Plurilingualism, Equity, and Pre-service Teacher Identity: Centring [Linguistic] Diversity in Teacher Education

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Plurilingual approaches to pre-service teacher education hold promise for critical engagement with linguistic, cultural, and racial diversity in equity-supportive ways. Employing critical action research, we as teacher educators implemented an equity-oriented plurilingual approach across three literacy methods courses for pre-service elementary teachers at one Canadian university. Using case study methods and a poststructuralist theory of identity, this paper examines implications of the equity-oriented plurilingual approach for the evolving teacher identities and beliefs about plurilingual pedagogical possibilities of two pre-service teachers: one Chinese Canadian and one White Canadian. Findings from an analysis of field notes, teacher education artefacts, and interview transcripts demonstrate that pre-service teachers' linguistic and racial backgrounds shaped their learning and identity trajectories vis-à-vis plurilingualism, and that critical personal reflection and practicum experiences were key mediators of participants' orientations towards plurilingual pedagogies. Plurilingualism, in concert with multiliteracies, supported a Chinese Canadian pre-service teacher to develop a resource orientation to her own plurilingualism and racialized identity, while challenging a White English-dominant pre-service teacher to confront power inequities and her English-speaker privilege. Implications centre on the importance of greater critical engagement with systemic issues of race and Anglonormativity and the need for more systematic integration of equity-oriented plurilingual approaches throughout teacher education programs.

Les approches plurilingues des formations initiales des enseignants promettent l'engagement critique vis-à-vis de la diversité linguistique, culturelle et raciale de manière égalitaire. En se servant de la recherche en action critique, en tant qu'enseignantes, nous avons mis en place une approche plurilingue orientée vers l'égalité dans trois cours méthodologiques de littératie de formation initiale pour enseignants du primaire dans une université canadienne. En utilisant des méthodes d'études de cas ainsi qu'une théorie poststructuraliste de l'identité, cet article examine les implications d'une approche plurilingue orientée vers l'égalité pour les identités et les croyances changeantes des enseignants à propos des possibilités pédagogiques plurilingues de deux enseignantes en formation : une

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Canadienne chinoise et une Canadienne blanche. Les résultats tirés d'une analyse de notes d'observation, d'artéfacts de formation d'enseignant, et de transcriptions d'entrevues montrent que les origines linguistiques et culturelles des enseignants en formation informaient leur apprentissage et leur trajectoires identitaires par rapport au plurilinguisme et que la réflexion critique personnelle et les expériences de stage se sont révélées être de médiateurs clés eu égard à l'orientation des participants envers les pédagogies plurilingues. Le plurilinguisme, de concert avec les multilittératies, ont encouragé une candidate enseignante canadienne chinoise à élaborer une orientation de ressources vers son propre plurilinguisme et son identité racialisée, tout en défiant une candidate blanche anglaise de faire face aux inégalités de pouvoir et à son privilège d'anglophone. Les implications se centrent sur l'importance d'un plus grand engagement critique eu égard aux problèmes systémiques de race et d'anglonormativité, ainsi que le besoin d'une intégration plus systématique des approches plurilingues orientées vers l'égalité dans tous les programmes de formation des enseignants.

Keywords: teacher education, plurilingualism, multiliteracies, identity, equity

K–12 teachers in Canada serve a linguistically, culturally, and racially diverse student population, and it is likely that processes of globalization will render Canadian classrooms even richer in these diversities over the next decade. By some estimates, in 2031, nearly half the population in Canada will be first or second-generation immigrants, a third will have a mother tongue other than English or French, and a third will be racialized minorities (Statistics Canada, 2011; Song, 2020). Yet K–12 classrooms remain overwhelmingly English monolingual instructional environments, despite individual and societal ideals of inclusivity. Despite plentiful evidence that children's home languages and language varieties provide foundational resources for learning (e.g., Accurso et al., 2021; Lau et al., 2021; Van Viegen, 2020), standardized English maintains a hegemonic status. Such standardized language practices tend to privilege White middle-class cultural and linguistic norms (e.g., Dyson, 2016; Flores & Rosa, 2015). Together, systemic monolingual ideologies and ideologies of standard have contributed to classroom practices that marginalize linguistically diverse learners of colour, leading to troubling educational inequities and limiting learning opportunities for everyone (Kubota & Bale, 2020; Lau & Van Viegen, 2020; Sterzuk & Shin, 2021).

In response, language education scholars have put forth a plurilingual equity agenda for teacher education in which *all* K–12 teachers are positioned as responsible for addressing these inequities through inclusive instruction of linguistically minoritized learners across the curriculum, as opposed to this responsibility falling primarily to language specialists or resource teachers (e.g., García & Kleyn, 2019). This agenda calls for teacher education

coursework that— with explicit equity aims—develops pre-service teachers' knowledge and beliefs regarding the resources represented by students' full communicative repertoires (Coady et al., 2016; Villegas et al., 2018; Wernicke et al., 2021). Within this agenda, scholars recommend plurilingual pedagogies to disrupt monolingual ideologies and to support learning, language development, positive identity construction, and critical engagement with different kinds of texts (e.g., Galante et al., 2020; Lau & Van Viegen, 2020; Moore, 2021; Prasad, 2014).

Certainly, teacher identity development is a key factor in pre-service teachers' engagement with this plurilingual equity agenda, with some arguing that identity development is *the* central project of teacher education (Kanno & Stuart, 2011; Morgan & Clarke, 2011; Varghese et al., 2016). A nuanced understanding of relationships between teacher education and teacher identity development is crucial to supporting pre-service teachers to self-identify as plurilingual educators responsible for equitably serving linguistically, culturally, and racially diverse learners. However, few studies have explored pre-service teachers' identity development in Canada relative to a plurilingual equity agenda. Therefore, this action research study examines our own practice as teacher educators and pursues the following question: What were the implications of our equity-oriented plurilingual approach for pre-service teachers' evolving teacher identities and beliefs about plurilingual pedagogical possibilities?

Plurilingualism and Teacher Education

We draw on *plurilingualism* as a sociocultural theory of language use, articulation of plural language ideologies, and critical pedagogy that embodies these ideologies. Plurilingualism, like translanguaging and other conceptualizations of language in the multi/pluri turn (May, 2014), understands all of a person's linguistic resources to be part of one linguistic repertoire, or idiolect, and "softens the boundaries between languages" (Cenoz & Gorter, 2013, p. 591). It emphasizes the agency of language users to employ aspects of their repertoire of named languages, varieties of languages, and cultural knowledges in strategic ways, depending on context, sociopolitical environment, and communicative objectives (Marshall & Moore, 2013; Piccardo & Galante, 2018).

Plurilingualism positions linguistic diversity as normative and posits that no language variety is inherently more logical or valuable than another (Accurso & Muzeta, 2020). Plurilingualism disrupts monolingual ideologies and practices by centring linguistic diversity and pushing back against linguistic hierarchies, including Anglonormativity, understood as "the expectation that people will be and should be proficient in English and are deficient, even deviant, if they are not" (McKinney, 2017, p. 80). In this way, plurilingual activism in education aligns with the efforts of translanguaging

scholars, who have similarly resisted restrictive language policies and their entanglement with intersectional ideologies of class, race, and gender superiority and projects of colonial expansion through schooling (García & Otheguy, 2020).

In diverse K–12 and university contexts globally, plurilingual instruction has been shown to be effective in supporting additional language learning, content learning, and critical pedagogy in ways that promote equity in classrooms and beyond (e.g., Abiria et al., 2013; Choi & Ollerhead, 2018; Galante, 2020; Marshall & Moore, 2013; Marshall et al., 2019). Plurilingual instruction is "intentionally political and social-justice oriented" and opens space to "re-think the kinds of language practices deemed legitimate for meaning making, knowledge production and learning in schools" (Van Viegen & Lau, 2020, pp. 334, 336). Such rethinking has been productively undertaken in other multi/pluri traditions from a raciolinguistic perspective (de los Ríos et al., 2021; Flores & Rosa, 2015), which critiques ideologies that uphold some linguistic practices as standard and others as aberrant based on speakers' racialized positioning in society. Multiliteracies perspectives also inform plurilingual instruction, including through a strong emphasis on critical framing and transformative practices that focus attention on multimodal communicative repertoires, students' plurilingual lifeworlds, and broad concepts of literacies that decentre the hegemony of the written word (Cope & Kalantzis, 2015; New London Group, 2000). Plurilingualism and multiliteracies are complementary frameworks that affirm learners' full communicative repertoires and pedagogically embrace learners' diverse linguistic, semiotic, and cultural resources, with an aim of destabilizing inequitable communicative hierarchies and legitimizing diverse communicative options (Potts, 2013; Prasad, 2020).

While there is a growing body of research showing the promise of plurilingual instruction, research in teacher education highlights the difficulty of bringing pre-service teachers fully on board with plurilingual ideologies and pedagogies (e.g., Birello et al., 2021; Cabré Rocafort, 2019; Deroo & Ponzio, 2021). For example, Birello et al. (2021) demonstrated that while coursework related to plurilingual education fostered "very positive" (p. 2) ideas about being plurilingual among 70 pre-service teachers at a European university, it did not eliminate negative feelings about linguistic diversity in schools. Iversen's (2021) study of 24 pre-service teachers in Norway captured similar anxieties about plurilingualism in classrooms. In a U.S. context, Deroo and Ponzio (2021) found that explorations of plurilingualism in teacher education coursework afforded 42 pre-service teachers opportunities to "disrupt deeply rooted English-only, or monoglossic, and raciolinguistic ideologies" and "to illuminate the rich linguistic repertoires of multilingual students" (p. 2). However, they also found that, in the context of a single course, it was difficult to do this work at a deep level. These scholars suggest that discussion and reflection (Birello et al., 2021; Iversen, 2021), multimodal

narrative reflection (Cabré Rocafort, 2019), and multimodal composition (Deroo & Ponzio, 2021) may be teacher education activities that support the long-term work of developing critical language awareness and plurilingual ideologies and pedagogies.

Collectively, this teacher education scholarship highlights structural challenges involved in pushing back against standardized English hegemony in institutional contexts. From a Canadian perspective, Shin and Sterzuk (2019) further emphasized structural constraints, pointing out the ways settler colonialism, capitalism, and neoliberal conceptions of language and learning function to entrench English monolingualism in Canadian higher education. They demonstrated how positive discourses about linguistic diversity often clash with structural, political, and economic realities that create barriers to plurilingual practice (see also Van Viegen et al., 2019). Indeed, adopting a plurilingual approach to teacher education requires critically contending with colonial and capitalist forces that continue to produce language-related inequities and racialized linguistic hierarchies.

Teacher Identity

In this paper, we adopt a poststructuralist understanding of identity as "the way a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future" (Norton, 2013, p. 4). Teacher identity is entangled with teachers' beliefs about what is/is not part of their realm of responsibility and influence, what being a "good" teacher entails, and their understanding of the kinds of impacts they are capable of making as teachers. Pre-service teachers' imagination of their future students, as well as their conceptualization of their own linguistic resources and the value of these resources to their teaching, are important to their teacher identity. As a messy, ever-evolving composite of all dimensions of teachers' identities, teacher identity "bring[s] together the social memberships and identities one enjoys outside the teaching profession to inform one's professional practice" (Canagarajah, 2017, p. 70).

Teacher identity development and classroom practice are synergistic and interdependent, highlighting the need for critical identity work, including critical personal reflection, in pre-service teacher education (Kanno & Stuart, 2011). Stranger-Johannessen and Norton's (2017) study in Uganda suggested that this kind of identity work, including the reframing of what it means to be a language teacher, can influence how teachers position students' linguistic resources in classrooms and students' development of plurilingual competence.

Teacher identity has significant implications for issues of equity and possibilities for social transformation, with much teacher identity work emphasizing the agency and transformative power of teachers (e.g., Miller et

al., 2017; De Costa & Norton, 2017; Wolff & De Costa, 2017). Higgins (2017) conceived of teacher identity "as a form of activism" (p. 39), while for Morgan (2017), teacher identity represents "a key source of agency for social change" (p. 206). However, while teacher identity can be a resource in promoting teacher agency, structural constraints at both the meso and macro levels must also be noted (Block, 2017; Douglas Fir Group, 2016). Indeed, teacher identity shapes possibilities for critical pedagogy that at once pushes back against, and is constrained by, the social, political, and economic structures that produce inequities. Thus, if the goal of a plurilingual equity agenda is to promote equity and social transformation, teacher identities must be given due consideration, as we aim to do in this study.

The Study

Teacher Education Context

This action research study took place in an 11-month post-baccalaureate teacher education program at a large university in Western Canada during the 2019–2020 academic year. In the program, elementary pre-service teachers complete 7 months of initial coursework, a 3-month student teaching practicum, and a final month of coursework to earn a Bachelor of Education degree and teacher certification. From the second month of the program onwards, they participate in a practicum classroom 1 day per week, and for 2 full weeks during the third month of the program.

All elementary pre-service teachers take three Language and Literacy methods courses, which are the focus of this study: Course 1–*Elementary Classroom Discourses*, Course 2– *Literacy Practices and Assessment*, and Course 3–*Teaching and Learning English as an Additional Language* (EAL). These are multi-section courses, each having a standard syllabus and assignments designed by faculty members with expertise in these areas, which instructors then interpret and enact according to their own priorities and teaching styles (see Figure 1). Multiliteracies—with some attention to multilingual[1] meaning-making practices—is emphasized in the first two courses. In addition, multilingual pedagogies are part of the standard syllabus for Course 3. Harini taught Courses 1 and 2 to different groups of pre-service teachers; Monica served as the teaching assistant. Kathryn then taught Course 3 to one of these same groups of pre-service teachers, with Monica continuing as a researcher-observer. Monica, who initiated this inquiry, co-planned/co-taught some course sessions. Participants' Course 2 coursework is not included in

1 We use the term "multilingual" (rather than plurilingual) in contexts where this was the term used in the course syllabus, our practice, or in the data themselves.

this study, since our action research team only worked with these participants for Courses 1 and 3.

Our Equity-Oriented Plurilingual Approach

We approached the Language and Literacy sequence critically, aiming to support pre-service teachers in examining ways schooling is often complicit in perpetuating linguistic, cultural, and racial inequities in classrooms and society (Janks, 2010; Luke, 2018). Employing a multiliteracies framework (Cope & Kalantzis, 2015; NLG, 2000) alongside plurilingualism, we endeavoured to centre diverse semiotic ways of knowing, being, and doing and to decentre hegemonic constructions of "literacy" that privilege ideologies of Anglonormativity and Whiteness (e.g., Flores & Rosa, 2015; McKinney, 2017). In addition, we attempted to enact a responsive curriculum where pre-service teachers' diverse linguistic, semiotic, and cultural resources informed our interpretations of the standard syllabi, as well as activities and materials (see Figure 1). Our own personal repertoires, positionalities, and experiences also informed our approach and reflections on its impact. For example, Harini's instruction in Courses 1 and 2 drew on her experiences as a plurilingual first-generation Indian immigrant, mother of two school-aged children, and scholar of young children's literacies. Likewise, Kathryn's instruction in Course 3 was shaped by her experiences as a White American, justice-oriented literacies researcher, former English teacher, and public-school parent. Monica's contributions and reflections across the course sequence were informed by her experiences as a plurilingual White Canadian doctoral candidate and by her translanguaging work as an educator in Tanzania.

As Figure 1 illustrates, pre-service teachers in our courses created individual and group language-use profiles, engaged in activities drawing on their non-English languages, and interacted with child-authored plurilingual identity texts. In the EAL-centred course (Course 3), they engaged in a recorded mini-lesson entirely in Farsi, a language unfamiliar to all of them, and reflected critically on this experience. They were introduced to dual language texts in all three courses, including through *Storybooks Canada* and *Indigenous Storybooks* (https://www.storybookscanada.ca; https://indigenousstorybooks.ca), both as a normative part of the array of children's books made available for classroom activities, and as the focus of lessons exploring pedagogical affordances of dual language texts (Gilman & Norton, 2020; Zaidi, 2020). They also generated specific ideas for how to teach diverse content areas through a multilingual lens. Throughout the three courses, critical reflection was used to focus pre-service teachers' gaze in their practicum classrooms on questions of language, equity, and inclusion, and to critically reimagine the role of linguistic diversity in supporting linguistically minoritized and racialized learners and challenging English supremacy.

Figure 1
Language and Literacy Course Sequence

Enactment of a plurilingual equity agenda within a language and literacy course sequence for elementary preservice teachers

STANDARD SYLLABUS		OUR PRACTICE	
Course	**Multi-Section Course Content**	**Equity-Oriented Plurilingual Pedagogical Choices**	**Sample Reflective Prompts**
1: Elem. Classroom Discourses (Sept–Dec 2019) *Facilitated by Harini*	• Introduction to *multiliteracies* theory and pedagogies; focus on reading and English language arts • **Standard Assignments:** 1) 3-part literacies autobiography; 2) language arts lesson plan	Pre-service teachers: • Participate in plurilingual oral language activities • Create drawings, artworks, and literacy games to share meaning multimodally • Explore dual language texts across genres • Experience plurilingual identity texts by children in elementary grades • Engage with children's photographs and plurilingual narratives • Explore digital platforms for plurilingual, multimodal storytelling, e.g., Storybooks Canada, Indigenous Storybooks, ScribJab • Identify specific literacies that support equity-oriented multiliterate participation in lesson plans, assignments, curricular components	• What is literacy? What values, ideologies, and cultures are associated with different kinds of literacies? • How do your own literacies impact your teacher identity, and your beliefs and practices as a teacher? • How might pedagogies of multiliteracies/multilingualism shift power relations? • What is the role of families in children's language and literacy development? • How have you experienced multilingualism used as a resource in classrooms? What barriers exist?
2: Literacy Practices & Assessment (Jan-Mar 2020) *Facilitated by Harini**	• Continued focus on English language arts; introduction to literacies across the curriculum, and supporting and assessing writing development • **Standard Assignments:** 1) assessment of student writing; 2) language arts curricular unit	Pre-service teachers: • Consider choices of texts alongside diverse lifeworlds of students • Collaboratively author plurilingual stories through fluid use of plurilingual repertoires	• What ideas do you want to engage your students with that bridge their lifeworlds with texts they are reading? • How do we as educators decide what understandings (meanings) are valid?
3: Teaching & Learning English as an Add'l Language (Feb–Mar 2020) *Facilitated by Kathryn*	• Continued focus on literacies across the curriculum; introduction to genre-based teaching and learning cycle and English language development standards • **Standard Assignments:** 1) classroom text analysis; 2) language-focused lesson design	Pre-service teachers: • Create plurilingual language use profiles • See key words on lecture slides in languages from their repertoires (e.g., Korean, Japanese, Hindi, Greek, Spanish, German, Italian, Cantonese, Portuguese, Ukrainian, French) • Analyze plurilingual identity texts (English, Urdu) • Experience plurilingual lesson demonstrations with texts such as *The Giving Tree* by Shel Silverstein, and *A Tiny Seed: The Story of Wangari Maathai* by Nicola Rijsdijk • Experience a mini-lesson entirely in Farsi, with and without multimodal and plurilingual scaffolds • Identify concrete ideas for incorporating plurilingual pedagogies into all curriculum subjects prior to lesson planning (math, science, social studies, language arts, visual arts, health and physical education)	• What does "inclusion" mean to you? Have you had any experience with exclusion or othering that has shaped your thinking about inclusion? What does an inclusive classroom at your grade level look like? What does it sound like? • What beliefs/ideas did you have about multilingualism in classrooms and your role in supporting ELLs at the beginning of the program? What do you think shaped these beliefs? How have these ideas shifted over the past 7 months?

*Note: Participants took this course with another instructor, not part of our action research team

Participants, Data Generation, and Analysis

Within the action research paradigm of exploring our own teacher education practice (Souto-Manning, 2012), we relied on qualitative case study methods to examine ways our pedagogical decisions influenced pre-service teachers' development (e.g., Gebhard et al., 2013). In total, 30 pre-service teachers volunteered to participate in this study across Courses 1 and 3. From this group, Marisol and Ava were chosen for more in-depth analysis because of their willingness to participate in ongoing reflection over the entire 11-month program and because their cases represented contrasting linguistic, cultural, and racialized identities (see Table 1).

The first phase of the study (September 2019–March 2020) documented our practice across the Language and Literacy course sequence (84 total hours of instruction) and participants' development during these courses, resulting in field notes and teacher education artefacts (e.g., teaching materials, in-class activities, pre-service teachers' course assignments, lesson plans, and written reflections). To navigate instructor/pre-service teacher power dynamics,

Harini and Kathryn, as instructors, were unaware of who had consented to participate until after final grades were submitted.

The second phase (April–July 2020) focused on pre-service teachers' continued development during their dedicated student teaching experience, which unexpectedly took place predominantly online due to COVID-19 school closures. We conducted post-practicum interviews where pre-service teachers reflected in small groups on issues of equity, linguistic diversity, and aspects of the literacy course sequence that had emerged as most relevant to their student teaching.

Table 1
Focal Participant Profiles and Practicum Contexts

	MARISOL	AVA
IDENTITIES		
• Gender	Female	Female
• Race/ethnicity	Chinese Canadian	White Canadian
• Linguistic self-identifiers	"Bilingual," "Multilingual"	"Monolingual"
• Other self-identifiers	"Sister, daughter, cousin, friend, learner, becoming teacher!"	"Learner, settler"
PRACTICUM CONTEXTS		
Classroom		
• Grade level	Grade 6/7	Grade 5/6
• Designated English language learners (ELLs)	2/22 students (9%)	1/23 students (4%)
• Characterization of classroom demographics	"Predominantly White Caucasians … one Filipino, one Japanese, one Korean, one Chinese [student]."	"The diversity was less than other classrooms … [my teacher] had an extra diverse class last year so she was given a less diverse class this year. … This is a very chill class … wonderful, independent, curious learners."
School		
• Designated ELLs	30/290 students (10%)	58/441 students (13%)
• Characterization of school demographics	"Predominantly a White community"	"Quite affluent with a lot of resources"

We analyzed these data qualitatively using an abductive and iterative approach (Alvesson & Sköldberg, 2018; Saldaña, 2016). We began by coding moments, passages, and quotes that stood out or surprised us (Agar, 2010). Through analytical discussions, we developed focused coding categories related to the questions guiding this investigation (e.g., identity, beliefs, practice, plurilingualism, multimodality, equity, race, power). Through further analytical discussions, we co-constructed deeper understandings of the data by reflecting on our own positionalities, practices, and ideologies, and those captured in and across the cases. This research process incorporated important validity strategies, such as prolonged time in the field, triangulation across multiple types and sources of data, and peer debriefing with one another as teacher educators (Creswell, 2014).

Findings

Marisol and Ava, pre-service teachers with contrasting linguistic, cultural, and racial backgrounds, interacted differently with ideals and pedagogies of plurilingualism and equity. For Marisol, plurilingualism and multiliteracies supported the development of a resource orientation to her own plurilingualism and racialized identity, enabling her to overcome her "fear of literacy" and to envision ways of more equitably supporting linguistically minoritized learners. For Ava, plurilingualism and multiliteracies nurtured a teacher identity as co-learner, productively unsettled her White English-speaker privilege, and strengthened her commitment to levelling inequitable power hierarchies in the classroom. In this section, we highlight the dynamic interactions between Marisol's and Ava's engagement with the equity-oriented plurilingual approach, their critical personal reflections, their practicum experiences, and their evolving teacher identities and beliefs about plurilingual pedagogical possibilities.

Marisol: Embracing Plurilingual Resourcefulness, Unpacking Racialized Inequities

Marisol is a "Chinese Canadian" "sister, daughter, cousin, friend, learner, [and] becoming teacher" (Feb 19, self-introduction slide), who grew up speaking Cantonese at home and English at school. As the following analysis demonstrates, Marisol had been schooled into strong monolingual ideologies that had resulted in her internalizing a deficit orientation towards her own plurilingualism. Bringing a strong work ethic, a critical orientation, and a naturally mindful personality, Marisol worked hard to reframe her plurilingual, racialized identities in more resource-oriented terms. Through critical reflection and engagement with plurilingual ideologies and pedagogies, she gradually worked towards reimagining plurilingual

possibilities for her own practice, in service of greater equity that she was denied in her own schooling background.

Reimagining Plurilingual Identity in Resource-Oriented Terms

Throughout the program, Marisol engaged in extensive personal reflection to unpack the role of language in her identity and beliefs about herself. She particularly reflected on how her background as an "ESL learner" who struggled with English throughout her schooling shaped the identities she brought to her teaching. In the first month of the program, she described how her designation as an ESL was othering for her: "When I was pulled out of class for ESL, I felt singled out. Why do I have to go elsewhere? Why am I different?" (Sept 24, class discussion). She later recounted, "I was just so shy … I mean maybe there was that fear of speaking English and saying it wrong … I definitely remember that being part of … not wanting to speak in front of the class" (Mar 19, conversation). Her life had been organized according to a monolingual logic that required compartmentalization of her languages and identities:

> I do remember not *wanting* to speak Cantonese, because we were at school, and we needed to speak English. And when we were home, we would get scolded if we spoke in English. So it was really challenging to navigate that … the fight of needing to speak Chinese at home and then having to speak English at school. (Mar 19, conversation)

Marisol also delved into the intersections of race and language in her experiences as the plurilingual "other":

> I remember [ESL class] being with all my cousins and siblings … Our family was the only one at the school who was Chinese. … We were like *the* immigrant family [and] it was hard to gather friendships because of the colour of our skin. (Mar 19, conversation)

When reflecting on a personal experience of racism, she recalled her reaction: "I was like, oh yeah, I'm Chinese. Because you don't see yourself all the time as a Chinese person. I feel like I'm a Canadian and act like a Canadian" (Mar 19, conversation). She continued by observing that a teacher's pedagogical treatment of race depends on their own experiences of racism, and that her personal experiences of racism had already impacted her own pedagogy.

Encountering a pluralistic approach to language and literacy prompted Marisol to name these early experiences and challenge the monolingual ideologies that led to her internalized sense of deficit. For example, during a literacies autobiography assignment, Marisol explored her "physical literacy" and reflected on how a multiliteracies approach helped her overcome her "fear of literacy" and to "feel very proud" of her literacy abilities:

> I have always shied away from the basic definition of literacy that included only reading and writing because I was in ESL and always

had to go to the writing centre. I was never a strong writer and therefore, knowing that I had a literacy was a shift in thinking that I was literate in something. I don't read or write Chinese so [in] my view … I wasn't good at Chinese nor English. After I submitted my assignment, I reflect at the [physical] literacy and feel very proud of it. I have something to give and understand that there is something I had regardless of my fear of literacy. (Oct 15, assignment)

Indeed, the identity shifts involved in consciously adopting the plural framework of multiliteracies transformed Marisol's experience of literacy education. During the final session of Course 1, she reported:

I thought I would struggle with this course, because for me reading and writing were hard… [but] I found it empowering, especially with the [autobiography] assignment, to realize that there are so many literacies, and I am actually strong in literacy. (Dec 10, class discussion)

Towards the end of the program, Marisol also began to frame her Cantonese and her cultural and racial identities as potential resources in her teaching. She expressed a preference for working in contexts with more Cantonese speakers, so that she can "utilize her skills" and "expertise," stating, "I'd rather work in [a community with] more Chinese-speaking students … because of my experience of being first generation I can relate to them and bring multilingualism in the classroom" (Mar 19, conversation).

The literacy sequence supported Marisol to critically engage with her own identity and past experiences in ways that informed her pedagogical imagination:

With [the literacy courses] I feel like I've learned a lot with regards to *my* identity, or like, what *I've* been through. And sort of giving that light. That this had happened. And this is how I felt. How do I bring that in so that students don't feel that same way. (Mar 19, conversation)

She continued by reflecting, again, on the "hardship" of the home/school linguistic divide. She stated, "the program has … given me a lot more insight of how ELLs experience languages in a different way … It was tough for me. How do I make it easier for the … ELLs in my future classes" (Mar 19, conversation). Indeed, she saw parallels between her own experiences and those of her linguistically minoritized practicum students, observing that "they are particularly shy to speak up" and "when they come back [from ESL support], no one tells them what they are doing … they sit there and wait" (Mar 13, practicum debrief).

Marisol's courageous reflections enabled her to reimagine her plurilingual and racialized identities as resources for her teaching. In articulating injustices in her own schooling experience, Marisol was able to imagine herself as

a future teacher who disrupts rather than reproduces those inequities for her linguistically minoritized learners. While we fully attribute Marisol's transformative reflective work to her own critical disposition and intellectual and emotional labour, the invitations to critical reflection embedded in the literacy courses likely played a catalyzing role in amplifying her critical reflexivity. This critical identity work, and the vulnerability and emotional investment it entails particularly for minoritized and racialized educators like Marisol, appears central to the journey of becoming a more critical, plurilingually-oriented educator, and must be afforded the time and space it deserves in teacher education.

Towards a Plurilingual Pedagogical Orientation

Throughout the program, Marisol's identity negotiation was deeply intertwined with her evolving beliefs about the kinds of language practices that should or can exist in general elementary classrooms. Through her experience of an equity-oriented plurilingual approach, Marisol moved from an explicitly monolingual pedagogical orientation towards greater openness to plurilingual possibilities. For example, when introduced to Storybooks Canada, Marisol stated, "I have always thought that we should be speaking English in the classroom. So to bring in my own language, I never thought of that" (Nov 26, class discussion). In this same class discussion, she stated that multilingualism "hasn't come up [in practicum], because in my class there are only like 3 students who speak another language. But one student asked me, 'Can I write this in Korean?' Sure you can! Why not?'" (Nov 26, class discussion). While Marisol thus expressed some openness to bringing learners' full linguistic repertoires into the classroom, navigating tensions between plurilingual instruction and English-only ideologies was an ongoing struggle: "I try to encourage [the Korean student] not to have to always write first in Korean and then translate to English, because she won't be able to do that all the time" (Dec 3, conversation).

However, Marisol continued to explore the pedagogical role of plurilingualism: in a small group discussion on how to support diverse learners, Marisol suggested that teachers could have children bring in their own languages and cultures and mentioned using Storybooks Canada as one way of doing this (Dec 10, group discussion). The inclusion of plurilingual resources and ideas seems to have made an impact, since in her summative reflections on the first 7 months of the program, she stated that Course 1 "opened my eyes through multilingual learning and that it is okay to bring in bilingual or multilingual into the classroom to bridge the gap of those who have difficult reading" (Mar 20, written debrief).

While Marisol's practicum experience offered critical opportunities for her to interact with and learn from linguistically minoritized students, her perception of a powerful monolingual standard in the classroom constrained her ability to enact her developing identity as a plurilingual educator. For

example, Marisol consistently observed (Oct–June) that engaging students' full linguistic repertoires with plurilingual pedagogies was not a pressing concern because there were few designated ELLs in her practicum classroom (see Table 1). She reported, "There are only 2 ELL learners in the class, so it isn't a major priority" (Mar 13, practicum debrief). Marisol's adherence to a monolingual standard during practicum was compounded by her perception of professional power dynamics. She reflected:

> As a student teacher it's hard to bring [my multilingualism] into a classroom when my [supervising teacher] doesn't have another language … With me being the one with a language, me being bilingual, it's difficult to bring multilingualism into the classroom. (Mar 19, conversation)

In this context, she perceived her own multilingualism not to be a priority, not just that of her students.

Despite feeling unable to implement more plurilingual pedagogies in her practicum classroom, Marisol envisioned numerous ideas for her own future classroom. And for Marisol, "racism, diversity, and equality are some of the issues" at stake with regards to bringing multilingualism into the classroom (Mar 20, written debrief). She expressed an intention to support her future students to create individual and group linguistic profiles, similar to those created by pre-service teachers in the EAL-centred course (Mar 20, written debrief). She also stated:

> I would like to incorporate Storybooks Canada in the beginning of the school year so that this can be a way to see where everyone is at. This can give students an idea that they can bring their knowledge into the classroom to share and we can learn as a community of multilinguals. (Mar 20, written debrief)

Other plurilingual pedagogical ideas included inviting students to write their own versions, in their own languages, of stories from Storybooks Canada (Mar 19, conversation), and implementing a school-wide language-of-the-day program (June 29, post-practicum conversation). By transitioning from her previous assumption that "we should be speaking English in the classroom" to imagining her future classroom as a space where we all learn together as "a community of multilinguals," Marisol displayed flexibility and transformation.

Feedback for the Program

Although we observed notable shifts in Marisol's identities and beliefs relating to plurilingualism, Marisol was clear that more concrete and consistent experiences of and strategies for plurilingual pedagogy were necessary for her to feel equipped to teach plurilingually. Regarding her hesitance during practicum, Marisol stated, "I guess we've talked about this a lot in class about how doing dual lingual is great but I haven't really seen first hand of how I

can interpret that or bring it in" (Mar 19, conversation). Marisol also offered specific feedback for improvements she would like to see in the teacher education program: "I would have loved to have the opportunity to use my own language … to teach a lesson or something … Because if I don't try it, how do I know if I'm going to be comfortable [to use my multilingualism in] my lessons" (June 29, post-practicum conversation). Marisol further noted how programmatic priorities informed her own. For instance, "Indigenous education, that's in the forefront because we have to put that in our lesson plan. But as a multilingual, like, it's almost like second or third item on the list. Therefore, that is gonna be missed" (June 29, post-practicum conversation).

Marisol's comments offer an important reminder of the ways in which a lifetime of socialization into monolingual ideologies and pedagogical practices requires even more concerted effort to unlearn, in the contexts of both practicum placements and teacher education coursework. Her recommendations offer insight into how an equity-oriented plurilingual approach might be more systematically integrated into the program, by offering (a) more opportunities to observe plurilingual instruction; (b) more extensive opportunities to draw on plurilingual repertoires in coursework; and (c) clearer expectations for plurilingual practice in assignments and practicum teaching.

Ava: Co-Learning Equity, Broadening Plurilingual Inclusivity

Ava, a White, self-identified "monolingual" English speaker who had lived in Canada all her life, came to the program with a deep interest in issues of Indigeneity and colonialism. Ava described herself as "Learner. Settler…[I] like to learn new things, and challenge myself" (Feb 19, self-introduction slide). Bringing diverse linguistic resources into the classroom was a completely new concept for her, as it was for Marisol. She embraced the idea of teaching plurilingually, although often struggled to figure out how to implement plurilingual pedagogy in practice. Ava was keen to engage with questions of diversity, power, and equity, and when provided with opportunities for reflection along these lines, she tended to engage with Indigenous issues, perspectives, and languages. Throughout the program, the equity-oriented plurilingual approach nurtured her identity as a co-learner alongside her students, supported her to develop a vision for teaching plurilingual students, and motivated her to begin trying to integrate languages other than English into her practice.

Identity as Co-Learner

Ava came to the program with a commitment to learning from diverse perspectives and experiences. A plurilingual approach, including a multiliteracies framework, supported her to explore a teacher identity as a co-learner and to grapple with how to cultivate equitable power relations

in her teaching practice. The Course 1 literacies autobiography assignment challenged Ava to consider how pluralistic notions of literacy/ies, when operationalized in the classroom, impact her teacher identity, her role and responsibilities as a teacher, and power dynamics in the classroom. Reflecting on her own literacies through a more plural lens, Ava wrote:

> In regards to other forms of literacy, it is actually a *lack* in my own literacies that shapes my teacher identity. For example, I value the ability to speak multiple languages even though I myself only speak one language. I recognize that there are endless ways to express our thoughts, feelings, desires and experiences and different languages offer different tools to do so. I am fascinated by this, and want to encourage multi-language and crosslanguage understanding as a teacher. (Sept 17, assignment)

Over time, Ava continued to consider how to centre diverse languages and literacies, amidst her self-identified limitations:

> Working with families and the broader community to connect home and school literacy practices is also essential to cultivate a classroom that values multiliteracies … The ultimate goal of [multiliteracies] practices is to show students how different kinds of knowledge and different expressions of knowledge are meaningful and valuable … This [requires] acknowledging that teachers are not an authority figure … I accept that all of my students have something—many things—to teach me. (Oct 20, assignment)

While Ava entered the program with stated values of diversity and learning from others, the multiliteracies framework sparked paradigm shifts for her about the nature of literacy, decentering the hegemony of the written word, and affirming diverse languages and literacies as a means of democratizing her future classroom.

Ava carried this hierarchy-flattening orientation forward into her student teaching. Reflecting on her pandemic practicum experience, she stated, "I really cultivated a co-learning space where I was very transparent with my learners, saying, 'this is the first time we've done this, this is the first time you've done this, we're all in this together'" (July 9, post-practicum conversation). When explicitly asked how she addressed equity and inclusion, she stated, "It really came down to multimodal learning. So trying to be as open as possible with the way students responded to lesson material and represented their learning" (July 9, post-practicum conversation). With this perspective, Ava focused on multimodality's capacity to extend meaning and enhance learners' communicative reach in fluid ways, articulating the equity implications of creating space for diverse communicative repertoires. Overall, Ava's identification with an identity of teacher-as-co-learner is fundamental to plurilingual pedagogy, as this creates space for the diverse linguistic, semiotic,

and cultural resources of learners, families, and the broader community to be foregrounded.

Becoming an Equity-Oriented Teacher of Plurilingual Learners

Through the course of the year, Ava increasingly came to see herself as an educator of plurilingual learners, responsible for supporting their language learning needs across the curriculum. She initially struggled to envision what a plurilingual approach might look like in her practice, and felt ill-equipped to implement this, struggling to apply her orientation as a co-learner to the realm of plurilingual practice. In a session on multilingual teaching and Storybooks Canada, Ava articulated her concern: "I don't speak a language other than English, so if children start speaking Korean, or French or Mandarin or whatever else, I don't feel confident being able to assess their learning" (Nov 26, class discussion).

A language immersion experience where Ava's English-speaker identity was not privileged helped deepen her empathy for linguistically minoritized learners and her understanding of the inequitable, alienating nature of monolingual pedagogy. While experiencing a brief lesson entirely in Farsi, Ava reflected that she felt "Helpless? Confused? Indifferent? Apathy?" (Mar 11, Farsi lesson response). When English was momentarily used, her reaction was "Relief! Engagement!" (Mar 11, Farsi lesson response). When asked for a takeaway from this experience, Ava pointed to how novel it was for her to be in a space that decentred her linguistic abilities: "Wow! What a great experiential learning experience! Step into the shoes of an ELL. Language is truly an anchor. Without language I felt very lost and disengaged in the lesson as a whole" (Mar 11, Farsi lesson response).

Despite not having extensive opportunity to engage with ELLs in her practicum, the language and literacy courses seem to have influenced Ava's shifting orientation towards linguistically minoritized learners. Reflecting on her learning across the first 7 months of the program, she noted that she experienced "SO MUCH SHIFT!" in her beliefs about multilingualism and her role in supporting ELLs (Mar 20, final reflection). She described her most important learning experiences with regards to plurilingual learners as, "Working with various texts—multilingual, digital, multimodal, self-generated, identity texts, etc." and stated that she hopes to incorporate multilingual texts into her practice by, for example, "inviting [Indigenous] elders into the classroom to share oral stories, working with online resources such as VoiceThread and Storybooks Canada …" (Mar 20, final reflection). Significantly, plurilingualism for her had become rooted in issues of social justice and equity, entangled with broader dimensions of diversity: "I think that many issues of social justice and equity are addressed when we value diverse worldviews, languages, perspectives, and needs both in and out of the classroom" (Mar 20, final reflection).

In reflecting on ELL-supportive pedagogies vis-à-vis her practicum experience, Ava specified how she could use multimodality to make content more accessible for linguistically minoritized learners, and how she hoped to create language objectives and to explicitly teach language in lessons across the curriculum. She stated that she felt challenged, and equipped with a variety of methods, to "help include and support ELLs" without removing them from the classroom (Mar 13, practicum debrief). However, she was silent on plurilingual pedagogical possibilities, and noted that she had *not* observed or used specific instructional strategies to support ELLs, stating, "I only have one designated ELL learner and he's quite proficient" (Mar 13, practicum debrief). Thus, while Ava demonstrated a commitment to inclusive ELL-supportive pedagogy, multimodality was a more accessible pedagogical resource for her than plurilingualism, and her practicum environment did not challenge her to critically engage with issues of linguistic diversity or plurilingual pedagogical possibilities.

Growing Identity as a Plurilingual Educator through Practice

Ava incorporated languages other than English into her practicum planning and teaching while also envisioning future plurilingual practices, actions which in turn helped her construct her identity as a plurilingual educator. In discussions of teaching across the curriculum through a multilingual lens, Ava had many ideas: Indigenous languages could be used in teaching science concepts, with specific examples given for Astrology; math problems could be taken from a "Salmon and Berry" resource using Indigenous languages and concepts; and in social studies, they might consider how different language features carry/support different worldviews, e.g., the concept of "Hishook ish Tsawalk" in the Nuuchanulth language, which roughly translates to "everything is one" (Mar 18, group discussion).

Pandemic practicum conditions rendered many of Ava's lesson plans from coursework unusable. Nevertheless, she was able to draw from the plurilingual resources she encountered in the literacy sequence to design and teach some lessons that incorporated plurilingualism "on the fly" (July 9, post-practicum conversation). For example, when she was unexpectedly requested to teach a creative writing unit, she returned to a Zulu folktale from Storybooks Canada, *The Honeyguide's Revenge*, that she had worked with in Course 3. For this unit, she decided to focus on folklore from diverse cultures in Canada and around the world, including from Haida, Squamish, Métis, Quebec, India, Vietnam, and elsewhere. Some resources she used were dual language texts, and Storybooks Canada provided a useful go-to resource for her in this regard (July 9, post-practicum conversation).

In an Indigenous governance unit, Ava described incorporating plurilingualism through the use of Indigenous Storybooks and the Squamish Atlas resource, an interactive map with place names spoken in Squamish. She described these efforts as "a way that [she] tried to bring multilingualism into

the classroom," although, noting she did not have any Indigenous students, she observed this was "different from representing the multilingualism of [her] students" (July 9, post-practicum conversation).

The above examples illustrate how Ava was increasingly integrating plurilingual pedagogies into her planning and practice. She centred Indigeneity in her teaching, including the use of Indigenous languages to engage with Indigenous worldviews and relationships with land, with a critical social justice orientation. Moreover, her experiences demonstrate how having plurilingual resources, like Storybooks Canada, Indigenous Storybooks, and Squamish Atlas at her fingertips, supported her to incorporate multiple languages into her lessons, even when she had to develop lessons "on the fly." It is significant, however, that it was easier for her to incorporate Indigenous languages into her practice than "the multilingualism of [her] students" and that she did not explicitly frame her plurilingual pedagogies as pertaining to the needs of linguistically minoritized learners.

Discussion

Contrasting Identities, Contrasting Learning Trajectories: Marisol and Ava's Experiences in Dialogue

As Kanno and Stuart (2011) claimed, "Becoming a teacher is nothing short of identity transformation" (p. 239). Certainly, both Marisol and Ava's teacher education experiences had a profound impact on their identity journeys in their processes of becoming teachers. However, their differing positionalities meant that they experienced the program, including the equity-oriented plurilingual approach, very differently. Their own linguistic, cultural, and racial backgrounds and experiences were significant factors shaping their identity negotiation and learning trajectories vis-à-vis plurilingualism.

For Marisol, a plurilingual approach to language and literacy had deep personal implications, sparking emotionally charged introspection that transformed her understanding of the role of her own plurilingual identity in teaching. Marisol's struggles growing up as a racialized "ESL" student left her with an internalized deficit identity, and with a "fear of literacy." She experienced a plurilingual approach as validating and empowering, "as though an invisible power had suddenly become visible" (Prasad, 2018, p. 233).

Morgan's (2017) observation that "language teacher identity is a key source of agency for social change" (p. 206) is echoed in Marisol's experience. By positioning herself in a more equitable, resource-oriented light, she positions all linguistically minoritized learners in a more equitable, resource-oriented light, including a growing determination to ensure that her students do not experience the disempowerment she experienced. Embracing a plurilingual

orientation began with personal empowerment that seeded broader pedagogical understandings around inclusion, diversity, and addressing inequities.

Ava, in contrast, came to the program confident in her language and literacy abilities. Her schooling experiences, including the teacher education program itself, rewarded her embodiment of White, middle-class linguistic and cultural norms. For Ava, a plurilingual orientation led to her reflecting on her "lack" of literacies and "limited" abilities, positioning herself as a co-learner and eager to create space for more equitable power relations by centring her students' expertise. Considering a plurilingual orientation led Ava to explore the potential of personal *dis*empowerment, or what kinds of pedagogical possibilities might emerge if she reoriented to plurilingual realities.

Barkhuizen (2017) posited that language teacher identity is about "storying—through the process of narrating who they are, teachers make sense of their experiences and indeed re-shape those experiences" (p. 6). Throughout the program, the process of storying, including critical personal reflection, played very different roles for Marisol and Ava. For Marisol, critical personal reflection supported her to unpack some of the injustices of her own educational background, including how she was systematically marginalized in her past schooling experiences due to her linguistic, cultural, and racial identities. Critical reflection supported her to question the status quo, and to help her reimagine how she could create more equitable environments for her students.

For Ava, critical personal reflection on her own literacies enriched her understanding of multiliteracies, and led her to consider issues of diversity, ideology, access, and equity in new ways. While Ava did reflect on her identity as a settler, she was not propelled to explicitly unpack the privilege of her racial identity, nor did she engage with the systematic production of linguistic and racial inequities in education or society. While Ava reflected on how she felt "isolated" and "disengaged" when her English-speaker privilege was decentred in a brief Farsi lesson, Marisol courageously confronted how a lifetime of linguistic practices in schooling served to marginalize her. Marisol could not avoid engaging with questions of race and Anglonormativity in her own experiences, and thus took on much more emotional and intellectual labour as a person of colour. Certainly, our equity-oriented plurilingual approach needed to do more to disrupt the White privilege that affords English-dominant White people the possibility of not engaging with racial and linguistic privilege, and to create more brave spaces for explicit, critical engagement with issues of race and Anglonormativity.

Both Marisol and Ava experienced enormous shifts in their imaginations of plurilingual pedagogical possibilities, with neither of them having considered the inclusion of non-English languages prior to the program. However, in spite of their emerging identities as plurilingually-oriented

educators and their beliefs about the potentials of plurilingual pedagogy, they both struggled to figure out how to integrate plurilingualism into their practice (lesson plans and practicum teaching), with the notable exception of Indigenous languages. While they both generated specific ideas for how they could imagine teaching through a plurilingual lens, they had not yet advanced to designing plurilingual instruction with reference to a specific group of learners, and they both struggled to imagine how they might incorporate languages with which they are not familiar. Their tendency to frame plurilingual pedagogy as "not a priority" due to the relatively low numbers of designated ELLs points to the need to frame all learners as emerging plurilinguals, and to emphasize the equity imperative of prioritizing the needs of *all* learners, including ELLs, even if there are only one or two in a given classroom.

Marisol's and Ava's struggles to translate emerging plurilingual identities and beliefs into practice speaks to both the need for more support for plurilingual pedagogy in practicum classrooms and to the strength and pervasiveness of monolingual ideologies after a lifetime of socialization. Indeed, the unlearning of these monolingual ideologies is a long journey that requires extensive modelling of plurilingual pedagogy and a toolbox of plurilingual resources in order to envision what plurilingualism might mean in practice.

Amidst both the promising developments and remaining challenges for pre-service teachers, and for ourselves as teacher educators, in becoming plurilingual educators, it is important to remind ourselves that teachers do not have "unfettered agency," but rather that "all localized activity and institution-level activity is conditioned by the kind of economic regimes we live in" (Block, 2017, pp. 34–35). Structures of power continue to entrench English monolingualism in Canadian education. Capitalist and colonial forces continue to conspire to "re-inscribe … racialized linguistic hierarchies" (Shin & Sterzuk, 2019, p. 151). In this context, opportunities for multi/plurilingualism are sometimes co-opted to serve neoliberal agendas (Flores, 2013; Kubota, 2016; Kubota & Bale, 2020). Therefore, we must acknowledge the ways in which teacher identities, and plurilingual pedagogical possibilities, are negotiated in complex relationships with micro, meso, and macro contexts (Douglas Fir Group, 2016; De Costa & Norton, 2017), including very real structural constraints with which equity-oriented plurilingual educators must contend.

Implications and Future Directions

In keeping with the action research tradition, this section highlights implications of this study's findings for our own practice of teacher education (Figure 2), with lessons for the larger field by extension. First, we recognize pre-service teachers' desire for more concrete experiences of, and strategies

for, plurilingual pedagogy in their individual courses prior to their extended practicum. During the study, we prioritized fostering pre-service teachers' development of a plurilingual lens in courses as a foundation for designing and implementing plurilingual pedagogies during the practicum. However, Menken and Sánchez (2019) have documented the potential for K–12 teachers to develop such a lens *through* the experience of more plural language pedagogies, rather than as a foundation for them. Therefore, as shown in Figure 2, our next iterations of these courses will embed (a) more modelling of plurilingual pedagogy building on our existing use of accessible plurilingual resources like Storybooks Canada, Indigenous Storybooks, and diverse dual language books; (b) expectations around the design of more plural language pedagogies; and (c) more opportunities for pre-service teachers to productively utilize and further develop their plurilingual repertoires as part of coursework.

Figure 2
Plurilingual Equity Agenda

Implications for Future Enactment of a Plurilingual Equity Agenda

Within Individual Language & Literacy Courses	Across Multi-Section Language & Literacy Course Sequence	At the Teacher Education Program-Level
• Increased modelling of equity-oriented plurilingual pedagogies • Increased opportunities for preservice teachers to productively utilize and further develop their plurilingual repertoires in coursework (e.g., small group activities that require the use of and reflection on plurilingual resources) • Guided inquiry and critical personal reflection around Anglonormativity, linguistic racism, and literacy instruction prior to lesson design • Expectations for the design of plurilingual pedagogies in lesson plans with critical reflection on equity aims • Increased opportunity for critical reflection on practicum experiences through equity-oriented plurilingual lenses	• Institute explicit equity goals around plurilingualism across the literacy sequence • Encourage instructors to set additional equity goals using an antiracist self-reflection toolkit • State that play with multiple language varieties is an expectation of the courses • Update standard assignments to reflect explicitly antiracist literacy pedagogies • Provide instructors with assignment evaluation rubrics that require teacher candidate reflection on their engagement of equity-oriented plurilingual pedagogies • Form professional development partnerships across teams of instructors for ongoing action research	• Advocate for more systematic program-level policies that recruit, nurture, and affirm linguistic, cultural, and racial diversity • Advocate for the development of practicum expectations that include equity-oriented plurilingual praxis

**Note*: These implications for our ongoing practice as teacher educators do not represent an institutionally-endorsed agenda

Our findings also suggest a need for more support to explicitly and critically unpack systemic and internalized racism and Anglonormativity among pre-service teachers, both for purposes of healing and in order to negotiate privileged and marginalized identities in their past and present

schooling experiences. For example, we could not help but notice that Ava was "fascinated" to learn about plurilingualism while for Marisol, exploring this concept meant confronting past and present traumas inflicted on the basis of her racialized plurilingualism. It may be that Ava's fascination was possible because she did not have years of linguistic racism to wade through, as Marisol did. In fact, we suspect Ava could confidently define her own language practices as "lacking" precisely because of her privileged proximity to White middle-class cultural and linguistic norms. Thus, it is essential for pre-service teachers to interrogate Whiteness, English supremacy, and the potential role of language and literacy education in perpetuating and/or disrupting racial and linguistic inequities. We recommend teacher educators follow the lead of translanguaging scholars and practitioners who explicitly acknowledge and try to shift the role of social categories, specifically race, in how plurilingual practices are inequitably perceived relative to a White listening subject (García & Kleifgen, 2020; Rosa & Flores, 2017). Concretely, in the context of our individual courses, this will involve engaging pre-service teachers in additional guided inquiry and critical personal reflection around linguistic racism, its influence on literacy teaching and learning, and their lived experiences of schooling, prior to their first design of a lesson plan (see Figure 2). These activities will be accompanied by increased critical reflection on practicum experiences through equity-oriented plurilingual lenses, as our post-practicum reflective conversations with Marisol, Ava, and other participants illustrate the potential of re-engaging critical concepts from the literacy courses as lenses for processing practicum experiences and shaping their imaginations of future practice.

However, we believe these kinds of research-informed changes to practice will be most effective for cultivating sustained shifts in pre-service teachers' identities and practices as critical plurilingually-oriented educators if an equity-oriented plurilingual approach is integrated into the standard syllabi across the literacy sequence. Figure 2 shows some concrete steps being taken towards this goal, in concert with the faculty members currently responsible for designing the standard syllabi and assignments (including Kathryn since the time of the original study).

Finally, we recognize that these efforts to implement a plurilingual equity agenda must be accompanied by program-level teacher education changes to effect structural, and not just pedagogical, change. We recommend that teacher educators invested in a plurilingual equity agenda take action in their spheres of influence beyond the classroom to advocate for program-level policies and practices that more systematically recruit, nurture, and affirm linguistic, cultural, and racial diversity. For example, this may include advocating for more focused recruitment and funding of racialized and linguistically minoritized pre-service teachers within their institutions, or the development of explicit expectations for equity-oriented plurilingual praxis during pre-service teachers' practicum following coursework.

When approached from diverse vantage points (pedagogical, ideological, structural), the furthering of an equity-oriented plurilingual approach in teacher education is one way, in concert with many others, through which we may continue to transform linguistic, cultural, and racial inequities, and work towards greater justice, equity, and inclusion in education and society.

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