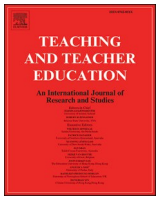
Teaching and Teacher Education 143 (2024) 104550

Contents lists available at ScienceDirect

Teaching and Teacher Education

journal homepage: www.elsevier.com/locate/tate



Research paper

Reimagining teacher education for immigrant students in the context of global migration: Teacher educators' perspectives

Sibel Akin-Sabuncu [a,*], Seung Eun McDevitt [b], Crystal Chen Lee [c], A. Lin Goodwin [d]

[a] TED University, Faculty of Education & Teachers College, Columbia University, Ziya Gokalp Street No: 48, G018, Ankara, 06420, Turkey
[b] College of Education, Rowan University, 201 Mullica Hill Road, Glassboro, NJ, 08028, USA
[c] College of Education, North Carolina State University, 2310 Stinson Dr, Raleigh, NC, 27695, USA
[d] Lynch School of Education and Human Development, Boston College, Campion Hall 140 Commonwealth Avenue Chestnut Hill, MA, 02467, USA

ARTICLE INFO

Keywords:
Teacher education
Immigrant students
Teacher educators
Social justice
Humanizing pedagogy

ABSTRACT

Global migration presents a pressing need for teachers and teacher education to become responsive to the changing demographics of schools in many countries. Yet, teacher education has been slow in developing practices to prepare teachers to meet the needs of immigrant students. Using humanizing pedagogy as a lens, this study draws on interviews with 22 teacher educators from Türkiye, the United States, and Hong Kong to examine how they prepare teachers to teach immigrant students. Findings highlight: (1) personal and professional contexts; (2) professional practices; and (3) supports for/barriers to change. Implications for teacher educators and teachers are discussed.

1. Introduction

We live in an era of division and conflict, with increasing numbers of people across the world forced to flee their homes (The UN Refugee Agency, 2021a). The Russia-Ukraine war reminds us that those who are involuntarily displaced are ordinary people—what happened to them could happen to any of us; as a world community, we are all connected. The ongoing Ukrainian crisis is not the first tragedy as it follows similar crises in Syria, Afghanistan, and many other places in the world. Global migration, whether driven by persecution, violence, human rights violations, climate disaster, or political strife, is a collective concern.

By December 2021, the number of forcibly displaced people reached 89.3 million, more than 27 million of which are refugees (The UN Refugee Agency, 2021a). Consequently, many countries are receiving culturally and linguistically diverse newcomers, presenting a pressing need for teachers and teacher education to become responsive to the changing demographics of schools. Undoubtedly, teacher preparation is an international imperative given Sustainable Development Goal #4, to: "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" (United Nations, 2021). Thus, teacher educators should enact programs for teachers to become (multi)cultural brokers (Chang, 2020; Goodwin, 2000) and cultural sustainers (Paris, 2012), so as to support diverse students to integrate new ways of being without compromising or sacrificing their individual cultures and identities. However, teacher education programs in many countries have been slow in developing new policies and practices to prepare teachers who can meet immigrant and refugee students' needs (Goodwin, 2017; Kirksey, 2022; Lee, Akin-Sabuncu, Goodwin, & McDevitt, 2021; Wiseman & Galegher, 2019).

Therefore, our study examines how teacher educators prepare teachers to teach immigrant students. We define teacher educators as university faculty/instructors who are preparing preservice teachers for formal schooling classrooms. We look to the dispositions and practices of teacher educators who are key to shaping how the next generation of teachers accommodates more newcomers in their classrooms. As a lens to look at these dispositions and practices, we locate humanizing pedagogy within social justice education that attends to personal and professional transformation. We find it fitting to utilize hooks' ideas (1994) to study teacher educators who are committed to transforming the teacher education curriculum through "progressive, holistic education, and 'engaged pedagogy'" that empowers teacher candidates "to teach in a manner that empowers students" (p. 15). We define humanizing pedagogy, aligned with notions and literature pertaining to immigrant students (hooks, 1994), as teaching and learning that attends to the whole of students' histories, realities and lived experiences.

In this study, we examined the work of teacher educators in Türkiye,

* Corresponding author.
E-mail addresses: sa3169@tc.columbia.edu (S. Akin-Sabuncu), mcdevitts@rowan.edu (S.E. McDevitt), cchen32@ncsu.edu (C.C. Lee), lin.goodwin@bc.edu (A.L. Goodwin).

https://doi.org/10.1016/j.tate.2024.104550
Received 7 April 2023; Received in revised form 16 January 2024; Accepted 6 March 2024
Available online 19 March 2024

the United States (US), and Hong Kong (HK) because each context presents an evolving immigration landscape. Our intention in examining the work of teacher educators in these three contexts is not to essentialize the characteristics of immigration in each site, but rather to illuminate how unique factors of immigration affect teacher education across different borders. Türkiye, which has become a top refugee-hosting country in the world with close to 4 million refugees and asylum seekers (International Organization for Migration, 2021; The UN Refugee Agency, 2021b), offers a complex immigration story (Akar & Erdoğdu, 2019; Aydin et al., 2019; Gümüş et al., 2020; Icduygu, 2015; Memisoglu & Ilgit, 2017). Historically, the US, known as a nation of immigrants, sees a million immigrants arriving each year (Budiman, 2020). HK departs from notions of "traditional" immigration, as educators in HK learn to teach ethnic minorities who are non-Chinese residents and also guest workers, and "new immigrants" from mainland China. Furthermore, as educators in Türkiye (Sibel), the US (Sunny and Crystal), and HK (Lin), we embraced the opportunity to collaborate and dialogue across our own settings to learn about the impact of immigration on teacher education on a global scale.

Using humanizing pedagogy as a lens, we seek to gain insight on how teacher educators in Türkiye, the US, and HK, whose research and experience center on teacher preparation and immigrant students, enact pedagogies that support these learners in/across three contexts. We recognize that immigrant students are not monolithic and undoubtedly embody multiple identities. However, in this paper, we use the terms "refugee," "immigrant," and "newcomer" interchangeably because such terms have different meanings in different contexts, and we cannot assume singular conceptions. We draw on our systematic literature review on the teaching of immigrant students across the U.S., Hong Kong, and Türkiye, to state that "our intention is to unmask the multi-layeredness of immigration and highlight the varied ways in which the concept of immigrant manifests internationally" (Lee et al., 2021, p. 69). As demonstrated from this systematic literature review, scholars often use these terms interchangeably depending on where and with whom their study was conducted. In addition, using these multiple terms is our way of honoring our participants' choice of words in relation to their educational and sociopolitical context.

We acknowledge also that immigrants are not the only group of students oppressed and marginalized by/in schools, and that in choosing to focus on immigrant students, we run the risk of marginalizing students, such as LGBTQ or transgender students, who express different identities and also experience harmful and oppressive schooling practices and conditions. We choose to focus on immigrant students because immigrants represent a vulnerable group that has drawn the attention of educators internationally and become a shared concern.

2. Theoretical framework: humanizing pedagogy

Humanizing pedagogy has its roots in Christian and Marxist humanist traditions, in which these traditions emphasize attention to the whole human being with a means for "promoting dignity, advancing equity, and addressing disparities that have persisted for centuries" (Riley & Crawford-Garrett, 2022, p.156). Specifically, Freire (1970) calls for a humanist, revolutionary education and asks teachers to engage students in critical thinking through a quest of mutual humanization. In this way, humanizing educators should partner with students as "teacher-student" and "students-teachers" (p. 80). Bartolomé (1994) also builds upon this asymmetrical power relation by challenging the "methods fetish," in which she argues against a focus on methods that disregards the systemic inequalities that students who are historically marginalized face. She argues against a "one size fits all approach" and rather emphasizes culturally responsive education and strategic teaching as ways to promote students as "knowers and active participants in their own learning" (Bartolomé, 1994, p. 173).

In dialogue with these scholars, bell hooks (1994) urges universities to be inclusive and revolutionary, for teaching to be transgressive. We draw from hooks' work to conceptualize and illuminate the perspectives of teacher educators for teachers of immigrant students and identify practices that "enable transgressions" needed to dismantle entrenched educational hegemonies experienced by immigrant youth and "[make] education the practice of freedom" (p. 12). From a teacher educator perspective, hooks defines transgressions as "movement against and beyond boundaries" that hinder education as emancipatory. She therefore challenges teacher educators to allow [their] pedagogy to be "radically changed by a recognition of a multicultural world" so that they can "give students the education they desire and deserve" (p. 44).

We also resonate with hooks' observation that teacher educators are unprepared when they confront diversity, and echo her characterization of the academy:

> "If we examine critically the traditional role of the university in the pursuit of truth and the sharing of knowledge and information, it is painfully clear that biases that uphold and maintain white supremacy, imperialism, sexism, and racism have distorted education so that it is no longer about the practice of freedom" (p. 29)

In our work, we see the absence of integrating "teaching immigrant students" into the teacher education curriculum (Lee et al., 2021) as a clear indication that university education still upholds biases that prevent it from engaging in a practice of freedom. We therefore echo hooks to emphasize a democratic setting for education, a space where everyone feels a responsibility to contribute and where every voice is honored. In embracing inclusivity, teacher educators must commit themselves fully to transforming the educational spaces where cultural diversity can inform every aspect of learning (hooks, 1994). Therefore, teacher educators who are engaged in the work of immigrant education should be committed to the value that "anyone can learn" (p. 13). In this way, teacher educators who employ this holistic model of learning teach in ways that respect and deliberately attend to immigrant students' holistic needs in the curriculum.

3. Literature review: humanizing pedagogies for immigrant students

To further examine how humanizing pedagogy can attend to students' histories, realities and lived experiences, we drew on literature on humanizing pedagogies with immigrant students (i.e., Akin-Sabuncu, 2022; García et al., 2013) that repeated hooks' (1994) tenets for "education as a practice of freedom": a) culturally relevant teaching; b) care; c) engagement; and d) resistance. We selected and reviewed twenty articles from three bodies of literature that emphasized humanizing pedagogies for immigrant students: a) "immigrant students and safe spaces and dialogue for learning," b) "immigrant students and collaboration among schools, communities, and families" and c) "immigrant students and an ethos of care that was student-oriented" (e.g. Allard, 2015; García et al., 2013). Essentially, researchers found that immigrant students needed humanizing pedagogies that could attend to their physical, emotional, and social needs as culturally and linguistically diverse children and youth.

Immigrant students need safe spaces for learning as they bring their multiple histories, identities, and cultures into the school classroom. As Allard (2015) says, immigrant students "need opportunities to tell their crossing stories and to share their ongoing experiences" with both their classmates and with other adults such as teachers and counselors (p. 496). Roxas' (2011) study of a teacher of refugee students demonstrated the impact of these opportunities and showed that when the teacher was able to create a strong classroom community, the students felt connected to their schools and communities, and could find ways to explore cultural differences and develop understanding. Undoubtedly, such safe spaces are as essential for the many students who are *otherized*, such as LGBTQ or transgender students. However, 'immigrant' as an identity is often minimized as merely a language or acculturation issue (Goodwin, 2002; Goodwin, Hoang, Chian, & Au, 2023a), obscuring the intersecting

identities immigrant students embody, including those around gender or sexuality, and flattening the many layers of vulnerabilities they face resulting from different manifestations of displacement–not just geographical, but cultural, economic, and social.

Yet, teacher educators still need more training. As a study of a secondary school in Hong Kong showed (Bhowmik et al., 2018), in order for teachers to learn how to be more interculturally sensitive, teacher educators needed to reform preservice teacher education so that it focused on prejudice reduction, and anti-racist, culturally responsive education. Gallo and Link (2015) echo this in their work, that, "Rather than accepting the status quo of silence around issues of difference like immigration, teacher educators need to foster dialogue and exploration to prepare educators for the realities they will face in classrooms" (p. 377).

To do so, teachers need opportunities to learn how to create critical spaces for students and to embody culturally relevant pedagogy. Wynter-Hoyte et al. (2019) argue that these critical spaces for teachers are "just as necessary in order to develop critical spaces for students" (p. 437). To develop these critical spaces and culturally sustaining pedagogies, teachers can collaborate with community members and families who can offer deep insights into immigrant students' lives (Akin-Sabuncu, 2022). Inviting community members into the classroom can recontextualize curriculum and instruction and connect classroom instruction with community practices.

Lastly, immigrant students require care within and outside of the classroom. García et al. (2013) called this "'transcaring', which is a third space that builds a connection between students' schools and homes" (p. 799). Transcaring includes "translanguaging and bilingualism in education; transculturación in culturally transforming pedagogy; transcollaboration and *compadrazgo* among all communities of learning; and transactions through dynamic assessment" (García et al., 2013, p. 808). These strategies forge bridges between students' home and school communities and foster learning that move students toward more "fluid subjectivities that extend beyond "first" or "second" languages and cultural identities" (García et al., 2013, p. 799). In a study examining culturally relevant teacher pedagogy with teachers in Türkiye, Akin-Sabuncu, Lee, & Knight-Manuel (2023) found that when teachers went outside of classroom walls to visit refugee families, they were "better able understand the physical, emotional, social, and economic needs of students" (p. 15). Therefore, caring for immigrant students looks different from caring for non-immigrant students as teachers working with immigrant students attend to students' holistic needs, partner with families to support cross-cultural understandings, open up space for students to share their personal experiences, and scaffold instruction that includes modeling, schema-building, and contextualizing (García et al., 2013; Hos, 2016; Newcomer et al., 2021).

In our work, we emphasize that the education needed for immigrant students is one that not only makes "education the practice of freedom" (hooks, 1994) within the classroom, but one that fosters the humanization of immigrant students within and *outside* of the classroom. Humanizing pedagogy is essential for the teaching of immigrant students so that students' humanity, including their culture, languages, and backgrounds, can not only be made visible, but be fully embraced in the classroom, community, and world. Through this lens, we glean insights from teacher educators across the globe who value and partake in the active practice and preparation of teachers who attend to such care and resistance that promote belonging rather than accentuating "othering" among immigrant students (Goodwin, McDevitt, Lee, & Akin-Sabuncu, 2023b). Our study offers insight into what seems to be emphasized (or absent) in pre- and inservice teacher education to support immigrant learners, both within the confines of each unique context and also through collaborative global dialogue across three cultural borders.

4. Methods

4.1. Research design

Designed as qualitative research, this study employs in-depth interviewing (Bogdan & Biklen, 2007) to examine and learn from the perspectives of practicing teacher educators from Türkiye, the US, and HK on the preparation of teachers for the schooling of immigrant students. In so doing, we aimed to unearth what teacher educators in these three contexts, who have experience preparing teachers to teach immigrant students, have been doing to support future teachers, guided by our research questions.

1) In what ways do the personal and professional histories and experiences of teacher educators from Türkiye, the United States, and Hong Kong illuminate their preparation of teachers to teach immigrant students?
2) How do teacher educators from Türkiye, the United States, and Hong Kong describe their professional practices in the context of preparing teachers to teach immigrant students?
3) What supports or barriers do teacher educators from Türkiye, the United States, and Hong Kong experience in their work with both preservice and inservice teachers?

Our study sought to shed light on both shared and varying immigration experiences or issues as well as understand what seems to be present, or absent, in preservice teacher education to support immigrant students and their teachers in these three contexts. To that end, while we make some comparisons to delve into each country's context and portray the commonalities and/or context-bound issues in greater detail, we do not suggest that those immigration experiences are comparable. Indeed, each context is distinct and situated in a different national setting, and yet, they collectively offer a more comprehensive and global yet nuanced perspective on the education of immigrant students.

4.2. Participants and settings

Our study utilized criterion, maximum variation, and snowball sampling strategies (Patton, 1990) to recruit 22 teacher educators from Türkiye (n = 8), the US (n = 8), and HK (n = 6). In our study, we used a broad definition and identified teacher educators as those teachers in institutions of higher education who formally participate in and contribute to instructing preservice teachers and support their professional development. To identify the participants, we first used criterion sampling to make certain that our study included teacher educators whose research interests and experiences focused on preparing teachers for the schooling of immigrant students, and therefore, were information-rich (Patton, 1990). Second, we used maximum variation sampling to ensure that our participants represented variation in terms of academic titles, gender, race/ethnicity, institutional affiliations, and the three jurisdictions where they live and work as teacher educators as these factors might influence their experiences around the preparation of teachers to teach immigrant students. Finally, we used snowball sampling, asking participants to assist us in identifying further potential participants. Table 1 presents the demographic characteristics of the participants.

Among the 22 teacher educators, seven were immigrants themselves. In addition, as seen in Table 1, a majority of our participants were tenure-track or tenured professors, with the exception of one lecturer, one project director, and one professor Emerita. Yet, as we will discuss in the findings, their status was not what "mattered" in their work, but rather their proximity, personally and/or professionally, to people of color or immigrants, which shaped how they approached their work through a social justice lens. All respondents were responsible for a variety of courses but self-identified as teacher educators who taught courses that included those required for teacher qualification. Examples

Table 1
Demographic characteristics of the participants.

Participant	Gender	Country Context	Race/ Ethnicity*	Title	Personal background as an immigrant
Yeliz	Female	Türkiye	Turkish	Assistant Professor	Yes
Esma	Female	Türkiye	Turkish	Associate Professor	No
Lale	Female	Türkiye	Turkish	Assistant Professor	Yes
Umut	Male	Türkiye	Turkish	Professor	No
Suat	Male	Türkiye	Turkish	Associate Professor	No
Metin	Male	Türkiye	Turkish	Associate Professor	Yes
Aylin	Female	Türkiye	Turkish	Associate Professor	Yes
Erdem	Male	Türkiye	Kurdish	Associate Professor	No
Alex	Male	US	Mixed race/White and Filipino	Professor	No
Jamie	Female	US	African American/ Multi-racial	Professor	No
Rebecca	Female	US	White/ Russian Jewish	Associate Professor	Yes
Maria	Female	US	Mexican	Project Director in University	Yes
Esther	Female	US	Puerto Rican	Professor Emerita	Yes
Participant	Gender	Country Context	Race/ Ethnicity	Title	Personal background as an immigrant
Sarah	Female	US	White American	Associate Professor	No
Ting	Female	US	Chinese	Professor	Yes
Zerrin	Female	US	Turkish	Professor	Yes
David	Male	HK	Chinese American	Associate Professor	No
Wen-Ling	Female	HK	HK Chinese	Associate Professor	No
YM	Female	HK	HK Chinese	Professor	No
Tamam	Male	HK	South Asian	Assistant Professor	Yes
Gwan Mei	Female	HK	Chinese	Associate Professor	Yes
Jacob	Male	HK	South American	Lecturer	Yes

*self-identified categories.

of courses that were common across the three settings included foundational courses such as introduction to education, educational philosophy, and multicultural education; methods courses for teachers such as curriculum development, classroom management, and culturally relevant teaching; and special topics courses such as immigrant education, critical pedagogy, or comparative education. In addition to working with aspiring teachers for primary and secondary classrooms, respondents also supported experienced teachers' continued development.

While the participants were all university-based teacher educators, they work in unique settings that reveal different conceptions of *immigrant* reflecting different sociopolitical contexts. In Hong Kong, the label *immigrant* is applied broadly to a wide range of short and long-term visitors including white-collar "professionals," domestic workers (mostly from Southeast Asia), and entrepreneurs, but excludes residents from mainland China (Immigration Department, HKSAR, 2023), who are, ironically, called "new immigrants," or (more recently) "new arrivals" (Siu, 2009). Moreover, under current government policy to "cater to the needs of diverse students," including a long history of inclusive education (Education Bureau, 2014), labels used to identify those groups of diverse students who receive special consideration, conceptually conflate identities: "EM/I″ groups ethnic minorities and immigrants together (Connelly & Gube, 2013); "non-Chinese speakers (NCS)" typically signifies ethnic minority students. Thus, definitions of *immigrant* are complexified by "multiple definitions of who is a resident, who is a 'Hong Konger,' and lingua franca" (Goodwin et al., 2023a, p. 1476), such that the teacher educators we interviewed usually spoke across these different groups in their discussions about immigrant learners.

While Türkiye historically only welcomed the settlement of Turkish-origin refugees, alongside the protracted nature of the war in Syria since 2011, Türkiye's immigration policies have changed significantly (Çelik and İçduygu, 2019). Following the 2014 Law on Foreigners and International Protection, two paths opened to Syrian students within the Turkish educational system: (1) Temporary Education Centres (TECs) or (2) Turkish public/private schools. However, all TECs were closed in 2020 as the Ministry of National Education has mandated the integration of Syrian children into the Turkish public schooling system since 2016. As the public education system is faced with a large influx of immigrant and refugee students and classrooms have become more ethnically, linguistically, socially, and culturally diverse, this has impacted teachers significantly and the search for an education roadmap and policy development studies, including teacher education policies and practices, has intensified in Türkiye (Akin-Sabuncu, 2022; Akin-Sabuncu et al., 2023). Yet, with the centralized teacher education system operated by the Higher Education Council (HEC), there are few courses that address the education of immigrant and refugee students in teacher education programs. Moreover, since the HEC delegated authority to the faculties of education to design their own curricula in 2020 (HEC, 2020), critical questions concerning the preparation of teachers, and also teacher educators, to respond to the educational needs of immigrant and refugee students have arisen in Türkiye's teacher education context (Akin-Sabuncu & Kasapoglu, 2023).

In the US, a "nation of immigrants," more immigrants have arrived from Latin America (Mexico, Cuba, El Salvador, etc.) and Asia (China, Vietnam, Philippines, etc.) than Europe since the Immigration and Nationality Act of 1965 (Ward & Batalova, 2023). Many of them are voluntary immigrants due to pull factors such as economic and education opportunities and/or push factors such as political conflicts (Lee et al., 2021). Although immigrant children, regardless of their immigration status, are entitled to have equal access to a public elementary and secondary education under US law (US Department of Education, n. d.), the quality of their education and wellbeing are at risk due to rising xenophobia and political constraints, particularly peaking post the 2016 election. The concentration of different immigrant groups categorized by countries of origin, immigrant generational status, legal status, etc. in each state has also shifted over time, which contributes to changes in state-level requirements for teacher education programs. The US teacher educators we interviewed spoke mostly about the specific state contexts in which they work.

4.3. Data collection

We used in-depth interviews to gain insight into the perspectives of practicing teacher educators in Türkiye, the US, and HK engaged in preparing teachers to teach immigrant students. As Marshall and Rossman (2011) suggest, in-depth interviews are especially useful when the purpose of the study is to uncover/discover participants' perspectives and experiences on the issue being investigated. To that end, data collection involved conducting semi-structured interviews with 22 teacher educators from Türkiye, the US, and HK.

The semi-structured interview schedule we developed consisted of 9 main questions, along with relevant probes into specific examples. The

interview questions related to (1) participants' personal and professional background (e.g., How do you identify yourself? [race/ethnicity, national origin, languages spoken, etc.], Could you briefly tell us about your academic and/or teacher education background?); (2) teaching, teacher education and research (e.g., What courses do you currently teach/have you taught in the past where you integrated topics relevant to preparing teachers for the education of immigrant students? What are some understandings, principles, or goals you have for your student teachers in relation to the schooling of immigrant students?); and (3) recommendations (e.g., What are some insights and recommendations you have on preparing teachers for teaching immigrant students? [i.e., curriculum, practice, institutional policy, certification, research]). Each individual interview was conducted online, lasted 45–60 min, was audio-recorded with participants' consent, and transcribed verbatim. The interviews with the participants from Türkiye were conducted in Turkish by the first author whose mother tongue is Turkish, while all other interviews were conducted in English. Pseudonyms are used for purposes of anonymity; specific background details were also excluded if we felt that including them could reveal respondents' identities.

4.4. Data analysis

Analysis for this study was an iterative process of carefully sorting through the data and identifying, coding, and categorizing essential patterns (Creswell, 2013). The four co-authors collectively began with inductive or open coding of the data, with each of us analyzing the same set of interview transcriptions. As we reviewed our data, we aimed to develop a coding system based on words and phrases that stood out (Bogdan & Biklen, 2007). To that end, we used certain codes (e.g., teaching strategies and pedagogies) and then searched for patterns and regularities within and across each transcript to generate broader sub-categories (e.g., teacher educators and the work they do). Throughout the data analysis process, we regularly met as a team to discuss our codes to ensure shared understanding of what each code meant (Miles & Huberman, 1994). This process helped us check the consistency of the codes and sub-categories developed by each of us. Once we derived our sub-categories, we then used a deductive approach and collapsed them into certain components (e.g., intervention and resistance) as informed by the theoretical framework we employed in our study: bell hooks' notions of teaching to transgress and humanizing teaching. Data analysis (see Table 2 for a sample coding) yielded three themes related to our research questions that describe the insights that the participants offer into teacher preparation for educating immigrant students: (1) personal and professional contexts; (2) professional practices including intervention and resistance; engagement; respect, care, and relationships; and (3) supports/barriers to change.

Table 2
Sample systematic coding.

Quote	Codes	Subtheme	Theme
I've made it my duty, my responsibility to learn about other groups of people because that's part of our history and if I have students sitting in front of me who are different from me, I have to learn about who they are, and I expect all teachers to do that. (Esther/US)	Teaching strategies and pedagogies	Respect, care, and relationships	Professional practices
I would say so far, I have been teaching all those courses in the last two years in one way or another, like I had that element of diversity and equity issues and just in one course, it was totally for intercultural education. For other courses, it's just some of those elements. (Tamam/HK)	Integrating social justice elements in courses	Intervention and resistance	Professional practices

4.5. Researcher positionalities

Before we present our findings, we acknowledge our individual backgrounds, identities, and experiences with immigrant and refugee populations, as well as our collective positionality as social justice-oriented educators, as we believe that they influence our understanding of the world and our interpretations of the data. Specifically, Sibel is a teacher educator in Türkiye, who has various professional experiences with immigrant and refugee students and their teachers not only in Türkiye but also in the US. As such, they have had various firsthand experiences of living across national borders for educational and professional reasons, which allowed them to be attuned to the challenges faced by immigrant and refugee students in different national contexts. Sunny is a first-generation Korean immigrant teacher educator in the Northeast United States who taught immigrant children in diverse settings for ten years. Their current research focuses on immigrant teachers and their inclusive pedagogy in low-income immigrant communities. Crystal is an Asian American teacher educator in the Southeast United States who identifies as a child of immigrant parents from Taiwan. Their work examines how underserved youth, including immigrant and refugee youth, write, advocate, and lead their communities through producing counterstories that are shared within and beyond their communities. Lin is a first-generation immigrant from Singapore who arrived in the US as an adult. They began their career as a special education teacher and have taught both primary and secondary school students in general and special education settings. Their research and teacher education work have focused on the preparation of capable, caring, social justice-oriented educators to enact equitable education and powerful teaching for immigrant and minoritized youth.

5. Findings

5.1. Personal and professional contexts matter

Our findings begin with an analysis of who these teacher educators are as a way of providing a personal and professional context for their motivations, commitments, and actions. Our data sample of 22 teacher educators included eight participants from Türkiye, eight US participants, and six participants from HK. Many of the participants who are immigrants themselves mentioned their generational histories and lineage, as well as various immigration journeys to either the US, Türkiye, or HK. In these conversations, we saw that personal histories mattered in their work and their positionality greatly influenced their passions to pursue equity and justice for immigrant students.

In addition to personal histories, we saw that professional histories also mattered in how they approached their work as teacher educators. A majority of them cited their professional and educational histories as influential in how they developed and evolved their teaching of and incorporation of immigrant and refugee education. Many of them cited research projects, community organization involvement, and even mentorship as motivating them to pursue this work and teach teachers how to teach immigrant and refugee students. Eight of them mentioned that intimate proximity to communities of color, such as engaging directly with the communities and inviting members into their classrooms and learning about (im)migration stories led them to conduct research with and for these communities; at the same time, they felt compelled to weave these stories into their teacher education classrooms. Across the board, we saw that these teacher educators, from each context, were committed to a liberatory education (hooks, 1994) for

immigrant and refugee students.

5.2. Professional practices: the practices of freedom and humanizing teaching

Grounded in bell hooks' education as the practice of freedom and in humanizing teaching, we anchored our findings in three sub-themes: *Intervention and resistance*; *Engagement*; *Respect, care, and relationships*. Intervention and resistance were revealed in teacher educator actions to introduce content and issues relevant to immigrant students' learning and welfare, thus interrupting the "regular," i.e., standardized or mainstream teacher preparation curriculum which typically reflects the experiences and perspectives of the dominant majority, and changing the prevailing discourses surrounding student teacher learning and development. In this way, our respondents opened up spaces for critical conversations and alternative "truths" about immigrant others. We found engagement manifests in two ways: teacher educators engaged with immigrant communities to learn from them and acquire authentic narratives to enrich the curriculum. Alternatively, they connected their students firsthand to immigrant experiences, exposing them to immigrant concerns. Finally, respondents' work with and teaching about immigrant learners and communities seemed consistently to be characterized by respect, care and relationship building. Through their actions and humanistic stance towards marginalized and otherized groups, such as newcomers, they enacted inclusive pedagogy and modeled for their preservice teachers how to treat students with humanity and dignity.

5.2.1. Intervention and resistance

The teacher educators we interviewed in all three contexts described their university classrooms as a site of resistance for speaking back to commonplace discourses disparaging immigrant students and their communities, oftentimes deficit-based "narrative[s] of immigrants [which] has really exacerbated severe consequences for immigrants in this community; teacher education needs to address this … challenge those narratives" (Jamie/US). Although issues around immigration and diversity are not main topics in the courses they offer, respondents used their courses in teacher preparation programs to push back, engage in the struggle and change future teachers' ways of thinking through critical reflections using "media articles," and "policy studies," and by sharing counterstories of immigrants through "local documentaries," stories from "activists" and "community leaders" (Jacob/HK) and "videotapes of real immigrants and their stories" (Ting/US). David's (HK) classes each have "general names" such as "Effective Teaching and Classrooms," but he consciously inserts "issues of immigrants and migrant populations" in all of them and introduces topics such as power and class, citizenship and equality, racism and neoliberalism to his students. In the Turkish context, "teacher education programs are highly centralized … mak[ing] it very hard to integrate the topics related to migration, immigrants, and refugees into the teacher education curricula" (Umut). Still, teacher educators such as Yeliz (TR) "find alternative ways to encourage teacher candidates to think about the culturally and linguistically diverse immigrant and refugee students." They do this by integrating alternate perspectives through, for example, the use of "case studies, some educational movies, and stories from real-life" (Esma) and using hands-on activities such as "drama activities" or "games" to help teacher candidates develop "empathy for immigrant and refugee children" (Erdem/TR).

Research was also used as a vehicle in teacher education courses to include the multiple voices of immigrant children and communities. Sarah (US), described using her research from the field to substantiate the strengths of immigrant communities. Her research enables her to "have these very direct, and difficult conversations with students," mostly White middle-class women, about their biases and racist perspectives towards immigrant students and their families. Similarly, Tamam and Gwan-Mei use their research as a form of resistance, to introduce topics related to equity and inclusion for ethnic minority students in HK into their teacher education courses. For example, one strategy Tamam uses "for promoting my stand as a social justice educator is to actually start talking about race,":

> whenever I have that opportunity through my teaching, through my involvement with colleagues, and however I get that chance, I start. That is the starting point if we really want to address some of those things, if we think this is a social evil that we need to fight against.

Several of the respondents mentioned using critical readings as intellectual frames for cultivating teacher candidates' curiosity and desire to learn more about issues of social justice in relation to immigrant education. Erdem (TR) "examines the *Convention on the Rights of the Children*" to "develop a rights-based understanding for immigrant students." Lale (TR) started an afterschool book club with her students to "discuss the critical issues in education including the education of immigrant students." In HK, Wen-Ling asks her students "to critically examine textbooks or pages" as a "kind of awareness raising activity" around possible "bias or stereotype against ethnicity" implied by racialized images. Alex (US) creates opportunities to cross boundaries by exposing his students to "Asian Americans who were involved in the Black Power movement of the 60s" or "Filipino and Chicano farm workers working together in the fields." Based on their critical readings and conversations, Aylin (TR) went a step further by having her teacher candidates develop community service projects in "disadvantaged school districts" to address the needs of refugee students. Critical readings become a foundation for gaining "first-hand experience in practice" (Aylin/TR) and applying what they have learned.

Finally, finding allies and collaborators represented yet another avenue for dismantling barriers to "connect with other educators in similar situations" (Maria/US), because "thinking across experiences is really important" (Alex/US). The teacher educators in all three countries shared examples of "co-teaching or co-planning" (Wen-Ling/HK) with other teacher educators or establishing partnerships and collaborations in "schools that have high populations of refugee students" to connect with not only immigrant children but also teachers, administrators, and parents (Esma/TR). Rebecca (US) also emphasized the importance of "partnering with schools across the state" that are populated with immigrant and refugee students. Metin (TR) and Suat (TR) talked about bringing teacher candidates to those schools for student teaching placements and to "continue class discussions there" and "observe the educational issues that immigrant children are experiencing." YM (HK) saw that such opportunities helped teacher candidates to engage in more authentic "home-school collaboration," a necessary experience before they start their teaching career.

5.2.2. Engagement

To teach diverse groups of students, such as immigrant students, bell hooks (1994) calls for educators to reflectively embrace an "engaged pedagogy" (p. 13) that emerges from the "interplay of anticolonial, critical, and feminist pedagogies" (p. 10) with an open mind and heart as well as a love for the whole human. In keeping with hooks' (1994) conceptualization of engaged pedagogy, we found engagement manifested in two ways: teacher educators connected their students to immigrant experiences, piquing their interest in immigrant issues and questions through firsthand engagement. Accordingly, they stressed the need for preparing teachers who approach immigrant students with the willingness to address their unique needs and see them as whole human beings with complex lives, rather than seeing them as receivers of bits of information. Alternatively, teacher educators engaged with immigrant communities as a strategy for learning from them and injecting meaningful and authentic content into their curriculum. For example, Suat (TR) explained that:

> It is indeed hard to make generalizations about how immigrant children learn better. Each population has its own values, culture,

> and educational beliefs. For instance, what might work well for Latin (sic) immigrants in the US society might not work for the Syrian refugees in our society … As an example, I saw that some Turkish teachers brought birds to the classroom and I learned that it is because most Syrians keep birds at home. That's an important entry point, so it's not a dog or a cat.

Therefore, for Suat, the most critical thing about preparing future teachers to teach immigrant students was to equip them with the knowledge, skills, and dispositions to use students' culture and traditions as an access point to create a classroom community where everyone's voice, interests, and stories are heard, as opposed to making generalizations about all immigrant populations regardless of contexts. Instead of taking a deficit-based perspective and trying to "fix" immigrant students, he suggests that teachers see immigrant students' differences as strengths and draw on them into their teaching as new funds of knowledge.

To enact an engaged pedagogy, the teacher educators whom we interviewed also highlighted pedagogical strategies to connect teacher candidate learning from university settings to authentic life practices to foster immigrant students' deep learning. This included creating educational spaces for teacher candidates to learn from educators who work directly with immigrant students.

> I ask [teacher candidates] to go to schools and contact the immigrant students and their parents in those schools, talk to them, and talk to their teachers … I want them to think about their problems, as well as in what ways we can work with them and how we can create more equitable schooling practices for everyone. (Umut/TR)

For Esther (US), schools are "where [teacher candidates] needed to go and what would help them become better teachers" as engaged pedagogy requires "knowing the students who are in front of you." Wen-Ling (HK) arranges engagement through school visits for her teacher candidates to see "different types of school[s] … involved with more ethnic minority students" and to learn from "how the teachers teach or how the students actually learn in the classroom." Similarly, YM (HK) also takes teacher candidates to "different NGOs and schools, with more non-mainstream students … to put them into the situation in the real world … for interaction with the students themselves." In this way, she "enlarge[d] the horizons of [teacher candidates] to improve their teaching not for test scores but to … connect with the mind and the heart as a whole person."

However, teacher educators across the contexts seemed to face unique challenges in finding ways to create spaces within and beyond their teacher education classrooms where teacher candidates are encouraged to critically examine the realities of immigrant students. In Esma's case (TR), the schools partnered with her university for student teaching placements did not have a large population of refugee students. To offer a more diverse learning experience to her teacher candidates, she used her network of educators to offer an alternative experience, inviting educators from schools with high populations of refugee students who, "have experienced the issue of educating refugee students in real life." Similarly, given the tremendous number of Syrian refugees across all cities in Türkiye:

> All teacher candidates should be sent to schools where they can work closely with immigrant and refugee children and their teachers. That's what they will face eventually.They should observe those students and develop educational activities for them as part of their student teaching practice. (Metin/TR).

In addition to partnering with local schools, teacher educators' engagement strategies also included facilitating partnerships with immigrant communities and working in solidarity with them. Rebecca (US) feels her students should "get out there, get [their] hands dirty, interact, and learn from directly impacted people and organizations that work with them" believing that such learning would be "more connected and impactful" than writing papers on issues related to immigration only within the confines of the university classroom. For Alex (US), working directly with different Latinx, Indonesian, and Vietnamese immigrant communities means "investigating issues and generating knowledge about issues that impact them in their communities … being involved in collective knowledge projects, learning about issues of educational equity and access that have immediate relevance to future generations." This also implies that "teacher educators should learn from community-based organizations, grassroots, immigrant activists, organizations, and really cultivate that sense of solidarity and work alongside." But Alex cautions teacher educators to:

> really help our students cultivate an inquiry stance to try to learn about the families and the immigrant communities that they're working with and how to do so in ways that are not patronizing, that are sensitive … viewing the families as having agency and honoring the knowledge they bring.

As such, Alex underscores that each group presents unique histories, strengths, and challenges; they are the experts of their own lived histories and realities.

Lastly, teacher educators mentioned the hope they have working with teacher candidates who are immigrants themselves. Jacob (HK) sees more students in his teacher education program with minority or immigrant backgrounds, some who want to return to the schools they attended as newcomers to "do that work." Rebecca (US), whose students often come from undocumented immigrant backgrounds, feels it is important to learn from them and their funds of knowledge because "they are also educators, they're not just our students." Maria (US), who works intensively with undocumented teacher candidates, echoed the importance of creating a learning space where documented teacher candidates can learn from the counterstories and experiences of undocumented peers:

> If they're hearing it from a peer, if they're hearing it from a colleague or even someone in the same city as them, then that creativity bulb turns on and they're like, "Oh, maybe I can shift what's happening over here to try and reflect what you're doing."

As rigid rules and policies can be barriers for immigrant students, Maria firmly believes that documented teachers can tap into the knowledge and experiences of undocumented/immigrant teachers on how they themselves navigated the systems and now are supporting immigrant students in and beyond the classrooms. In return, when undocumented/immigrant teachers bring narratives of their experiences into classroom discussions, it would reduce the possibility that their documented peers function as "all-knowing, silent interrogators" (hooks, 1994, p. 21).

Consequently, when education is the practice of freedom, any classroom that uses a holistic model of learning and demonstrates engagement through engaged pedagogy, serves as a place where both students and teachers grow and are empowered by the process. In the context of teacher education, this requires teacher educators to take the risks that engaged pedagogy necessitates and to transform their classrooms into sites of resistance by means of teaching practices that enhance teacher candidates' capacity to teach immigrant students.

5.2.3. Respect, care, and relationships

Preparing teachers to respect, care for, and build authentic relationships with immigrant students begins with helping teachers to see "immigrants … as legitimate participants" (Gwan-Mei/HK), and to have "abundant faith in them" (Esther/US). It means transforming their ways of seeing immigrant students, recognizing "every individual has a life, they have stories to tell" (YM/HK), and learning from their lived experiences "by listening to [immigrant] people" and "having affection for people, that [anyone] could have very well been in their exact situation" (Sarah/US). Teachers must see "the strengths [immigrant] students bring," and be curious about their "interest and perspectives" and "what

is important to them" (Alex/US). Lale (TR) feels "chang[ing] the mindsets" of teacher candidates is necessary through engaging them in "critical conversations" about their biases against refugees and enabling them to see immigrant students with strength-based–versus deficit–perspectives:

> This is how they begin to question things … Like, who the "other" is, who I marginalize, have I ever been marginalized so far in my life, did I realize it or not … So, they start to understand all this … and develop empathy towards them [refugees].

By dismantling the "deficiency mindset," teachers can begin "to think about how [they] can cater for these differences, how [they] can incorporate these differences to enhance the learning for everyone" (Wen-Ling/HK).

Building authentic relationships with immigrant students requires teachers to "understand student voice and what perspectives they bring" (Jamie/US). Sometimes it is as simple as "pronouncing the student's name correctly," and integrating their culture and lived experiences "into the lessons might make those students feel respected and valuable in the class" (Aylin/TR). Relationship building creates a community where immigrant students' presence is affirmed and their stories are heard. In such a learning community, students can "feel free" to show who they are, which is "usually kept hidden" (Esther/US).

> I've made it my duty, my responsibility to learn about other groups of people because that's part of our history and if I have students sitting in front of me who are different from me, I have to learn about who they are, and I expect all teachers to do that. (Esther/US)

In addition to creating a sense of safety and belonging in the classroom environment, Metin (TR) emphasized the role of building an emotional bond with immigrant students by "recogniz[ing] and work[ing] against the educational disadvantages surrounding refugee students." For instance, Metin shares in his teacher education courses, "different cases or scenarios to help teacher candidates critically think about the power dynamics in education." Building relationships with and "having empathy" (Metin/TR) for marginalized others can be informed by carefully listening to their lived realities, but also by interrogating how dominant educational and societal systems "play out differently today" in the lives of immigrant students (Jamie/US).

Identity work in teacher education was also mentioned as a key aspect of cultivating respect and care in relationships with immigrant students. Some respondents stated that as a teacher it is essential to "know thyself … have a sense of who you are, what you stand for, what your values are, what drives you" (Esther/US), and to "think through [your] own identities and how it impacts [your] practice" (Jamie/US). Similarly, YM (HK) described, "to connect well with the "other" one must understand who she/he is and develop the identity of teacher with a social justice stance." As an example of this identity work, Alex (US) invites "autoethnographic writing in teacher ed, creating opportunities for students to write about their own histories and legacies and experiences." Opportunities like this can "expand one's horizons … nurture hope and possibility" and "have a huge impact not only on the students one is teaching, but on the teacher" (Esther/US).

"If preservice teachers are children of immigrants, often a large part of teaching [in teacher education] becomes validating and reclaiming their funds of knowledge" (Sarah/US). In the large urban areas where some of the US-based teacher educators were located, many of their teacher candidates are immigrants themselves or children of immigrants who already possess similar backgrounds as their (future) immigrant students. Recognizing the rich funds of knowledge and lived experiences of immigrant teacher candidates, Rebecca (US) stated:

> A lot of it is just affirming who people are and just seeing them and not making them leave their identities and their languages at the door to be successful but using those as strengths and resources because those are … part of what will make you successful and what makes this place so rich. So instead of trying to fit something, be who you are.

Caring for immigrant teacher candidates goes beyond the teacher education classroom and even the system of higher education, particularly in the US context. One of the barriers immigrant teacher candidates face, particularly those who are undocumented, is the regulatory, gatekeeping procedures in place to gain access to schools for student teaching. Maria asks teacher educators to think creatively to support immigrant students "to navigate these institutions, these practices that require background checks, that require fingerprinting. And that eliminates a huge portion of our population of teachers who are either undocumented, who have DACA (Deferred Action for Childhood Arrivals) for refugees." She describes creative practices at her own institution, currently the only one that has implemented special supports for undocumented immigrant teacher candidates to ensure their access to schools for student teaching. Just as teacher educators want teacher candidates to adopt the mindset that "immigrant students are also their students," Maria urged teacher educators to consider immigrant teacher candidates as their students who need to be in the classroom teaching.

Lastly, teacher educators participating in our study recognized that their own researcher role also plays an important part in connecting with immigrant and refugee populations:

> We also develop a relationship with immigrants as a researcher. One thing that I cannot forget is that once I was doing an interview with a Syrian mother with the help of a translator. The things that she shared about the war were just horrible, but what I realized was that the interview actually allowed some space for her to express herself. Our work helps their voices and stories be heard and gives them some relief. As far as I see, this especially makes a positive influence on immigrant women's well-being. (Yeliz/TR)

For Sarah (US), her research practice needs to be closely connected to immigrant communities, it is not just collecting data from immigrant communities but also "thinking through the framework … and analyzing the data with them." Such collaborative practices prompt teacher educators and researchers to consciously question their own experiences and the baggage they bring to the work. Only then, Jacob (HK) asserts, can they participate in the movement of collective struggle, resistance, and responsibility for the education and wellbeing of immigrants.

Adding to this, Suat (TR) stated that:

> It is interesting that people who talk about Syrians have generally no contact with them and live or work in an ivory tower. For instance, you, me, or many other people contact the Syrians only at a red light when those Syrian children approach our car to sell us water. As researchers and teacher educators, however, if we want to understand and portray their perspectives accurately, we need to engage with them more.

5.3. Change: supports and barriers

Participants spoke more explicitly about barriers than supports, but through data analysis, we were able to identify or infer some factors or strategies. A clear support, as our findings indicate, was participants' articulated commitments to the education of immigrant learners and doing what they could to prepare their teachers to uphold this important responsibility. This meant that teacher educators in our study were willing, as previously discussed, to interrupt the standard or state-sanctioned teacher preparation curriculum and supplement the instruction of teacher candidates by inserting topics that "are not much talked about here, like things around racism, the experience of racial differences" (Tamam/HK). This observed support was related to participants' agency in modifying or supplementing the formal teacher certification curriculum. However, in all three settings, the apparent freedom to make changes existed alongside "freedom" that was seized

by respondents given state-level/political constraints, which are discussed in greater detail further.

Respondents also utilized different mechanisms to support their commitments to immigrant students. They did this by 1) using their research to illuminate different truths and counternarratives: "Because I have films, I have stories, I have lots of things that are evidence that I can share" (Sarah/US); 2) seeking out teacher candidates interested in anti-racist work for immigrant students to do "deep" work by focusing on "culturally sustaining pedagogy, decolonizing education and action research" (David/HK); and 3) cultivating partnerships with local schools where teacher candidates were able "to see or interact with refugee students in their student teaching placements" (Esma/TR).

These teacher educators all maintained a stance of possibility and active intervention, but were candid about barriers to change. These included overcoming personal/social barriers such as growing up in "a culture where ethnocentrism was very intense and micro-cultural groups are marginalized" (Yeliz/TR), and resisting entrenched tropes, such as zero-sum-gain, when "people just [feel] like their children are going to lose out if somehow we provide services for immigrant students" (Jamie/US). Academic culture and norms also served as barriers, including teacher education colleagues who "always prefer to be conformists and maintain the status quo" (Umut/TR), or university administration that makes decisions about course offerings according to "political influence … even while [we] have more immigrants" (Ting/US).

Contextual differences aside, teacher educators in all three settings spoke of silencing due to growing nationalism on a global scale accompanied by shifting ideologies locally around immigration. For example, in the US, increasing anti-immigrant legislation post the 2016 election, leaves educators "treading this murky water of what [they're] allowed to do and not allowed to do" and insecure about their jobs (Maria/US). Similarly, in HK, educators "don't talk about diversity … equity, immigration, migration … refugees … asylum seekers" (Gwan Mei), while in Türkiye, teacher educators who "talk about cultural differences so openly and directly" could invite investigation (Yeliz).

6. Discussion and implications

Our inquiry into the work of teacher educators who prepare teachers to work with immigrant learners offered some common insights across the complexity of three unique settings. We organize these insights according to our research objective, to learn about how teacher educators in three distinct contexts prepare teachers to teach immigrant students.

6.1. Teacher educators' personal and professional histories and experiences

Our study highlighted the crucial role of exposure and relationships in dismantling social barriers (Oskamp, 2000) through proximity to immigrant communities and the intimate knowledge that develops from that exposure, which then leads to advocacy for and commitment to immigrant students. When teacher educators see themselves in/as part of immigrant communities, the perception of *immigrant-as-other* is replaced by the perception of immigrant-*as*-self. This was certainly the case of respondents who were themselves immigrants or descendants of immigrants and thus embodied a personal/spiritual connection, as well as those who had been introduced to and embraced by immigrant communities through professional endeavors that became personally meaningful and motivated their continued work. Each participant strove to create these personal/professional connections for their preservice teachers, understanding that when *other* is humanized (Bajaj et al., 2023; Greene, 1995), teachers come to perceive them as worthy of love and care, and are compelled towards pedagogy that is humanizing.

This leads to a second observation, that this work is personal and personally meaningful for our respondents. Who they are–their histories, lived experiences and sensibilities–influences what these teacher educators do. We found their work to be driven by epistemological, curricular, systemic, and contextual issues, all framed by an ethic of "transcaring" as described by Garcia and colleagues (2013), which traverses differences in language, culture, and communities. Through their teaching and their research, they challenge the nature of knowing, pushing against normative notions of knowledge by consistently engaging with immigrant communities in order to learn from them and resist persistent narratives that position newcomers as deficient. They interrupt typical teacher preparation curriculum that is too silent about immigrant learners by engaging pedagogies of resistance (Bajaj, 2015) and creating "helpful spaces" for enacting humanizing, anti-oppressive pedagogies (Kumashiro, 2000) through introducing different cultural stories, sharing research that offers counternarratives, enriching the curriculum by integrating the authentic experiences of immigrants, and dismantling barriers between teachers and newcomer students.

6.2. Teacher educators' professional contexts

A third insight related to the different contexts in which the respondents reside. Unquestionably, each teacher educator's work was framed by unique contextual factors, with each approaching immigrant education and the preparation of teachers according to the particular local circumstances shaping the conceptualization of "immigrant." Thus, in HK the focus on (often resident) ethnic minorities and non-Chinese-speakers was vastly different from the reality of refugees-turned-residents in Türkiye or from the US historically characterized as a "nation of immigrants" amidst rising xenophobia. For instance, in HK, teacher educators worked against prevailing practices and policies that conflate "cater[ing] to the needs of diverse students" with Chinese language education; ethnic minority students' multiple identities are erased by the deficit label of NCS (Non-Chinese Speaking). In contrast, the teacher educators in our study consistently aimed to expose the teachers they worked with, whether preservice or inservice, to the humanity of "NCS" students, enabling them to perceive them as complex, much more than their language "needs." In Türkiye, where assimilation of refugees is emphasized, especially through the acquisition of the dominant language, teacher educators demonstrated commitment to making visible to their student teachers the rich cultures refugees embodied, and to honoring their "pre-resettlement histories" (Dryden-Peterson, 2015) through inquiry and humanizing pedagogies. The US teacher educators shared strategies for working within a context that has become increasingly hostile to immigrants and those deemed *other*, revealing the need to use evidence, such as research data, to support messages of equity and anti-oppression.

6.3. Supports and barriers in teacher educators' work

The politicization of education was a common theme in all three contexts, creating systemic barriers in the form of policy, regulations, resources, isolation and even surveillance. Again, different forms of resistance were described, making visible the personal and professional risks that teacher educators can face in advocating for immigrant students. Respondents in all three contexts spoke of needing to "disguise" their work, or find "alternative ways" to work toward social justice. Unsurprisingly then, they simultaneously spoke of the need for reform designed to dismantle these barriers. Some specific recommendations included revising the teacher education curriculum to specifically emphasize dispositions–developing teachers' mindsets, identities and critical consciousness to support a social justice stance that is centered on values and valuing students, especially immigrant students, who are systematically denied access to meaningful learning.

Valuing students to ensure their access to meaningful education is a broad mandate that should always embrace all students, too many of whom are devalued and marginalized because of who they are. This recommendation does not privilege immigrant students at the expense of those who equally deserve specific attention and care, such as LGBTQ

or transgender students. Rather, it acknowledges the multiple and intersecting identities immigrant students embody, around, sexuality, gender, ethnicity, dis/ability, for instance, while simultaneously recognizing that they experience additional unique vulnerabilities associated with their immigrant status, whether they are seen as newcomers, refugees or strangers in their own homes such as ethnic minorities in HK. These include complete unfamiliarity or lack of fit with the local context and norms, trauma from displacement even when migration is voluntary, derision simply because they are "foreign" or different from the majority, in addition to other identities they may express, and the lack of the built in safety-net that families typically represent for young people as the family members or adults on whom they depend, are similarly struggling with the same trauma and loss, lack of knowledge and familiarity, and marginalization.

Moreover, teacher education centered on values and shared humanity, can, according to our respondents, transcend the dailiness of teaching or the specifics of classroom instruction or interactions, to touch upon more humanistic concerns related to the fundamental reasons for education, that learning to teach is more than a technical process, and the purpose of education must be more than delivering content, but uplifting all students. Respondents also highlighted the importance of working with partners in schools and communities who could expand the figured worlds of preservice teachers to include the lived experiences of the students whom they will undoubtedly encounter in classrooms reshaped by global mobility. Finally, respondents also spoke of professional development needed for teacher educators themselves, to build knowledge, heighten awareness of issues of (in)equity and (in)justice, and create safe spaces for hard yet necessary conversations about race, discrimination and advocacy for change.

7. Conclusion

The primary implication of these insights is that you cannot teach what you do not know, lack of knowledge perpetuates stereotypes and ensures that curriculum remains static. The respondents in our study provided a window into how teacher educators can/must position themselves as learners in order to teach from a more informed and authentic location, even while a limitation of the study is that we were not able to witness respondents' work firsthand but relied on their accounts of their practice. Still their perceived reality underscores that teacher preparation must change as the world does. In the time it has taken for us to complete this study and write up the results, the latest UN data reveals that those "forcibly displaced" around the world has increased to 110 million (The UN Refugee Agency, 2023). The conscientization of teacher educators around immigrant students and their families is imperative as teacher educators are gatekeepers of teacher education curriculum (Goodwin & Oyler, 2008) and guide what and how novice teachers learn as they prepare themselves for classrooms that reflect a world on the move. As newcomers join established communities, often through no choice of their own, they become our neighbors, students, workers, elders, and eventually our family and friends. Preparing teachers to work with newcomers who are already in our classrooms, and who will be joined by many more, is essential to ensure our collective wellbeing; it is the practice of freedom for the benefit of all of us and therefore must be embraced as the core work of all teacher educators and the teachers they educate.

Funding

This study was conducted as part of a research project that was granted the Global Education Award (Project No: 2021_C_3) by the European Educational Research Association (EERA), with the financial support of the European Union and the Ministries and Agencies associated with Global Education Network Europe (GENE). Its contents are the sole responsibility of the authors and do not necessarily reflect the views of the European Union, of GENE, nor of associated Ministries or Agencies.

CRediT authorship contribution statement

Sibel Akin-Sabuncu: Conceptualization, Data curation, Formal analysis, Funding acquisition, Investigation, Methodology, Writing – original draft, Writing – review & editing. **Seung Eun McDevitt:** Conceptualization, Data curation, Formal analysis, Investigation, Methodology, Writing – original draft, Writing – review & editing. **Crystal Chen Lee:** Conceptualization, Data curation, Formal analysis, Investigation, Methodology, Writing – original draft, Writing – review & editing. **A. Lin Goodwin:** Conceptualization, Data curation, Formal analysis, Investigation, Methodology, Writing – original draft, Writing – review & editing.

Declaration of competing interest

We declare that we do not have any conflict of interest involved with this research.

Data availability

The authors do not have permission to share data.

Acknowledgments

This study was presented at the annual meeting of the World Education Research Association, San Diego, USA between April 21–26, 2022.

References

Akar, S., & Erdoğdu, M. M. (2019). Syrian refugees in Turkey and integration problem ahead. *Journal of International Migration and Integration, 20*(3), 925–940. https://doi.org/10.1007/s12134-018-0639-0

Akin-Sabuncu, S. (2022). Teacher education reimagined: A letter to teacher educators on preparing teachers to educate refugee students. *International Journal of Contemporary Educational Research, 9*(4), 815–828.

Akin-Sabuncu, S., & Kasapoglu, K. (2023). Educating immigrant and refugee students: A culturally relevant pedagogy perspective into elementary teachers' professional needs in Türkiye. *Pedagogy, Culture & Society, OnlineFirst*, 1–21. https://doi.org/10.1080/14681366.2023.2223554

Akin-Sabuncu, S., Lee, C. C., & Knight-Manuel, M. (2023). Opening Pandora's box: A culturally relevant perspective on elementary teachers' approaches to educating immigrant and refugee students in Turkey. *European Journal of Teacher Education*, 1–19. https://doi.org/10.1080/02619768.2023.2181072. OnlineFirst.

Allard, E. C. (2015). Undocumented status and schooling for newcomer teens. *Harvard Educational Review, 85*(3), 478–501. https://doi.org/10.17763/0017-8055.85.3.478

Aydin, H., Gundogdu, M., & Akgul, A. (2019). Integration of Syrian refugees in Turkey: Understanding the educators' perception. *Journal of International Migration and Integration, 20*(4), 1029–1040. https://doi.org/10.1007/s12134-018-0638-1

Bajaj, M. (2015). 'Pedagogies of resistance' and critical peace education praxis. *Journal of Peace Education, 12*(2), 154–166. https://doi.org/10.1080/17400201.2014.991914

Bajaj, M., Walsh, D., Bartlett, L., & Martinez, G. (2023). *Humanizing education for immigrant and refugee youth: 20 strategies for the classroom and beyond*. Teachers College Press.

Bartolomé, L. (1994). Beyond the methods fetish: Toward a humanizing pedagogy. *Harvard Educational Review, 64*(2), 173–195.

Bhowmik, M. K., Kennedy, K. J., & Hue, M. T. (2018). Education for all–but not Hong Kong's ethnic minority students. *Race, Ethnicity and Education, 21*(5), 661–679.

Bogdan, R. C., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theory and methods*. Pearson Education.

Budiman, A. (2020). *Key findings about U.S. Immigrants. Pew research center*. https://www.pewresearch.org/fact-tank/2020/08/20/key-findings-about-u-s-immigrants/.

Çelik, Ç., & İçduygu, A. (2019). Schools and refugee children: The case of Syrians in Turkey. *International Migration, 57*(2), 253–267.

Chang, S. (2020). Multicultural educators as cultural brokers and language mediators. *Multicultural Perspectives, 22*(3), 146–152.

Connelly, J., & Gube, J. (2013). Equity and ethnicity in Hong Kong: Implications for teacher education. *Journal of the International Society for Teacher Education, 17*, 113–125.

Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications, Inc.

Dryden-Peterson, S. (2015). The educational experiences of refugee children in countries of first asylum. *Migration Policy Institute*, 1–22. https://www.lowan.nl/wp-content/uploads/2020/02/FCD_Dryen-Peterson-FINALWEB.pdf.

Education Bureau. (2014). *Operation guide to the whole school approach to integrated education* (3rd ed.) https://sense.edb.gov.hk/uploads/page/integratededucation/guidelines/ie_guide_en.pdf.
Freire, P. (1970). *Pedagogy of the oppressed. Continuum*.
Gallo, S., & Link, H. (2015). "Diles la verdad": Deportation policies, politicized funds of knowledge, and schooling in middle childhood. *Harvard Educational Review, 85*(3), 357–382.
García, O., Woodley, H. H., Flores, N., & Chu, H. (2013). Latino emergent bilingual youth in high schools: Transcaring strategies for academic success. *Urban Education, 48*(6), 798–827.
Goodwin, A. L. (2000). Teachers as (multi)cultural agents in schools. In R. T. Carter (Ed.), *Addressing cultural issues in organizations: Beyond the corporate context* (pp. 101–114). Sage.
Goodwin, A. L. (2002). Teacher preparation and the education of immigrant children. *Education and Urban Society, 34*(2), 156–172.
Goodwin, A. L. (2017). Who is in the classroom now? Teacher preparation and the education of immigrant children. *Educational Studies, 53*(5), 433–449.
Goodwin, A. L., Hoang, A. P., Chian, M. M., & Au, M. (2023a). Teaching diverse students: A comparative analysis of perspectives from South Africa, Canada and Hong Kong. In *The Palgrave Handbook of Teacher Education Research* (pp. 1461–1488). Palgrave Macmillan.
Goodwin, A. L., McDevitt, S., Lee, C. C., & Akin-Sabuncu, S. (2023b). In R. Tierney, F. Rizvi, G. Smith, & K. Ercikan (Eds.), *International Encyclopedia of Education, 5* pp. 671–680). Elsevier.
Goodwin, A. L., & Oyler, C. (2008). Teacher educators as gatekeepers: Deciding who is ready to teach. In M. Cochran-Smith, S. Feiman-Nemser, & J. McIntyre (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 468–490). Routledge/Taylor & Francis Group and the Association of Teacher Educators.
Greene, M. (1995). *Releasing the imagination: Essays on education, the arts, and social change*. John Wiley and Sons.
Gümüş, E., Kurnaz, Z., Eşici, H., & Gümüş, S. (2020). Current conditions and issues at temporary education centres (TECs) for Syrian child refugees in Turkey. *Multicultural Education Review, 12*(2), 53–78.
HEC (Higher Education Council). (2020). Authorization of faculties of education. In *Teaching to transgress*. Routledge. https://www.yok.gov.tr/Sayfalar/Haberler/2020/egitim-fak%25C3%25BCltelerine-yetki-devri.aspxhooks,b, 1994.
Hos, R. (2016). Caring is not enough: Teachers' enactment of ethical care for adolescent students with limited or interrupted formal education (SLIFE) in a newcomer classroom. *Education and Urban Society, 48*(5), 479–503.
Icduygu, A. (2015). *Syrian refugees in Turkey: The long road ahead*. Migration Policy Institute Press.
Immigration Department, HKSAR. (2023). *Immigration guidelines for entry to the Hong Kong special administrative region of the People's Republic of China*. https://www.immd.gov.hk/eng/services/visas/immigration-entry-guideline.html.
International Organization for Migration. (2021). *MPM Turkey migrants' presence monitoring situation report September 2021*.
Kirksey, J. J. (2022). Preparedness and experiences of novice teachers in the sociopolitical context of heightened immigration enforcement: Evidence from a survey of California teachers. *Journal of Teacher Education, 73*(1), 37–51.
Kumashiro, K. (2000). Toward a theory of anti-oppressive education. *Review of Educational Research, 20*(1), 25–53.
Lee, C. C., Akin-Sabuncu, S., Goodwin, A. L., & McDevitt, S. E. (2021). Teachers for immigrant students: A multi-case literature review across Hong Kong, Turkey, and United States. *Teachers College Record, 123*(12), 67–96. https://doi.org/10.1177/01614681211070871
Marshall, C., & Rossman, G. B. (2011). *Designing qualitative research*. Sage Publications, Inc.
Memisoglu, F., & Ilgit, A. (2017). Syrian refugees in Turkey: Multifaceted challenges, diverse players and ambiguous policies. *Mediterranean Politics, 22*(3), 317–338.
Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. Sage Publications, Inc.
Newcomer, S. N., Ardasheva, Y., Morrison, J. A., Ernst-Slavit, G., Morrison, S. J., Carbonneau, K. J., & Lightner, L. K. (2021). "Whoa Welcome to America!": Supporting refugee background students' socioemotional well-being, English language development, and content area learning. *Journal of Research in Childhood Education, 35*(3), 417–437.
Oskamp, S. (2000). *Reducing prejudice and discrimination*. Lawrence Erlbaum.
Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 41*(3), 93–97.
Patton, M. Q. (1990). *Qualitative evaluation and research methods*. Sage Publications, Inc.
Roxas, K. C. (2011). Creating communities: Working with refugee students in classrooms. *Democracy and Education, 19*(2), 5.
Siu, H. (2009). *Hong Kongers and new immigrants*. https://carnegieendowment.org/hkjournal/PDF/2009_summer/4.pdf.
The UN Refugee Agency. (2021a). *The global report*. https://reporting.unhcr.org/globalreport2021/pdf#_ga=2.173871459.1972408762.1657208441-341732064.1657066228.
The UN Refugee Agency. (2021b). *2021 planning summary: Operation: Turkey*.
The UN Refugee Agency. (2023). *Refugee data finder*. https://www.unhcr.org/refugee-statistics/.
United Nations. (2021). The sustainable development goals report. https://unstats.un.org/sdgs/report/2021/The-Sustainable-Development-Goals-Report-2021.pdf.
US Department of Education (n.d.). Educational services for immigrant children and those recently arrived to the United States. https://www2.ed.gov/policy/rights/guid/unaccompanied-children.html. .
Ward, N., & Batalova, J. (2023). *Frequently requested statistics on immigrants and immigration in the United States. Migration Policy Institute*. https://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states.
Wiseman, A. W., & Galegher, E. L. (2019). Teacher preparation, classroom pedagogy, and the refugee crisis in national education systems. In A. W. Wiseman, L. Damaschke-Deitrick, E. L. Galegher, & M. F. Park (Eds.), *Comparative perspectives on refugee youth education dreams and realities in educational systems worldwide* (pp. 75–101). Routledge/Taylor and Francis Publishing.
Wynter-Hoyte, K., Braden, E. G., Rodriguez, S., & Thornton, N. (2019). Disrupting the status quo: Exploring culturally relevant and sustaining pedagogies for young diverse learners. *Race, Ethnicity and Education, 22*(3), 428–447.