wright, W., Boun, S., & García, O. (Eds.), *The handbook of bilingual and multilingual education*, 449-460.

Pavlenko, A. (2002). We have room for but one language here: Language and national identity in

the US at the turn of the 20th century. *Multilingua*, Sandpoint, ID, 21, 63-196. DOI: https://doi.org/10.1515/mult.2002.008

Pimentel, C. (2011). The color of language: The racialized educational trajectory of an emerging bilingual student. *Journal of Latinos and Education*, *10*, 335–353.

Pollard, B. (2019). Exploring the impact of critical pedagogy: Do preservice teachers develop critical consciousness when taught by critical pedagogues? *The Canadian Journal of Action Research*, *20*(3), 74-100.

Poza, L. (2014). *Flippin' scripts: Language ideologies and language practices in a dual immersion bilingual program* (doctoral dissertation). Stanford University.

Pratt, K., & Dantas-Whitney, M. (2023). Educational leaders' agentive power to disrupt racial and linguistic hierarchies. *Journal of Language, Identity & Education*, *22*(1), 36-50.

Rodela, K., Rodriguez-Mojica, C., & Cochrun, A. (2021). 'You guys are bilingual aren't you?' Latinx educational leadership pathways in the New Latinx Diaspora. *International Journal of Leadership in Education*, *24*(1), 84-107.

Rodríguez, C. (2018). *Preparation for K-12 Dual Language Teachers* (doctoral dissertation). Wilmington University, Delaware.

Rodríguez-Mojica, C., & Briceño, A. (2019). Critical consciousness in bilingual teacher preparation for emancipatory biliteracy. *Bilingual Review/Revista Bilingüe*, *34*(1).

Rodríguez-Mojica, C., Briceño, A., & Muñoz-Muñoz, E. (2019). Combating linguistic hegemony. *Teacher Education Quarterly*, *46*(3), 57-78.

Rosa, J. (2016). From mock Spanish to inverted Spanglish. In Alim, S., Rickford, J., & Ball, A. (Eds.), *Raciolinguistics: How language shapes our ideas about race* (pp. 65-80). OUP.

Rosa, J., & Burdick, C. (2017). Language ideologies. In García, O., Flores, N. & Spotti, M. (Eds.), *The Oxford Handbook of Language and Society* (pp. 103-123). OUP.

Rosa, J., & Flores, N. (2017). Do you hear what I hear? Raciolinguistic ideologies and culturally sustaining pedagogies. *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*, 175-190.

Ruiz, R. (1984). Orientations in language planning. *NABE Journal*, *8*(2), 15-34.

Sánchez, M., García, O. & Solorza, C. (2018). Reframing language allocation policy in dual language bilingual education. *Bilingual Research Journal*, *41*(1), 37-51, DOI: 10.1080/15235882.2017.1405098

Silverstein, M. (1979). Language structure and linguistic ideology. *The elements: A parasession on linguistic units and levels*, 193-247.

Silverstein, M. (1996). Monoglot "standard" in America: Standardization and metaphors of linguistic hegemony. In D. Brenneis & R. Macaulay (Eds.), *The matrix language: Contemporary linguistic anthropology* (pp. 284–306). Westview Press.

Sleeter, C. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of Whiteness. *Journal of Teacher Education*, *52*(2), 94-106.

Snyder, R. (2020). The right to define: Analyzing Whiteness as a form of property in Washington state bilingual education law. *Language Policy*, *19*(1), 31-60.

Szwed, A. & González-Carriedo, R. (2019). The role of language ideologies in the self-efficacy of preservice bilingual education teachers. *Bilingual Research Journal*, *42*(2), 178-193, DOI: 10.1080/15235882.2019.1593262

Valdés, G. (1997). Dual language immersion programs: A cautionary note concerning the education of language-minority students. *Harvard Educational Review*, *67*, 391-429.

Valdés, G. (2018). Analyzing the curricularization of language in two-way immersion education: Restating two cautionary notes. *Bilingual Research Journal*, *41*(4), 388-412.

Valdez, V., Freire, J., & Delavan, M. (2016). The gentrification of dual language education. *The Urban Review*, *48*, 601-627.

Varghese, M. (2006). Bilingual teachers-in-the-making in Urbantown. *Journal of Multilingual and Multicultural Development*, *27*(3), 211-224.

Varghese, M., Beam-Conroy, T., Shank, R., & Snyder, R. (2021). Contexts and Complexity: Promoting Racial and Linguistic Justice Through Bilingual Dual Language Teacher Education. In *Superdiversity and Teacher Education* (pp. 86-99). Routledge.

Varghese, M., Bhansari, R., Venegas-Weber, P., Shank, R., Gonzales, G., Betancourt, C., Beam-Conroy, T. & Ferreyra, P. (2023). 'We couldn't share who we are without being able to draw on this "twoness"': lessons for higher education in integrating linguistic and racial justice in the United States. *Teaching in Higher Education*, 1-17.

Varghese, M., & Snyder, R. (2018). Critically examining the agency and professional identity development of novice dual language teachers through figured worlds. *International Multilingual Research Journal*, *12*(3), 145-159.

Vega, H., & Fallas-Escobar, C. (2022) Language Teacher Candidates' Emotion Labor: Transcending Circulating Language Ideologies. In *Teacher Well-Being in English Language Teaching* (pp. 189-206). Routledge.

Villegas, A., & Irvine, J. (2010). Diversifying the teaching force: An examination of major arguments. *The Urban Review*, *42*, 175-192.

Washington State Office of Superintendent of Public Instruction (OSPI). (n.d.). Home – Washington State Report Card. Retrieved April 16, 2023, from https://washingtonstatereportcard.ospi.k12.wa.us/ReportCard/ViewSchoolOrDistrict/103300

Washington State Office of Superintendent of Public Instruction (OSPI). (2022). Building a Multiliterate Washington through Statewide Dual Language Education. [Legislative proposal]. Retrieved December 11, 2022 from https://www.k12.wa.us/sites/default/files/public/communications/2022docs/P18-Building-a-Multiliterate-Washington-through-Statewide-Dual-Language-Education.pdf

Whitaker, M. (2020). Utilizing feminist pedagogy to foster preservice teachers' critical consciousness. In *Integrating social justice education in teacher preparation programs* (pp. 76-100). IGI Global.

Yosso, T. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race ethnicity and education*, *8*(1), 69-91.

Woolard, K. (2016). Ideologies of linguistic authority: Authenticity, anonymity, and naturalism. In *Singular and plural: Ideologies of linguistic authority in 21st century Catalonia*. Oxford University Press.

Zembylas, M. (2018). Reinventing critical pedagogy as decolonizing pedagogy: The education of empathy. *Review of Education, Pedagogy, and Cultural Studies*, *40*(5), 404-421.

APPENDIX

LATINA DUAL LANGUAGE TEACHER CANDIDATES' ACCEPTANCE, REJECTION AND NEGOTIATION OF LANGUAGE IDEOLOGIES: DISRUPTING A NARRATIVE OF OPPRESSION

A. INDIVIDUAL INTERVIEW PROTOCOL II (English)

English

1. You've completed your TEP and are now working on your bilingual endorsement. How are you feeling as a human being, after a full year as a teacher candidate?

2. Ok. Today, we are going to continue the conversation we had in the fall, so we are going to revisit most of the topics briefly through a few follow-up questions or I'll ask you some new questions. In your first interview I asked you about your **languages** and your **educational trajectory.**

a) You said that your schooling happened completely or almost completely in English. Besides learning to read and write in English, did you learn to speak in English at school too?// How and where did you learn to speak (Spanish)?

b) *Explore: Were you allowed to use Spanish at school? Were you (Hispanic TC) reprimanded for using Spanish at school? → NEW:* How was the use of Spanish seen at your school?

c) What was your relationship like with your teachers? *Explore: Was there a teacher who you particularly remember because they influenced you in positive ways?*

d) To Hispanic TC: Did you suffer from microaggressions or discrimination because of your use of Spanish or ethnicity at school?

3. Thanks. Let's transition to the **TEP**. Through the program, you have engaged in reflection, readings and discussions on topics around language:

a) What is your current definition of bilingualism?

b) How do you describe yourself as a bilingual person?

c) How does your bilingual identity intersect with other aspects of your identity?

d) What aspects of the TEP contributed to the development of your bilingualism and bilingual identity? What aspects of the TEP detracted you from that development, if any?

4. Next section. You spent a school year in your **field placement**, and have learned about yourself as a teacher:

a) What do you see as your strengths and areas of growth as a bilingual teacher?

b) What are your major takeaways?

d) How will you use languages when the new school year starts? Why?

e) How will you allow your kids to use languages when the new school year starts? Why?

f) What do you want for your kids?

g) What questions do you still have?

5. You spent one year learning how to teach under **conditions of crisis**, and we should not minimize that experience:

a) What do you see as your strengths moving forward?

b) What do you see as areas of growth? (in connection with mentors, students, virtual environment)

c) What realizations have you come to regarding issues of equity and access for the students?

6. Your responses have been very helpful, and I very much appreciate your participation. Are there any other thoughts or feelings you'd like to share with me to help me understand your student teaching experience better? Anything you'd like to add?

Thank you!

B. FOCUS GROUP INTERVIEW PROTOCOL II

1. **Language maps:** We will start this conversation using your **language maps** (15 min.). (Teachers have created maps for their EDCI 545 summer endorsement class)

a) What changes have you noticed compared to your earlier version?

b) What are some aspects of your current map that surprised you?

Asking about details of lived experience within the context in which it occurs:

2. **TEP**: You spent one year in your TEP and had opportunities to engage in self-reflection, conversations and academic discussions about language, bilingualism, biliteracy and linguistic identity.

a) What work in the TEP (including placements) has been particularly influential in your thinking about language? That is, in what ways has it shaped your current thinking?

b) What are some conflicting messages or something confusing about languages that you heard, talked or read about?

3. **Peer influence:** You each joined the TEP with a unique array of personal characteristics, past experiences and guiding philosophies. You have all helped shape the cohort from the start and most likely influenced one another through your personal narratives and shared experiences in the TEP.

a) How did peer interactions within your cohort shape your ideas about language? (here you can think of the cohort at large or the BECA cohort) What is an example of a peer interaction that has helped shape your linguistic identity?

4. **Field placement:** You spent one school year in your placements, so you have had a range of experiences. First of all, we are going to discuss a scenario and then we are going to revisit your student teaching at your placement. Please read below.

Consider the following scenario:

During one of her classroom visits, a researcher "observed a content-area Spanish science experiment where students were working collaboratively. Yaniel, a low-SES Latino student, was fully engaged in his project when he excitedly stated, "*Es que tú le meneaste el* baking soda *antes de ponerle suficiente agua*." ("That happened because you wiggled the baking soda before putting sufficient water.") At that moment, Mrs. Franco, the classroom teacher, interrupted and adamantly interjected, "*Cómo que le meneaste, esa es una palabra grotesca* (authors' emphasis), *la palabra indicada es mezclar . . . compañeros, por favor, díganle a Yaniel como se dice* baking soda *en español. . . le dicen bicarbonato de sodio*." ("What do you mean, wiggled, that is a gross word—the correct word is mixed…students, please tell Yaniel how to say 'baking soda' in Spanish… it's called bicarbonato de sodio.")."

Source: Alfaro, C., & Bartolomé, L. (2017). Preparing ideologically clear bilingual teachers: Honoring working-class non-standard language use in the bilingual education classroom. *Issues in Teacher Education*, *26*(2), 11-34.

a) What do you think about the teacher's response to Yaniel?

b) If you were the teacher, how would you respond to the situation?

c) What are your thoughts and assumptions about language learning? *Explore: What do you think about students using different dialects or varieties of the target language in the classroom?*

Next, I'm going to ask you to share some perspectives about your field placement. We will also talk about questions you might have moving forward:

a) Please, remind me. What grade level and how many students did you teach? Approximately, how many of your students had Spanish as their home language?

b) Think about a regular day at school. How did you use your language or languages in the classroom? *Explore: In the school? With parents?*

c) How did your mentor teacher use their language(s)? *Explore: In the school? With parents?* How did you feel about the way your mentor teacher used their languages? *Explore: What would you do differently?*

d) What is an example of a pedagogy that you have taken up or will take up? And what is an example of a pedagogy that did not resonate with you and why? *Explore: What would you do differently?*

5. **Language in Society**

a) What do you see as a problem regarding language in US society nowadays?

b) How would you like for people to think/talk about home languages other than English in US society?

c) Let's play a short word association game, popcorn style. Just say the first thing that comes to your mind. It could be a word, phrase or sentence:

1) English
2) Home languages
3) Immigrant children
4) Second and third generation children from immigrant families
5) Families
6) Communities
7) School
8) Dual Language
9) Identity
10) US society

11) The future

Did any of the responses surprise you? Is there anything you want to expand upon? Do you want to expand on any of the associations you made? I heard...

6. **Reflection**: Thinking back to what you all shared with me about your experience as a teacher candidate in your university classes and your placements,

a) What does that experience mean to you today?

b) What are your hopes for your first year as a full-time dual language teacher?

7. **Closing**: Is there anything else about your experience as a bilingual teacher candidate in the TEP or your placement that you believe is important to mention?

Thank you for sharing your thoughts with me today! You have each been extremely valuable in helping me understand more about your experience as a Dual Language teacher candidate! I really appreciate your time and participation.

Thank you!