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Enacting Anti-Racist and Activist Pedagogies in Teacher Education: Canadian Perspectives, Canada, Canadian Scholars, 9781773383507

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Anti-racism and activist pedagogy in teacher education in Canada focus on equipping future educators with the skills to recognize and address racial injustices in teaching practices. This approach includes curriculum reform by integrating the perspectives of Indigenous, Black, and other racialized groups to challenge Eurocentric narratives (Jones et al., 2022). In addition, prospective teachers are taught to reflect on their biases and privileges and to encourage students to think critically about social injustice. Grounded in policies such as the Truth and Reconciliation Commission (TRC) Calls to Action and the Canadian Charter of Rights and Freedoms, teacher education in Canada aims to create inclusive learning environments responsive to students' cultural diversity and varied lived experiences (Ingle, 2023).

This book presents a comprehensive progressive approach to advancing teacher education based on the principles of anti-racism and activism. Some of the innovative steps outlined in the book reflect a deep commitment to transforming education into social justice. 1) Critique Colonial Structures and White Supremacy: This book highlights how colonial legacies and white supremacy still shape education systems. This book proposes alternative pedagogies grounded in criticality, community empowerment, and collective action to dismantle these structures. 2) Accountability and Relational Solidarity: Accountability and relational solidarity are important foundations for implementing antiracist practices. This book provides concrete guidance for teacher educators to build relationships based on trust, shared responsibility, and commitment to structural changes. 3) Integration of Indigenous Perspectives: Through the integration of Indigenous perspectives, this book emphasizes the importance of understanding Indigenous history and worldviews as integral parts of the teacher education curriculum. This approach ensures that prospective teachers have greater insight and can teach with cultural sensitivity. 4) Course Redesign: The book urges the need to redesign courses to analyze historical injustices and encourage critical reflection among students. This process involves implementing various pedagogical strategies to promote awareness and active engagement. 5) Activist Pedagogy: The concept of "activist pedagogy" in this book emphasizes the role of education as a tool for collective action against various forms of systemic oppression. This approach goes beyond critique by promoting concrete action to realize social change. 6) Utilizing hip-hop as a pedagogical tool: The book recognizes the potential of hip-hop culture as an effective medium for educating about anti-racism and decolonization. The experiences of hip-hop cultural workers in Canada are presented to show how cultural expression can be a powerful pedagogical tool. 7) Personal Reflections and Stories: By integrating personal reflections from educators, the book emphasizes the importance of understanding the profound emotional, mental, and spiritual impact of racism. Self-reflection is the key to combating systemic racism. 8) Collaboration and Community Building: This book encourages collaboration between educational institutions and advocacy groups, ensuring that antiracist practices are firmly embedded in

classrooms. This approach strengthens the support networks and creates inclusive learning communities.

The novelty of this book lies in its innovative approach to teacher education, which emphasizes the importance of antiracist activism in the Canadian educational context. The book outlines the systemic injustices faced by Black, Indigenous, and other marginalized racial students and calls for the transformation of educational policies and practices to support diversity and inclusion. Through various methodologies, this book provides practical guidance for educators, such as utilizing hip-hop culture as a pedagogical tool and integrating perspectives and lived experiences from marginalized communities. This approach promotes critical reflection on the colonial education system and emphasizes relational solidarity and shared accountability in creating inclusive learning environments. This book is an important resource for educators and aspiring teachers to develop antiracist practices and engage in ongoing activism to build an educational landscape that is more just, equitable, and responsive to the needs of all students.

The book is organized into 15 chapters, each containing material and chronology related to teacher education, emphasizing the importance of antiracist activism in Canada's education context to balance the subject matter and the book's length. The discussion in each chapter is clear, concise, and accompanied by examples of case studies or research results that reinforce ideas or perspectives. Chapter 1 discusses the importance of developing meaningful relationships with students beyond performative and inauthentic actions that perpetuate whiteness. The chapter also highlights the importance of identifying, naming, and disrupting deficit thinking where difference is weaponized in educational institutions. In addition, the chapter asks critical questions about how educators can intentionally create inclusive spaces and center and amplify all voices within their community of learners, especially for students from equity-denied groups.

Chapter 2 describes how three teacher educators and their students experienced and dealt with resistance to Indigenousness and racism in the Faculty of Education. This chapter covers the experiences of two students from China who studied at the university. Initially, they did not know the indigenous peoples and developed fears and negative stereotypes towards them. However, after taking a class that introduced them to indigenous people, they felt ashamed of their racist assumptions and stereotypes. This chapter highlights how racist and harmful ideologies can be learned and spread through the media, friends, relatives, and other institutions, showing the systemic nature of these ideologies rooted in all of our institutions.

Chapter 3 highlights Hip Hop as an important pedagogical tool and form of resistance to white supremacist ideologies in schools. Hip-hop is seen as a counterculture that offers an alternative view of society from a marginalized perspective. The Hip Hop approach in education emphasizes critical awareness and liberation of students by using the elements and philosophies of Hip Hop. It is a core antiracist, anti-colonial, and anti-oppression practice when used as a form of critical pedagogy. The chapter

also emphasizes the importance of the full integration of hip-hop cultural workers into educational institutions, not just as extracurricular guests. This is considered an important step towards recognizing the value of Hip Hop and enabling cultural workers to apply those values in a meaningful and antiracist way. This entails long-term planning for full-time positions for Hip Hop teaching artists and scholars and professional development opportunities for staff and faculty to learn about meaningful ways of integrating Hip Hop culture into learning environments.

Chapter 4 explores autoethnography as a medium to foster social change by creating a forum for racially minoritized groups to engage in resistance through their counternarratives. This chapter highlights the lack of literature examining how the experiences of white and black duo ethnographers are intertwined. Alicia, a black non-Canadian, and Sara, a white New Brunswick resident, analyze their narratives from contrasting perspectives, reflecting on their interactions with racism and the ways white people benefit from racism, even when engaging in antiracist activities. The chapter also discusses using participatory research methods such as selfies and autoethnography to create opportunities for racially diverse individuals to reflect on privileges and marginalization, resist antiracist practices, and form alliances for a more inclusive education system. This book examines how anti-black racism is entrenched in New Brunswick's education system and how contrasting experiences with racism can intersect to form solidarity in dismantling systems of oppression. The authors reflect on their experiences with racism and the Black Lives Matter (BLM) Project in Education, which resisted the erasure of Black influence in New Brunswick schoolrooms. They express their aspirations for an inclusive education system that recognizes Black history and promotes anti-racism.

Chapter 5 discusses the ongoing relevance of antiracist education and its challenges in the contemporary context. This chapter reflects on the work of George Dei and others in establishing the principles of antiracist education, which have been adopted and diluted over time. The authors, Marycarmen Lara-Villanueva and Zainab Zafar share their experiences as racialized mothers of Mexican and Pakistani descent, respectively, performing antiracist work in school contexts. They explored the conflicts and contradictions encountered in this work, both as educators and mothers. This chapter emphasizes the need to think beyond the current epistemological order, drawing on Sylvia Wynter's invitation to explore alternative narratives grounded in spirituality. It also highlights the importance of anti-colonial frameworks and critical antiracist theories to challenge the continued white supremacy in education. The authors advocate breaking away from the "one-world story" to imagine different forms of emancipation and antiracist articulations, using concepts such as ontological centipensarity to rethink the real and the possible.

Chapter 6 discusses the educational challenges faced by Black youth, particularly Black girls in Canada. This chapter highlights the historical and ongoing struggle for integrated education and the various challenges Black

youth face such as low expectations, lack of representation, and a Eurocentric curriculum that excludes Black history. This chapter notes that while much research focuses on Black male students, the experiences of Black girls are often overlooked, even though they face unique challenges with gendered racialized violence and marginalization. The chapter emphasizes the importance of oral narratives and lived experiences in understanding the particular challenges that Black girls face. These narratives help challenge the invisibility and silence of Black girls in Canadian institutions, positioning them as subjects and agents of social change rather than objects. The chapter argues for the need to address gendered anti-Black racism. It highlights the knowledge that Black girls have about their needs and the changes needed to disrupt white heteropatriarchal norms in the education system.

Chapter 7 explores the role of education in decolonizing and enacting antiracist pedagogy. This chapter focuses on the adaptations to Indigenous courses offered to prospective teachers. It emphasizes the need for antiracist education to start early in teacher education programs and ideally in any student's life. This highlights the importance of involving Indigenous community members in decision-making processes related to policy, admission standards, and curriculum development. It discusses the challenges faced by non-Indigenous teacher candidates such as rejection, denial, guilt, shame, and indifference, and the need to incorporate antiracist perspectives as well as explore power, privilege, and identity. The chapter also emphasizes the importance of decolonization and indigenization in education. The chapter argues that the responsibility for integrating antiracist pedagogy should not only fall on Indigenous teachers but also on non-Indigenous teachers and faculty members, who must understand shared histories and participate in achieving common goals. The chapter illustrates how the Indigenous Education course has been redesigned based on reflections from prospective teachers and emphasizes the creation of decolonized spaces and the engagement of multiple knowledge.

Chapter 8 describes how teacher education programs and the teaching profession often erase cultural nuances and unique human qualities, leading to inauthentic representations of traditionally marginalized communities. This chapter discusses how the concept of teacher culture often excludes individual uniqueness rooted in the systemic racism that pervades education. This standardization of the white race as professionalism normalizes white supremacy, making the current social order seem fair to those who benefit from it and inevitably to those who are marginalized by it. This chapter also explores the historical context of professional standards in teaching, highlighting how teachers develop personas that mimic who they are outside the classroom. These personas are influenced by various governing bodies and are grounded in colonial norms and dominant narratives of etiquette. This chapter explores how these normalizing practices contribute to the marginalization of racialized students and how they develop methods of denial, resistance, and alliances.

Chapter 9 explores ethnodramatic inquiry as a form of queer pedagogy. This approach centers on the lived experiences of sexual and gender minority (SGM) youth in theatrical performances to promote social change. This chapter highlights the importance of "Queering High School," a play about SGM youth in an Alberta high school, which identifies hetero/cisnormative practices that lead to marginalization, oppression, and harassment, including microaggressions and homo/bi/transphobia. Ethnodramatic inquiry is presented as an empowering pedagogy that gives agency and voice to SGM youth, raising issues of social justice for the wider SGM community through queer consciousness-raising. This chapter emphasizes the importance of challenging the hetero/cisnormative status quo in schools and offers implications for supporting SGM youth through policy, school culture, and the hidden curriculum. In addition, the chapter examines the researcher's position and its implications in the context of ethnodramatic inquiry using a queer theoretical framework to describe the context.

Chapter 10 investigates Tamil students' experiences and the impact of name colonization in the Canadian education system. Sunandha Shanmugaraj discusses how Tamil students, along with students of other races with non-colonial names, often experience a form of assimilation where their names are changed to fit the dominant culture. This process involves the mispronunciation, alteration, or thinning of names which can erode cultural identity and personal meaning attached to these names. This chapter highlights the personal impact of this colonization, as the author shares her experiences of shame and struggles to maintain her cultural identity in the face of such pressure and cultural erasure. She noted how teachers and peers often gave Tamil students an anglicized version of their names, which they used throughout their academic year. Some students reused their original names later in life, whereas others did not. The author also reflects on her position as a Tamil woman and primary school teacher, recognizing the complexities and challenges of navigating these dynamics in the classroom. She emphasized the importance of pronouncing students' names correctly and respecting their cultural identity and the broader implications of this practice on students' sense of belonging and identity.

Chapter 11 explores the journey of two white teacher educators committed to dismantling white privilege to achieve more significant equity, diversity, and inclusion in schools. The chapter emphasizes transformative learning as a process that provokes teacher candidates to critically reflect on how their identities and ideologies as teachers are shaped, particularly about social justice, equity, diversity, and inclusion. Transformative learning aims to create disorienting or decentered experiences that allow learners to identify, reconsider, and challenge inaccuracies in thinking, implicit biases, underlying assumptions, and beliefs. This process is critical to question the dominant narratives in education generated by white norms, white supremacy, and white privilege, which often marginalize "others" in schools and society. This chapter also discusses the importance of moving beyond good intentions to become an antiracist/activist through transformative

learning and leadership. It highlights the need for individuals to critically self-examine the various influences on their thinking and identity to be ready to challenge unjust structures, systems, and policies, including curriculum and pedagogy.

Chapter 12 focuses on embedding aspects of the decolonization process in all courses for pre-service and in-service teachers rather than limiting it to courses dedicated to social justice or multiculturalism. The chapter argues that to create learning environments where Black students can succeed, it is essential to develop teachers who value and understand Black children at all levels of education and content. This chapter outlines the need to decolonize pre-service teachers' beliefs by understanding and dismantling key assumptions about domination, patriarchy, racism, and ethnocentrism that maintain educational privilege. This involves using understanding to help pre-service teachers process new knowledge about social injustice and challenge the ideals of white supremacy and white privilege in education. Comprehension is a process that helps individuals construct and understand their beliefs and the impact of these beliefs. It involves seven properties: identity, retrospective, enacted in a plausible environment, social, ongoing, focused on, extracted cues, and driven by reasonableness. These properties help prospective teachers journey through decolonization, allowing them to reflect on educational practices and critically creating antiracist environments. The chapter also emphasizes moving beyond deficit thinking and guiding prospective teachers to create culturally relevant classrooms. This chapter highlights the need for educational programs to provide a clear picture of public schools' current reality and help students move beyond their own deficit thinking.

Chapter 13 outlines an educational justice framework rooted in the ethics of love. The authors ask educators to explicitly name, define, and make space for love in the classroom, value the wisdom that students draw from their unique experiences, and challenge traditionally combative relationships between teachers and caregivers to foster cooperative models of education. They advocate the use of methodologies accessed by activists and community organizers to engage communities of learners in radical self-love journeys and model what it means to bring the whole self to the classroom. This chapter discusses the discomfort of calling the dynamics of care, compassion, and trust "love" in educational spaces, partly due to a lack of understanding of love. The authors refer to bell hooks' work, which highlights the absence of a standard definition of love, suggesting that love can seem incompatible with an educational framework that prioritizes clarity and practicality. Furthermore, this chapter illustrates the similarities between love and education, suggesting that both are important to human development and are often applied to individuals through education. The authors argued that actively seeking and giving love in education is a non-linear path to justice.

Chapter 14 discusses the need for Canadian teacher education programs to be actively involved in creating inclusive environments that speak to all students, mainly Black, Indigenous, and people of color (BIPOC) students,

who have been historically marginalized in these programs. This chapter highlights the much lower ratio of BIPOC educators compared to the general population and questions how these programs can support white hegemony and alienate BIPOC students. This chapter discusses the importance of disrupting whiteness and colonial practices in education through the language and application processes. The chapter emphasizes the need to decentralize whiteness from the teacher education application process and critically reflect on how diversity and inclusion are understood and practiced in the program. Recommendations include normalizing sharing phonetic spellings and name pronunciations to model inclusivity, developing online antiracist tools, and using transparent antiracist languages in curriculum planning. The chapter also suggests scrutinizing who drafts and scores the application questions to address the demographic and racial biases present in the application process. This chapter calls for critical reflection on how diversity and inclusion are approached in teacher education programs, urging educators to consider what it means to work within white privilege and create learning spaces that are welcoming and representative of racial diversity.

Chapter 15 emphasizes the importance of centering on antiracist and activist principles in educational practice through a culminating poetic reflection written by Ardavan Eizadirad. It calls on educators to engage in praxis, which involves reflection and action, and use dialogical approaches to disrupt hegemony. The chapter encourages educators to unite through shared experiences of passion, struggle, pain, and joy and to remember victories and defeats on the way to systemic transformation and liberation. The chapter also highlights the need to challenge colonial and white supremacist logic, which labels some people as inferior to justify harm and oppression. This chapter emphasizes the importance of intentionally resisting and disrupting these narratives, individually and as a community, and acknowledges that there is no one right way to do so. Furthermore, the chapter advocates creating opportunities for growth through learning from mistakes and unexpected teachable moments, modeling challenges to systemic injustices and inequities, and sharing personal struggles and vulnerabilities as strengths. It also emphasizes the creation of courageous, brave spaces where students can express themselves freely, feel a sense of belonging, and engage with diverse perspectives and life experiences.

Overall, the strength of this book lies in its comprehensive and in-depth approach to antiracist education with its commitment to action-oriented solutions through activism. One of its key strengths is the authors' research-informed practices and life experiences, which provide teacher educators with tangible guidance for effectively implementing and sustaining antiracist education. The book also adopts a holistic approach by presenting multiple entry points through narratives, examples, case studies, and methodologies to enact antiracist and activist pedagogy. Moreover, it challenges the entrenched logic of coloniality and white supremacy in teacher education by offering a more inclusive pedagogical approach grounded in relationality, community, criticality, reflexivity, activism, and solidarity. The book is aimed at students,

academics, professionals, educators, and prospective teachers, making it a resource for them to develop antiracist practices and engage in activism, ultimately aiming to create a more equitable and inclusive educational landscape in Canada and internationally.

Informed Consent/ Ethics Approval

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