RESEARCH ARTICLE

The power of a picture: Beginning the race dialogue in teacher educator prep with a cartoon

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ABSTRACT

Due to the endemic nature of racism in society, there is a need for open discussions on race and racism in teacher education as well as more support, research, and approaches to having challenging conversations on race and racism. As a teacher educator, I use a multimodal curriculum and visual methods in preparing future teacher educators (i.e., doctoral students) and supporting their development of critical racial consciousness. In this study, I highlight one visual artifact, a cartoon, as a pedagogical approach for initiating conversations about race. Using cartoons is a suitable method for initiating difficult discussions on race, ultimately leading to critical reflections and the development of racial literacy.

KEYWORDS

Teacher education, race conversations, cartoons, reflection, racial literacy, critical consciousness

doi: 10.22488/okstate.25.100626

Due to the endemic nature of race and racism in society (Bell, 1993/2018), all educators have experienced the effects of race and racism, whether consciously or unconsciously, in their PreK-12 education, teacher education program, doctoral preparation, or professional development settings (Alexakos et al., 2016; Mensah, 2019). In each of these contexts, discussions of race and racism are necessary to advance educational and racial equity for all students. Unfortunately, many PreK-12 teachers, teacher educators, and higher education faculty have not been prepared for the diversity found in PreK-12 or college classrooms (Kohli & Pizzaro, 2022; Mensah, 2022), nor do they feel equipped and ready to engage in difficult discussions of race and racism in teacher education (Shah & Coles, 2020; Sheth, 2019) or professional development (Pollock et al., 2010). For teacher education faculty to prepare future teacher educators (i.e., doctoral students and teacher candidates) for culturally diverse schooling contexts, more support is needed on how teacher education faculty can prepare teachers and doctoral students.

Additionally, there is a need for open discussions on culture, race, and privilege in teacher education (Quaye, 2014). Educational settings in the United States are increasingly diverse in terms of students' cultural, linguistic, and ethnic backgrounds, gender, immigration status, political affiliation, race, religion, and socioeconomic status (National Center for Education Statistics [NCES], 2021). These settings need teachers who are confident enough to teach students who are different from them. From PreK-12 and university settings, all educators need to be culturally competent and responsive to the needs of all students (Gay, 2013). This study focuses on preparing doctoral students as future teacher educators or teacher education faculty. It emphasizes racial literacy development through discussions of challenging topics, such as race and racism in teacher education.

Literature Review

Several pedagogical strategies support discussions of race and racism (Matias & Mackey, 2016; Mensah, 2022; Milner, 2003). The literature suggests that more approaches are needed to encourage teachers' development in engaging in courageous conversations (Singleton, 2014) and discussing race (Milner, 2017). For instance, visual tools and cartoons are promising methods. Originating from anthropology and sociology, visual methods have evolved into a distinct field within qualitative research, with applications across various disciplines (Margolis & Pauwels, 2022; Pauwels, 2015; Rose, 2016). From photography and drawing to video production, visual methods capture

richer, more multidimensional data that cannot be fully conveyed through words (Bagnoli, 2009).

Visual methods may include photo-elicitation (Jordan et al., 2009), drawings (Finson & Pederson, 2011; Mensah, 2019, 2020), cartoons (Hollman, 2021), and other objects, such as photographs, auto-photography, and graffiti (Emmison et al., 2012). For example, Jordan et al. (2009) conducted a research study with 15 undergraduate students in an engineering learning space, using photo-elicitation as both a pedagogical tool and a research method. Using photo-elicitation as a pedagogical tool, participants generated discourse with their peers about what engineering is and what it means to them, regardless of their initial proficiency and conceptual knowledge of engineering. The researchers found that photo-elicitation was appropriate for students with diverse backgrounds and interests, as it allowed for the collection of varied perspectives and enabled participants to share their experiences freely during interviews.

In previous research on science teacher education, Mensah (2019, 2020) used drawings as a pedagogical tool with both preservice and inservice teachers for identity work and meaning-making, drawing from personal experiences in teaching. In science education, drawings and visual tools also allowed researchers and participants to reflect on their cultural beliefs, experiences, observations, and understandings (Finson & Pederson, 2011).

Furthermore, cartoons as visual tools have been widely used in research and teaching to increase interest and motivation as well as reduce academic stress, anxiety, and boredom (Tamblyn, 2002); to create focused discussions in the classroom (Kabapinar, 2005); to investigate cultural values and traditions (Özer & Avcı, 2015); and to determine the effects of teaching practices on students' achievement and knowledge retention (Eker & Karadeniz, 2014). However, Wyk (2011) argued that cartoons are not used often enough. In his study, he used a survey to determine the effectiveness of cartoons as a teaching tool in economics education. He found that using cartoons as a technique created interest and developed critical thinking and reflective teaching skills. Various approaches to incorporating cartoons into education and research aim to support learning, increase engagement, and promote critical thinking and reflection. Collectively, the studies mentioned found that engaging in multimedia and visual methods allowed students to reflect, reveal biases, and engage in more thoughtful conversations, particularly in discussing challenging topics.

Moving into the realm of cartoons used to discuss race and racism, few studies exist (Bagnoli, 2009; Klein & Shiffman, 2006). In one study, however, Hollman (2021) used critical race comics as an approach to teach and explore Blackness, foster humanizing racial discourse in classrooms, develop racial literacy, and contribute to antiracist pedagogy. Though her work centers on comics and critiques how Black subjectivities are depicted and perceived, teacher education can learn through the use of comics, cartoons, and other forms of media "to critique and correct racist ideas by struggling with and against common tropes and stereotypes in comics and graphic novels" (p. 122). Using cartoons and visual tools in teacher education allows learners to see racialized concepts and engage in critical thinking.

Visual tools and cartoon-based pedagogies are powerful methods in teacher education research, offering innovative approaches to develop critical consciousness and racial literacy development among preservice and in-service teachers. Visual methodologies can elicit deeper reflective practice and challenge taken-for-granted assumptions about teaching and learning (Pink, 2021; Rose, 2016). Cartoons, in particular, have been effective in teacher education to address complex concepts related to diversity, equity, and teaching. In my teacher education courses, I utilize visual methods, such as cartoons, images, and video clips, as a pedagogical approach and methodological design to prepare future teacher educators. I use visual techniques to initiate conversations about race and prepare racially literate, critically conscious teacher educators, my current doctoral students interested in careers as university-based educators and researchers (Mensah, 2022). As a pedagogical approach, I use cartoons to begin discussions on race, racism, power, and privilege in teacher education. This study explicitly features the use of cartoons in teacher educator preparation as a tool for reflection, allowing participants to express their thoughts on challenging ideas. In this study, one cartoon served as a prompt to engage in difficult discussions of race and racism in teacher education and the development of critical racial consciousness.

Conceptual Framing

Sealey-Ruiz (2013) defines racial literacy as "the ability to read, discuss, and write about situations that involve race or racism" (p. 386). Haynes (2017) defines racial consciousness as "an in-depth understanding of the racialized nature of our world, requiring critical reflection on how assumptions, privilege, and biases about race" contribute to our worldview (p. 87). When taking these two concepts together, I define *racial critical consciousness* in teacher education as the ability of teacher educators to

develop an in-depth understanding of the racialized nature of teacher education, through their ability to read and write about, reflect on, and discuss their assumptions, biases, and experiences regarding race, racism, power, and privilege in teacher education; it emphasizes the application of a racial lens in teacher education with attention to criticality, which is the capacity and ability to read, write, think, and speak in ways to understand power and equity and to promote anti-oppression (Muhammad, 2020). Developing racial critical consciousness requires guided critical reflection, self-awareness, and an acknowledgment of the roles of race, racism, and power in teacher education (Cochran-Smith, 2003; Gay & Kirkland, 2003; Matias & Mackey, 2016).

The preparation of teacher educators who have a sense of racial critical consciousness and the ability to engage in race discourse in teacher education involves initiating the conversation; however, most teacher educators feel paralyzed in where or how to start this process of critical reflection and discourse about race and racism in teacher education (Chang-Bacon, 2022; Milner, 2017). In this study, I used cartoons as a starting point to engage in conversations about race and racism. The research question was: How does the use of cartoons initiate and promote critical and reflective thinking, as well as the development of racial critical consciousness, in teacher educator preparation?

Methods

Setting and Participants

Part of a larger project, this study took place at a large urban university in the northeastern United States. Participants were doctoral students interested in becoming teacher educators who took the course Critical Voices in Teacher Education. This course was taught online in Spring 2021 due to the COVID-19 pandemic, when schools and many institutions of higher education still opted for remote teaching. This 16-week doctoral course attracted students from different disciplines across the university. Eight second- and third-year doctoral students signed consent forms to participate in this research project. They represented diverse racial, ethnic, cultural, and sexual backgrounds; all names are pseudonyms.

Table 1

Participants Profiles

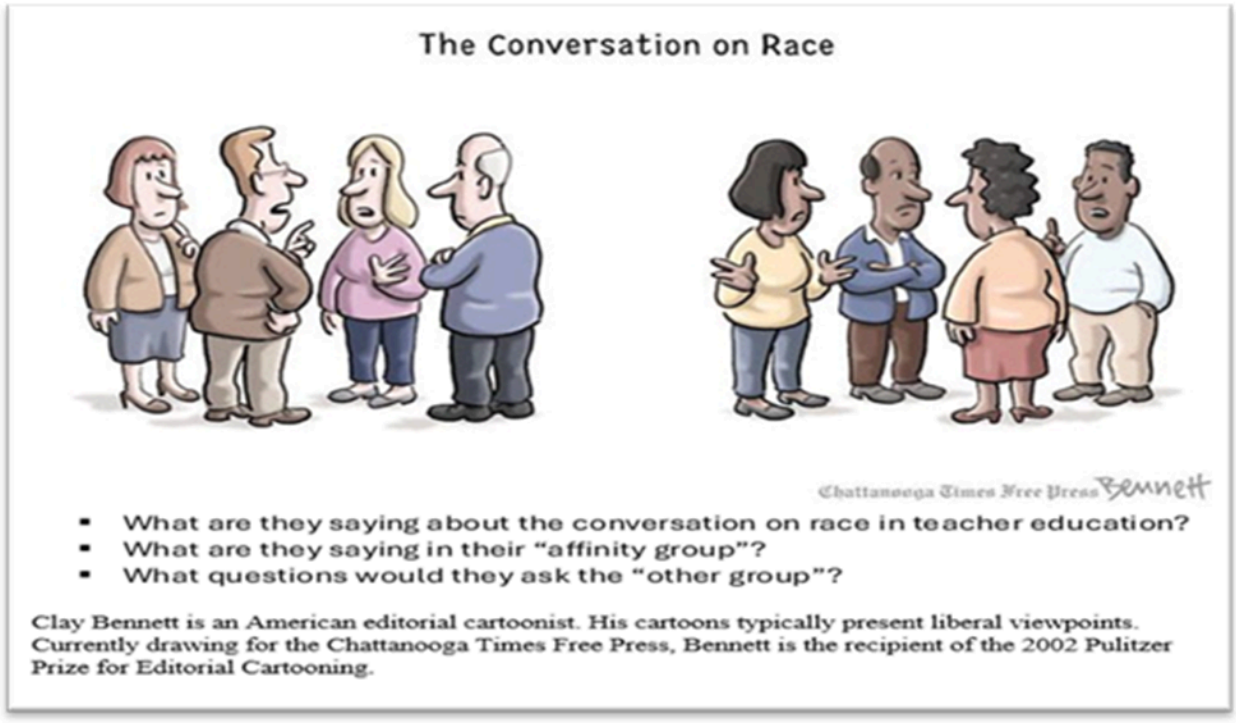
Pseudonym	Self-Identification	Age Range	Department/Program
Fatima	Indian	41–45	Science Education
Jack	Asian/Non-Hispanic	31–35	Science Education
Kellie	White, Cis-Gender Heterosexual Female	31–45	Curriculum and Teaching
Perez	Latina	46+	Science Education
Rolenda	South Asian, 2nd-Generation Muslim	41–45	Curriculum and Teaching
Sue	Black female	31–35	Science Education
Tia	African American/Black	41–45	Curriculum and Teaching
Yin	Asian/Chinese	36–40	Curriculum and Teaching

Data Sources and Data Analysis

Participants kept an e-journal during the course to write reflections on course assignments and readings. The e-journal was a dated Google Document that was only accessible to the student and me as the instructor. On the first day of class, I displayed a cartoon (Figure 1). It included a writing prompt given in the form of three questions for students to reflect on and write their initial thoughts before we engaged in a whole-class discussion. I also shared a short biography of the cartoonist.

Figure 1

The Conversation on Race



Everyone was given 5 minutes to write their reflections based on the cartoon and the prompted questions. I chose the cartoon as a foundation for our conversations on race and racism in teacher education. I wanted their in-the-moment and uncensored responses written in a short time. I wasn't looking for just one interpretation of the cartoon because visual tools allow participants to "see" concepts and ideas that reflect their cultural beliefs, experiences, understanding, and observations (Finson & Pederson, 2011). I was interested in how each participant was able to read, write, think, and speak about the messages conveyed in "The Conversation on Race" cartoon image from their unique vantage point.

For analysis, I created a case file containing critical reflections on the cartoon that each participant wrote. In Microsoft OneNote, I started the coding process by reading the entries several times to grasp the main ideas from each entry and the initial ideas of the collective. Next, I began highlighting words, chunking sentences, paraphrasing the entries, writing memos, and writing my initial interpretations (Charmaz, 2014). Using constant comparative methods, I created several broad categories and refined the analysis process to fine-tune the codes and categories (Charmaz, 2014). I

eventually grouped the codes and categories into two primary themes: race and racism within racial affinity groups, and race and racism centering on students and families.

Researcher Positionality

Conceptualizing, conducting, and writing research are not neutral acts. As a Black woman teacher educator, I have taught courses on urban and multicultural education, science education, intersectionality, critical race theory, and the role of race in teacher education. My positionality and experiences in teacher education incited my desire to develop the Critical Voices in Teacher Education course and informed the design and interpretations of this study. I have taught and used multimodal curricula and teaching approaches in this course for over 10 years to initiate conversations on race and develop my students' racial critical consciousness. Prolonged engagement and critical reflection on the course content, discussions with colleagues and doctoral students, along with continual development of my racial critical consciousness, serve as important markers of the rigor of this study (Guba & Lincoln, 1989). However, a couple of limitations of this study were not reporting interview data collected from the larger project, and focusing on one cartoon activity from the course. Still, using cartoons to initiate reflection and racial critical consciousness is a primary activity used throughout the course.

Findings

To begin, I presented "The Conversation on Race" cartoon and offered three prompts: What are they saying about the conversation on race in teacher education? What are they saying in their "affinity group"? And what questions would they ask the "other group"? The two themes from the analysis are described below.

Theme 1

The cartoon sparked conversations about race and racism within racial affinity groups. In most cases, the participants imagined different conversations based on the racial affinity groups to which they belonged. White teachers were evading or avoiding a deep conversation about race, while the Black teachers were engaging and encouraging conversations about race.

First, Sue, a Black student from Nigeria, noted that "race is a prominent issue in teacher education," and "the issue of race comes up frequently among people of inferior race." However, "people of superior race hardly bring up the topic or avoid it." Sue was implying that the group of teachers on the left (White) were not discussing race and

racism; they were avoiding having the conversation. Conversely, the group of teachers on the right (Black) was engaging in the discussion about race. Her wording of "superior" and "inferior" brings up notions of White supremacy (Bonilla-Silva, 2021), adhering to racial hierarchies with Whites as superior and Blacks as inferior (National Academies of Sciences, Engineering, and Medicine [NASEM], 2023). This dichotomy created differences in which group was engaging in the race conversation.

Similarly, Kellie, a White participant, commented on the avoidance of the race conversation in the White affinity group, stating that they are "talking about anything but race because they have been socialized to avoid it." She continued, "If there is an explicit message about race, I am guessing that there is a continuous repositioning of the self into a dominant group." For Kellie, because White teachers were "socialized to avoid" the race conversation and "socialized to believe in a myth of meritocracy," they would talk about anything but race. Kellie communicated that her White family never talked about race, indicating a personal reflection that White people avoid and do not talk about racism, yet Black families do:

> I imagine the group of Brown teachers to be talking explicitly about race. It's hard to imagine what they are saying since I haven't been in a circle of an affinity group of people of color. But I think about a [Black] colleague years ago who once said that her family talked about race every night at the dinner table. My family never talked about race.

In terms of what each group wanted from a focus on race conversations in teacher education, Tia stated, "There may be some differences between the two groups." For example, the Black and Brown teachers want race brought into teacher education "in a more direct way, more often," and the White affinity group "in a more direct way or in general," perhaps highlighting the frequency and intensity of race conversations across the racial affinity groups.

Rolenda stated that the conversations in each affinity group focused on how to improve teacher education because there is a "discourse that perpetuates the entire institution of education as being broken beyond repair." Rolenda added that due to the "brokenness" in the many areas of teacher education, each group was coming up with solutions to address teacher education problems: "In their affinity groups, people are locating the brokenness in specific places, and they all have at least some partial solutions. They all have different knowledges." She continued that each group would ask similar questions to each other to find solutions:

> I think the White group would ask the Black group about their experiences and how they've been working through some of the problems in teacher education. And the Black group would ask the White group the same thing. I think they would also ask about purposes, and how they understand the promises and potentials of teacher education.

Though Rolenda acknowledged that the two groups were discussing how to solve issues in teacher education from different perspectives, each group was concerned about finding solutions to better understand what teacher education could offer and lean toward the "promises and potential" that teacher education holds.

Finally, Jack stated that the conversations were about the "lack of multicultural interactions" and "homogeneity" in teacher education. This revealed that conversations on race should focus on more heterogeneous interactions between White and Black affinity groups. Even Kellie mentioned that it was hard to imagine what the Black affinity group was saying because she had never been in an affinity group of people of color.

Theme 2

The cartoon promoted conversation about race and racism by centering students and families. In this theme, the participants considered how students, families, and communities were relevant to the race conversation. Again, there were differences in what and how language was used in the two groups, revealing deficit narratives of diversity in some responses.

For example, Kellie stated that the White teachers "may be using coded language and deficit narratives to describe race with terms like 'at-risk' or 'low performing' to describe students." Yin, an Asian American participant, suggested that the White affinity group (Group 1) was discussing how their teacher education program did not prepare them to work with diverse learners and families:

> Group 1: I don't think the program has been able to prepare me to teach children of color. Now I feel like an outsider with the children. I want to help them, but don't know how. I sometimes feel sorry for the children because their families cannot provide them with the necessary support. So far, I have never met her parents, yet they have never come to the parents' meeting.

While there was a desire and concern to help students, Yin also imagined that the conversation about race in the White affinity group expressed sympathy for students of

color. She noted parents' absences in school meetings, suggesting that Black and Brown parents were not supportive and attentive to their children's needs.

Due to the racial and political climate when the course was taught (Spring 2021) and the racial reckoning sparked by issues of politics, health, and policing, Tia suggested that members in the two affinity groups would discuss race with young learners during this challenging time. In the Black affinity group, conversations with young people were regular and necessary for their survival. The race conversation in the Black affinity group was a debate on where or whether race conversations should occur at all:

> They [Black affinity group] might be saying that it needs to be a part of teacher education particularly because of the current climate in our nation. They might be saying that it needs to happen more or less in teacher education depending on their lived experiences, values, and beliefs, and if race should be discussed in schools, at home, or at all.

Tia noted that the two groups would have different conversations with their students "based on each group and the experiences that individuals were bringing to the space." However, "Black and Brown folks" would have conversations that prepared their children for a world that would see and treat them based on their skin color.

In a dialogue between the two groups, Yin communicated that the White affinity group wants to learn from the Black affinity group about teaching students from diverse racial and cultural backgrounds. However, the Black affinity group responded that learning to teach students of diverse racial and cultural backgrounds came from allowing the students to teach them and that White teachers must become "an insider" in their students' communities:

> [White teachers asking the Black teachers]: Can you teach me something about how to teach the students in your community?
>
> [Black teachers responding to the White teachers]: Well, you may not want me to teach you … the students can be your teacher and show you what they need. … If you want to become an insider in their community, you learn from them.

Like Tia and Yin, Fatima thought the conversations in both groups centered on the students, the "racial differences in how they perceive and treat one another, and how to advocate for racially diverse students." Fatima thought each group would be sensitive

"not to offend the other, but to be racially sensitive" toward each other as the two groups discussed student diversity. Therefore, the second theme centered on students, families, and being mindful of what to discuss with young people, while also being sensitive when talking about race between the two groups.

Discussion

Quaye (2014) discusses several strategies that teacher educators use to facilitate discussions of race, including group work, discussions, and debriefing. In this study, I utilize a cartoon to encourage critical reflection and stimulate conversations about race and racism. The cartoon depicts two racial affinity groups and asks participants to reflect on what they think each group is discussing about race and racism in teacher education. In a course specifically designed to discuss race and racism in teacher education, the cartoon titled "The Race Conversation" is apropos as a conversation starter.

Rather than supposing or having doubts about the existence of racism in teacher education, teacher educators must accept and acknowledge that it does exist (Shah & Coles, 2020). As a fundamental premise in education, race and racism are defining characteristics of American society (Ladson-Billings & Tate, 1995; Milner, 2003; Solórzano & Yosso, 2001). Because racism is present in all aspects of our society—including education—people engage in race conversations at different levels. From the analysis of the eight participants' critical reflections, familiar racial narratives emerge, suggesting that how the cartoon is read leads to interesting ways in which participants develop racial critical consciousness about (a) race and racism within racial affinity groups, and (b) race and racism centered on students and families.

Leonardo and Porter (2010) argue that White people and people of color enter race dialogues from different positions, as seen in how the study participants imagine what the race conversation entails among the two affinity groups in the cartoon. Reflections reveal that racial affinity groups discuss different things based on their identities in their groups and approach the race conversation with distinct goals. The two groups differ in their desire to discuss race and racism in teacher education. For example, the White affinity group is race-evasive (Chang-Bacon, 2022), and the Black affinity group is race-explicit. The White affinity group is socialized to avoid discussing race, while the Black affinity group wants more frequent conversations. Also emergent from the analysis is how language is used in their reflections, describing the White affinity group as "superior" and "dominant," and the Black affinity group as "inferior." The

original definitions of race and racism established at the inception of the United States created a false racial hierarchy where “non-Hispanic White people are believed to be superior and Black people, Indigenous people, and systematically minoritized racial and ethnic people are believed to be inferior” (NASEM, 2023, p. 37). This language reveals power dynamics between groups. Using language such as minoritized or people of color to refer to the Black affinity group brings an awareness of power. It disrupts the racial dichotomy, a key aspect of criticality (Muhammad, 2020).

Based on the study’s findings, ethnoracially diverse participants also enter race dialogues from diverse perspectives. Participation in racial affinity groups leads to a better understanding of racial matters and inter-racial relationships (Strong et al., 2017). Researchers note the positive outcomes, conversations, support, and learning that occur in same-race affinity group spaces (Kohli & Pizarro, 2022; Strong et al., 2017). Affinity spaces, especially in teacher education programs at predominantly White institutions, have been necessary for academic and professional survival (Kohli & Pizarro, 2022). Ethnoracially diverse teachers must have spaces to engage in conversations about the centrality of whiteness in teacher education (Mensah, 2022; Sleeter, 2017) and develop a more asset-based language to discuss their experiences.

When Kellie, a White woman, mentions that it is hard to imagine what conversations are like in an affinity group of people of color, this presents an opportunity for teacher educators to create same-race and mixed-race affinity spaces for students to develop racial critical consciousness. The two affinity groups, as some participants have shared, want more conversations about race, opportunities to support one another, spaces to find solutions in teacher education, and opportunities to share their knowledge and learn from each other. However, a racial narrative that Black affinity spaces or people of color are responsible for teaching White colleagues at the risk of their safety (Leonardo & Porter, 2010) should be considered in creating affinity spaces in teacher education. Knowledge sharing and learning should be bi-directional, and students of color should not feel the pressure of having to educate their White peers.

While there is a desire and concern to help students of color, the reflections also communicate common misconceptions about the commitment that students, families, and communities of color have about education. For example, one participant, Yin, shares a dialogue among members of the White affinity group, as not feeling prepared to teach diverse students, feeling like an outsider, and never seeing Black and Brown parents in the school. These ideas highlight significant challenges in teaching and

developing relationships with parents. When teachers feel disconnected from their students of color, and vice versa, classrooms become hostile spaces and decrease student learning (Gay, 2013). Similarly, parents' absences in school meetings suggest a common misconception that Black and Brown parents are not supportive and attentive to their children's educational needs (Cooper, 2009).

Participants share their concerns for the safety of their Black and Brown students as a topic that emerged from the analysis. Some participants think engaging in racialized conversations with young people as a survival strategy is essential. Young children experience microaggressions and racism, and talking with them may help them navigate racial stressors in school (Henderson et al., 2021). Moreover, educators have to be wary of asking Black and Brown students and teachers and professors of color to be the instructors for White people concerning racial matters, as this racial narrative implies that teaching about race and racism is the sole work of Black and Brown students, educators, and faculty (Duncan, 2019; Milner, 2017). The ultimate onus is on White educators to develop a personalized curriculum of self-learning regarding issues of race and racism. Likewise, teacher educators cannot assume that ethnoracially diverse teachers do not need to develop their racial critical consciousness (Mensah, 2022). In the current study, participants' development of culturally affirming language and avoidance of perpetuating hierarchical racial dichotomies are skills they can addressed in teacher educator preparation. Thus, all educators are responsible for teaching, learning, and developing critical racial consciousness (DiAngelo, 2018; Milner, 2017; Picower, 2009).

Implications and Further Research

As Chang-Bacon (2022) states, "failing to address race and racism head on, the field [of teacher education] remains constrained by pervasive, unproblematized Whiteness, sending teachers into the workforce underprepared to address the racism they will encounter in classrooms and school curricula" (p. 8). The reflections sparked by the cartoon enable me to create course materials that will challenge my doctoral students as future teacher educators' perspectives and prompt their critical thinking on matters of race. The development of critical racial consciousness requires socializing conversations about race through writing, reflection, and discussion of its relevance in teacher education.

There is little research on how teacher educators, the instructors, engage with challenging topics in teacher education, such as race and language (Chang-Bacon,

2022). Thus, there should be deliberate, directed, explicit, and intentional approaches for engaging in race conversations and more sharing of tools and approaches in doing this type of teaching. Using visual methods, such as cartoons, is one approach that has been successful in my practice as a teacher educator. By presenting a cartoon that elicits diverse interpretations and meanings, students engage in reading, writing, and discussing their ideas, extend their thinking, and develop a critical consciousness about race and racism. More research is needed to leverage cartoons as a tool to initiate conversations about race. This study presents findings from a larger study, and future work will highlight how cartoons and other visual media were utilized throughout the course.

Conclusion

Visual media, such as cartoons, can be beneficial in initiating conversations about race in teacher education. Participants orient themselves, reveal their thoughts, and express themselves through a racial lens in their writing. Viewing teacher education through a racial lens enhances awareness of issues related to race and racism in the field (Mensah, 2022). It encourages engagement in discussing these topics in teacher education. The next step is to engage in deeper dialogue on issues and concepts shared, extending the conversation on topics relevant to teaching and learning, such as anti-Blackness, internalized racism, deficit narratives, critical Whiteness, meritocracy, and anti-racist pedagogy. The Conversation on Race cartoon is the first image shared in the course on day 1, and other multimedia artifacts (i.e., cartoons, images, and video clips) are also shared throughout the course to prompt critical reflection and race conversations; thus, a deliberate engagement in critical racial consciousness development is a primary goal of the course. To prepare doctoral students as teacher educators who will prepare future teachers, they need support and educational spaces that allow them to think critically about race and racism in teacher education. Using novel approaches to engage in difficult discussions on race may start with a cartoon that prompts their critical reflection, ultimately leading to more engaging conversations about challenging topics related to race, racism, and power in teacher education.

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