

## Introduction

# Mapping the Terrain: Power, Knowledge and Anti-Racism Education

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This book looks specifically at the rhetorics of anti-racism and the implications of discourse and political practice for educational change in Euro-American contexts. In collaborating on this work we recognize the necessity for extending the discussion of anti-racism beyond schools to other institutional settings, a challenge that we have taken up in Calliste and Dei (2000). In this collection before you, however, our strategy focuses on the academy—schools, colleges and universities. Our academic objective is simple. We believe it is important to target educational institutions as one of the foremost places for producing societal change and transformation. Questions about how we construct social identities and seek representation still plague our academy. Our schools, colleges and universities continue to be powerful discursive sites through which race knowledge is produced, organized and regulated. Marginalized bodies are continually silenced and rendered invisible not simply through the failure to take issues of race and social oppression seriously but through the constant negation of multiple lived experiences and alternative knowledges. Colonial and imperial discourses and practices heavily influence how learners come to know race today. Racialized tropes deployed in the social construction of racialized identities and the representation of marginalized bodies as racial “others” are heavily encoded in prevailing ideologies that maintain the validity of conventional academic knowledge. The academic ideologies have become powerful mechanisms of control as conventional ideas produce material consequences. Fortunately, amid dominance and resistance the production of oppositional knowledges is flourishing. Counter and oppositional knowledges such as anti-racism are questioning the privilege to claim neutrality. A new and contemporary theorizing of anti-racism and social difference is speaking to the power of human agency. The historical specificity of understanding the myriad oppressions is espoused in critical anti-racism. We are learning that race, gender, class and sexuality have neither fixed nor essentialized meanings; that producing academic theory is simply not enough to challenge the workings of multiple oppressions; that there is a danger in presenting race [and social difference] discourse in the academy “as though the biological basis for racial distinctions has been banished by the intervention of social theory” (Grandy 1998: 37). In other words our understandings of race have not shifted far beyond the ills of biological

determinism simply through the social theorizing of race (see John 1999).

Recognizing that educational institutions such as schools and universities play a critical role in reproducing or analyzing, critiquing and transforming our understandings of how we have come to view and construct our world, the contributors to this anthology examine practices at these formal educational sites. All of the authors have lived, worked and/or studied in Canada and, therefore, address the Canadian context. Some are currently working in the US, however, and all, if not most, have lived and worked elsewhere in the world (in particular the Caribbean and Africa); therefore their insights and perceptions—their subject positions—have been influenced by those experiences also. From these locations, we believe the book has theoretical and practical implications for understanding anti-racism and difference in the broader Euro-American schooling contexts. The unprecedented pace of global change has significant implications for understanding contemporary social practices. An important academic and political goal of anti-racism is to understand current practices, social barriers and new approaches to collective existence. We need to search for new, alternative and multiple knowledge forms in diverse social sites to provide meaning and understanding to individual and collective experience and action.

This book addresses important questions of anti-racism and its connection with difference in a variety of educational contexts and schooling practices. It focuses on the Canadian context but draws on broad global implications. It offers critical readings of multiple oppressions revealed in different sites and sources. Individual chapters take up the challenge of anti-racism and the dynamics/relational aspects of difference (race, gender, class, language, culture and sexuality) through a critical examination of daily social practice in educational settings. Positioned within a critical examination of the historical, political and economic roots of racism and other social oppressions, the book highlights the unassailable connection between anti-racism and difference. The focus is on systems, structures and relations of domination, particularly the racist, classist and sexist constructions of reality that serve as dominant paradigms for viewing and interpreting lived and historical realities. The anti-racist concern with difference matters only if it contributes to an understanding of difference within contexts of social domination, which is a critical reading of difference structured along the power-asymmetrical relation of class, race, gender and sexuality. Disturbingly contemporary forms of racist expressions and actions celebrate culture, difference and identity within oppressive contexts. And within such oppressive contexts, the rhetorical manipulation of difference fails to address the fundamental question of power and privilege.

In this collection, we propose anti-racism as a counter-hegemonic strategy for dealing with oppression based on race, class, gender and sexuality. We examine how contemporary representations of race, class, gender and sexual differences connect to a broader power politics of authority, morality, knowledge and speech that denies people (particularly minoritized groups) their

agency as resisting and creating subjects. We ask, for example, why it is that in the politics of representation certain forms of identity, agency and subjectivity are privileged in order to sustain dominant causes, meanings and ideologies. Why do certain textual and discursive representations help stabilize social relations in the service of capital? How are the views of the dominant group in society accepted, naturalized or taken for granted at the level of common-sense knowledge? We also enthuse that critical anti-racist workers develop effective pedagogic and communicative practices that not only interrogate how questions of power, politics and ethics are framed and mediated in textual, material and other discursive representations of society but that also seek to transform society.

Three pertinent issues at the heart of the collection provide readers with a knowledge base on the general field of anti-racism: first, the retheorizing of anti-racism to acknowledge the intersections of difference as well as the situational and contextual variations in intensities of oppressions; second, the implications of anti-racism for rethinking schooling in Euro-American contexts; and third, the strategies, meanings and implications of pursuing anti-racism in a variety of educational settings. Respective writers, in engaging diverse subject areas, inform readers about academic and political debates in the ever-expanding field of anti-racism studies and about the different positions of anti-racist scholars and workers.

We define anti-racism as an action-oriented, educational and political strategy for institutional and systemic change that addresses the issues of racism and the interlocking systems of social oppression (sexism, classism, heterosexism, ableism) (see Dei 1996a expanding on formulations of Thomas 1984 and Lee 1985). We understand education as referring broadly to the options, strategies, processes and structures through which individuals and communities/groups come to know and understand the world and act within it (Freire 1993). Existing scholarly critical works on race and anti-racism use schools as a focus of discussion. This edited collection marks a refreshing departure. It includes the school as a significant site but broadens the theoretical discussion on critical anti-racism to the emerging challenges of inclusive education into Canada. We build on existing scholarship and contribute to the knowledge of the integration of race, class, gender and other aspects of social difference. We present anti-racism as a pedagogical discourse and academic and political practice. Furthermore, we utilize a critical anti-racism discursive framework to understand the issues of race, class and gender identity and representation beyond the classroom to the schoolyard, through the various educational institutions and points of entry and exit and into professional practice.

Our fundamental quest is to define the place of race in critical studies of social difference. There are two academic observations of interest to us: first, the idea that race is theoretically and empirically a meaningless term, that it lacks scientific and analytical status and must accordingly be discarded (Miles 1980;

Miles and Torres 1996); and second, the problematic of according primacy to race in a supposedly integrative approach to social oppressions that works within an anti-racist discursive framework (Lee 1985; Dei 1996a). Quite a bit of scholarship has been devoted to explaining the different positions on these issues. Rather than rehash these debates, we move on and urge the readers to join us. On the first matter, it may be useful for us to reiterate that there is a social, political, cultural and intellectual meaning to race despite its lack of “scientific” status. No amount of intellectual gymnastics and skirting around issues can evade or deny the powerful social and political currency of race and its intellectual and emotional meaning in our society. The tyranny of theory emerges in the academic commatization of race. In other words, the theoretical position that race is meaningless because it lacks scientific validity/clarity and the public discourse of a colour-blind society is as insidious as the practice of racism itself. Our society is colour-coded. The acknowledgment of racial differences per se is not the problem. It is the power behind the construction of these differences and the interpretation put on the perceived differences that are at issue. Rather than deny race because it is not scientifically valid, we must critique science for its inability to account for race (see Miles 1997 and Dei 1999).

In the discourse of anti-racism change, an important clarification needs to be made regarding the evocation of race, and this is crucial in focusing anti-racist political work. Working with the race concept means acknowledging the power of constructing racial differences. But the anti-racist politics requires that we disassociate negative meanings from race. We argue that, rather than deny race as meaningless, anti-racist workers must problematize and disassociate the injurious and negative meanings from race. The fight against racial inequality cannot be predicated on the abolition or minimization of race. Race has profound social, material and political consequences. In fact Benedict (1999: 43), in speaking of racial persecution, has pointed out that “race is not in itself the source of the conflict.” Conflict stems from the institutional and social practices that create and sustain injustice and inequality among groups and individuals defined in racial terms. Race, as a concept or an idea, does not signify inferiority or superiority. As a term, race need not imply any supremacist assertions. Thus race is not connected to racism except through deliberative human action and response. Nevertheless, we recognize that the affective, cognitive and material meanings embedded in the race concept have created the invidious distinction or hierarchy of superiority and inferiority. John Rex argued that

sociology ... has ideological and political competitors whose speeches and writings are so influential that it is difficult for sociologists to ignore them and to insist upon pure academic discourse. If their work is to have any influence on public debate they are bound to take up the

terminology of the ideologies and politicians, even if in so doing they seek to use it with greater precision. (1999: 149-50)

In fact Rex (1999: 148) has cautiously stressed that we

might, for example, eliminate the use of the term “Jew” or “black” in its current meaning and see that its implications have to do with universally shared rights of [hu]man[kind]. What we cannot do is to eliminate culture and meaning altogether.

On the second issue, there is a historical and ongoing critique of the conventional and simplistic reductionist analysis that diminishes race, class, gender and gender interrelations (see Miles 1980, 1989; Miles and Torres 1996; Gabriel and Ben-Tovim 1978, 1979; Stasiulis 1990; Solomos 1986). However, George Dei argues in Chapter One of this book that a political practice that recognizes the primacy/saliency of one form of oppression in the lives of a people at a particular historical moment should not, by and in itself, deny other trajectories of social difference. It should not negate the lived reality of “simultaneity of social oppressions” (Brewer 1993). Highlighting race in a discussion of critical anti-racism studies is political. That is, the politics of anti-racism demands that race be central, that its salience is primary even when other dimensions of oppression co-exist with racial ones. It is important to reiterate this position because of the academic temptation of an easy slippage to, for example, an orthodox, Eurocentric, Marxian position, which subsumes race and difference under class (see Solomos 1986 and Solomos and Back 1995 for excellent critiques).

A genuine anti-racism “project” demands space for race to be analyzed outside of class and gender, so that race is reduced to neither class nor gender. Distinguishing race, class and gender as separate analytical (albeit interconnected) categories is an important step in unravelling the ideological effects of specific racialized material processes and structures. In terms of race and class relations, this position in no way negates the fact that, historically, specific racisms have arisen from the matrix of socio-economic political relations and structures. We believe that an important conceptual and analytical distinction needs to be made between the production of racism and the reproduction of racisms. The function of a social attribute may not necessarily explain its origins. Additionally, we must be careful not to allow structure to become overdeterminant in ways that deny individual agency and collective action.

The historical specificities of racist practices challenge a general theory of race. At the same time, the permanence of skin-colour racism suggests a degree of autonomy for the race concept. Discourses of social change and class struggle are intertwined in ways that constrain an understanding of the internal character (emotionality) of racism, which exceeds the struggle against capitalism. In the

context of global capitalist development we must ask why it is that, unlike race, “class struggle and gender inequality are more comfortable places from which to launch a critique of global inequality” (Fischer 1996: 4).

Race is a central but not exclusive theme of this book. Each chapter maintains the focus on race to ensure that a racial analysis is not subsumed under the other axes of multiplex identifications and relations of difference as we continue to draw the trajectories of difference. Striving for inclusivity does not necessarily entail giving equal treatment to all dimensions of difference and experience. In conventional discourses articulating a multiplex of oppressions, race is the category that often gets lost. We refer to how dominant discourses erase or deny race and yet accentuate class and perhaps gender in part because of the discomfort of speaking about race and racism. This erasure usually begins with talk about race not being the only oppression and then the discussion shifts quickly to other forms of oppression. Of course, it is through critical writings that race is recognized in the evocation of multiple subjectivities, plurality of oppressions and ways of seeing and acting in the world. Often times race gets lost in the zeal to connect equity issues and social oppressions. For example, this is the problem in creating a single undifferentiated category of “other” when devising specific policy measures to address educational inequities and social oppression. We need an anti-racist project to highlight race so as to pinpoint the specific needs of various communities just as discursively we draw the connections between oppressions and social equity issues. Our political and academic strategy, therefore, is to talk about inclusion in a way that highlights race. Nevertheless, the entire book weaves through the nuances of oppressions by showing how systems of oppression (race, class, gender, sexuality) intersect.

The strength of an integrative analysis to race, gender, class and sexuality lies in the fact that such a discursive approach captures the subtleties and complexities of social oppressions. Race, class, gender and sexuality are interrelated concepts. And, as this book demonstrates, racisms work differently for groups, depending on history, culture and identity. An integrative analysis to understanding the structural practices and effects of racisms and other forms of oppression captures the nuances and complexities.

The ideology of racism recognizes the multiplex oppressions and the roles in sustaining institutionalized power. The ideology of racism is not defined as false consciousness. Rather, it is an ideology rooted in commonsensical thought and the material and non-material human condition. There is the power of ideology in the Gramscian sense of a reproduction of hegemonic interests, which is beyond capital/material interests. No doubt racism as an ideology has powerful material consequences when combined with class, gender and sexual identities. The consciousness of race and difference (class, gender, sexuality) is related to existing conditions of privilege and lack of privilege, that is, the structures of material production, distribution, exchange and representation. However, the struggle against racism (like other forms of oppression—sexism,

classism and homophobia) cannot simply be equated with the struggle against capitalism. For example, the function of state interests is not solely linked to capital and capital accumulation. The state reproduces its interests beyond the mere concerns of capital. Yet the intersections of race, class, gender and economic issues cannot be downplayed in contemporary society. Today many communities face disturbing moves by fiscally conservative governments to renege on their responsibilities to a larger citizenry. To fight budget deficits, economic recession and other monetary woes national governments are renegeing on equity commitments. The practice of “reforming” government has sidelined equity and social justice concerns. Race and equity issues remain peripheral to social policy despite the fact that profound inequities continually affect certain groups in society.

This book also presents multiple readings of anti-racism discourse and praxis by focusing on the structural issues that play important roles in race, gender, class conflict and social policy. Authors situate discussions in broad socio-historical contexts and events that make anti-racism and difference a critical and necessary area of academic inquiry and political practice today.

No doubt, geographic inclusiveness is important. The book does not claim to address the particularities of racisms in various regions of Canada. We agree that issues involving Asians in Western Canada or Aboriginal peoples in the North and the West deserve treatment. However, at the level of discourse, this book speaks to a myriad of racisms in a theoretical and practical sense. We hope the book stands on its theoretical significance in the face of gaps relating to geographical representation. The idea of multiplicity of voice must leave room for other historically marginalized voices to be heard loud and clear.

Individual authors explore the sites and spaces of individual and collective resistance to the culture of dominance in society. They discuss diverse but connected issues ranging from the nuanced politics of representation, race and cultural work in a post-modern age to the radical politics of contemporary educational engagement and the role of power and ideology in understanding the structuralization of differences in society.

The book touches on many aspects of anti-racism education, but generally deals with the implications of anti-racism and critical race, gender and class studies for critical pedagogy. As mentioned earlier, education is broadly defined to include the varied options, strategies and ways in which people come to know their world and act within it. The chapters examine anti-racist challenges and interventions in education. George Dei moves our theoretical understandings to the development of an outline for a discursive anti-racist theoretical framework. He argues that confronting the dynamics and relational aspects of social difference (race, class, ethnicity and gender) is a key to inclusivity and power-sharing in Euro-Canadian contexts. He asserts that a critical anti-racism discursive framework deals foremost with equity: the qualitative value of justice. The anti-racist approach also addresses representation: a multiplicity of knowledge

and the pursuit of a diverse body politic with academic discourse and texts and the public terrain. Further, anti-racism responds to the social construction of race, class, gender and sexual difference within society.

Bedard presents a succinct discussion of how the discourse of multiculturalism has been utilized within Canadian schools. Multiculturalism has recently come under scrutiny by critical educators for not meeting the needs of non-White students. This author explores the identity development of White bodies through histories of colonialism, imperialism and capitalism and the ways in which this development continues today through multicultural discourses. Hidden within the multicultural paradigm are the historical legacies and racial imageries of a past that perpetuates systems of power and domination within educational institutions. Anti-racism has emerged as a response to these contentions and directly addresses issues of power and privilege. The author notes, however, that for anti-racism to be effective in promoting educational change, educators must first interrogate their identities and histories of privilege. Bedard discusses the need for a decolonizing process for White teachers in order to implement an anti-racist praxis into the existing educational system. Without this process the author feels that White teachers cannot teach in an anti-racist framework. Racism and institutional racism are so embedded in what it means to be White that there is a need to decolonize White people and create a White identity based on equity and social responsibility.

Awad Ibrahim's chapter on popular culture is relevant to the debate about connecting anti-racism and cultural politics in the school setting. He answers two questions: first, where do students form the identities that they bring with them to the classroom (if not in and within the discourse of popular culture, which is negated most often by the "official" education system); and, second, what are the implications of these negations in developing an anti-racism curriculum. The author, based on an ethnographic study, contends that a group of continental African students do develop aspects of a null curriculum and that, in the case of Black popular culture, such a null curriculum can contribute to bringing in Black students' previously unwarranted and non-validated forms of knowledge. The null curriculum, it is argued, can address the feeling of alienation that Black students have in their relation to Eurocentric curricula and can also contribute to a more relevant, engaging and integrative anti-racism curriculum.

James and Mannette explore the concept of post-secondary access programs in Canada, arguing that access programs within the existing inequitable structures of universities have merely added "colour" to the student body. Utilizing the comments of African Canadian students who are enrolled in a university with an access initiative, they demonstrate that to survive academe these students must constantly negotiate the hegemonic structures and official discourses of universities that have operated, and in some cases continue to operate, to exclude them. The authors suggest that access fulfills the aspirations

and expectations of neither its architects nor its historically disadvantaged target populations. What access has become, for institutions and access students who enter universities through access programs, is an episode in living with difficult knowledge.

Annette Henry raises significant questions about the meanings of anti-racist policy from the standpoint of Black women. She uses three vignettes from the lives of Black women in teaching and teacher education as her point of departure. Henry frames the discussion in feminist/womanist literature and concludes that, for an anti-racist movement to take place, Black women must take transformative positions rather than remaining complacent, silent and invisible.

Evangelia Tastsoglou interrogates the subject of cultural, political and pedagogical border crossings. Starting from a critical overview of the sociological literature on boundaries and border crossings and a sociological and political vision of a society that although seeking to be equitable includes classifications and group boundaries, the author examines myriad social, cultural, epistemological and political boundaries in classrooms. Critical feminist and anti-racist pedagogy is treated as an attempt at egalitarian border crossings in the school and in the process of learning for citizenship. Tastsoglou also highlights challenges to such crossings.

Handel Wright addresses questions of academic exclusion of the “other” from discourses of empowerment. The author steps inside/outside the discourses of empowerment that inform and sustain his praxis as an educator to examine them critically. He argues that, paradoxically, discourses of empowerment are complicit in the very problem of exclusion that they attempt to address in mainstream academic discourses. To illustrate this, he holds up the politics of one discourse against another in what he calls critical skepticism. He points to the exclusion of minorities (Blacks, more specifically) from the discourses of feminism and post-modernism and to the exclusion of non-African American women from the discourse of Afrocentrism. Arguing that the operation of power within and between discourses ensures that we are all both victims and perpetrators of exclusion, Wright calls for the evolution of a politics of identification (as opposed to a politics of identity) and the forging of alliances (a search for solidarity rather than consensus) as a means of working with difference and avoiding the immobilizing dualism of *j'accuse* on the one hand and *mea culpa* on the other.

Agnes Calliste provides a critical analysis of the structures and practices within universities that overtly and subtly discriminate against minority faculty and students. The chapter is grounded in research on anti-racist organizing and resistance in two Nova Scotia universities. The author examines the conditions under which these anti-racist struggles materialized, the constraints placed upon them and their effects.

Authors have focused on the structural issues that play important roles in

race and anti-racism conflict with implications for social policy. Discussions have been situated in the broad socio-historical contexts and events that make anti-racism and difference a critical and necessary area of today's academic inquiry and political practice. As mentioned earlier, one of our major learning objectives is to reframe anti-racism debates and not merely to revisit the old, tired discussions. We have urged our readers to move on. Particular sites have been taken up for discussion in this text, but we do not claim to address all that needs to be addressed in anti-racism discourse. This book contributes to a dialogue on lived experiences at specific sites and times, which leaves room for further critical dialogue voicing different experiences and experiencing difference at multiple points of intersection and gaps. We urge others to join in the debate on what anti-racism means and how we can work with the intersections of varied forms of difference.

Anti-racism practice cannot afford to be caught up in high theoretical debates. There are several paths to equity in education. For example, it is clear to most anti-racist educators that racialized minorities experiencing a deracialized approach to schooling feel the material consequences of race profoundly. A modernist approach to improving schools focuses on academic excellence without simultaneously addressing the unequal educational effects of race, gender and social class. Common-sense knowledge allows a Conservative government in Ontario to view education through the metaphor and lens of market capital. The stakes are very high for the racially disadvantaged.

### **Anti-Racism or Multiculturalism**

We cannot end this introduction without clarifying a question continually asked by some educators, students and parents, namely the distinction between anti-racism and multiculturalism. It is easy for the distinction between multiculturalism and anti-racism to be blurred as community workers and theorists resist a placement in neat theoretical boxes. Some writers appear to conflate both terms as if they mean the same thing (see Lyons 1994). In other cases scholars may refer to multiculturalism even when working with some of the basic tenets of anti-racism.

In US discourse, McLaren (1997) speaks of "critical/revolutionary multiculturalism" in a way that is akin to anti-racism as understood in Canadian contexts. Other authors such as Kailin (1994) and Lawrence and Tatum (1997) describe their work as "anti-racist." In the British literature the understanding of anti-racism has been clearly articulated (Brandt 1986; see also Mullard 1980, 1985; Carby 1982; Jeffcoate 1984; Troyna and Williams 1986; Cohen 1989). In the Canadian context it is significant that we draw the distinction between anti-racism and multiculturalism (see Thomas 1984 and Lee 1985, 1994). Our attempt here will not be comprehensive as we recast the points of divergence and convergence. The subject has been covered at length (see Kehoe n.d. and Tator and Henry 1991) and is critiqued from a schooling perspective in Gabriel

Bedard's chapter. Our aim is to highlight the key areas of distinction that are significant to understanding the anti-racism approach adopted in this book.

The question for us is not whether multiculturalism shares certain ideas in common with anti-racism. Rather, we seek to explain where to draw the boundary and operationalize the distinction between these two terms. Multiculturalism has become an ideology in Canada that, with the passage of Bill C-93 ("An Act for the preservation and enhancement of multiculturalism in Canada") on July 12, 1988, was enshrined into law (see Lynch 1992 and Price 1993). It is a political doctrine officially promoting cultural diversity as an intrinsic component of the social, political and moral order (Fleras and Elliot 1992). The Liberal claim for multiculturalism sees it as a cornerstone in nation-building. It is an ideal of a democratic pluralistic society that recognizes a community and advocates empathy for minorities on the basis of a common humanity. It also envisions a future assured by goodwill, tolerance and understanding of diversity among all (Price 1993). In other words, multiculturalism works with the notion of our basic humanness and downplays inequities of difference by accentuating shared commonalities. Anti-racism, on the other hand, views as suspect the whole nation-building enterprise as pursued by the dominant, together with the underlying assumptions of empathy, commonality and goodwill. Anti-racism shifts the talk away from tolerance of diversity to the pointed notion of difference and power. It sees race and racism as central to how we claim, occupy and defend spaces. The task of anti-racism is to identify, challenge and change the values, structures and behaviours that perpetuate systemic racism and other forms of societal oppressions.

We are well aware of creating binaries of thought but nevertheless posit the following as fundamental differences between multiculturalism and anti-racism. As a discourse and discursive practice, multiculturalism heralds the mosaic, cherishes diversity and plurality and promotes an image of multiple, thriving, mutually respectful and appreciative ethno-cultural communities. The anti-racism discourse highlights persistent inequities among communities, focusing on relations of domination and subordination (Thomas 1984; Lee 1985; Walcott 1990; Dei 1996a). To a multiculturalist the issue is one of a lack of recognition of the positive contributions of minorities, which stems from misunderstanding and miscommunication. An anti-racist sees the issue starkly as entrenched inequities and power imbalance. Multiculturalism views the problem as manifested in intolerance and lack of goodwill. Anti-racism troubles the manifestation of the problem as bias, discrimination, hatred, exclusion and violence (Price 1993). Multiculturalism perceives prejudice as a violation of democratic rights. Anti-racism perceives prejudice as an integral part of the social order. Consequently, multiculturalism presents the mechanism of redress through education-sharing and exchange of ideas while anti-racism views the mechanism of redress through fundamental structural/societal change. The assumption underlying empathy, commonality and goodwill promoted by

multiculturalism is that we start from a relatively level playing field, that we have access to similar resources and that we have comparable values, aspirations and concerns. Nothing can be further from the reality of the racially minoritized in our communities. How we name our discursive practice is equally as important as that in which we are engaged politically. For those whose discursive, political and community work is located in the basic tenets of anti-racism, it is important to call our work anti-racist.