

Mapping Literacies, Mapping Selves: Multimodal Autobiographical Storytelling, Critical Multilingual Language Awareness, and Antiracism in Teacher Education

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Rooted in commitments to racial and linguistic justice, this study examines possibilities for multimodal autobiographical storytelling to support teacher candidates (TCs) to consider linguistic and racial injustices through engaging with their own raciolinguicized subjectivities. Theorising with critical multilingual awareness (CMLA), understandings of raciolinguicized subjectivities, and racial literacy, we inquire how processes of multimodal autobiographical storytelling can nurture dispositions and practices of CMLA and antiracism.

Drawing from a four-year critical action research study, we examine how four multimodal activities in language-related coursework supported TCs to interrogate the role of race and language in their life stories, education, and society. The multimodal activities include: (1) three-part multiliteracies autobiographies; (2) collaborative literacy life mapping; (3) racial literacy exploration; and (4) reflective drawings.

Findings demonstrate how multimodal autobiographical activities enable TCs to creatively and critically story their identities and learning journeys, while denaturalizing raciolinguistic ideologies. Findings also highlight relative affordances and constraints in individual versus collaborative processes of reflective storying; and the significance of compassionate listening as both process and aspiration of critical multilingual antiracist pedagogy. Implications centre on generative possibilities of multimodal autobiographical storytelling to support TCs to disrupt systemic racism and settler colonialism in language education.

La présente étude, ancrée dans un engagement envers la justice raciale et linguistique, examine les possibilités qu'offre le récit autobiographique multimodal pour aider les futurs enseignants à prendre en compte les injustices linguistiques et raciales alors qu'ils s'engagent dans leurs propres subjectivités raciales et linguistiques. En adoptant comme bases théoriques la conscience multilingue critique, la compréhension des subjectivités raciales et linguistiques et la littératie raciale, nous nous demandons comment le processus de narration autobiographique multimodale peut favoriser les tendances et les pratiques de la conscience multilingue critique et de l'antiracisme. En nous appuyant sur une étude de recherche-action critique ayant duré quatre ans, nous examinons comment quatre activités multimodales dans les cours de langue ont aidé les futurs enseignants à interroger le rôle de la race et de la langue dans leurs histoires de vie, leur éducation et leur société. Les activités multimodales consistaient en (1) des autobiographies de multilittératies en trois parties; (2) une cartographie collaborative de la vie et de la littératie; (3) une exploration de la littératie raciale; et (4) des dessins réflexifs. Les résultats montrent comment

les activités autobiographiques multimodales permettent aux futurs enseignants de raconter de manière créative et critique leurs identités et leurs parcours d'apprentissage, tout en déconstruisant les idéologies raciales et linguistiques. Les résultats mettent également en évidence les possibilités et les contraintes relatives aux processus individuels et collaboratifs de narration réflexive, ainsi que l'importance de l'écoute compatissante en tant que processus et but de la pédagogie multilingue critique et antiraciste. Les implications se concentrent sur les possibilités génératives des récits autobiographiques multimodaux pour soutenir de futurs enseignants à perturber le racisme systémique et le colonialisme dans le domaine de l'enseignement des langues.

Keywords: antiracism, arts-based storytelling, CMLA, multiliteracies, multimodality, racial literacy, raciolinguicized subjectivities, teacher education

Teachers and teacher educators are powerfully situated to support racialized and marginalized learners by listening to their storied experiences and challenging social inequities. As we engage with student subjectivities toward racial and linguistic justice in educational spaces, it is equally important to attend to teacher subjectivities to decentre Whiteness and denaturalize raciolinguistic ideologies, or essentialized notions of linguistic and racial categories and their co-naturalization (Rosa & Flores, 2017). Daniels and Varghese (2020) highlight that “teaching and learning are personal and power-laden relational processes that demand engagement with the specificity of human experiences” (p. 60). Antiracist language pedagogies thus demand careful attention to identities and storied experiences as well.

Reflecting these commitments, this study responds to calls to focus on critical reflexivity surrounding TCs’ raciolinguicized subjectivities as a crucial aspect of race- and identity-conscious language and literacy teacher education (Bale et al., 2023; Daniels & Varghese, 2020). We investigate opportunities for creative arts-based practices in teacher education coursework to nurture critical multilingual language awareness (CMLA; García, 2017) and antiracism. Specifically, we examine possibilities for multimodal autobiographical storytelling to support teacher candidates (TCs) to consider linguistic and racial injustices through engaging with their own raciolinguicized subjectivities, or their language- and race-inflected identities. Towards these possibilities, we ask the following:

- How can processes of multimodal autobiographical storytelling enable TCs to critically and compassionately engage with their own storied experiences related to language and race?
- How can such processes support the development of dispositions and practices of CMLA and antiracism?

We begin by grounding our work in perspectives on raciolinguicized subjectivities, racial literacy, multiliteracies, and CMLA. After outlining our methodological context and pedagogical approaches, we engage with four multimodal autobiographical activities and four focal participants to offer ideas toward an “expanded CMLA pedagogical toolkit” (De Costa & Van Gorp, 2023). We discuss how these activities, interwoven with TCs’ broader learning trajectories, enabled TCs to map their complex journeys toward CMLA and antiracism; how multimodality and artful memory-work supported their learning in diverse ways; and how listening creatively, critically, and compassionately to TCs’ storied lives and learning journeys offers generative possibilities. We conclude with some implications and future directions for supporting TCs to disrupt systemic racial and linguistic inequities in language education.

Theoretical Framework

Raciolinguicized Subjectivities and Racial Literacy

To promote racial and linguistic justice, Daniels and Varghese (2020) argue that critical reflexivity surrounding TCs' raciolinguicized subjectivities must be at the core of teacher education. Bringing together raciolinguistics (Flores & Rosa, 2015) and critical Whiteness studies (Frankenberg, 1993; Leonardo, 2009), the concept of raciolinguicized subjectivities addresses how both language and race, and their co-constitution, are fundamental to teachers' understandings of themselves and how they are positioned in schools and society. Building on Flores and Rosa's (2015) notion of the White listening subject, Daniels and Varghese argue that teacher education frequently functions as White institutional listening, ascribing proficiency/deficiency based on ideological proximity to Whiteness: "Teacher education often assumes a White (and concomitantly standardized English-speaking and monolingual) teacher education student population—and therefore reinscribes Whiteness itself" (p. 60). To contest hegemonic Whiteness and English supremacy, TCs must have opportunities to unpack their raciolinguicized subjectivities as part of visibilizing and normalizing racial, linguistic, and epistemological diversity. Extending these arguments, Bale et al. (2023) affirm how critical engagement with TCs' own raciolinguicized subjectivities supports TCs to understand how race and language collaborate to produce educational inequities.

Also addressing the importance of self-examination in antiracist teacher education, Sealey-Ruiz (2021a, 2021b) offers a model of racial literacy development. According to her framework, racial literacy development involves six interconnected components: Critical Love, Critical Humility, critical reflexivity, historical literacy, archaeology of self, and interruption.¹ To cultivate these capacities, educators must have space to question their assumptions, unpack their unconscious biases, and engage in critical conversations, developing the courage to openly discuss their fears and beliefs relating to race. As the cornerstone of racial literacy, archaeology of self invites educators to deeply excavate their biases, beliefs, and prejudices and to consider how experiences of race and racism live within them. For educators of colour, this excavation work may also involve confronting trauma and recognizing internalized racism. Ultimately, racially literate educators must become interrupters of their own prejudiced thinking, of silences in curricula and school meetings, and of systemic racism in schools and society.

Multiliteracies, Artful Memory-Work, and CMLA

Rooted in an equity orientation, multiliteracies perspectives embrace two interrelated "multis" pertaining to literacies: the "multi" of multimodality and the "multi" of the diversity of linguistic, social, and cultural repertoires available to students (Cope & Kalantzis, 2023; New London Group, 2000). Scholars of multimodality contest the privileged position of language in education and society, arguing that multimodal representations (including visual, oral, audio, gestural, and spatial patterns of meaning) can surface richer understandings than what might be available through linguistic means alone (Kendrick, 2016; Kress & van Leeuwen, 2001). Similar understandings undergird arts-based research and pedagogy, with the understanding that "the arts allow us to notice and to do things that can't be done otherwise" (Pithouse-Morgan et al., 2019, p. 3). Artful memory-work, described as "a pedagogy of reinvention" and "future-oriented remembering" (Mitchell & Weber, 1999, pp. 8, 223), is oriented around personal, professional, and social transformation. Artful memory-work involves "a process of going back over something in different ways and with new perspectives, of studying one's own experience with insight and

¹ See www.yolandasealeyruiz.com/archofself

awareness of the present for the purposes of acting on the future” (p. 8). It involves drawing, mapping, storytelling, and/or other artistic media.

In this study, multiliteracies’ emphasis on linguistic and cultural diversity is taken up as a commitment to CMLA. According to García’s (2017) framework for CMLA in teacher education, TCs must develop critical awareness of the value of multilingualism for individuals and society, histories of colonial and imperialist oppression, and how language (and, we would add, language ideologies) is socially constructed and thus socially changeable. Prasad and Lory’s (2020) CMLA framework adds a central focus on power. The present study examines how these ideas and ideologies are reflected in TCs’ intricate learning journeys surrounding CMLA, antiracism, and racial literacy, embracing multimodality and artful memory-work as theory, pedagogy, and method in the excavation of raciolinguicized subjectivities.

Review of Language/Literacy Teacher Education Literature

Multimodality and Autobiography

Multimodal autobiographical projects in teacher education are powerful means of critically engaging with language and race, cultivating critical reflexivity, and interrogating beliefs. In an ESL methods course, Fallas-Escobar et al. (2022) found that language portraits, language ideology trees, and language awareness discussions supported Latinx TCs to denaturalize raciolinguistic ideologies that positioned them as linguistically deficient. Relatedly, Deroo and Ponzio (2023) found that TCs’ multimodal compositions about relationships between language, identity, and power supported their development of CMLA and the disruption of monoglossic and raciolinguistic ideologies.

Studies also document shifts in TCs’ critical understandings of linguistic diversity through multimodal identity texts and duoethnographies (Valencia et al., 2020) and TCs’ drawn linguistic autobiographies exploring their plurilingual repertoires and identities (Melo-Pfeifer, 2021). Masson and Côté (2024) found that arts-based methods, including digital identity texts, poems, and collages, revealed TCs’ negotiations of racism, colonialism, belonging, and legitimacy in French teacher education. Other studies have documented how multimodal inquiry projects have deepened critical reflexivity and cultivated more pluralistic approaches to language and literacies education through collage (Prasad & Lions BEd Group, 2021), linguistic self-portraits and drawings about being a plurilingual teacher (Cabré Rocafort, 2019), and drawings of ELL-instruction (Kelly, 2018).

Antiracism and CMLA

Studies examining antiracism in language/literacy teacher education document both innovative possibilities and immense challenges. Antiracist interventions focus on making visible the role of race in language education (Brooks, 2018; Crawford-Garrett & Riley, 2019) and critical reflexivity regarding TCs’ identities and complicities (Crawford-Garrett & Riley, 2019; Mosley Wetzel & Rogers, 2015). Tensions abound, including struggles to confront personal bias, perceived irrelevance of antiracism, and complaints that antiracist orientations detract from literacy training (Nash, 2013). Many studies have found race-evasiveness to be a barrier to antiracism in language/literacy teacher education (e.g., Chang-Bacon, 2022; Godley et al., 2015; Mosley Wetzel et al., 2021), demonstrating the urgency of interrupting race-evasive discourses and race-neutral assumptions about language.

An increasingly robust body of literature addresses CMLA in teacher education, with two recent special issues on this topic (see De Costa & Van Gorp, 2023; Ojha et al., 2024). This literature emphasizes opportunities to enrich TCs’ understandings of intersections of language and power through pedagogical

interventions, such as making YouTube videos about “untranslatable” Cantonese words (Darvin & Zhang, 2023), creating multilingual books, graphic stories, and music collections (Mary & Young, 2023), and experiencing 30 hours of language learning (Prasad & Bettney Heidt, 2023). With a central focus on equitably supporting multilingual learners, contributions to Ojha et al.’s (2024) special issue highlight possibilities for cultivating TCs’ CMLA through a translanguaging stance (Burton et al., 2024), linguistic community walks (Cárdenas Curiel et al., 2024), and critical literacy autobiographies and other CMLA-oriented coursework (Mahalingappa, 2024). Throughout the CMLA literature, like the antiracism literature, critical reflexivity is a focal theme.

Alongside growing awareness of the inseparability of race and language, studies are increasingly integrating antiracism and multilingualism. Examining the impacts of a race-conscious multilingual approach across a teacher education program, Varghese et al. (2023) found that critical reflexivity surrounding TCs’ raciolinguicized subjectivities enabled them to develop critical awareness of racial and linguistic (in)justice. Bhansari et al. (2023a) found translanguaging identity poetry to be a powerful means of deepening TCs’ understandings of school-based racial and linguistic oppression, through exploring their own experiences and centring their multilingual repertoires. Examining possibilities to embrace translanguaging and counter raciolinguistic ideologies in teacher education, Bale et al. (2023) found an urgent need for an integrated approach to addressing racial and linguistic diversity together, across teacher education policy, curriculum, and pedagogy.

Collectively, these studies highlight the importance of critical reflexivity surrounding TCs’ life experiences and raciolinguicized subjectivities as a gateway to understanding racial and linguistic inequities in schooling. Amidst this emphasis on critical reflexivity, there has been less attention to collaboration and storytelling (and *story listening*) as significant dimensions of antiracist and critical multilingual learnings. Building on insights from literature on multimodal autobiographical work, this study forwards multimodal autobiographical storytelling as an avenue toward cultivating antiracism and CMLA in language teacher education.

Methods

Teacher Education Context

This study weaves threads from a four-year critical action research study addressing questions of linguistic diversity, antiracism, and equity in teacher education. This project was situated in an 11-month post-baccalaureate teacher education program in Western Canada, in which elementary TCs complete seven months of initial coursework, a three-month student teaching practicum, and a final month of coursework to earn a Bachelor of Education degree and teacher certification.

While our broader action research examines our work and TCs’ learning across three language and literacy methods courses (see Shank Lauwo et al., 2022), this article focuses on the literacy course from the program’s first term. This 13-week course provides a broad overview of the knowledge, competencies, and perspectives required to implement language and literacy pedagogy appropriate to the needs of children in elementary classrooms. The course views language and literacy as primary means of addressing antiracism, inclusion, social justice, and Indigeneity, highlighting pedagogies of multiliteracies and critical literacy.

Pedagogical Approaches and Positionalities

While we taught the course at different times, we both foregrounded a social-justice orientation to our pedagogical approaches, with an emphasis on antiracism, decolonization, multiliteracies, and CMLA. Building on previous cycles of this work, we intentionally engaged with antiracism towards transformational praxis (Chen & Lin, 2023; Shank Lauwo et al., 2022). Antiracism and decolonization were broadly emphasized in the teacher education program. While we are unsure of the extent of explicit discussions on race in TCs' coursework across multiple departments, we intentionally invited TCs to reflect on their life experiences, biases, and raciolinguicized subjectivities as integral to their learning in our courses, likely complementing other learning in the program.

Understanding teacher (educator) identity as pedagogy (Morgan, 2004), we sought to make visible our own raciolinguicized subjectivities toward denaturalizing Whiteness and monolingual ideologies and strengthening our praxis toward racial and linguistic justice (Bhansari et al., 2023b). For example, Harini, as a racialized, multilingual, first-generation Indian immigrant woman, strove to listen to and share stories that honoured ways of being and becoming that destabilized normative language and literacy expectations in classrooms. Learning from antiracist and asset-based pedagogies, stories and scholarship, children and elders, mistakes and creativity, she brings an ongoing awareness of her privileges and power to her praxis. As a White, multilingual, Canadian-born woman, Monica sought to make visible how her own Whiteness and English dominance shaped her learning journey, including her initial socialization into race-evasiveness and her ongoing journey (including mistakes) toward antiracist praxis. As settlers on unceded Musqueam lands, both of us acknowledge our complicity in ongoing processes of colonization, and our (un)learning on these topics.

Amidst passionate conversations about the power of autobiographical activities to deepen critical racial and linguistic awareness, we embarked on a comparative analysis of our approaches to TCs' multimodal autobiographical reflections. Despite not sharing students, our common course context and interest in TCs' experiences moved us to make collaborative meaning of their experiences through storying.

Storying, Participants, and Analysis

Stories begin in experience, and as we story we locate experiences in people, time, place, and emotions, and we create new knowledge (Clandinin, 2019). We engage with narrative inquiry that begins with the understanding that humans are storytellers with storied lives (Clandinin & Connelly, 2000). Pelo and Carter (2018), who embrace arts-based storying as methodology, remind us that "to make a story, we live: we participate in the unfolding life around us, and we pay attention to what we experience" (p. 259). Indeed, education and educational research are the construction and reconstruction of personal and social stories: "Learners, teachers, and researchers are storytellers and characters in their own and others' stories" (Connelly & Clandinin, 1990, p. 2). In this study, we listen to and tell, story and re-story, our participants' experiences in multiple ways—linguistically, artistically, and caringly—with a view to sharing our learning and decolonizing pedagogical practices by focusing on subjective experiences.

The stories that form the heart of this article illuminate possibilities for creative, meaningful activities that interrogate the role of race and language in nuanced ways. We began by choosing the four multimodal autobiographical activities and then considered our cohorts and participants across those activities. Our courses each had 36 TCs, and we chose our four focal participants for the contrasting stories that emerged from their coursework. Importantly, we chose participants where there was a strong development of dispositions and practices of CMLA and antiracism, in reflection of the phrase "Actuality implies Possibility—if a particular instructional initiative has been successfully implemented, then it can be implemented" (Ntelioglou et al., 2014). While our focus is on the multimodal autobiographical activities,

we were interested in the role of these activities in TCs' broader learning journeys. With each type of multimodal autobiographical activity, we story our understandings of the larger journey of one focal TC, highlighting how each focal activity complemented other avenues of learning. We chose the four focal TCs—multilingual women with contrasting understandings about the role of race and language—to highlight the experiences of underrepresented populations in teacher education (noting that while Cynthia, as a White English-dominant TC, does not represent an underrepresented demographic, her stories offer informative contrasts). Table 1 presents the four multimodal autobiographical activities emphasized in this article.

Table 1

Four Multimodal Autobiographical Activities

Activities	Brief description ^a	Focal participant	Focal multimodal output
1 Three-part multiliteracies autobiography	TCs critically examined two personal areas of literacy, created and shared digital presentations about their literacies, and critically reflected on key learnings (via video or writing). <i>Collaborative activity</i>	Davina, Indigenous woman. Uses English, Portuguese, and Michif.	Figure 2
2 Literacy life mapping (LLM)	TCs collaborated on representing storied experiences and memorable moments in their lives related to literacies, texts, and practices. <i>Collaborative activity</i>	Annchi, racialized woman. Uses English and Mandarin.	Figure 6
3 Racial literacy mapping (RLM)	Building from Sealey-Ruiz's (2021b) Racial Literacy Development pyramid, TCs mapped their own racial literacy journey. <i>Individual activity</i>	Lily, racialized woman. Uses Spanish, French, and English.	Figure 8
4 Reflective drawing	TCs created a "River of Learning" drawing representing their learning journeys throughout the course. <i>Individual activity</i>	Cynthia, White woman. Uses English and French.	Figure 10

^a Detailed descriptions of each activity are provided in the Findings section.

Data sources included course artefacts (e.g., assignments, in-class multimodal activities, TCs' written reflections/freewrites), field notes, and post-practicum interviews (Cynthia only). To ethically navigate power dynamics around instructor/TC positionalities, we were unaware of who had consented to participate until after final grade submissions.

In an abductive fashion (Alvesson & Sköldbeg, 2018; Miles et al., 2014), we started with iterative conversations about the activities and considered moments in the data that stood out or surprised us (Agar, 2010). Abductive analysis and storying are consistent with a sociocultural view that the researcher is in the

world, as the research is part of the continuity of the situation: “there is ... no hard and fast line between life, research, theory, and methods” (Brinkmann, 2014, p. 722). Analysis in narrative inquiry focuses on interaction, continuity, and situation. Through analysis, we refined our narratives to better reflect teacher education as part of the ongoing experiences of TCs (Clandinin, 2019; Huber et al., 2013) and co-constructed deeper understandings by reflecting on our positionalities, practices, and ideologies and the chosen experiences. We offer four such stories in the next section.

Findings

While we collaborated on the conception, analysis, and writing of this paper, we each contributed data around two specific activities and related stories: Monica shared the multiliteracies autobiography (1) and reflective drawing (4), and Harini shared the literacy life mapping (2) and racial literacy mapping (3). We use the first person in these sections with the awareness that we are implicated within the stories. As we acknowledge the embeddedness of each focal activity in multifaceted learning journeys, participants’ engagements with other activities are referenced, and sometimes pictured, throughout. All participants engaged in multiliteracies autobiography and literacy life-mapping activities, while reflective drawing and racial literacy mapping were specific to their respective courses.

Multiliteracies Autobiography | Davina

As a proudly Indigenous woman, Davina’s commitments to land and Indigenous knowledges permeated her engagements in our class. From a “Eurocentric family” in which “Indigeneity was discouraged” (literacy life map, Sept. 14), Davina was passionate about decolonization and exploring what her decolonial commitments could mean for language/literacy education. In her language portrait (Sept. 7, Figure 1), she represented her communicative repertoires as including listening, empathy, land-based language, music, and oral storytelling. Here, I (Monica) focus on Davina’s story to explore how a three-part multiliteracies autobiography created generative space for critical reflexivity and the reimagining of literacy education for a more equitable, decolonial world.

The multiliteracies autobiographies (Table 2) were oriented around TCs using their own literacies journeys as case studies toward interrogating issues of power, diversity, and equity in language/literacy education in CMLA-informed ways. In Part 1, TCs collaboratively explored the nature of literacy and questions of identity, access, and ideology pertaining to their own literacies. Part 2 entailed creating and sharing multimodal digital presentations about their literacies. In Part 3, TCs reflected on processes, key learnings, and pedagogical implications of the previous components.

For Part 1 of her autobiography, Davina explored her Indigenous literacy and her yoga literacy. As reflected in her language portrait, land was central to her concept of literacy/communication: “I express myself in a way that acknowledges the land, awareness of the land, and animacy of the land” (Part 1, Sept. 22). She was clear about the stifling, colonial impact of narrow understandings of literacy and her desire to enact more empowering alternatives:

Growing up in a western school system with western ideals, my identity was shaped by the narrow-minded definition of literacy.... This limited me and my expression of self and individuality.... I am motivated to give students the tools I lacked ... to enable them to have an authentic education that empowers and amplifies their identity. (Part 1, Sept. 22)

Defying a “narrow-minded definition of literacy,” Davina’s Part 2 video of her yoga literacy involved footage of her own practice accompanied by meditative music and her simultaneous audio reflections on

Figure 1

Davina's Language Portrait

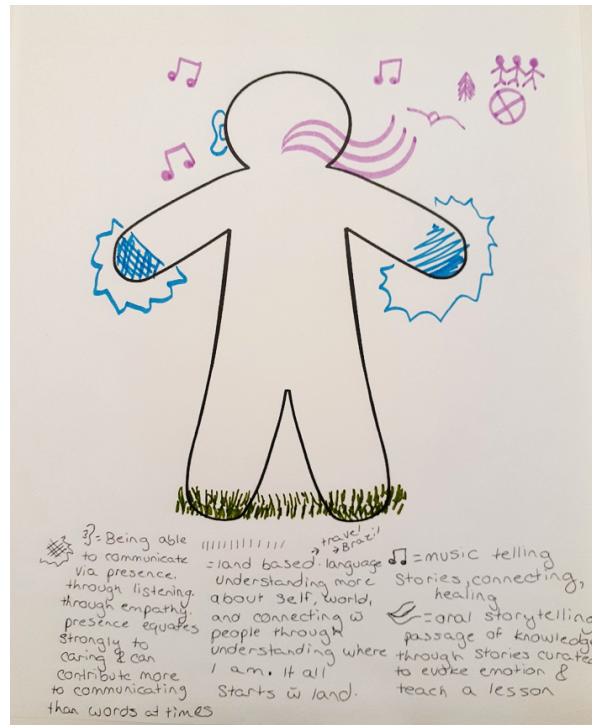


Table 2

Multiliteracies Autobiography Assignment

Part 1: Group exploration	Part 2: Multimodal creation	Part 3: Critical reflection
<ul style="list-style-type: none"> • Create personal definition of literacy • Identify two personal literacies • Questions of access, culture, values, and identity relating to these literacies 	<ul style="list-style-type: none"> • Multimodal presentation about your literacy • In groups or individually 	<ul style="list-style-type: none"> • Written or video • Reflect on process, key learnings, and pedagogical implications

her yoga literacy (Figure 2). This deeply personal multimodal creation was an embodiment of her literacies in a way that “encapsulates mind, body, spirit, and emotions” and enabled her to share a “holistic version of self” (Part 1, Sept. 22). While experiencing the story of her movements, the viewer hears,

I allow my emotions, my awareness of self and land on that given day to guide my physical practice.... You see story through physical movement that gives insight into how I feel and what I want to say that sometimes can't even be expressed through words. (Part 2, Oct. 11)

Figure 2

Screen-capture from Davina's Multiliteracies Autobiography



In her video, Davina orally reflected that “this assignment was validating, and validation is central to pedagogy. When we feel validated, we learn more, we integrate our learning into our lives and our communities in an authentic and relevant way” (Part 3, Oct. 20). She excavated her own privilege and its implications for her teacher subjectivities:

I present as a white, able-bodied female of middle class. This in itself is setting me up for immense privilege in life, especially regarding literacy.... The list of my privilege is long, and I do think it is important I acknowledge this privilege when I am in a classroom and reflect on how different people may know things or be things that are different than me based on this privilege. (Part 3, Oct. 22)

Davina also addressed the historically constructed biases and inequities in systems of schooling and how this shaped her literacies experiences:

Thinking back to the curation of the education system, it was developed in industrial revolution era to cater to a westernizing, industrial world.... Identities that don't align with these Western ideals don't succeed in this biased institution. Because my identity did align with the Western institution, I flourished within it. (Part 3, Oct. 22)

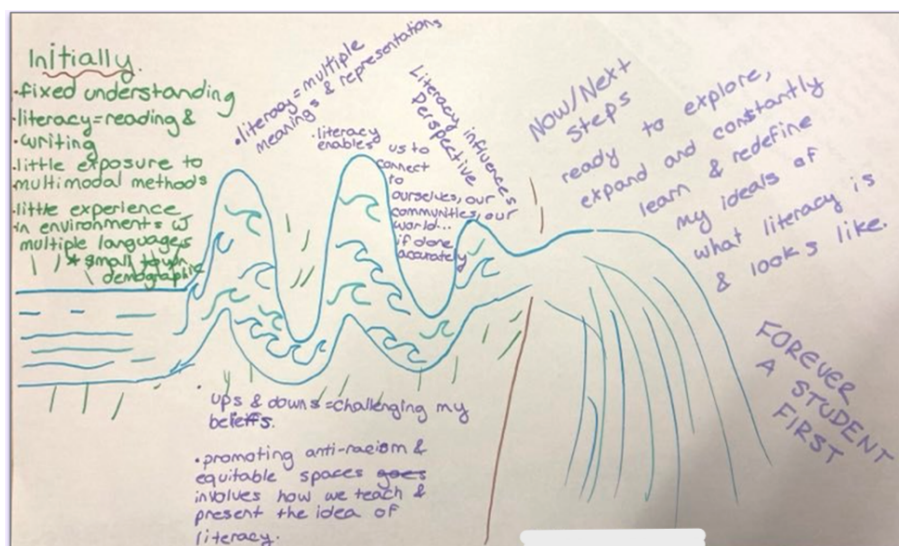
Throughout this three-part autobiography, the intensity of Davina's work examining her own story, language, race, and coloniality supported her to denaturalize systems of power and critique the “school system ... built on racism and colonialism” (freewrite, Oct. 12). Elsewhere, she emphasized that “the Eurocentric educational system neglected to teach me ... Indigenous brilliance (including language)” (freewrite, Sept. 21). Conversely, she highlighted decolonial possibilities of language: “When you introduce

an Indigenous language into the classroom, inevitably you have to animate the world around you which contradicts the Eurocentric ideal of measuring, quantifying, and viewing the land as a commodity” (freewrite, Sept. 21). In these ways, Davina’s insights demonstrate a potently decolonial approach to CMLA, interweaving critical analyses of racist colonial histories with disruptions of hegemonic understandings of language, informed by her autobiographical storytelling.

Irrespective of the course, her understandings and commitments were powerfully decolonial and language-aware. However, in her reflective drawing (Figure 3, Dec. 14), she represented her course learning as involving “ups and downs = challenging my beliefs” and a journey of reconceptualizing literacy toward “promoting anti-racism and equitable spaces.” She reflected that “my frames of reference were challenged immensely [regarding multilingualism and literacy ... through] dialogue and listen[ing] to my peers” (freewrite, Dec. 14). Thus, the multiliteracies autobiography, together with other collaborative and critically reflexive engagements, offered space to excavate her own raciolinguicized subjectivity and surface her critical perspectives in ways that supported her decolonial reimagination of language/literacy education.

Figure 3

Davina’s Reflective Drawing



Literacy Life Mapping | Annchi

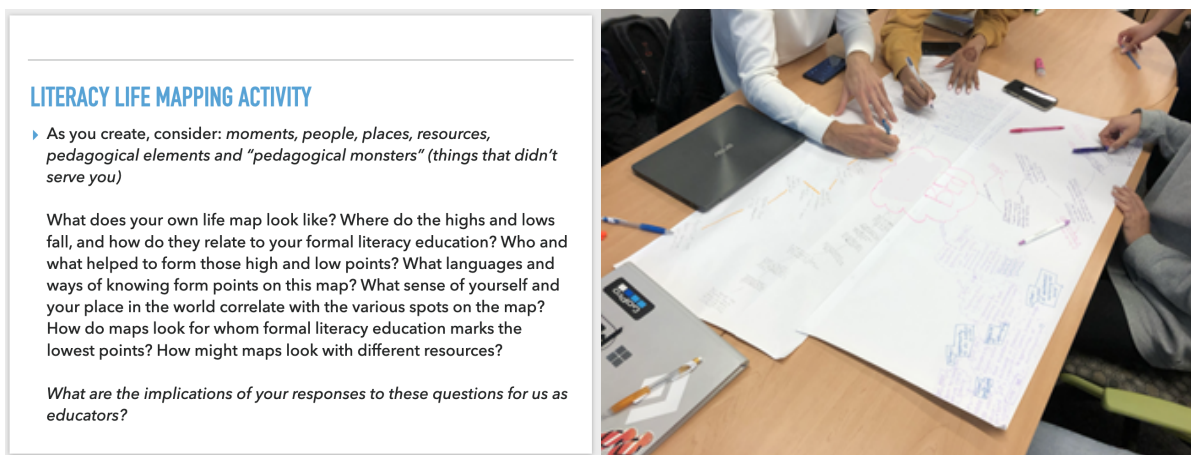
Annchi usually sat at the far corner of the class, often with a small group of other East Asian women who diligently focused on their classes and spoke quietly with each other. She reported that her practicum school advisors often reminded her about “needing to find her teacher voice” and “building confidence,” responses seeped with raciolinguistic ideologies and White ways of listening. Yet these perspectives permitted only a peripheral perspective of her participation and capacities. I (Harini) introduce Annchi here to showcase the literacy life mapping (LLM) activity, and how this collaborative journeying presents multiliterate ways to showcase TCs’ strengths and stories.

The LLM activity was conducted during our second class (early September). For this class, TCs read about multiliteracies, and we discussed how we build on complex historical, ideological, and personal

understandings and usages of languages and literacies. TCs then participated in a collaborative exercise to map key moments in their literacy journey (Figure 4).

Figure 4

Collaborating on the Literacy Life Mapping



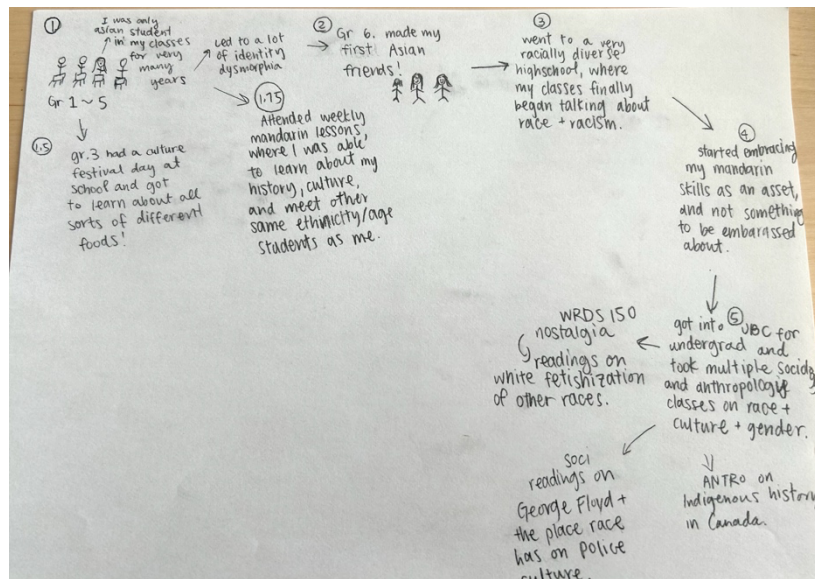
Each table of four to five TCs was offered a large sheet of paper to generate their individual journeys that would converge at the centre of the mapping sheet. The TCs were encouraged to map using multiple modes and languages, consider their lives holistically, and engage in conversation. The class was abuzz with new connections and old memories, individual traces and collective journeys. After about 30 minutes of mapping, the groups took turns visiting each other's maps, learning from the quick sketches and charted stories about each other's lives and journeys.

Annchi approached this activity with her characteristic humility and quietly self-effacing manner. On the first day of introductions, she revealed being labelled "ELL" as a child because she spoke Mandarin. She stressed that she empathized with children similarly labelled because they are "often not seen as much." As if in response, her literacy life map speaks clearly and loudly to her passion for justice and to stories of her own racialized positioning.

Her LLM (Figure 5) begins with the story of being the sole Asian student in her class for years, "which led to a lot of identity dysmorphia," despite attending weekly Mandarin lessons for learning language, culture, and history. Some other TCs resonated with their own experiences of this dissonance and acknowledged the systemic complexities that seemed to necessitate this separation between in-school and out-of-school identities. In the next point in her map, Annchi shared how in high school they "began talking about race and racism," explicitly mentioning that she "started embracing [her] Mandarin skills as an asset and not something to be embarrassed about." Braiding race and language in this way created a strong thread to the emotional and social experiences of learning/unlearning about various ideologies and privileges. By the time she moved to the B.Ed. on her LLM, a picture emerges of Annchi as someone who carefully and critically considered race, racism, and racialization. With this chronological movement, her mapping offers a strong framing of her stories and capacities—and by extension of many of the children she identifies with—for her classmates who are the audience for the mapping.

Figure 5

Annchi's Literacy Life Map



In her multiliteracies autobiography a few weeks later, Annchi focused on Chinese literacy. In her Part 2 video, she asserted, “Mandarin is embedded in Chinese culture as it is the official state language of Mainland China and Taiwan. It is not commonly used in other cultures.” She also observed that Chinese literacy is associated with “traditional Chinese values and beliefs, such as Confucianism, Taoism, and Buddhism. It’s different than Western religions.” With this framing, Annchi connects her language and culture as products and agents of particular historical spaces and ideologies, at the same time distancing the language and culture from Canadian classrooms. With this outlining, there is a reverting to more normative perspectives on language and culture, without much of the CMLA evident in her LLM.

Again, later in the term, when reflecting on her practicum experiences through drawing (Figure 6), Annchi expressed an evolving understanding of her raciolinguicized subjectivities. The powerful artful memory-work drawing is of a troubled childhood moment recalled when witnessing a bullying incident at her practicum school, when a multilingual child was being teased. In her accompanying writing (Figure 7), she said that it emphasized that knowing Mandarin was important so that she “can help ELL students with a Chinese background,” but also because she believed “that students should not give up on their native languages while learning English,” weaving emotional and social experiences into this racialized moment.

Annchi’s stories illustrate a journey that navigates between embracing antiracist perspectives on her experiences and grappling with more normative views that socially and ideologically constrain how race and language are perceived. Her narrative highlights the gradual and complex process of unlearning and relearning, which requires time, courage, and consistent deconstructing of ingrained beliefs and assumptions.

Her life literacy map offered a public collaborative conversation centred on the capacities of racialized and marginalized TCs and an alternative approach to listening to the stories of those who might otherwise be “not seen as much.”

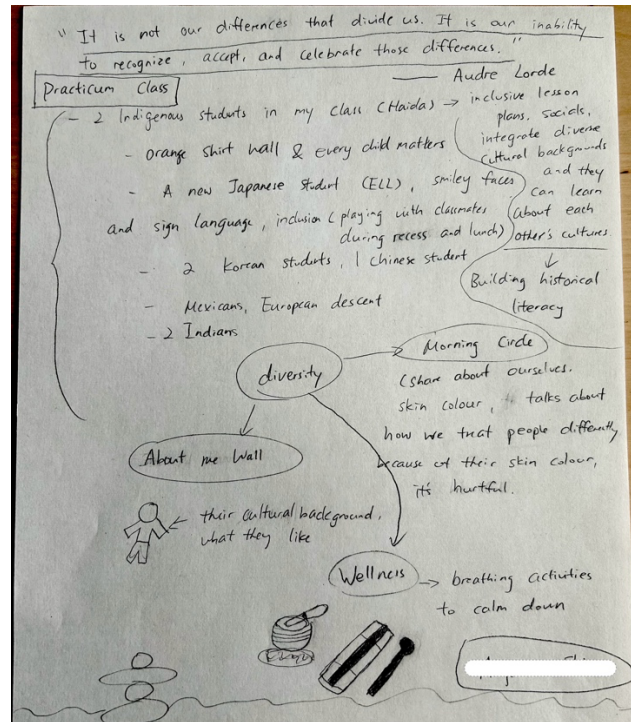
Figure 6

Annchi's Reflective Drawing from Practicum



Figure 7

Annchi's Reflective Writing about Practicum



Racial Literacy Mapping | Lily

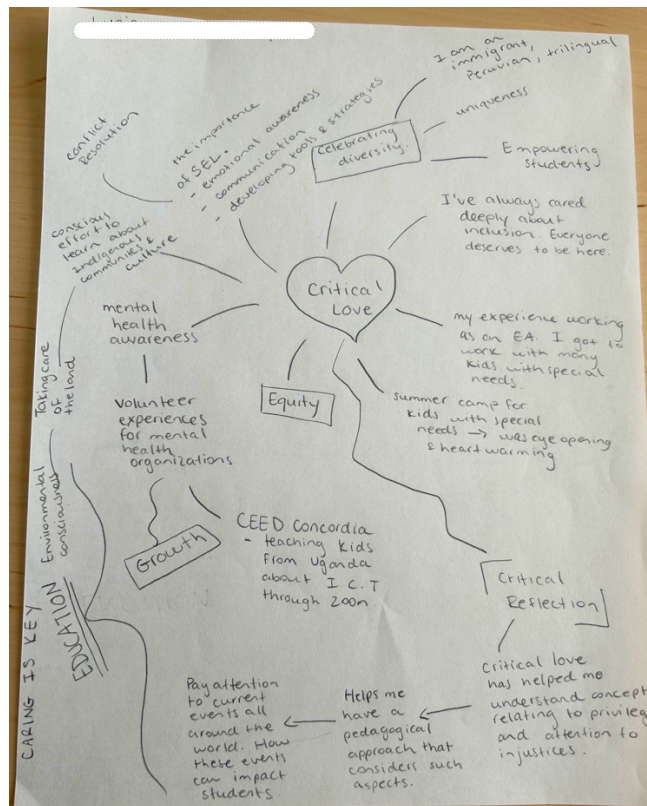
Lily briskly and confidently walked into my literacy class on the first day, taking a seat at one of the discussion tables in the front. Upon hearing classical sitar playing, she began tapping her foot—she was an aerobics jazz dance instructor and a TC keenly interested in connecting with community. I (Harini) introduce Lily here to story the activity at the heart of this section—racial literacy mapping (RLM)—with a view to offering some possibilities for learners to carefully unravel their raciolinguicized subjectivities and working toward racial and linguistic justice.

This RLM activity, in the penultimate class, was predominantly an individual reflection. After reading Sealey-Ruiz's (2021b) work on embracing sustained internal and external dialogues about race and racialized experiences, small groups of TCs examined the Racial Literacy Development pyramid (p. 6) in reflexive attunement with their diverse positionalities and preferences. After this quick interaction, about an hour was spent individually with pencils, paper, colours, feelings, reflections, and stories. Here, I elaborate on the possibilities offered for Lily by this space of individual contemplation.

During this mapping activity, Lily deliberated which layer of the pyramid to focus on while some others at her table quickly listed ideas for each layer. Choosing to centre "Critical Love" (Figure 8) on the map was an act of courage and care, and of authentic storying for Lily, making visible a powerful internal dialogue.

Figure 8

Lily's Racial Literacy Mapping



Early in the term, Lily had emphasized that speaking Spanish was at “the core of her identity and culture” (multiliteracies autobiography, October). Lily felt motivated to use Spanish to communicate with her family, connect with her culture, and enjoy her heritage language after moving from Peru to Canada during elementary school. From that familial motivation, she progressed to reading articles and taking academic Spanish classes in high school, boosting her confidence to write better and to help her friends learn Spanish. They also supported her in recognizing the linkages between “Hispanic culture and Spanish language” (multiliteracies autobiography, October), including accents, terminology, repertoires and slang. She wanted her students to engage with connections and variations across Spanish-speaking countries, emphasizing: “Even though we have this language in common, each place has its own unique version of it!” (multiliteracies autobiography, October).

In Part 1 of her multiliteracies autobiography, Lily wrote about recognizing how her Spanish literacies impact her teacher identity, beliefs, and practices as a teacher:

I think it makes me more aware of the different languages that exist in the world and encourages me to value them and want to celebrate languages with students. In my future classroom, when introducing myself, I will mention that I am trilingual and that the first language I learned was Spanish. I feel like this also makes me more understanding of how difficult it can be to learn another language.

Though Lily chose to focus on Spanish and created a multilingual video showcasing her Spanish literacy, race was not named in this work and was only implied at through cultural connections.

Yet, during the course, she frequently discussed being a racialized immigrant when in elementary school and teaching others Spanish while simultaneously being labelled “ELL.” This hierarchy of race and language was not lost on her and as she moved through the BEd program, she increasingly recognized the need for an equity mindset and linguistic justice. Midway through the literacy course, she shared that she had coordinated with her practicum school staff to co-create a multilingual club for racialized teachers and students, “even though the class doesn’t make time for multilingual teaching.” For a TC to take on this effortful initiative in a new school was evidence of her growing acknowledgement of the intersectional dynamics of race, language, and culture in antiracist pedagogical work.

Through these stories, I submit that while she began the course viewing Spanish as a personal resource associated with *her* family and *her* cultural heritage, she journeyed to an understanding of inviting multiple languages in school as an act of care toward disrupting raciolinguistic ideologies for *all multilinguals*. The Critical Love she centred in the mapping was the story of her inner dialogue, reflecting her “profound ethical commitment to caring for the communities we work in” (Sealey-Ruiz, 2021b, p. 6). She chose to emphasize Equity, Growth, and Celebrating Diversity and traced aspects of inclusion, socio-emotional learning, taking care of the land, “empowering students,” “uniqueness,” and her raciolinguicized subjectivities on the same plane—all rooted in Critical Love. Honouring communities’ ways of being is foundational to both CMLA and antiracist work, and Lily offers Critical Love as a powerful force motivating that pathway. Lily also connected Critical Reflection, another level in the pyramid, as growing from Critical Love, and integrated her reflection on privileges, injustices, and pedagogical approaches. With its layered stories, her racial literacy mapping grows from Critical Love to understanding intertwined concepts of race and language and then branches to nurture ideas of belonging with “Everyone deserves to be here.”

Reflective Drawing | Cynthia

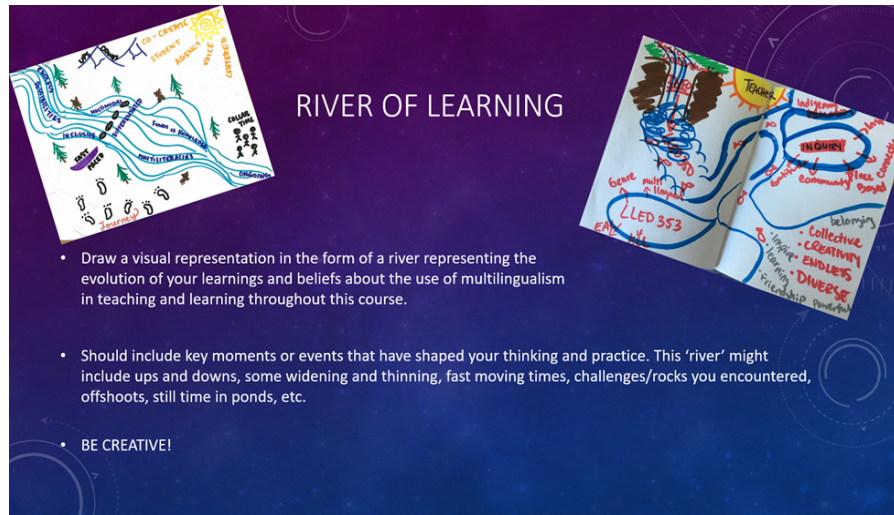
Self-described as “fun, friendly ... safe, creative,” Cynthia was a White, English-dominant mother of three, with extensive experience as an education assistant and fitness instructor. Having attended French immersion schools, Cynthia represented her communicative repertoires as including *français* and English, in addition to art/drawing, fitness, music, empathy, zones of regulation, and facial expressions (language portrait, Sept. 7). I (Monica) introduce Cynthia here to demonstrate the power of reflective drawing to vividly capture a critical moment in ongoing learning toward CMLA and antiracism.

The “river of learning” drawing activity was introduced in the final class as an invitation (see Figure 9) to reflect on “the evolution of ... learnings and beliefs about the use of multilingualism in teaching and learning.” After completing their drawings, TCs shared them with peers and wrote a final freewrite reflecting on key course themes.

Throughout the course, Cynthia frequently named the inclusion of multilingual texts representing cultural and racial diversity as part of her commitments to equity. Her growing critical awareness of linguistic and racial power structures emerged in an October 12 freewrite: “[Multilingualism] is a social justice issue. The English-only perspective serves to negate the importance of other languages. It creates a sense that other languages or ELLs are at a deficit ... reinforce[ing] the white power that so dominates the system already. Being colourblind is being racist.” However, she initially expressed resistance to the idea that standardized English and mainstream literacy pedagogies can be complicit with systemic racism, and besides the October 12 freewrite and references to racial representation in literature, she consistently prioritized issues of multilingualism and cultural diversity rather than discussions of race.

Figure 9

“River of Learning” Drawing Prompts



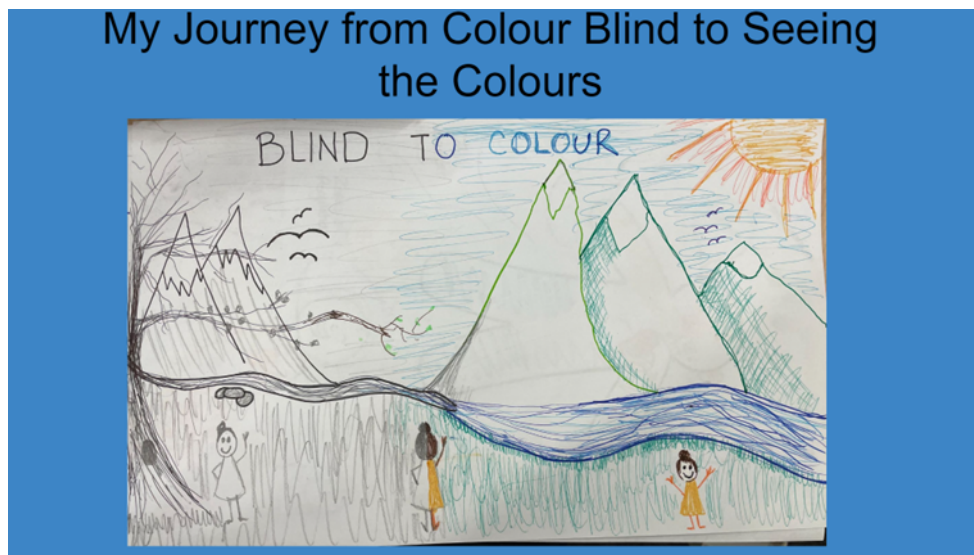
RIVER OF LEARNING

- Draw a visual representation in the form of a river representing the evolution of your learnings and beliefs about the use of multilingualism in teaching and learning throughout this course.
- Should include key moments or events that have shaped your thinking and practice. This ‘river’ might include ups and downs, some widening and thinning, fast moving times, challenges/rocks you encountered, offshoots, still time in ponds, etc.
- BE CREATIVE!

In her “river of learning” drawing on the last day of class (Figure 10), Cynthia depicted a person, presumably herself, starting in a colourless world, and progressing left to right into a vibrant, colourful world. While this drawing poignantly portrays a significant shift in her perceptions of *race*, her accompanying freewrite elucidates intersectional meanings. She described her “biggest takeaway” of the class thus:

Figure 10

Cynthia’s “River of Learning” Reflective Drawing



Changing my perspective from a colourblind lens to anti-racist, critical-literacies lens. I truly had not thought about books in a white power way and now I ensure I ask, “Who is and is not represented? Who has the power? How does this text serve my students, is it fair and equitable?”

She was explicit about how this evolving racial consciousness implicated multilingual learners:

I have always believed that multilingual learners have a lot to offer but truthfully I saw them as having deficits. Not that their IQ is lower but I thought, “It’s too bad their English Language skills weren’t stronger because they get lost easily.” I’m embarrassed to say I thought this way. Now I am thinking, “How can I pull from their funds of knowledge and see them always in a Resource Light.”

After class on that final day, Cynthia’s excitement for these issues sparked an extended conversation with me and other classmates. She remembered a quote I had shared earlier in the term about the dangers of colourblindness, as she had been socialized to *not* see race. She talked about challenges of integrating multilingualism into classrooms (from her practicum), bemoaning how capitalism has “skewed” our values: “We just value money, and learning English so that we can make money.” When I acknowledged the challenge of attending to multilingualism amidst competing priorities, her resolve to persevere was clear: “You just build it into your routine. Doing those little things can make such a difference!” In these ways, Cynthia’s artistic representation of her “journey ... to seeing the colours” created space to articulate a shift in her perception, with reflective writing and critical conversations offering complementary avenues to expand upon these meanings through additional modes.

Following up with Cynthia seven months later, it was clear how actively she had become an interrupter of monolingual ideologies in practicum. She had invited students and parents to share their languages and cultures, welcomed students to teach her their languages, featured multilingual books and books from students’ home countries, and initiated a “big political discussion” to interrupt students’ negative comments about their Russian classmate’s language. However, beyond ensuring diverse representation in books, she said antiracism had not been top of mind: “I think it’s interesting with the little ones, because they *don’t* see [race]... Everyone was treated equally and they didn’t think lesser of any other kid based on their skin colour or if they had an accent.... That’s the pure innocence of little ones, right?”

Cynthia’s statement reflects problematic assumptions about young children’s “innocent” experiences with race and language (Abawi et al., 2021; Escayg et al., 2017) and offers a reminder about how disrupting a lifetime of socialization into race-evasive ideologies requires long-term intentional effort. Yet her story also highlights promising possibilities for journeying toward CMLA and multilingual practice. Artistic creations like Cynthia’s “blind to colour” drawing offer possibilities to vividly capture critical learnings for ongoing reflection and discussion in the journey toward antiracism.

Insights and Understandings

As we engage with these stories, we acknowledge how our raciolinguicized subjectivities shape our own understandings as researchers and teacher educators. We approach this work with Critical Love and Critical Humility, acknowledging our ongoing journeys toward CMLA and racial literacy. We endeavour to surface new understandings for teacher education through compassionate listening to these TCs and their stories.

Archaeology of Self Toward CMLA and Antiracism

The diverse multimodal autobiographical storytelling in this study visibilized entangled relationships between TCs' experiences, knowledges, and identities (Rinaldi, 2021) and between race, language, and (de)colonization. For instance, the literacy life mapping helped Annchi weave together race and language in her autobiographical storying, clarifying the influence of raciolinguistic ideologies in her experiences. Cynthia's reflective drawing and interview highlighted the non-linear nature of deconstructing ideologies around race and multilingualism.

These autobiographical engagements also created opportunities for TCs to engage in compassionate self-listening and highlight their multidimensional capacities, while expanding empathy for their students, particularly racialized multilinguals. In mapping how her raciolinguicized struggles were structured by schooling, Annchi magnified her empathy for students labelled as ELL, who are "often not seen as much." The artistic juxtaposition of her own memories of bullying alongside those of a student strengthened her resolve to disrupt the marginalization of multilingual students by leveraging their full linguistic repertoires. Relatedly, Lily's reflections on her Spanish literacies prompted her to commit to sharing her own multilingualism and language-learning experiences with her students, recognizing that understanding her raciolinguicized subjectivities makes her more understanding of students' language learning. Davina, by surfacing the historical roots of the "white-supremacy-centred educational system" that failed to teach her "Indigenous brilliance (including language)," demonstrated the historical literacy that is foundational to both CMLA and racial literacy. Cynthia's reflective drawing supported her commitments to critique colonial and capitalistic institutional systems and, during practicum, to actively challenge monolingual classrooms by welcoming multiple languages and ways of being. Taken together, these experiences affirm Bale et al.'s (2023) assertion that examination of one's raciolinguicized subjectivity is crucial to understanding the raciolinguistic ideologies shaping schooling.

Multiliteracies and Artful Memory-Work

Resonating with insights from artful memory-work, multimodal autobiographical storytelling enabled TCs to bring themselves more fully into the learning, creating embodied and affective opportunities to engage with the epistemological diversity in the classroom. Davina's artfully constructed yoga literacy video and Annchi's poignant mapping and drawing of her experiences enabled others to access aspects of their lifeworlds that would have been impossible had they been limited to linguistic representation. These counter-hegemonic embodiments of literacy supported them in deconstructing normative conceptions of "language" and "literacy"—a process fundamental to CMLA (García, 2017). Critiquing Eurocentrism, Davina's reconceptualization of language included attentiveness to land, listening, and empathy and awareness of knowledges through dance, music, oral storytelling, and Indigenous languages. Annchi's multimodal engagements, including choosing to draw and map difficult moments rather than merely speak to her experiences, make clear how transgressing normative constructions of classroom languages and literacies created possibilities for epistemological diversity.

Cynthia's "blind to colour" drawing and Lily's racial literacy mapping poignantly depict their shifts in race-related thinking. Lily transformed her early understandings of race and language by confronting deficit understandings of multilinguals, recognizing raciolinguistic ideologies, and offering Critical Love to racialized and marginalized students in her school with the creation of the multilingual club. Reading Cynthia's drawing alongside her reflective writing and critical conversations (Sealey-Ruiz, 2021a) makes visible her evolving insights regarding the inseparability of language and race. Her struggle to fully implement antiracist commitments speaks to the long-term project of interrupting race-evasiveness (Chang-Bacon, 2022; Godley et al., 2015; Mosley Wetzel et al., 2021), but her success in interrupting

monolingual ideologies and bringing her race-conscious lenses to children’s literature selection affirm her journeying toward CMLA and antiracism.

Ways of Listening

Listening emerged as a pivotal dimension of learning processes across these activities. We define listening broadly—as multimodal ways of hearing, seeing, feeling, and being deeply with ideas and people, and honouring voices and experiences in emergent relational ways (Davies, 2016; Rajagopal & Kendrick, 2023).

Different activities—artful work, reflective writing, and critical conversations—enabled complementary ways of listening, both for TCs and for us. Racial literacy mapping and reflexive drawings encouraged *listening carefully to self*. As Pelo and Carter (2018) highlight, the stories we often tell are “the stories of our own wrestling to understand something, our own uncertainties or confusion” (p. 275), as seemed the case for all focal participants. *Collaborative multiliterate listening* became possible for all of us through the LLM and multiliteracies autobiographies, “making the domain of power more visible and more disrupt-able in teacher education classrooms” (Seltzer, 2023, p. 579). And, finally, all activities asked us, as instructors, to engage with *listening in alternative ways*, to feelings, ideas, and emerging understandings beyond language-based means of considering raciolinguicized subjectivities.

Yet, as TCs engaged in these activities, *White institutional listening* (Daniels & Varghese, 2020) became apparent as aspects of power and privilege that need interruption. White institutional listening emerged in Cynthia’s reversion to race-evasiveness in practicum and in Annchi’s interest in Chinese as supportive for ELLs rather than from an asset orientation. Interruptions occurred with Lily’s and Davina’s engagement with historical processes that have structured linguistic and racial inequities into schooling.

Another key learning is cultivating brave spaces toward critical antiracism (Kubota, 2021) in teacher education. De-silencing and de-simplifying race often require unlearning a lifetime of socialization into race-evasive discourses and practices, as well as the courage to engage with deeply uncomfortable issues. As seen in this study, individual opportunities such as racial literacy mapping and reflective drawings create *safe listening spaces* for deep self-exavation. Collaborative multimodal storytelling, such as literacy life mapping and shared multiliteracies autobiographies, contribute to *brave listening spaces* and opportunities for courageous critical conversations. Often racialized TCs are asked to be brave, but at times, like it was for Annchi, those spaces are not always experienced as safe listening spaces during complex learning moments. We wonder: Who is asked to be brave and who gets to be safe when engaging in antiracist work? How much do relationships and activities within classrooms impact the creation of these listening spaces? And how can we compassionately cultivate listening spaces that enable courageous and critical conversations (Sealey-Ruiz, 2021a) to disrupt White supremacy and English supremacy in teacher education and beyond?

Foundationally, notions of care and compassion emerge as we consider intrapersonal, interpersonal, and systemic types of listening, private/public communication and collaboration toward building antiracist pedagogies. We offer that *compassionate listening* moves us to praxis, building from spaces of deep empathy combined with intentional action to affect complex situations (Chen & Lin, 2022; Liu, 2015). Compassionate listening has resonances with Critical Love—for others and ourselves—and Critical Humility—to acknowledge that we may not fully understand others but commit to processes of change-making toward racial and linguistic justice.

Tensions, Limitations, and Particularities

While this study contributes insights, it is essential to recognize some inherent tensions, limitations, and particularities. First, we acknowledge the affordances of working in a non-graded B.Ed. program (pass/fail

only). Free from grades and performative expectations, TCs could creatively engage in multimodal autobiographical creations and critical reflections. As teacher educators, we too appreciated the creative freedom from structural constraints like rigid syllabi or prescribed facilitation methods. However, we also emphasize the complexity of finding intentional time for such creative activities, especially in accelerated programs like ours. We also note the limitations of reflection for TCs. Liu (2015) calls for nuanced processes, differentiating between how, what, and why reflection is used and its impact on classroom teaching practice.

Another tension lies in the recognition that noticing race and acknowledging privilege do not always easily translate into TCs recognizing the everyday impact of race in classrooms (Shah & Coles, 2020; Zeichner, 2005). Learning is a complex ongoing process, and “we should not expect dramatic change in a short time among new entrants to the profession, especially about something as sensitive and nuanced as race” (Shah & Coles, 2020, p. 596). We recognize the limitations of coursework and attempts to influence racial ideologies in effecting changes in TCs’ practices within power-laden institutions.

Implications and Future Directions

In the spirit of action research, here we draw some implications from our findings for both our own practice as teacher educators and the field of teacher education as a whole (Table 3). First, this study affirms the importance of critical engagement with TCs’ own raciolinguicized subjectivities as foundational to teacher education oriented toward racial and linguistic justice. Supporting TCs to critically examine their own raciolinguicized subjectivities can play a crucial role in visibilizing and denaturalizing Whiteness in teacher education and deepening TCs’ understandings of how systemic racism and racialized monolingual ideologies shape students’ experiences of schooling (Baker-Bell, 2020; Bale et al., 2023; Daniels & Varghese, 2020; Varghese et al., 2023). Acknowledging that archaeology of self, and racial literacy more broadly, are dispositions requiring long-term cultivation (Sealey-Ruiz, 2021a), we recommend that critical examination of raciolinguicized subjectivities be systematically integrated throughout teacher education programs as part of broader commitments to cultivating CMLA and nurturing antiracism.

We highlight the transformative power of multimodal autobiographical storytelling as generative spaces for examining raciolinguicized subjectivities. Extending previous work on multimodal and/or arts-based approaches to raciolinguistic autobiographical exploration (Bhansari et al., 2023a; Deroo & Ponzio, 2023; Fallas-Escobar et al., 2022; Masson & Côté, 2024), our findings emphasize the value of both private opportunities for introspection and collaborative storytelling toward dialogic critical reflexivity and different ways of listening. Significantly, we embrace the need for compassionate listening to cultivate brave spaces (Arao & Clemens, 2013) in teacher education coursework.

Acknowledging the magnitude of (un)learning required to reframe racial and linguistic assumptions and practices after a lifetime of socialization, we recommend the explicit integration of antiracism and CMLA into course syllabi and assignment expectations across the language and literacy courses. In addition, we align with Varghese et al. (2023) in recommending systematic integration of opportunities for critical engagement with race and language throughout teacher education programs, including practicum expectations that include multilingual antiracist praxis.

While inviting TCs to examine their raciolinguicized subjectivities, we as teacher educators commit to engaging deeply in self-work of racial literacy development, striving to model Critical Love and Critical Humility. In addition to our collaborations being transformative spaces of critical reflexivity, we have found our department-wide race-based caucuses (Varghese et al., 2019), in which we discuss race-related issues in racial affinity groups, to be powerful spaces of (un)learning toward antiracist praxis. At the program level, we recommend race-based caucusing for both teacher educators and TCs as brave spaces

Table 3

Implications for Enriching CMLA and Antiracism in Teacher Education^a

Within individual language and literacy courses	Across language and literacy courses	At the teacher education program level
Increase opportunities for critical reflexivity surrounding TCs' raciolinguicized subjectivities	Build explicit goals for antiracism and CMLA into syllabi across TCs' course sequence, in concert with decolonization goals	Create race-based caucusing opportunities, for both teacher educators and TCs to share understandings
Include opportunities for multimodal autobiographical storytelling, in both individual and collaborative ways	Encourage teacher educators to set additional equity goals using an antiracist self-reflection toolkit	Integrate opportunities for teacher educators and TCs to engage with race/(anti)racism and CMLA more systematically throughout the program
Intentionally cultivate both brave listening spaces and safe listening spaces for critical conversations and compassionate listening surrounding race, language, and raciolinguicized subjectivities	Develop expectations for TCs' critical engagement with multilingualism and antiracism in assignments and lesson plans	Advocate for the development of practicum expectations that include multilingual antiracist praxis
Model critical love and critical humility, and the courage/vulnerability to make visible teacher educators' own raciolinguicized subjectivities	Create structures for teacher educator collaborations toward agendas of racial and linguistic justice, including mutual support, solidarity, accountability, and collaborative reflexivity surrounding raciolinguicized subjectivities	Advocate for more systematic program-level policies that recruit, nurture, and affirm linguistic, cultural, and racial diversity

^a These are implications both for our own program and for the broader field by extension

for engaging in critical conversations, practising reflexivity, and collectively working toward racial and linguistic justice.

With a sense of urgency to interrupt systemic racism, linguistic discrimination, and raciolinguistic ideologies, we humbly and lovingly offer these learnings as seeds of hope and courage toward a more antiracist, pluralistic, equitable world.

Acknowledgements

We offer gratitude to our students who participated in this study—and those who did not—for supporting us in developing our practice by bravely sharing their stories, to the reviewers for their kind insight, to our fellow instructors for their support, and to each other for creating a relational space for this piece.

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