

**Annotated Bibliography:  
A Resource for Ontario Educators Learning about Racism**

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**A note about the co-authors:**

This annotated bibliography was compiled by a group of educators in Ontario who learn and teach about anti-racism education in their professional and academic lives. Each of the below co-authors currently work in the Ontario public education system. Each of the co-authors are OCT-certified, and they each represent different professional positions in education.

**The following people co-authored this annotated bibliography.**

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Special thanks to Amit Mehrotra, @AmitMehrotra78 for editing this entire piece.

**A note about the intended readership:**

This resource is created for a particular audience: educators in the Ontario public education system. The texts were chosen as *entry-points* for educators in Ontario who are navigating the complex field of anti-racism education. All resources are listed according to their bibliographical citation. It is strongly recommended that readers be familiar with all of the five sections of this annotated bibliography, as each section is critical to the overall learning & application of anti-racism work. Finally, it must be acknowledged that this annotated bibliography is not meant to be a comprehensive list of resources. Rather, this list is offered as a humble *introduction* to contemporary texts that address racism. Resources addressing racism in Canada and the Ontario public education system were prioritized.

**This annotated bibliography is formatted into five sections:**

- 1) resources addressing whiteness
- 2) resources about anti-Black racism in Ontario
- 3) resources about anti-Indigenous racism in Canada
- 4) reports about racism in the Ontario public education system
- 5) online podcasts, learning modules, and other important archives

## **Resources addressing whiteness**

This section is intentionally included first because it is well-documented that the majority of employees in Ontario school boards are White, and this fact has not changed throughout the first two decades of the twenty-first century, in spite of public commitments to diversity. In 2007, Hamilton-Wentworth DSB recorded that 4.5% of their staff identified as a member of a visible minority and 1-2% identified as Indigenous. In 2011, Ottawa-Carleton DSB reported that only 8% of their school board "considered themselves to be a visible minority." In 2017, Peel DSB recorded that 25.5% of their staff self-identified as a member of a racialized community. In 2018, York Region DSB shared that 66.9% of their staff identified as White/European. Therefore, given the above numbers, it is critical that educators learn about whiteness.

**Diangelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Beacon Press.**

While it is highly recommended that Ontario educators read local texts, this American book is one of the best contemporary pieces to highlight how whiteness operates in society. The term "white fragility" is a core concept that most anti-racist educators are familiar with. As Michael Dyson states in the foreword, the concept white fragility is "a crucial concept that inspires us to think more deeply about how White folk understand their whiteness and react defensively to being called to account for how that whiteness has gone under the radar of race for far too long" (x). Given that the vast majority of educators are White, this book is a must-read for educators in all positions. Diangelo identifies as a White woman. She has more than twenty years of experience doing racial and social justice training, and her research is about how White people react to racial justice work. In short, white fragility encapsulates the defensive responses that White people have to discussing racism. These reactions serve a purpose: "These responses work to reinstate white equilibrium as they repel the challenge, return our racial comfort, and maintain our dominance within the racial hierarchy" (2). In short, this book outlines the backlash that anti-racist educators must contend with in white supremacist systems, and how these reactions are not only predictable, but also create substantial barriers to progress in anti-racism work; moreover, Diangelo outlines where these reactions stem from. These reactions are founded in beliefs about individualism, objectivity, and how people are socialized in a white supremacist society. Finally, this text teaches readers about core concepts in anti-racism: race, racism, white supremacy, colour-blind racism, anti-Blackness, white fragility, as well as cliché falsehoods that White people claim in order to avert the work of anti-racism. A compendium of books, articles, blogs, and films is included at the end of this book.

**Lowman, E. B., & Barker, A., J. (2015). *Settler: Identity and colonialism in 21<sup>st</sup> century Canada*. Fernwood Publishing.**

An important note:

The addition of *Settler* into this annotated bibliography was made with some hesitancy, as the co-authors do *not* want to contribute to settler colonial studies overshadowing Indigenous studies and de-centering Indigenous scholars. Jeff Corntassel (2014) notes, for example, that non-Indigenous scholars in settler colonial studies are increasingly receiving the accolades for studies about colonialism, and he argues that this area of study is being legitimized because of its association with non-Indigenous scholars (11). Moreover, settler colonial studies have the ability to erase Indigenous peoples' experiences because it focuses on settlers (Macoun & Strakosh, 2013, 436). Therefore, the concerns regarding re-centering settlers in conversations about colonialism, or re-centering

White people into conversations about race are well founded. It is important to include this cautionary note as White educators glean from texts about race and racism that are authored by White settlers.

The book *Settler* by Lowman and Barker is akin to Diangelo's *White Fragility*, as the authors dedicate the entire book to teaching settlers to understand and critically analyze their settler identity. From chapter one, "Why say settler?" and chapter two, "Canada and Settler Colonialism," the authors establish that this book is about much more than terminology; the authors consistently highlight how settler colonialism manifests in Canada in order to dismantle the nationalistic and false imagery that Canada is a nation founded on peace and multiculturalism. Drawing upon important scholarship by authors such as Patrick Wolfe, Eve Tuck and K. Wayne Yang, Taiaiake Alfred, and Paulette Regan, as well as critical examples of settler colonial violence and Indigenous resistance, the authors carefully trace how settler colonialism exists in contemporary Canada. This text is unique because the authors highlight "a point often overlooked in research and debate on the subject: settler colonialism is produced and upheld not just by governments and corporations – the usual targets of anti-colonial critique – but by people, and in our case, by Canadians" (39). From topics such as racism, violence, appropriation, national myths, fear, ignorance, and complicity, this book addresses settler colonialism from a settler perspective. This book is included in this annotated bibliography, but the co-authors want to clearly state that this book must be read alongside, and/or following the scholarship and teachings by Indigenous scholars, activists, and writers.

**Saad, L. F. (2020). *Me and white supremacy: Combat racism, change the world, and become a good ancestor*. Sourcebooks.**

This book began as an Instagram challenge. Using the hashtag #MeAndWhiteSupremacy and an online workbook, thousands of people engaged with Saad's work. This book is based on the original workbook. Saad states that "This book is a one-of-a-kind personal antiracism tool structured to help people with white privilege [to] understand and take ownership of their participation in the oppressive system of white supremacy. It is designed to help them take responsibility for dismantling the way that this system manifests, both within themselves and within their communities" (3). Saad is an East African and Middle Eastern Black woman. She is a Muslim woman and a British citizen. She lives in Qatar, but her teachings are for a "global audience" (7). This book is a complementary read to Diangelo's *White Fragility* (note: Diangelo wrote the Foreword to the book, which is a symbolic & material way for authors to support each other's work) but should not be mistaken as being the same or interchangeable to Diangelo's work. To begin with, these women do not identify similarly, so their different subjectivities will innately shape their work. Moreover, Saad's book is a "self-guided journey", as she encourages readers to purchase a journal and work through the reflective journaling prompts that follow many of the chapters (21). As well, the concepts Saad outlines throughout her book are of critical importance for White educators: white supremacy, white privilege, tone policing, white silence, white exceptionalism, anti-Blackness, anti-Blackness and femininity, anti-Blackness and masculinity, anti-Blackness and children, allyship, white apathy, tokenism, and more. Most of the chapters explain the concept, explains how it manifests in real life, and the chapters end with the reader doing self-reflection about the concept. The book ends with further reading, podcasts, films and documentaries for the reader to consider. This book is recommended to educators who are at the beginning of their learning journey about racial justice work. The concepts and vocabulary are outlined succinctly, and the journaling prompts make the work reflective and accessible to many people. Similar to the Instagram challenge, this book would also be a great resource for educators to use in a book club.

## **Resources about anti-Black racism in Ontario**

It is unsurprising that there is a dearth of contemporary non-fiction books about anti-Black racism in the Ontario public education system, which is why readers are urged to read the fourth section of this annotated bibliography as well: reports about racism in the Ontario public education system. It is unsurprising because Patricia Hill Collins (2000) reminds us in *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* that “because elite White men control Western structures of knowledge validation, their interests pervade the themes, paradigms, and epistemologies of traditional scholarship” (251) and that “suppressing the knowledge produced by any oppressed group makes it easier for dominant groups to rule because the seeming absence of dissent suggests that subordinate groups willingly collaborate in their own victimization” (3). Moreover, the authors of *The Equity Myth: Racialization and Indigeneity at Canadian Universities* (2017) confirm that in Canada “the university is a racialized site that still excludes and marginalizes non-White people, in subtle, complex, sophisticated, and ironic ways, from everyday interactions with colleagues to institutional practices that at best are ineffective and at worst perpetuate structural racism” (3). With this in mind, we honour the below texts and reports in this annotated bibliography, knowing that the authors are grappling with institutional racism in their daily lives.

**Cole, Desmond. (2020). *The skin we're in: A year of Black resistance and power*. Doubleday Canada.**

Organized by the months of the year in which significant moments of racial injustice and resistance take place, Cole’s book focuses on how oppression permeates institutions such as education, policing, and immigration, as well as how it manifests in everyday life. Introducing the central theme of his book early on, Cole posits that “[w]hite supremacy is never personal, never individual, never isolated” (12). Rather, it is historical and systemic in nature, with the aim of ensuring that White people are its sole beneficiaries. While Cole’s text centres on the inextricable ways in which anti-black racism and white supremacy are linked, he begins his analysis by making clear that any discussion of Canada must begin with acknowledging how the government maintains and reinforces its power through a colonial and genocidal relationship to Indigenous peoples. Unearthing how white supremacy visits violence upon Black and racialized bodies, Cole does so through the lens of policing. While he examines multiple ways in which policing is an agent of white supremacy, of particular importance to Ontario educators are his chapters entitled Zero Tolerance (*february*) and Community Policing (*november*). The former explores several ways that educational institutions enact policies and processes that disproportionately and negatively impact Black students (e.g., Safe Schools Act, suspension rates, etc.), while also addressing how lack of trustee governance and implementation of report findings can contribute to poor outcomes. The latter examines the role of the Student Resource Officer Program in schools and the ongoing debate surrounding their removal. Although this text addresses racial violence, injustice, and inequality in many forms, Cole’s rendering of each person’s individual story can inform teachers of the systems that interact with students outside of the school on a regular basis, in a bid to encourage educators to work towards their own brand of resistance within their personal spheres of influence.

**Galabuzi, G.-E., (2014). Race and the streaming of Ontario’s children and youth. In *Restacking the deck: Streaming by class, race and gender in Ontario schools* (pp. 185 – 226). Canadian Centre for Policy Alternatives.**

While this book is not dedicated exclusively to anti-Black racism, streaming is often centred in discussions about anti-Black racism in the Ontario public education system (James and Turner, 2017, Chadha, Hebert, and Richard, 2020), so it is appropriate to include content from *Restacking the Deck* in this annotated bibliography.

This book is a follow up to the 1992 edition of *Stacking the Deck: The Streaming of Working Class Kids in Ontario Schools*, which is widely-known for its seminal research on streaming in Ontario schools. In *Restacking the Deck*, the authors again address streaming in Ontario schools, but now with a race and gender lens, as well as the inclusion of important topics such as special education. As the title of chapter five indicates - “Race and the Streaming of Ontario’s Children and Youth” – this chapter takes up colonial, racialized, and immigrant experiences in the public education system in relation to streaming. Galabuzi argues that identity formation and the social construction of racialized communities in Ontario lends to students being labelled as “at risk,” and contributes to the racial disproportionality in applied and academic streams. He contextualizes his arguments in history, by demonstrating that Ontario education has always been about European values and curriculum, which means that racial difference had to be managed, rejected, suppressed, denied, and welcomed depending on the political era. This chapter includes a section specifically about Black masculinities (218-221), and is a good follow-up reading to Carl James “Students ‘at risk’: Stereotypes and the Schooling of Black Boys” article included in this annotated bibliography.

**James, C. E. (2012). Students “at risk”: Stereotypes and the schooling of Black boys. *Urban Education*, 47(2), 464–494.**

This article begins by problematizing and deconstructing the notion of “at risk” youth. James outlines why this term is problematic, including how it is often used as a euphemism for racialized youth, impoverished youth, and to disguise educators’ biases. He reminds educators that language is not neutral; labelling youth as “at risk” marks them and sets them up to be regulated. Given that Black youth are regularly identified as “at risk” youth in Ontario schools, James asks, “Why does [disengagement] persist for Black males? Might it be because of education authorities’ persistent disregard for, or unwillingness to acknowledge, race and racism as factors influencing students’ gendered schooling and educational experiences—a perspective informed by the color-blind discourse of Canada’s multiculturalism? Such disregard might explain why schooling produces and maintains rather than reduces risk” (466). James then uses critical race theory and a cultural analysis to challenge the “at risk” designation and to explain how racialization and cultural lenses increase the likelihood that African Canadian males will be deemed as “at risk.” The bulk of this article deconstructs stereotypes of Black males – as immigrants, fatherless, athletes, troublemakers, and the underachiever. James outlines the origin of these stereotypes and how they operate in Ontario schools. Using data from the Greater Toronto Area, he outlines how these stereotypes effect both educators and Black male students. This article is a must-read for educators working in the Greater Toronto Area.

**Lopez, A. E. (2020). Anti-Black racism in education: School leaders’ journey of resistance and Hope. *Handbook on Promoting Social Justice in Education, 1935 – 1950*. [https://doi.org/10.1007/978-3-030-14625-2\\_37](https://doi.org/10.1007/978-3-030-14625-2_37)**

This article examines Black school leaders (defined as resource teachers, vice-principals, and principals in elementary and secondary schools) in the Greater Toronto Area. The article begins by centring the importance of identity in education and locating identities within global systems of oppression in the contemporary era. The author uses her own narrative as an example. Critical race theory is used to contextualize race, racism, and anti-Black racism, and to explicate how anti-Black racism manifests in schools. Using a narrative inquiry, the article reviews the discrimination, stressors, and exclusions that Black school leaders contend with in education. Their narratives highlight the ways in which anti-Black racism operates in Ontario schools. These narratives are then followed by a discussion about the implications of these findings. The author argues that “As schools work to diversify teaching staff and administrators in school districts, anti-Black racism must be named and examples of how it is manifested in school leadership brought to the forefront. White supremacy, and how it is manifested in

schools must also be named” (1945-1946). Lopez encourages schools to consider the stories of Black school leaders when creating policies to recruit, support, and retain staff, and she provides strategies about how to support these leaders too. This article is short, so the learning around critical race theory and anti-Black racism are succinct entry-points for those who are new to these topics. This article is best suited for school leaders, leadership teams, and people working in school boards who are interested in understanding, supporting, hiring, and retaining Black educators in leadership positions.

**Maynard, R. (2017). *Policing Black lives: State violence in Canada from slavery to the present*. Halifax: Fernwood Publishing.**

Maynard’s *Policing Black Lives* is one of the most important and comprehensive texts about anti-Black racism in contemporary Canada. This book is a must-read text for any person who is invested in understanding anti-Black racism and how it is inextricably connected to state-sanctioned violence. This book does more than outline anti-Black racism; it narrates how racism and violence has always been acted upon Black communities. From slavery, to segregation, surveillance and deportation practices, racial profiling, incarceration and police violence, Maynard outlines how the state targets and disciplines Black communities from the seventeenth century to the present. Moreover, Maynard shares important stories of how Black communities resist state violence too. This book includes a sophisticated analysis of how gender, sexuality, and class intersect with race to further alienate and harm those who are deemed as deviant. Maynard also weaves important content about settler colonialism into the text, recognizing that Black and Indigenous communities share interconnected histories, while respecting and acknowledging their “distinct historical and contemporary relationship with the state” (191). Chapters one, two, seven and eight should be mandated reading in faculties of education, and for educators who are learning about anti-Black racism. Chapter seven “Destroying Black families: Slavery’s afterlife in the child welfare system,” should be read by social workers, guidance counsellors and other child welfare workers, as it outlines how racism and ignorance of Black culture can lead to over-reporting of Black families, surveillance and monitoring of Black families, and the negative impacts of removing children from their families. The implications of children being removed from their homes is both psychological and emotional, as many children experience isolation, separation from one’s culture, as well as discipline, neglect, and abuse. Chapter eight “The (Mis)education of Black youth: anti-blackness in the school system,” is a critical chapter for educators to read. Maynard outlines how Black youth are treated as older than their age, as less innocent than their White peers, and therefore, they are denied protection in schools. Instead, educators devalue and stereotype Black students, lower their expectations of Black students based on these stereotypes, and then treat Black students with hostility. As a result, Black students are subjected to punishment, discipline, and surveillance in schools. Maynard offers specific examples for readers to consider throughout the chapter. She states, “In sum, Black youth are often treated as suspects instead of as the children they are, in the very place where children get socialized and educated” (217).

## Resources about anti-Indigenous racism in Canada

**Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Saskatoon: Purich Publishing Limited.**

Marie Battiste is the senior Indigenous scholar in Canada on Indigenous knowledges and decolonizing educational practices. Battiste is a Mi'kmaw educator, a member of the Potlotek First Nation in Nova Scotia, and recently retired from the Department of Educational Foundations at the University of Saskatchewan. *Decolonizing education* is a must-read text which critiques the Eurocentric colonizing pedagogy that dominates K-12 education and the academy and has continued to fail Indigenous students, and many others. She provides the historical context essential to understanding the relationship between Canada and Indigenous peoples, and what this has, and continues to mean for Indigenous peoples and Indigenous-settler relations, in particular with regard to education. The legacy of colonialism and cognitive imperialism is deeply rooted in educational systems. Battiste models in the text how decolonization begins with the self. By interweaving her own story with Indigenous history in Canada, treaties, government policies and legislation, and international law, she provides the directions to a new model for education. Chapter two is of particular importance for educators. She reviews the assimilative practices that Indigenous students have been subjected to by settlers. Battiste states that, "It is a subject that every citizen of Canada should know, because every citizen in Canada is connected to it" (23). She begins by reviewing some important facts about Indigenous education. For example, she reminds the reader that for First Nations peoples, education is a treaty right. Battiste also provides a lengthy review of policies, reports, and human rights laws that affirm Indigenous students' right to education and the need for change. She then outlines some important critiques about the education system: it is still about culture, it is about assisting Indigenous children to fit into Canadian schooling, Indigenous peoples are included in curriculum in a tokenistic fashion, and educators are not yet critically thinking about who creates the materials in school. This book offers a framework for decolonizing education. Battiste continuously highlights that education is not neutral; education systems are shaped by the power and privilege of those who are in control. In order to decolonize education, educators must displace cognitive imperialism, respect Indigenous languages, and recognize that Indigenous students are diverse learners with a variety of learning styles. Teachers need to embrace holistic learning, spirituality and Indigenous knowledges, as well as learning with communities.

**Cannon, M. J. & Sunseri, L. (Eds.). (2018). *Racism, Colonialism, and Indigeneity in Canada*. Don Mills: Oxford University Press.**

This is the second edition of *Racism, Colonialism, and Indigeneity in Canada*. It is edited by Martin J. Cannon (Oneida Nation), associate professor in the Department of Social Justice Education at OISE, University of Toronto and Lina Sunseri (Oneida Nation), associate professor in the school of Behavioural and Social Sciences at Brescia University College at Western University. This anthology includes 24 cross-disciplinary essays about race, racialization, racism, sexism, and settler colonialism. The essays are authored by an array of Indigenous scholars and story tellers: Taiaike Alfred, Leanne Simpson, Thomas King, Bonita Lawrence, Pamela Palmater, and more. The readers are offered intellectual and community insight about Indigenous nationhood, self-determination, resurgence, health, homelessness, gendered violence, and education. Moreover, each chapter concludes with additional readings, relevant websites, films, key terms, discussion questions, and activities for readers to consider. Part Eight, Decolonizing Indigenous Education, is of particular importance to educators in the Ontario public education system. It includes chapter 15 "Rethinking Culture Theory in Aboriginal Education" by Verna St Denis, who critically analyzes how educators take up culture and "culturally relevant" education as solutions to racist curriculum. After reviewing the importance of culture in its historical context – such as the push for culture and language revitalization in the 1960s and 1970s – St. Denis problematizes how culturalism has been constituted by an anthropological and European approach to education, thereby "reducing



the effects of colonial and racial oppression to a problem of an identity crisis” (151). Furthermore, she states “Without examining the impact of racism and classism, this requirement for cultural competency has the potential to repeat stereotypes of Aboriginal people rather than focusing on how racial dominance and poverty continue to detrimentally impact Aboriginal people” (153). Given the current trend of culturally responsive education, educators would be wise to read and consider the (un-)intentional impacts of culturally responsive pedagogy that does not include an anti-colonial and anti-racist lens. Chapter 16 “Changing the Subject in Teacher Education: Centring Indigenous, Diasporic, and Settler Colonial Relations” by Martin J. Cannon implores settler Canadians to know, name and think about what it means to be a settler educator on colonized lands. Highlighting the work of Susan Dion, Carol Schick, Verna St. Denis, and Patricia Monture, Cannon encourages educators to reflect upon and to take responsibility for histories of settler colonialism. He states, “Educational, classroom-based, and pedagogical literatures need to think about having non-Indigenous peoples...locate and name their investment in colonial dominance, including how best to engage with questions of reform and restitution” (162).

**Manuel, A., with Grand Chief Ronald M. Derrickson. (2015). *Unsettling Canada: A National Wake-Up Call. Between the Lines.***

In *Unsettling Canada*, First Nation political leader and activist Art Manuel (Secwepemc) outlines the impact of colonialism and systemic racism in Canada through the context of over fifty years of struggles for First Nations peoples. Manuel starts by quoting the words of his father, Grand Chief George Manuel, saying that for Indigenous peoples, “the most important gift we have received from our parents, grandparents, and great-grandparents is the legacy of struggle”(3). The value of this gift becomes evident as Manuel unpacks critical historical moments for First Nations peoples in Canada: beginning in his community of Neskonlith in the interior of British Columbia, learning from his father, Grand Chief George Manuel, to his leadership for Indigenous peoples participating in United Nations forums on the international stage. This text focuses on the era often referred to as the modern struggle for rights for Indigenous peoples, from the time of the White Paper of 1969, which sought full assimilation of “Indians” and a release for the Canadian state from treaty obligations. This text is key for educators in understanding a First Nations perspective on the colonial history of this land now called Canada. Each chapter in the book marks important points in the history of First Nations and government relations, and together make clear that this long history of problematic relationships with the Crown and Canadian government and Indigenous peoples always comes back to the land. These are truths which must be presented alongside the colonial narratives that have long dominated the teaching of Canada’s past and present. Manuel ends with a call to action for all Canadians to work alongside Indigenous peoples to restore the country: “There is no downside to justice...The moves away from the racism and misogyny in the past have only enriched the lives of all of us. The same will happen when racist doctrines still in force against Indigenous peoples are replaced by recognition of our rights” (226).

**Talaga, T. (2017). *Seven fallen feathers: Racism, death, and hard truths in a Northern city. Canada: House of Anansi Press.***

Jethro Anderson. Jordan Wabasse. Kyle Morrisseau. Curran Strang. Robyn Harper. Paul Panacheese. Reggie Bushie. Tanya Talaga’s award winning investigation into the deaths of seven Indigenous youths, students studying far from their traditional territories, is essential reading for all Canadians. It exposes the deep roots of structural racism in the institutions that failed these young people: education, law enforcement, social services and finally, justice. It brings the terrible legacy of Residential Schooling into the present tense, describing the sacrifices Indigenous families still must face in order to access education that settlers take for granted. Framed with the narrative of her own personal journey, Talaga devotes a chapter to each student, unwilling to let them fade into statistics after their death, the students themselves are brought to life in her investigative narrative.

Interviews, anecdotes, official reports and timelines are used to paint a clear picture of callous disregard from police and the extraordinary efforts of Elders, teachers, and the Thunder Bay Indigenous community. Captivating and straightforward, Talaga also provides readers with the necessary backstory of the complicated colonial history and relationships that led these students to their deaths. Her monumental work led to a joint inquest by the Ontario Coroner's Office as well as an internal review of 4 of the 7 deaths by Thunder Bay Police. *Seven Fallen Feathers* won the First Nation Communities Read: Young Adult/Adult, the Shaughnessy Cohen Prize for political writing and the RBC Taylor Prize.

**Vowel, C. (2016). *Indigenous writes: A guide to First Nations, Métis & Inuit issues in Canada*. Highwater Press.**

*Indigenous Writes* is an accessible book for educators who are beginning to learn about First Nations, Métis, and Inuit issues. Vowel states, "Each one of the pieces presented here is written as though you and I are sitting down together having a discussion" (2). Moreover, each of the 31 chapters can be read individually; educators do not need to read the book from cover-to-cover if they are searching for particular topics to teach in their classrooms. The book is formatted into five themes: terminology of relationships; culture and identity; myth-busting; state violence; and land, learning, law, and treaties. The conversational tone does not detract from Vowel's research and the importance of the topics offered by this book. Vowel manages to offer succinct summaries of complex and contentious issues, which demonstrates why this book is a national bestseller in Canada. Moreover, each chapter finishes with extensive endnotes that readers can use for further research. From vocabulary, legal definitions, historical and contemporary issues, this book should be a mandatory text for teacher candidates and settlers who are entering into Indigenous education. Chelsea Vowel is Métis from manitow-sâkahikan (Lac Ste. Anne) Alberta, residing in amiskwacîwâskahikan (Edmonton). Mother to six girls, she has a BEd and LLB, and is currently a graduate student and Cree language instructor at the Faculty of Native studies at the University of Alberta. Chelsea is a public intellectual, writer, and educator whose work intersects language, gender, Métis self-determination, and resurgence.

## Anti-Racism Resources

**Dei, G. J. S. (1996). *Anti-racism education: Theory and practice*. Fernwood Publishing.**

There's an expression used colloquially in the English language, which states that someone "literally wrote the book" on a subject. That expression may be applicable to George Dei's *Anti-Racism Education*. Though written in 1996, it's included in this annotated bibliography because it outlines so many fundamental principles of anti-racism education that educators must grapple with in order to do this work well. While this book may appear small, its academic vernacular and philosophical underpinnings will prompt readers to pause, reflect, and do further research. This book is perfect for reading over a summer break, as Dei's intellectual rigor requires readers to detach from the daily distractions of life in order to appreciate his wisdom, guidance, and teachings. Chapter two outlines ten basic and interrelated principles of anti-racism education, which could provide a framework for educators who are forming book clubs to do this collective work. Chapter three is of critical importance for anyone who leads discussion about race. While the concept of 'race' lacks scientific validity, Dei outlines the historical, ideological, material, and sociological importance of racial categories that educators must understand. Chapter four is also significant because Dei explains how race intersects with class, gender, and sexual oppression, as social justice work requires educators to understand intersectionality, and what Dei refers to as integrative anti-racism studies. Chapter five includes important critiques and questions about inclusive education, and he offers critical questions for educators to reflect upon on pages 83-84. For example, he asks "How do educators prepare students to deal with the contradiction between the school's promise of equality and realities of racism, sexism, and other forms of oppression and inequality in society?" (84). This book will prompt educators to think deeply about systems of power in the education system, and educators' complicity and responsibilities in those systems. Readers are reminded that this book was published in 1996, therefore chapters such as "Chapter six: African-centred schools in North America" should be read in conjunction with contemporary research too.

**Emdin, C. (2016). *For white folks who teach in the hood...and the rest of y'all too: Reality pedagogy and Urban Education*. Beacon Press.**

This American book is an important read for Ontario educators. Dr. Christopher Emdin is a Professor in the Department of Mathematics, Science, and Technology at the Teachers College of Columbia University. He frames the need for this book through his experiences as a high school science teacher in the Bronx along with his own memories of being a student in a system that was not built for students like him. Emdin notes in the preface that "this book is for people of all colours who take a particular approach to education. In all cases, they are so deeply committed to an approach to pedagogy that is Eurocentric in its form and function that the colour of their skin does not matter" (viii). Although this book is written for White educators, Emdin reminds his audience that some racialized educators can also be classified as "white folks" as they continue to uphold systemic racism, and education systems that do not serve the needs of racialized youth, especially those who are Indigenous and Black. The book also delves into the trauma Black male youth face in their classrooms. Emdin shares his research about Black students and how many were afflicted with post-traumatic stress disorder. His co-researcher and PTSD specialist, Dr. Wells, calls it post-racial tension stress disorder, "which derives from youth seeing themselves as powerless in a world that conveys to them the message that race doesn't matter, at the same time, it subjects them to physical and symbolic violence (at the hands of police and school) because of their race" (23). The first few chapters introduces the reader to reality pedagogy which is culturally responsive. Reality pedagogy is "an approach to teaching and learning that has a primary goal of meeting each student on his or her own cultural turf" (27) but also requires educators to honestly reflect on their own privilege and fragility along with recognizing how they uphold systemic oppression. The remaining chapters of the book offer

practical strategies and examples of how reality pedagogy can be implemented in K-12 classrooms. This book is highly recommended for educators beginning their careers, as well as experienced educators who are keen to learn more about overcoming their fear of the “other” and using the identities and lived experiences of racialized students to inform their instruction so that everyone feels valued. The book is an urgent call and challenge for all educators to transform what and how they teach.

**Kendi, I. X. (2019). *How to be an antiracist. One World.***

Kendi’s book, *How to be an Antiracist*, interweaves key terminology, which is explained both through the historical context of slavery in the United States and colonialism as well as his own personal narrative. He makes the clear argument that one is either a racist or an antiracist and that antiracism is about overt action. Throughout the book, Kendi also holds himself accountable to his actions and understanding on topics such as power, heteronormative and cisgendered privilege. Through his vulnerability, his writing is both engaging and invitational for those seeking to disrupt white supremacist structures in our personal, professional and civic lives. He begins the book by sharing the story of a Martin Luther King Jr. speech competition where, years later, he questions the content of his speech: “Even now I wonder if it was my poor sense of self that first generated my poor sense of my people. Or was it my poor sense of my people that inflamed a poor sense of myself?” He writes, “Racist ideas make people of colour think less of themselves, which makes them more vulnerable to racist ideas. Racist ideas make White people think more of themselves, which further attracts them to racist idea” (6), Building on the ideas of W.E.B. Du Bois about double consciousness (1903), Kendi redefines this as duelling consciousness—feeling the pull to assimilationist ideas rather than antiracist ideas. He also calls out White folk saying that White folk also duel but this duality as people who move between segregationist and assimilationist—rarely antiracist (31). Through each chapter, Kendi problematizes myths about white liberalism, claims of post-racial utopia, and the falsehoods of history told through a white supremacist lens. Schooling the reader on such topics as power, biology, ethnicity, body, culture, behaviour, colour, class, space, gender, sexuality, and success/failure, Kendi engages in critical discourse to contextualize these various aspects of racial identities and lived realities. He begins each chapter with definitions not just of what he hopes to see but naming and calling out what should not be. The book ends with Kendi sharing the experiences of both he and his wife battling cancer. Harking back to Malcolm X, Kendi speaks of racism as a cancer—a “metastatic cancer. Stage 4” (234) and what feeds this cancer is denial (235).

**Michael, A. (2015). *Raising race questions: Whiteness & inquiry in education.* Teachers College Press.**

Ali Michael worked with a group of White educators to inquire about race and K-12 schooling. The findings from that inquiry led to this text. In *Raising Race Questions*, Michael uses her research to outline how an inquiry model can be used to engage in racial questions: how is the issue of race addressed in schools and classrooms? What does it mean to be White? How do White educators build confidence in talking about race and racism? Four guiding principles are laid out in the beginning of the book: 1. The process of inquiry on race in the classroom is meant to make everyone more whole, and understanding that part of that “wholeness” includes talking about racism; 2. Positive racial identities for all staff and students are essential to building anti-racist classes and schools; 3. Multicultural curriculum is not sufficient for anti-racist work; and 4. Racial competence can be learned. Michael works through each principle with K-12 classroom examples, while debunking many of the typical barriers presented by educators for not engaging in anti-racism work. The strategies and resources in this book are helpful for educators at the beginning of anti-racism work. Also learning directly from educators involved in the case studies personalizes the experience for the reader. Michael is the co-founder and director of the Race Institute for K-12 Educators.

**Moore, E. Jr., Michael, A., Penick-Parks, M. W. (2017). *The guide for white women who teach Black boys*. Corwin.**

This anthology is useful because it grapples with a fact that exists in many public education systems: the majority of educators are White females, and that this matters in education. It is noted in the foreword that “White women teachers must constantly examine the presence and role of whiteness in their personal deportment, in their physical classroom environment, and in their curricular, instructional, and assessment practices” (xviii). This book is American, and its target audience is educators, specifically White women who teach Black boys. The book implores the reader to explore their own white femininity and how their racial and gender identities matter in education. The book also explores how Black boys are stereotyped in society, rather than seen as individuals within diverse communities. The book provides feedback and strategies regarding how teachers can make their curriculum more culturally responsive, and how teachers need to improve their communication with Black families. Many of the chapters are first-person narratives, written by practicing educators, followed by questions and vignettes for K-12 classroom teachers. This text should be purchased for a school library and/or a department of educators, who can share it as a resource. Given this book’s length and American content, it is unlikely that an individual Canadian educator will read it from cover-to-cover, but it should still be included as an instructive text for the teaching population in the Ontario public education system.

**Oluo, Ijeoma. (2018). *So you want to talk about race*. Seal Press.**

As the title suggests, *So You Want to Talk About Race* initiates a critical conversation with readers about common questions White people have about race and its impact on People of Colour. While she references racialized and marginalized people throughout her book, most of Oluo's examples are drawn from her personal experiences as a Black woman. Divided into chapters that are each signaled by a question, Oluo eases readers into the ‘answers’ with an anecdote that sets the stage for deeper exploration of how issues of race operate on both micro and macro levels. Conversational in tone and less focused on theory, Oluo’s book is geared towards Ontario educators seeking an entry point into thinking and talking about racial inequality. Oscillating between cause and effect and strategies for change, Oluo provides background information about race, racism, privilege, intersectionality, police brutality, and microaggressions, concluding most chapters with critical questions readers should ask themselves, alongside tips they can use to transform their thinking into action. The sections that may be most useful for educators are chapters eight, "What is the school-to-prison pipeline?", and seventeen, "Talking is great, but what else can I do?" Chapter eight tackles racial bias of teachers and administrators, how Black children are pathologized, zero tolerance policies, and the damaging effects of School Resource Officer Programs. Here, Oluo makes the salient point that how Black students are treated and disciplined by the school system can erode their trust in educators and destroy their self-esteem. In her final chapter, Oluo explains that her writing is not meant for awareness and affirmation, as its purpose is to “inform and inspire action” (227). She closes with a list of actionable ideas that people can commit to at the local level, reminding readers to “start talking, not just problems, but solutions” (238).

**Wane, N. N. (2007). African women and Canadian history: Demanding our place in the curriculum. In N. Massaquoi & N. N. Wane (Eds.), *Theorizing empowerment: Canadian perspectives on Black feminist thought* (pp. 129 – 152). Inanna Publications and Education Inc.**

Although this piece was written in 2007, the Ontario curriculum continues to be unabashedly Eurocentric, and so this piece is still important and instructive. Dr. Njoki Wane, a professor and the Chair of the Social Justice Education department at the University of Toronto, begins this piece by highlighting how Canadian history has been written with a “selective memory”, considering that “for as long as Europeans have called Canada home, so too have Africans,” and yet African Canadians continue to be erased from the Ontario curriculum (129). Wane begins this paper by arguing that the erasure of African Canadian women from the curriculum is intentional and racist, and that educators must resist believing that Eurocentric curriculum is simply coincidental or happenstance. After situating African Canadian feminism as a site of resistance, Wane then examines the Ontario curriculum for its exclusion of African Canadian narratives. Wane states, “Taken as a whole, the silence is deafening” (137). Anti-racist educators would be wise to follow this model by analyzing their own curriculum for omissions and inclusions of African Canadian narratives. Following this analysis, Wane offers a timeline of African Canadian women’s history in Canada, from 1605 – 2006. Educators seeking to learn about African Canadian history should consult this piece as an entry-point, and then take it upon themselves to learn more about African Canadian histories.

## **Reports about racism in the Ontario public education system & other related reports**

The below reports highlight contemporary research about racism in the Ontario public education system. These reports have not been annotated because their titles clearly indicate their subject areas. They are provided here as references, and as reminders that researchers have been extensively documenting racism in the Ontario education system from multiple angles. Therefore, the era of denial and diminishing racism in education is over; educators who deny the existence of racism in public education are living in a fantasyland that is devoid of reality (Mills, 1997). We do not need more data to re-confirm what has already been confirmed again and again. Calls for more data are simply a deflection or an excuse to stall action and change. The data has been collected. The data is below. Please read and use the below data instead of claiming that we need more data about racism.

Chadha, E., Herbert, S., & Richard, S. (2020). Review of the Peel District School Board.  
<http://www.edu.gov.on.ca/eng/new/review-peel-district-school-board-report-en.pdf>

Dion, S. D., Johnston, K., Rice, C. M. (2010). Decolonizing our schools: Aboriginal education in the Toronto District School Board.  
<https://www.tdsb.on.ca/Portals/0/Community/docs/Decolonizing%20Our%20Schools%203.pdf>

Gray, E., Bailey, R., Brady, J., & Tecele, S. (2016, September). Perspectives of Black male students in secondary school: Understanding the successes and challenges – student focus group results. Mississauga, ON: Peel District School Board.

Hebert, S., & Case, P. (2017, April 7). Review of the York Region District School Board.  
[http://www.edu.gov.on.ca/eng/new/2017/YRDSB\\_review\\_report\\_2017.pdf](http://www.edu.gov.on.ca/eng/new/2017/YRDSB_review_report_2017.pdf)

Hindy, N. (2016). "Examining Islamophobia in Ontario public schools." Retrieved from:  
<http://tessellateinstitute.com/wp-content/uploads/2016/11/Examining-Islamophobia-in-Ontario-Public-Schools-1.pdf>

James, C.E., & Turner, T. (2015). Fighting an uphill battle: Report on the consultations into the well-being of black youth in Peel Region. Mississauga, Ontario: F.A.C.E.S. of Peel Collaborative. Retrieved from  
<http://www.unitedwaypeel.org/faces/images/fighting-an-uphill-battle-sm.pdf>

James, C.E. & Turner, T. (2017). Towards race equity in education: The schooling of Black students in the Greater Toronto Area. Toronto, Ontario, Canada: York University.

James, C.E. and Research Assistants. (2019, March). We Rise Together Research Report, Peel District School Board & Faculty of Education, York University.

Lewis, S. (1992). Stephen Lewis report on race relations in Ontario. Toronto: Government of Ontario.

McMurtry, R., & Curling, A. (2008). The review of the roots of youth violence: Volume 1. Toronto: Government of Ontario.

National Council of Canadian Muslims. (n.d.). Helping students deal with trauma related to geopolitical violence & Islamophobia: A guide for educators. Retrieved from:  
<https://www.nccm.ca/wp-content/uploads/2016/08/ED-GUIDE-ENGLISH-BOOK.pdf>

Royal Commission on Aboriginal Peoples. (1996). *Report of the Royal Commission on Aboriginal Peoples*.  
<https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

Truth and Reconciliation Commission of Canada. (2015). *Final report of the Truth and Reconciliation Commission of Canada. Volume one: Summary. Honouring the truth, reconciling for the future*. Toronto: James Lorimer & Company Ltd.

Turner, T. (2015). *Voices of Ontario Black Educators: An Experiential Report*. Toronto: Ontario Alliance of Black School Educators. Retrieved from  
[http://onabse.org/ONABSE\\_VOICES\\_OF\\_BLACK\\_EDUCATORS\\_Final\\_Report.pdf](http://onabse.org/ONABSE_VOICES_OF_BLACK_EDUCATORS_Final_Report.pdf)

Wilson, M. (2015, January 15). Review of the Toronto District School Board.  
<http://www.edu.gov.on.ca/eng/new/2015/TDSBReview2015.pdf>



## **Online Podcasts, Learning Modules, and other important archives**

There are several podcasts, learning modules, and other important archives online regarding race and racism. The resources provided below were chosen because their content is about racism and race (preference was given to podcasts featuring Canadian content), and/or because they are about education.

### **Biewen, J. (2017). Seeing White. Scene on Radio. <https://www.sceneonradio.org/seeing-white/>**

This annotation is from the Seeing White website: "Just what is going on with white people? Police shootings of unarmed African Americans. Acts of domestic terrorism by white supremacists. The renewed embrace of raw, undisguised white-identity politics. Unending racial inequity in schools, housing, criminal justice, and hiring. Some of this feels new, but in truth it's an old story. Why? Where did the notion of "whiteness" come from? What does it mean? What is whiteness for? Scene on Radio host and producer John Biewen took a deep dive into these questions, along with an array of leading scholars and regular guest Dr. Chenjerai Kumanyika, in this fourteen-part documentary series, released between February and August 2017. The series editor is Loretta Williams."

### **Bowen, L.-S., & Johnson, F. (Co-hosts). (2018). The secret life of Canada. CBC Radio. <https://www.cbc.ca/radio/secretlifeofcanada>**

This annotation is from The Secret Life of Canada website: "The Secret Life of Canada highlights the people, places and stories that probably didn't make it into your high school textbook. Join hosts Leah and Falen as they explore the unauthorized history of a complicated country."

### **Clyne, C. (Host). (2020, May). Anti-racist educator reads: *The skin we're in* by Desmond Cole.**

This annotation is from the Anti-racist Educator Reads website: "A podcast for educators who understand that we need to be talking about race and racism in schools now. We will learn and unlearn through a great book on racial justice. Our first book is *The Skin We're In*, by journalist and activist Desmond Cole. With its Canadian and educational context, this book is a great starting point."

### **The Elementary Teachers' Federation of Ontario. (2017). 365 ETFO Black Canadian Curriculum. <http://www.etfo.ca/supportingmembers/resources/pages/365.aspx>**

This annotation is from the 365 ETFO Black Canadian Curriculum website: "The *365 Black Canadian Curriculum* is part of a compilation of equity resources for elementary educators. These resources, which support Black Canadian history in Ontario schools on a daily basis, include: a calendar; primary, junior and intermediate lesson plans; a workshop for staff; and a poster. With this resource, educators will have historically factual information to support the learning of issues concerning race and discrimination, while ensuring safe learning environments for students to discuss these topics in a respectful and reflective manner, while also exploring the realities of Black Canadians."

**Facing History and Ourselves. (2020). Educator resources.**  
<https://www.facinghistory.org/educator-resources>

This annotation is from the Facing History and Ourselves website: "At Facing History and Ourselves, we believe the bigotry and hate that we witness today are the legacy of brutal injustices of the past. Facing our collective history and how it informs our attitudes and behaviors allows us to choose a world of equity and justice. Facing History's resources address racism, antisemitism, and prejudice at pivotal moments in history; we help students connect choices made in the past to those they will confront in their own lives."

**Gerges, M. (2016, July 14). #BlackLivesCDNSyllabus uncovers a vital archive. *Canadian Art*.**  
<https://canadianart.ca/features/blacklivescdnsyllabus-finds-gold-old-art-mags/>

On July 5, 2016, Toronto-based human rights and racial justice lawyer Anthony Morgan began the hashtag #BlackLivesCDNSyllabus, which began a crowd-sourced anti-oppression project that curated a virtual syllabus of art, poetry, academia, magazines, narratives and other forms of knowledge from the African-Caribbean diaspora. This digital project offers an archive of resources for people to learn and utilize in their personal learning and professional practice.

**Henry, Natasha. (n.d.). Teaching African Canadian history.**  
<https://teachingafricancanadianhistory.weebly.com/resources.html>

Natasha Henry is a curriculum consultant, author, and an educator who works in the Ontario public education system. This website offers a compilation of books, videos, and curriculum resources for incorporating the African Canadian narrative into the classroom. Natasha states that "an equity and inclusive agenda must include African-Canadian perspectives and experiences," and she offers this website as a resource for other educators to use. The 'Resources' link is particularly rich for practicing educators. Hover your cursor over the 'Resources' tab to preview the drop-down list of options.

**Indian & Cowboy. (2019). Think Indigenous. <http://thinkindigenous.libsyn.com>**

This annotation is from the Think Indigenous website: "Think Indigenous is a podcast that highlights its yearly conference keynotes & "Red Talk" presentations sharing best practices, innovation and delivery models of Indigenous education."

**Ontario Human Rights Commission. (n.d.) *Call it out: racism, racial discrimination, and human rights.***  
**eLearning. <http://www.ohrc.on.ca/en/learning/elearning/call-it-out>**

This annotation is from the Ontario Human Rights Commission website: "A 30-minute interactive eCourse that offers a foundation for learning about race, racial discrimination and human rights protections under Ontario's *Human Rights Code*. The course offers a historical overview of racism and racial discrimination, explains what "race," "racism" and "racial discrimination" mean, and provides approaches to preventing and addressing racial discrimination."

**Shah, V., & El-Husseini, N. (Co-hosts). (2019, October 3). Equity podcast series: Essential conversations about equity and human rights in education. Réseau de Savoir sur l'Équité / Equity Knowledge Network. <https://voiced.ca/project/rsekn-equity-podcast-series/>**

This annotation is from the Equity Podcast Series website: "Co-hosts Dr. Vidya Shah and Noor El-Husseini speak with educational partners across the GTA about current and relevant issues in education. Changing the way we talk about equity in education, this powerful set of conversations is designed to unsettle, challenge, and move us towards equitable experiences, well-being and achievement for ALL students."

**Teaching While White. (2017). Teaching while White podcast. <https://teachingwhilewhite.org>**

This annotation is from the Teaching While White website: "More than 80% of teachers in the U.S. are white. But most don't know that their whiteness matters. Teaching While White (TWW) seeks to move the conversation forward on how to be consciously, intentionally, anti-racist in the classroom. Because "white" does not mean a blank slate. It is a set of assumptions that is the baseline from which everything is judged; it is what passes for normal. TWW wants to have conversations about those assumptions: what they are, how they impact our students, and how we can confront our bias to promote racial literacy."