

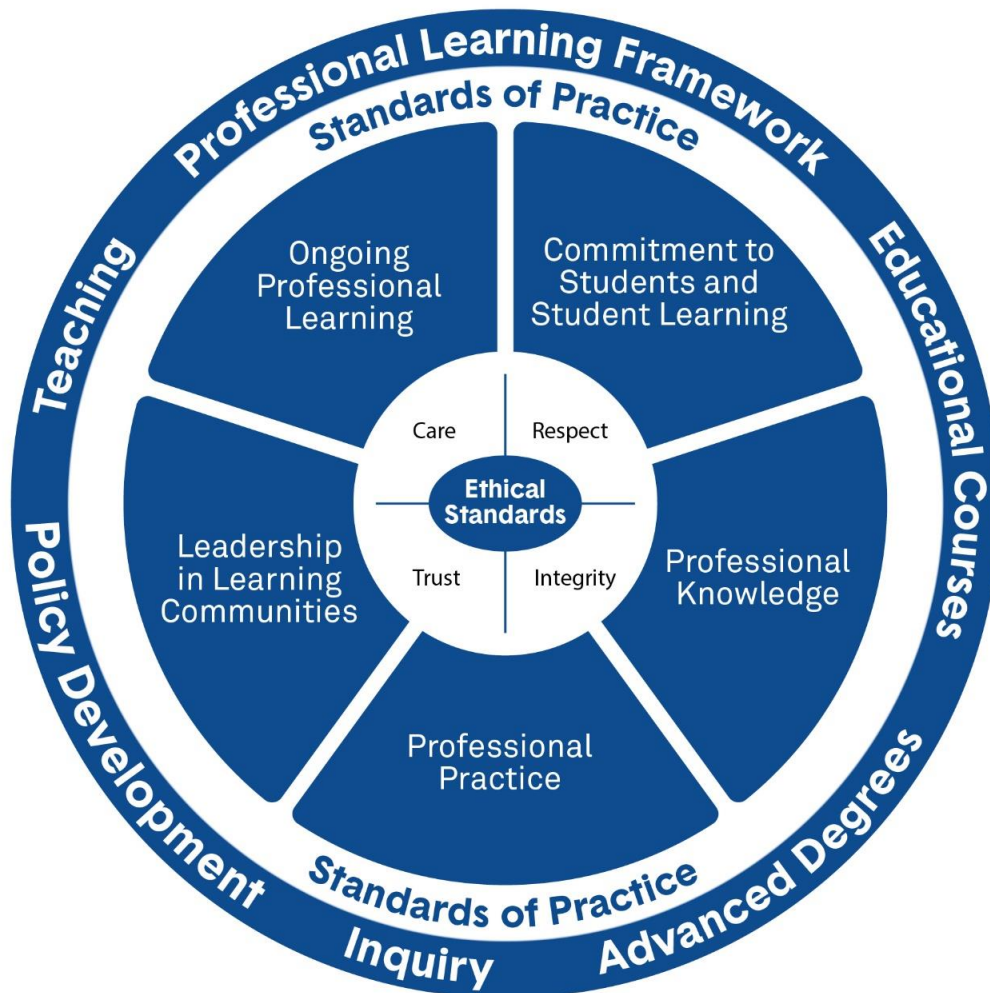


# Additional Qualification Course Guideline Anti-Black Racism, Part I

## *Addressing Anti-Black Racism to Change Pedagogy and Practice*

Schedule D – Teachers' Qualifications Regulation

March 2022



Cette publication est également disponible en français sous le titre de  
*Contre le racisme envers les Noirs, 1<sup>re</sup> partie*

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# Additional Qualification Course Guideline

## Anti-Black Racism, Part I

### 1. Introduction

Discrimination against historically marginalized groups is common across societal structures, including education. Dismantling systemic racism should not be considered the work of some, specifically those who work with and are members of these groups. It is instead, the work of all Ontario educators. This work includes naming, identifying and addressing the unique historical, political, and social context that informs the experiences of individuals and the communities within which they identify with.

This Additional Qualification (AQ) course, *Anti-Black Racism, Part I* will sharpen our professional focus on the challenges imposed upon children and youth who identify as members of African, Afro-Caribbean and Black communities.

The roots of systemic racism can be detected in histories of colonialism and enslavement, and their ongoing legacies reinforce the attitudes and stereotypes that reinforce anti-Black discrimination. To make change, educational spaces should be conditioned to encourage renewed understanding of the lived experiences of people of African descent.

High profile events such as the May 2020 murder of George Floyd by a Minnesota police officer are searing examples of modern-day ramifications of anti-Black racism's historical roots. Floyd's death launched global protests and resulted in a murder conviction for Derek Chauvin, the now-former officer who held his knee on an immobilized Floyd's neck for nine minutes and 29 seconds while a bystander filmed the encounter.

Floyd's story caught the world's attention, but the consequences of systemic anti-Black racism take daily toll on individuals with African, Afro-Caribbean and Black identities. Within the Canadian context, the deaths of Andrew Loku and Regis Korchinski-Paquet, are examples of anti-Black racism. This AQ is developed on the belief that learners in Ontario must be equipped with a conscious understanding about themselves and the society that surrounds them to enable the naming and disruption of unjust acts rooted in racism. It is also an opportunity to explore the legacy and agency of Black activism, and the resilience of individuals who created and advanced that legacy.

Learners should, at all times, feel empowered to address discrimination and encourage transformational change in their communities, because anti-Black racism affects every day learning experiences in classrooms across the province. Saving these discussions for certain times of the year, or leaving the work entirely to learners and educators who identify with the most adversely affected communities, helps reinforce divisions that systemic racism upholds.

The Schedule D *Anti-Black Racism, Part I* AQ course guideline provides a framework for providers and instructors to develop and facilitate the course. This guideline framework is intended to be a fluid and integrated representation of key concepts associated with addressing anti-Black racism to change pedagogy and practice.

### **A. Methodology**

The AQ Course *Anti-Black Racism, Part I* was developed collaboratively through community consultations, focused conversations and surveys with African, Afro-Caribbean, and Black learners, educational leaders, and community members across Ontario, in English and French. Anti-racist educators and system leaders, along with other diverse voices within the province were also engaged in focused conversations to support the development of these guidelines.

All conversations were grounded in Critical Race Methodology (Solorzano & Yosso, 2002), and highlighted intersections of identities (for example, gender, race, class, sexuality, ability, religion), experiences, and systems of oppression. Foregrounding the experiences of African, Afro-Caribbean and Black communities in all aspects of data collection, analysis and course development ensures their voices and experiences inform these guidelines. Africentric knowledge systems, identities, cultural legacies, and experiences are highlighted and affirmed throughout the conceptual frameworks and content of the AQ course. Intentional focus on an affirmative approach to discussing Blackness and community-based healing centered engagement is positioned throughout the AQ course. This is to ensure course candidates and providers are not associating the Black experience to be one squarely rooted in victimization, deficit and trauma. The course is rooted in positioning of strength, advocacy and agency. Furthermore, the narratives visually presented in the artwork within the guideline highlight the collective responsibility of all those within the education system to honour, affirm and reimagine futures centred around Black learners' voice, achievement and excellence.

## **B. Three-Session Specialist**

Three-session specialist Additional Qualification (AQ) courses identified in Schedule D (Teachers' Qualifications Regulation 176/10) are designed for critical approaches to:

- exploring and enhancing professional practices, critical pedagogies, knowledge, and skills as outlined in the *Anti-Black Racism* course (Part I)
- designing, applying, and facilitating dialogue related to learning opportunities that integrate professional knowledge, skills, and pedagogical stances outlined in the *Anti-Black Racism* course (Part II)
- collaboratively cultivating emancipatory leadership practices and advancing the scholarship of teaching by fostering cultures of reflection and inquiry as outlined in the *Anti-Black Racism* course (Specialist).

The Schedule D *Anti-Black Racism, Part I* AQ course guideline provides a conceptual framework for providers and instructors to use in the development and facilitation of the course. This guideline framework is intended to be a fluid and integrated representation of key conceptual learning that is required for deep understanding of historical and current contexts that are vital to naming and addressing anti-Black racism in all forms. This includes focusing on the root of racism and the continued consequences, and not on the intentions of individuals and/or actions (for example, shifting away from conversations of microaggressions to the impact of colonization on African, Afro-Caribbean and Black communities, and ongoing racist comments, beliefs, attitudes and practices). To support the development and understanding of the terminology used throughout these course guidelines, a glossary of terms has been provided (see Appendix 2).

The AQ course guidelines require the following understanding:

### **C. Terminology of Black**

In the guidelines and subsequent course materials, Black refers to individuals of African heritage who self-identify as Black and may include, but are not limited to, those of North American, African, or Caribbean descent. Black people are not a monolithic group. It is important to recognize and deepen understanding of the diversity of African, Afro-Caribbean and Black identities and the historical and present-day experiences. These include, but are not limited to, the Underground Railroad, Black Loyalists in Canada in the 1700s leading to the development of Africville, and the histories of Black domestic workers stemming from the Caribbean in the 1960s.

The diversity of identities also allow for narratives pertaining to the many manifestations of strengths, needs, desires and lived experiences of many African, Afro-Caribbean and Black communities within Canada and beyond. Through a critical examination of a wide-range of narratives, we are better poised to understand the complexity and intersectional nature of African, Afro-Caribbean and Black communities. Each course guideline includes a glossary of terms to support a deeper understanding of the identified concepts.

#### **D. Capitalization of Black**

For many critical scholars, artists and writers, the capitalization of Black is a common practice that follows Kimberlé Crenshaw's (1988) articulation that "Blacks, like Asians, Latinos and other 'minorities' make up specific cultural groups" (pp. 1331-1332) and thus require being signified as proper nouns<sup>1</sup>.

Throughout history, Black people have been referred to by many different racial epithets, usually with the first letter being lowercase. In part, this practice was developed to justify the dehumanization of Black people and as a defense of the Transatlantic Slave Trade and continued oppression during the post-Emancipation period. Therefore, an uppercase "B" in Black denotes a political usage while also serving as an acknowledgement of this violent history and a recognition of the millions of lives that were lost during the Transatlantic Slave Trade and Middle Passage. The usage also recognizes the histories, cultures and African-based practices that can never be recovered or remembered in full.

As Cheryl Harris (1993) reminds us, Black is not based on domination and naming "Black" in this fashion is a counter-hegemonic practice. It is important to also note that the capitalization and the usage of the term Black is an affirmative stance and part of a global reclamation of Blackness. The categorization of Black transcends bodies. It is "the connective tissue between and among people of African descent that is linked to spirituality" (see *Invisible Thread*, Wane, 2021).

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<sup>1</sup> Prior references to capitalization are linked to the work of W. E. B. DuBois. His study (1898) famously stated when discussing the experiences of African-Americans, "I believe that eight million Americans are entitled to a capital letter." (p.1).

### **E. Understanding Human Rights**

Providing an education that challenges anti-Black racism does not derive simply from goodwill. The *Ontario Human Rights Code* (the “Code”) guarantees the right to equal treatment in education, without discrimination based on race, ancestry, place of origin, colour, ethnic origin, citizenship, among other protected grounds. Educators have an obligation to provide education to African, Afro-Caribbean and Black learners in a manner that ensures equal rights and opportunities without discrimination. The *Code* has primacy over all legislation in Ontario, unless otherwise provided. This means regulations, as well as school board policies and procedures, must be consistent with the *Code*.

### **F. Additional Qualification Course Implementation**

Course providers, instructors and developers will use this Additional Qualification (AQ) guideline framework to inform the emphasis given to key guideline concepts in response to candidates’ diverse professional knowledge and contexts.

Development and implementation of this course requires co-construction of learning conditions that respectfully reflect and centre African, Afro-Caribbean and Black experiences and identities. This course supports the enhancement of ongoing professional development and ethical leadership that encourages success for African, Afro-Caribbean and Black learners, families and communities.

The Ontario College of Teachers recognizes that educators working in the publicly funded school system and independent/private institutions will need to explore topics and issues of relevance to the context of their learning environment.

### **G. Provincial Context**

The French language and the English language communities will also need to implement these guidelines to reflect the unique contextual dimensions and needs of each community. Each of these language communities will explore the guideline content from distinct perspectives and areas of emphasis. This flexibility will enable both language communities to address anti-Black racism to change pedagogy and practice as understood from a variety of contexts.

Educators in Ontario work in varied and diverse educational contexts. Educators may find themselves in a variety of educational settings such as: a rural French language school, a Catholic school, an urban public school, a First Nation school, a provincial school, a private or independent school. Educators will reflect on the unique context of each community to enhance learning and well-being.

In this document, all references to “candidates” are to educators enrolled in the Additional Qualification course. References to “learners” indicate those enrolled in school programs.

The term Black is used respectfully through the document (see Appendix 2); however, the Ontario College of Teachers acknowledges that each community uses their own self-identification terms.

## 2. Conceptual Framework

### The Role and the Relationship of the Learner



Figure 1: Repositioning the educator learning from learners, family and community.

The roles of learner and educator are interwoven throughout the course. If we are committed to focusing on the identities of African, Afro-Caribbean and Black learners and their communities, these roles cannot be independent of each other. The learner is part of an *invisible thread* (Dr. Njoki Wane, 2021) of lived experiences that collects voices, perspectives, critical consciousness and agency. This provides them with the skills and competencies to fully collaborate in a learning process built on a reciprocal relationship of knowledge with the educator.

Therefore, there is a need to reposition who holds and receives knowledge. Tension arises when the educator does not readily take up their role as a learner in the collaborative creation of opportunities for African, Afro-Caribbean and Black learners. In this AQ course, the learner and the educators are synergetic in shaping the teaching and learning process.

#### **A. Theoretical Frameworks**

The Additional Qualification (AQ) guidelines are informed by the following theoretical frameworks identified from community consultations:

*Anti-Colonial Frameworks* (Dei & Asgharzadeh, 2001; Dei & Demi, 2020; Dei & Kempf, 2006; Wane, 2008): Dei & Asgharzadeh (2001) assert that anticolonial approaches to educational practices “recognize the importance of locally produced knowledge emanating from cultural history and daily human experiences. [The] goal is to question, interrogate, and challenge the foundation of institutionalized power and privilege... [and] to engage in questions of identity, history, and context in relation to Indigeneity" (p. 300).

*Black Feminist Thought* (Collins, 2000a, 2000b; Davis, 1993, 1999; Evans-Winter, 2019; Evans-Winter & Esposito, 2010; Evans-Winter & Love, 2015; hooks, 1981, 1984, 1991; Lorde, 2007): Black Feminist Theory advances the narratives and experiences of Black women and offers a forceful critique of capitalism, systemic racism, and patriarchy when examined in tandem with intersections of race, gender, class, ability, religion and other identity markers. It highlights how conversations and resistance projects are continually intertwined with power relations to render Black women, their experiences, and ways of knowing invisible to the dominant culture (Davis, 1999; p. 152).

*Culturally Relevant and Responsive Pedagogy* (Gay, 2000, 2002; Ladson-Billings, 1994, 1995a, 1995b, 2001; Villegas & Lucas, 2002): Culturally relevant and responsive pedagogy is based on two bodies of work that have been amalgamated into one theoretical framework. Gloria Ladson-Billings (1994) coined the term “Culturally Relevant Teaching” to describe pedagogical practices that centre Black and racialized learners’ multiple intersectional identities and their lived experiences within the curriculum. Three central tenets underpin this pedagogy: a) high expectations for all learners; b) cultural competence; and c) developing critical consciousness to critique or interrupt social inequities. Culturally Responsive Pedagogy (Gay, 2000) highlights the diversity within student learning and recognizes how these experiences may be connected to learners’ social and cultural identities. Culturally relevant and responsive pedagogy centres on instructional practices that improve access, opportunities and outcomes for racially and historically marginalized learners.

*Critical Race Methodologies* (Dumas & Ross, 2016; West, 1993; Bell, 1998; Crenshaw, 1989; Delgado, 1995; Delgado & Stefancic, 2001; Ladson-Billings, 1998; Ladson-Billings & Tate, 1995; Tate, 1997): Critical Race Methodologies (for example, BlackCrit, Critical Race and Anti-Racism, Black Speculative Thought) have been applied in education scholarship to better understand the relationship between race, education and racial inequities. Key tenets of these theories include the fundamental belief that race is a social construct and that racism is endemic. An intersectional approach supports examining how racism plays out in society and the myriad ways race intersects with other forms of marginalization and oppression. To counter the prevalence of racism, these theories position the importance of counterstories and comprehensive knowledge systems to ensure better understanding of the histories and cultural heritage of African peoples.

*Critical Anti-Racist Theory* (CART) (Dei, 1996, 2000, 2008, 2013; Lawrence & Dua, 2005): Theorizing anti-racism “...means a commitment to the elimination of or resisting racism. Anti-racism is the discursive practice of liberation, naming racism and White supremacy for what they are: oppressions” (Dei, 2013, p. 6). This also entails a process of “... decentering whiteness and dislodging it from the position of dominance” (Dei, 2013, p. 2). CART highlights the importance for school systems “to find ways to address the simultaneous hypervisibility of Black bodies in one context (for example, encoding such bodies with criminality and deviance) while also addressing their hyperinvisibility in other contexts (as the negation of their histories and experiences)” (Dei, 2008, p. 352).

While the above-mentioned theoretical frameworks identified from community consultations informed the development of this AQ, there are other methodologies and theories that highlight the intersecting identities of African, Afro-Caribbean and Black learners and may support the development of the course. These include, but are not limited to: Critical Disability Studies, Social Theories, Theories of Race and Ethnicity, Gender and Sexuality Studies.

## B. The Invisible Thread



Figure 2: *The Invisible Thread* -  
the connective tissue between and among peoples of African-descent

As highlighted in previous sections of this guideline, there is no singular African identity, and as such there is no singular African knowledge system that subsumes all African peoples and communities. The scholar Dr. Njoki Wane presents the concept of the invisible thread as connecting these peoples to the natural world, the continent of Africa, and to a sense of community self-determination.

Dr. Wane writes:

*The invisible thread is our spirit. This thread runs from the continent of Africa, to the Americas, to all the nations of the world where people of African ancestry are and have been. The invisible thread runs at the bottom of oceans, seas and waters. Many times, when the connection of African peoples and communities is at its weakest (or so we think), the spirit is in hibernation, waiting to awaken with more determination and renewed purpose. This invisible thread is our backbone and embodies the strength and courage that we emanate at different points of our lives. No matter what happens to us, we should never forget we are not alone. People of African descent stand on a firm thread, and on both sides, we have each other.*

There are many Indigenous Africentric organizing principles that carry wisdom, histories, values and spirituality, conveyed through proverbs, cultural stories, songs, and fables. A few examples of these are *Sankofa* of the Akan people in Ghana, *Anansesem* stories and parables, and the *Dhaqan* philosophies of Somalia, which highlight the multiplicity and heterogeneity of African philosophies and knowledge systems within and across African, Afro-Caribbean and Black identities.

### **3. Regulatory Context**

The Ontario College of Teachers (the College) is the self-regulating body for the teaching profession in Ontario. The College's responsibility related to courses leading to Additional Qualifications (AQ) includes the following:

- to establish and enforce professional standards and ethical standards applicable to members of the College
- to provide for the ongoing education of members of the College
- to accredit Additional Qualification courses and more specifically:

The program content and expected achievement of persons enrolled in the program match the skills and knowledge reflected in the College's *Standards of Practice for the Teaching Profession* and the *Ethical Standards for the Teaching Profession*, and in program guidelines issued by the College. (Regulation 347/02, Accreditation of Teacher Education Programs, Part IV, Subsection 24).

AQs for teachers are identified in the Teachers' Qualifications Regulation. This regulation includes courses that lead to AQs, the Principal's Qualifications and the Supervisory Officer's Qualifications. A session of a course leading to an AQ shall consist of a minimum of 125 hours as approved by the Registrar. Accredited AQ courses reflect the *Ethical Standards for the Teaching Profession*, the *Standards of Practice for the Teaching Profession* and the *Professional Learning Framework for the Teaching Profession*.

The AQ course developed from this guideline is open to candidates who meet the entry requirements identified in the Teachers' Qualifications Regulation. Successful completion of the course leading to the AQ *Anti-Black Racism, Part 1* listed in Schedule D of the Teachers' Qualifications Regulation is recorded on the Certificate of Qualification and Registration.

#### **4. Foundations of Professional Practice**

The *Foundations of Professional Practice* conveys a provincial vision of what it means to be a teacher in Ontario. This vision lies at the core of teacher professionalism. The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* (Appendix 1) are the foundation for the development and implementation of the AQ course. These nine standards, as principles of professional practice, provide focus for ongoing professional learning and support development and implementation of addressing anti-Black racism to change pedagogy and practice. In addition, the *Professional Learning Framework for the Teaching Profession* articulates principles on which effective teacher learning is based and acknowledges options that promote continuous professional learning.

The ongoing enhancement of informed professional judgment, which is acquired through lived experience, inquiry, and critical reflection, is central to the embodiment of the standards and the *Professional Learning Framework for the Teaching Profession* within this AQ course and professional practice.

*The Ethical Standards of the Teaching Profession and the Standards of Practice for the Teaching Profession* serve as guiding frameworks that underpin professional knowledge, skills, and experiences that educators require to teach effectively and contribute to an environment that promotes *respect, care, trust and integrity*.

### **Teacher Education Resources**

The College has developed resources to support effective integration of standards within AQ courses. These resources incorporate a variety of educational, research and inquiry-based processes, and illuminate the lived experiences of Ontario educators. These resources can be found on the [College website](#).

## **5. Pedagogical Inquiry Framework**

The pedagogical inquiry framework for *Anti-Black Racism, Part I* supports the professional knowledge, judgment, critical pedagogies and practices of course candidates. The following guiding questions facilitate the design and implementation of this Additional Qualification (AQ) course:

1. What is the foundational understanding necessary to better centre and serve African, Afro-Caribbean and Black learners, families, and communities?
2. How do school leaders centre diverse Black stories in our reimagining of schools?
3. In what ways can leveraging positional power facilitate disrupting and dismantling anti-Black racism with a goal of changing pedagogy and practice?

This AQ course supports reflective inquiry and dialogue informed by the concept of an invisible thread and introduces principles of the Nguzo Saba to develop an intersectional approach to addressing anti-Black racism:

- *Positionality* – Before engaging in anti-racist work, educators should develop an understanding of self and their role and responsibility within the education system. This includes reflecting on their own intersecting identities, experiences, values, and beliefs that influence their pedagogical practices
- *Comprehensive Knowledge Systems* – Highlighting counterstories and African-centred knowledge systems ensures a more comprehensive understanding of the histories and cultural heritage of African peoples

- *Positive Racial Identity Development in the Early Years* – Research highlights the importance of affirmations and building positive racial and cultural development in the Early Years (see examples such as Escayg, 2018; Lee, 2017; Delpit, 2012). Children as young as three months old, prefer same-race faces and develop perceptions of worth based on the identities they are exposed to and the experiences they are not (Derman-Sparks, L., D. LeeKeenan, & J. Nimmo, 2015). By the time they are school-age, youth express complex race-related beliefs and values, and engage in prejudicial racially-coded behaviours. It is important to introduce conversations relating to child development tied to racial bias within early years environments as a way to understand the need to talk about and respond to children's curiosities and wonderings about race and racism
- *Community Centred* – Understanding the diversity within African, Afro-Caribbean and Black communities establishes that there is not one monolithic identity. Education systems have a key role in serving the diverse needs of learners and the community through ongoing and sustained relationships
- *Activism and Agency* – As African, Afro-Caribbean and Black communities address the legacies of colonialism and enslavement, there is a longstanding legacy of activism, resilience, and agency. It is important to develop knowledge of current leaders and models in anti-racist education that would support educators in understanding how to engage in anti-racist education for African, Afro-Caribbean and Black student success and well-being.

#### **A. The Ethical Standards for the Teaching Profession and the Standards of Practice for the Teaching Profession**

The *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* represent a collective vision of professional practice. At the heart of a strong and effective teaching profession is a commitment to learners and their learning. Members of the Ontario College of Teachers, in their position of trust, demonstrate responsibility in their relationships with learners, parents, families, caregivers, guardians, educational partners, colleagues, other professionals, the environment and the public.

The holistic integration of the standards within all course components supports the embodiment of the collective vision of the teaching profession that guides professional knowledge, learning and practice. The following principles and concepts support this holistic integration within the AQ course:

The following principles and concepts support this integration within the AQ course:

- understanding and embodying care, trust, respect, and integrity
- fostering commitment to students and student learning
- integrating professional knowledge
- enriching and developing professional practice
- supporting leadership in learning communities
- engaging in ongoing professional learning.

**B. Ontario Context: Curriculum, Policies, Legislation, Frameworks, Strategies, and Resources**

The AQ course is aligned with current [Ontario curriculum](#), relevant legislation, government policies, frameworks, strategies, and resources. These documents inform and reflect development and implementation of addressing anti-Black racism to change pedagogy and practice.

Course candidates are encouraged to cultivate school and classroom environments that focus on enhancing joy, building positive racial identity development, and affirming learners' experiences and identities. Candidates are also encouraged to explore the policies, practices, and resources available at school and board levels that inform teaching and learning related to addressing anti-Black racism to change pedagogy and practice .

**C. Guiding Concepts for Pedagogical Inquiry**

**Part I: Understanding the Invisible Thread and Serving African, Afro-Caribbean and Black Learners, Families and Communities**

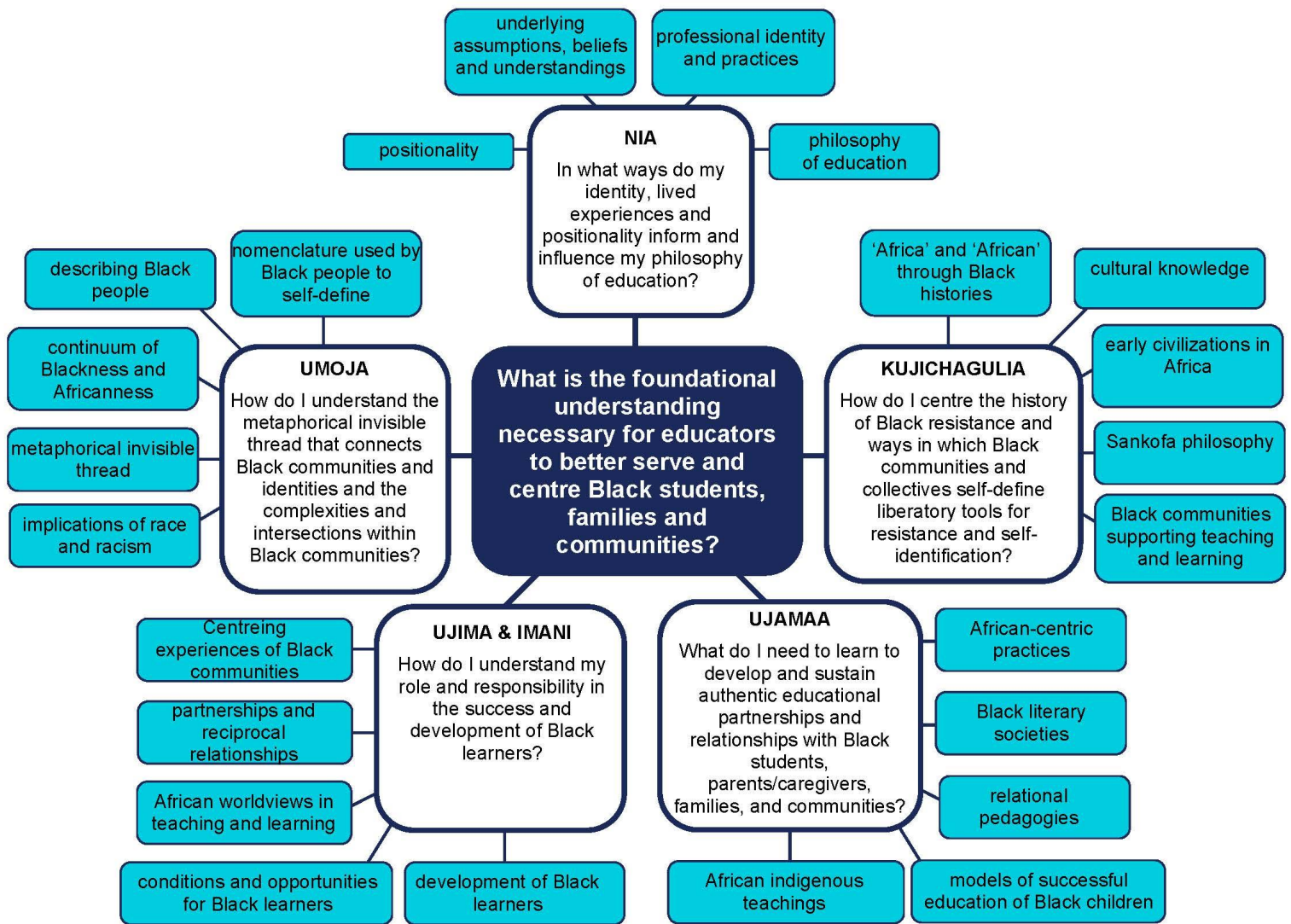


Figure 3: Conceptual Map for *Anti-Black Racism, Part I*

The course provides an opportunity for AQ course candidates to reflect on their role as educators and the experiences that influence their pedagogical practices. A key question of Part I is: What is the foundational understanding necessary to better centre and serve African, Afro-Caribbean and Black learners, families and communities?

## 6. Course Content

Key components of Part I are grounded in the Nguzo Saba, Seven Principles developed by Dr. Maulena Karenga in 1968. These principles originally laid the foundation for Kwanzaa and were developed to reinforce aspects of African cultures. The Nguzo Saba contributes to an understanding of the social, ethical, and political foundation on which people of African descent build family, develop community, and sustain the cultural heritage of African, Afro-Caribbean and Black communities. Throughout Part I candidates will examine the connections between the principles of the Nguzo Saba and the instructional practices that guide pedagogy and relationships.

The following is a list of major questions that guide sections of inquiry by which the course content has been organized.

*Part I Overall Guiding Question:* What is the foundational understanding necessary to better centre and serve African, Afro-Caribbean and Black learners, families, and communities?

The major sections of inquiry by which the course content has been organized take the principles of the Nguzo Saba to guide pedagogy and practice. This AQ course supports critical reflective inquiry and dialogue informed by the following themes which will be critically explored through interrelated processes.

Specific guiding questions for areas of focus within Part I:

Section 1: *Nia* - In what ways do my identity, lived experiences and positionality inform and influence my understanding of anti-Black racism's historical context and my own philosophy of education?

Section 2: *Umoja* - How do I understand the metaphorical invisible thread that connects African, Afro-Caribbean and Black communities and identities in a way that respects the complexities and intersections within them?

Section 3: *Kujichagulia* - How do I centre the history of Black resistance and ways in which African, Afro-Caribbean and Black communities and collectives self-define liberatory tools for resistance and self-identification?

Section 4: *Ujima and Imani* - How do I understand my role and responsibility in the success and development of African, Afro-Caribbean and Black learners?

Section 5: *Ujamaa* - What do I need to learn to develop and sustain authentic educational partnerships and relationships with African, Afro-Caribbean and Black learners, families and communities?

### **Section 1: *Nia***

The principle of *Nia* "...makes us conscious of our purpose in light of our historical and cultural identity." (Karenga, 1988; n.p.). A critical component of developing *Nia* is acknowledging and addressing the anti-Black racism that occurs in mainstream Canadian educational institutions, enabling a collective re-visioning of an education system that centres the humanity of African, Afro-Caribbean and Black learners and communities.

In this section, candidates will enhance their understanding of how pedagogical practices are influenced by one's lived experiences, positionality, and identity, and how this guides their purpose.

Candidates in this AQ course will critically:

- examine the assumptions and beliefs associated with teaching and learning within the context of this AQ (for example, why is a course discussing how to guide pedagogy and practice due to anti-Black racism in education in Canada necessary?)
- self-reflect on their professional identity and practices associated with the views and purpose for taking this AQ
- explore their positionality and how that influences attitudes, beliefs, practices and behaviour
- analyze their philosophy of education, including questions such as: what do I see when I see Black children? What do I think when I think of an African, Afro-Caribbean and Black learner? What are my experiences within African, Afro-Caribbean and Black communities?

## Section 2: *Umoja*

*They made us into a race. We made ourselves into a people.* – Coates, 2016; p.149

The principle of *Umoja* seeks to “strive for and maintain unity in the family, community, nation, and race [and it is also] a principle and practice of togetherness in all things, good and of mutual benefit. [Umoja] is a principled and harmonious togetherness, not simply a being together.” (Karenga, 1988; n.p.)

In this section, candidates will enhance their knowledge and understanding of historical constructions of African, Afro-Caribbean and Black identities, including key terminology of Black identity over time, colonization and its impact on the experiences of African, Afro-Caribbean and Black learners. This will support candidate understanding of the complexity and intersections of African, Afro-Caribbean and Black identities and the metaphorical invisible thread that connects African, Afro-Caribbean and Black communities.

Candidates in this Additional Qualification course will critically:

- examine language used to describe African, Afro-Caribbean and Black people respectfully and ethically
- analyze nomenclature used by African, Afro-Caribbean and Black people to refer to their various identities and cultures
- explore the continuum of Blackness and Africanness that transcends time, place and space
- reflect on the African, Afro-Caribbean and Black communities’ relationship with body-spirit connection alongside notions of reciprocity, relevance and respect to Land, seas and air (see the scholarship of Dei)
- reflect on the metaphorical invisible thread that connects African, Afro-Caribbean and Black communities and identities and
- develop a foundational understanding of the construction of race, racism, and its implications in education and society.

### **Section 3: *Kujichagulia***

The principle of *Kujichagulia* forwards the importance of “ ... defin[ing] ourselves, nam[ing] ourselves, creat[ing] for ourselves and speak[ing] for ourselves. [In order to do so,] it requires that we recover lost memory and once again shape our world in our own image and interest.” (Karenga, 1988; n.p.)

In this section, candidates will enhance their understanding of African, Afro-Caribbean and Black histories including Africa’s pre-colonial era; the history of people of African descent in Canada — including but not limited to — the legacy of enslavement; and resistance in present-day communities. This will support candidate understanding of the history of resistance and ways in which African, Afro-Caribbean and Black communities self-define liberatory tools for resistance and self-identification.

Candidates in this Additional Qualification course will critically:

- (re)conceptualize an understanding of “Africa” and “African” through a deep understanding and appreciation of African, Afro-Caribbean and Black histories
- examine the philosophies, economies, governance, and holistic educational practices that are rooted within local cultural knowledge through proverbs, songs, folktales and mythologies
- research education in early Africa alongside early civilizations of Africa (for example, Kemet, Nubian, Songhai, Mali, Ghana, Zimbabwe) and notable achievements/highlights of Kingdoms & Empires
- analyze history and current issues within a national, provincial, regional and international context (Sankofa: understand and reclaim past to project onto the future) and
- reflect on how understanding the histories of African, Afro-Caribbean and Black communities will impact teaching, learning, curriculum, class environment and school culture.

#### Section 4: Ujima and Imani

This section examines two principles: *Ujima* and *Imani*. Karenga (1988) describes *Ujima* as a “recognition and respect for the fact that progress is impossible and liberation unthinkable.” (n.p.) without the collective work and struggle of all educators. He also explains that *Ujima* “supports the fundamental assumption that African is not just an identity, but also a destiny and duty, i.e., a responsibility. In other words, our collective identity in the long run is a collective future.” (n.p.) *Imani* means faith, and faith in the education system is something many African, Afro-Caribbean and Black families have not historically held due to systemic racism that continues to exist. It is up to the educators and the educational system to prove they are in solidarity with pedagogical practices that seek to rehumanize educational experiences for African, Afro-Caribbean and Black communities.

In this section, candidates will enhance their understanding of theoretical frameworks that centre African, Afro-Caribbean and Black experiences in education. This will support candidates in critically reflecting on their role and responsibility in the education of African, Afro-Caribbean and Black learners through affirming local cultural knowledge, community connections, and collaboration with learners, families and communities.

Candidates in this AQ course will critically:

- explore theoretical frameworks that successfully centre the experiences of African, Afro-Caribbean and Black communities including — but not limited to — Critical Race Theory (explore intersectionality), Africentric theory\*, Decolonial discourses, Black feminist theories, African indigeneity, Pan-Africanism\*, and Culturally Relevant and Responsive Pedagogy
- examine the significance of the circle of mutuality through building partnerships and reciprocal relationships (for example, exchanging knowledge)
- explore strategies to creatively integrate African worldviews into teaching and learning
- examine practices and processes to co-create conditions and opportunities for African, Afro-Caribbean and Black learners and

- reflect on their role and responsibility in the education of African, Afro-Caribbean and Black learners through affirming local cultural knowledges, community connections, and collaboration with learners, families, and communities.

### **Section 5: *Ujamaa***

The principle of *Ujamaa* forwards the importance of a human-centred approach. Nuyere highlights that *Ujamaa* is “ ... concerned foremost with the well-being, happiness and development of the human person. The assumption is that the conditions for such well-being, happiness and development are best achieved in a context of shared social wealth” (1969; p.317). Families of African descent have been in continued advocacy for excellence in education that affirms the experiences and cultural legacies of African, Afro-Caribbean and Black learners.

In this section, candidates will enhance their understanding of successful educational environments and pedagogical practices to support African, Afro-Caribbean and Black children in all areas of development. This will enable candidates to deepen their capacity to develop and sustain authentic educational relationships with African, Afro-Caribbean and Black learners, parents/caregivers, families and communities.

Candidates in this AQ course will critically:

- examine the push against individualistic and other Western-centred archetypes within African-centred practices
- research Black literary societies and examine models of rethinking classroom learning
- explore models of successful education of African, Afro-Caribbean and Black children (for example, Africentric, Black Panther Liberation, Sister Clara Muhammad Schools, Historically Black College and Universities (HBCUs), and how a variety of authentic Black teachings, legends, contributions, traditions and other relevant information supported holistic development of African, Afro-Caribbean and Black learners
- explore relational pedagogies that reflect an ethical stance in respect to African-centred holistic learning frameworks and
- explore strategies to infuse African Indigenous traditional teachings, histories, current issues, role models, innovations, events and sites of significance into the learning space.

## 7. Instructional Design and Practices in the AQ Course: Anti-Black Racism, Part I

The instructional design and practices (Figure 4) employed in this Additional Qualification (AQ) course reflect adult learning theories, effective andragogical processes, and experiential learning methods that promote critical reflection, dialogue, and inquiry.

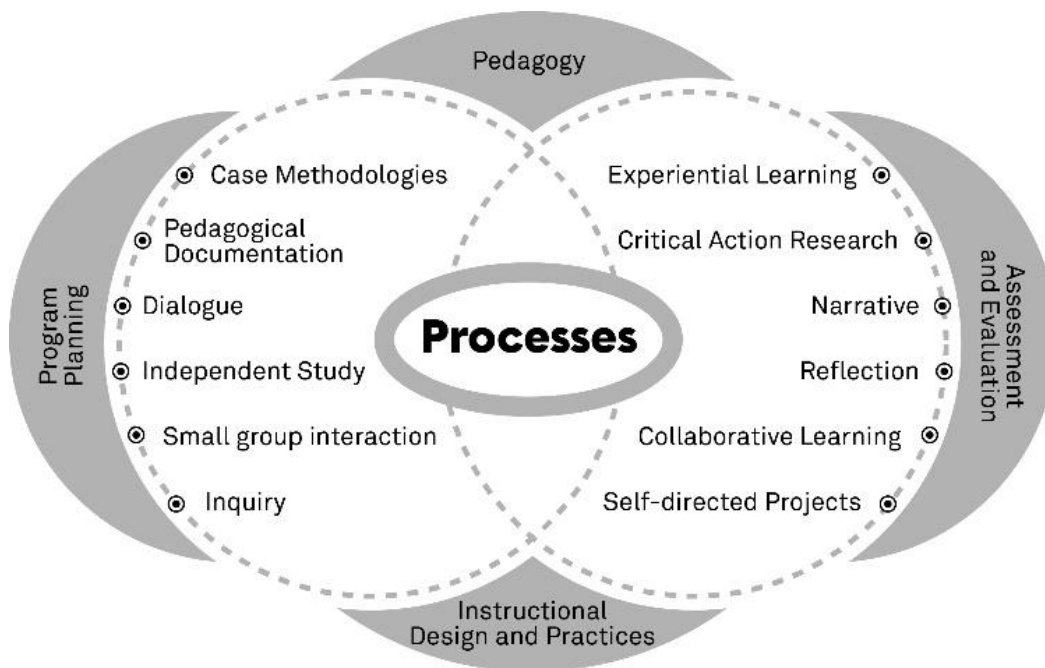


Figure 4: Instructional Processes

It is important for course candidates to work collaboratively with course instructors, African, Afro-Caribbean and Black learners, and communities as they integrate learning from this AQ course. The conceptual framework of re-defining the role of the learner and educator is required as the need to centre African, Afro-Caribbean and Black communities and their experiences is a key element of building foundational knowledge.

Candidates should consider the following as they create learning environments related to addressing anti-Black racism to change pedagogy and practice.

### **A. Program Design, Planning, and Implementation**

- apply the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession* to inform a program planning framework
- critically reflect on professional knowledge from diverse sources to inform pedagogical practices
- collaboratively facilitate critical inquiry into the design, development and implementation of programs that are responsive to the complex intersections of African, Afro-Caribbean and Black individuals and communities
- create a culture of inquiry that explores understanding of theoretical frameworks underpinning Critical Race and Anti-Racism studies that strengthen professional capacity and understanding of colonization's historical and contemporary effects
- cultivate a culture of shared leadership that includes African, Afro-Caribbean and Black learners, families, and communities to develop and implement programs that respond to lived experiences, identities, narratives, development, strengths, inquiries, interests, and needs.

### **B. Instructional Strategies and the Learning Environment**

- critically explore a variety of research-based instructional strategies that respectfully centre the histories, cultural legacies, lived experiences, identities, and current issues of African, Afro-Caribbean and Black communities in pedagogical practice
- reflect on how the comprehensive knowledge systems of African, Afro-Caribbean and Black communities can inform instructional strategies to support African, Afro-Caribbean and Black learners in all developmental areas
- cultivate a culture where learning conditions and opportunities are co-constructed with African, Afro-Caribbean and Black learners, families, and communities to enhance educational partnerships and achievement
- reflect on how understanding the histories of African, Afro-Caribbean and Black communities impacts teaching and learning, along with curriculum content, classroom environments and school culture
- explore and analyze a variety of assessment and evaluation tools that engage African, Afro-Caribbean and Black learners in affirmative and responsive learning processes that centre their identities and experiences.

Instructors embody the *Ethical Standards for the Teaching Profession* and the *Standards of Practice for the Teaching Profession*, honour the principles of adult learning, respect candidates' experience, recognize prior learning, integrate culturally inclusive practices, and respond to individual interests and needs. Opportunities for candidates to create support networks, receive feedback from colleagues and instructors, and share their learning with others are important to the course. Opportunities for professional reading, reflection, dialogue, and expression are also integral parts of the course.

Instructors model critical inquiry, universal design, differentiated instruction, assessment practices, and Indigenous pedagogies that can be replicated or adapted in a variety of classroom settings.

## **8. Assessment and Evaluation of Candidates**

*In the end, practice proves everything. No matter how many books one reads on swimming, sooner or later s/he must get into the water and swim. This may be called, on this level, the priority of practice. – Karenga, 1988*

The principle of *Kuumba* forwards the importance of creativity highlighted by Karenga such that we “always do as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.” (Karenga, 1988; n.p.) As such, course candidates will demonstrate their understanding of the principles of the *Nguzo Saba* to engage in deep critical reflection and design relevant individual inquiries that centre African, Afro-Caribbean and Black learners, families and communities.

Central to candidates enrolled in AQ courses is the opportunity to be engaged in relevant, responsive and meaningful inquiries. Assignments and projects may also connect to learning experiences with contemporary artists and critical conversations with members of African, Afro-Caribbean and Black communities. Course candidates will leverage the knowledge, critical pedagogies, skills, and ethical practices acquired from the course to inform an inquiry and engage in a plan of action specific to their area of influence (for example, classroom, school, central position).

It is critical that assessment and evaluation are co-constructed with African, Afro-Caribbean and Black learners using Africentric principles as a grounding framework. Ensuring that assessment and evaluation is responsive to the needs, identities and experiences of African, Afro-Caribbean and Black learners, families and communities is essential to the overarching inquiry question of the course: What is the foundational understanding necessary to better serve and centre African, Afro-Caribbean and Black learners, families and communities?

It is therefore recommended that the final culminating experience be grounded within this inquiry question to better enable course candidates to make connections between theory and practice. This synthesis experience will reflect the in-depth knowledge and understanding gained from engagement in this AQ. It will also include critical reflections and an analysis of a candidate's learning over time.

The assessment and evaluation practices provide candidates with opportunities to illustrate in-depth professional knowledge, skills, pedagogies, ethical practices and instruction. Candidates demonstrate the ways that such knowledge and practice promote the emotional, spiritual, physical, and intellectual development of African, Afro-Caribbean and Black learners.

The following assessment and evaluation practices provide candidates opportunities to demonstrate the ways in which this course content promotes the emotional, spiritual, physical and intellectual development of African, Afro-Caribbean and Black learners:

- a) **Pedagogical Leadership:** co-constructing, designing and critically assessing culturally inclusive learning opportunities that integrate student voice, strengths, interests, and needs. The learning opportunities will incorporate a variety of technologies and resources and are reflective of the Ministry of Education curriculum.
- b) **Pedagogical Portfolio:** creating a professional portfolio that critically analyzes teaching and learning philosophies, assumptions, practices, and pedagogies designed to inform ethical and democratic learning environments.
- c) **Critical Action Research:** engaging in individual and collaborative action research that is informed by the critical exploration of various action research approaches.
- d) **Case Inquiry:** critically reflecting on and inquiring into professional practice through case writing and case discussion.
- e) **Transition Plan:** critically reflecting on and analyzing a student transition plan and generating recommendations for enhancement.

- f) **Narrative Inquiry:** collaboratively and critically analyzing narratives of teaching and learning through many lenses (for example, professional identity, professional efficacy, ethical leadership, and critical pedagogies) utilizing processes of narrative writing and narrative discussion.
- g) **Innovative Learning Experience:** designing and facilitating an engaging, innovative learning experience that reflects differentiated instruction, universal design, and the tiered approach.
- h) **IEP Development:** collaboratively developing an IEP with the family, student, school team and African, Afro-Caribbean and Black community organizations/peoples.
- i) **Partnership Plan:** designing a comprehensive plan that engages learners, families, and the school and local communities in collaborative partnerships that support student learning, growth, resilience and well-being.
- j) **Critical Reflection:** analyzing educational issues associated with this AQ utilizing scholarly research through multiple representations (for example, narratives, written documentation and images or graphics).
- k) **Visual Narrative:** creating a visual narrative (for example, digital story) that helps support the collective professional identity of the teaching profession and advances professional knowledge and pedagogy.
- l) **Community Advocacy:** promoting community conversations that centre African, Afro-Caribbean and Black learners, families, and communities. Attention should be paid to their agency, advocacy and activism. For example, how do we validate African, Afro-Caribbean and Black community knowledge in school planning, policies and practices? How do we arrange for educators to teach Black stories, knowledge and thought in appropriate ways? How do we include Black stories in substantive ways? How do we engage learners in discussions about appropriation and respectful engagement with Black experiences?
- m) **Community Leadership:** supporting and inviting African, Afro-Caribbean and Black learners, families, and communities in their educational advocacy; positioning African, Afro-Caribbean and Black staff and community leaders within school planning and policy development.

- n) **Community Collaboration:** exploring strategies for collaboration with African, Afro-Caribbean and Black caregivers, thinkers, and community organizations to further centre the emotional, spiritual, physical, and intellectual development of African, Afro-Caribbean and Black learners and their stories.
- o) **Community Research:** designing and delivering Black-centred research protocols through collaborative and ethical practices. This requires building on community-based knowledge and expertise. This can only be done when it is understood that research comes in many forms and that African, Afro-Caribbean and Black communities have a long history of research, resistance, activism and advocacy.
- p) **Constructing a Resource Library:** exploring strategies to construct Black cultural, historical, and contemporary resource libraries that archive a variety of resources that amplify diverse Black teachings, stories, contributions, traditions and other information.

## Appendix 1

### The Ethical Standards for the Teaching Profession

The *Ethical Standards for the Teaching Profession* represent a vision of professional practice. At the heart of a strong and effective teaching profession is a commitment to students and their learning. Members of the Ontario College of Teachers, in their position of trust, demonstrate responsibility in their relationships with students, parents, guardians, colleagues, educational partners, other professionals, the environment and the public.

#### The Purposes of the Ethical Standards for the Teaching Profession are:

- to inspire members to reflect and uphold the honour and dignity of the teaching profession
- to identify the ethical responsibilities and commitments to the teaching profession
- to guide ethical decisions and actions in the teaching profession
- to promote public trust and confidence in the teaching profession.

#### The Ethical Standards for the Teaching Profession are:

##### Care:

The ethical standard of *Care* includes compassion, acceptance, interest and insight for developing students' potential. Members express their commitment to students' well-being and learning through positive influence, professional judgment and empathy in practice.

##### Trust:

The ethical standard of *Trust* embodies fairness, openness and honesty. Members' professional relationships with students, colleagues, parents, guardians and the public are based on trust.

##### Respect:

Intrinsic to the ethical standard of *Respect* are trust and fair-mindedness. Members honour human dignity, emotional wellness and cognitive development. In their professional practice, they model respect for spiritual and cultural values, social justice, confidentiality, freedom, democracy and the environment.

##### Integrity:

Honesty, reliability and moral action are embodied in the ethical standard of *Integrity*. Continual reflection assists members in exercising integrity in their professional commitments and responsibilities.



## The Standards of Practice for the Teaching Profession

The *Standards of Practice for the Teaching Profession* provide a framework of principles that describes the knowledge, skills and values inherent in Ontario's teaching profession. These standards articulate the goals and aspirations of the profession. These standards convey a collective vision of professionalism that guides the daily practices of members of the Ontario College of Teachers

### The Purposes of the Standards of Practice for the Teaching Profession

- to inspire a shared vision for the teaching profession
- to identify the values, knowledge and skills that are distinctive to the teaching profession
- to guide the professional judgment and actions of the teaching profession
- to promote a common language that fosters an understanding of what it means to be a member of the teaching profession.

### The Standards of Practice for the Teaching Profession are:

#### Commitment to Students and Student Learning:

Members are dedicated in their care and commitment to students. They treat students equitably and with respect and are sensitive to factors that influence individual student learning. Members facilitate the development of students as contributing citizens of Canadian society.

#### Professional Knowledge:

Members strive to be current in their professional knowledge and recognize its relationship to practice. They understand and reflect on student development, learning theory, pedagogy, curriculum, ethics, educational research and related policies and legislation to inform professional judgment in practice.

#### Professional Practice:

Members apply professional knowledge and experience to promote student learning. They use appropriate pedagogy, assessment and evaluation, resources and technology in planning for and responding to the needs of individual students and learning communities. Members refine their professional practice through ongoing inquiry, dialogue and reflection

#### Leadership in Learning Communities:

Members promote and participate in the creation of collaborative, safe and supportive learning communities. They recognize their shared responsibilities and their leadership roles in order to facilitate student success. Members maintain and uphold the principles of the ethical standards in these learning communities.

#### Ongoing Professional Learning:

Members recognize that a commitment to ongoing professional learning is integral to effective practice and to student learning. Professional practice and self-directed learning are informed by experience, research, collaboration and knowledge.



*Anti-Black Racism, Part I*

## Appendix 2

### Glossary

#### activism

Campaigning in public to bring about political or social change.

#### Africentric

African centered practices emphasizing African culture, experiences, philosophies, knowledge systems and identities (see the work of Molefi Asante and George J. Sefa Dei).

#### anti-Black racism

The prejudice, attitudes, beliefs, stereotyping or discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and colonization (Ontario Anti-Racism Act)

#### anti-oppression

The process of identifying and addressing systems and structures that perpetuate various forms of oppression through transforming policies and practices within curricula and pedagogies (see the work of Kevin Kumashiro).

#### anti-racism

The practice of identifying, challenging, and changing the values, structures and behaviors that perpetuate systemic racism. (Ontario Anti-Racism Directorate)

#### critical consciousness

Developed by Brazilian educator Paulo Freire, critical consciousness involves the practice of deepening one's understanding of the world to recognize inequities and injustices rooted within a socio-political and historical context. This process also requires a commitment to address the inequities and injustices that have been identified (see the work of Paulo Freire, Gloria Ladson-Billings and Nicole West-Burns).

#### Black Excellence

Black Excellence is rooted in the Civil Rights Movement. According to Stephen Scott (2017), "Black Excellence is achieving success and fulfillment through a drive to question the status quo, to thirst for knowledge, and to be the best representation of oneself while understanding the larger societal implications beyond individual success." (pp. 110-111)

#### inquiry-based

An approach that actively centres the learner in knowledge production and meaning making based on their interests, passions and curiosities.

**liberation**

The process of securing freedom and equal rights from political powers.

**oppression**

Group prejudice that is transformed by power resulting in unjust treatment of individuals and groups presumed to be socially inferior.

**Pan-Africanism**

A political movement that aims to strengthen and unite all African nations and people of African descent (see the work of Kwame Nkrumah).

**school leader**

Any educator who occupies a position of leadership either formally through a title or informally to effect change within their school community.

### Appendix 3

#### **Accessibility for Ontarians with Disabilities Act (AODA) Text:**

#### **Figure 4: Instructional Processes from page 25 of this PDF**

Figure 4 is a graphic representation of the possible andragogical instructional processes implemented in Additional Qualification courses. At the centre is a Venn diagram. In the right side of the Venn diagram, candidates are invited to explore the use of Experiential Learning, Critical Action Research, Narrative, Reflection, Collaborative Learning and Self-directed projects. In the left side of the Venn Diagram, candidates are invited to explore the use of Case Methodologies, Pedagogical Documentation, Dialogue, Independent Study, Small group interaction and Inquiry. These inquiry-based learning experiences interconnect at the centre to form a multiplicity of multifaceted processes that can enhance professional practice. The inquiry-based learning experiences outlined in the Venn diagram are related to the following four areas: Pedagogy, Assessment and Evaluation, Instructional Design and Practices and Program Planning, which surround the Venn diagram in an outer circle.

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