

Lectures sur la lutte contre le racisme - Confronting Racism

Readings

Historians at our university have put this bibliography together to provide resources to our students and colleagues. It is not intended to be a definitive list.

Les historien.ne.s de notre université ont contribué à cette bibliographie afin de fournir des ressources à nos étudiants et à nos collègues.

Non-Fiction Books

Baldwin, James. *Nobody Knows my Name: More Notes from a Native Son*

A collection of essays on racial discrimination and tensions

Baldwin, James. *Notes of a Native Son*

Notes on the complexities of being black in America from the Civil Rights Movement in the US in the 1950's

Boulou Ebanda de B'éri, Nina Reid-Maroney, and Handel Kashope Wright, eds. [The Promised Land: History and Historiography of the Black Experience in Chatham-Kent's Settlements and Beyond](#). University of Toronto Press, 2014.

This collection explores the Chatham-Kent area of Ontario as an early site of Black presence in Canada. Using a cultural studies approach, the essays focus on the professional and antislavery activities of Blacks in Chatham-Kent, and on their interactions with other settlers as well with First Nations in the region. Epilogue by Afua Cooper.

Rosalind S Chou and Joe R Feagan. *The Myth of the Model Minority: Asian-Americans Facing Racism*, Routledge 2014.

Desmond Cole. *The Skin We're In: A year of Black resistance and power*, Penguin Random House, 2020.

Puncturing the bubble of Canadian smugness and naive assumptions of a post-racial nation, Cole chronicles just one year—2017—in the struggle against racism in this country. It was a year that saw calls for tighter borders when Black refugees braved frigid temperatures to cross into Manitoba from the States, Indigenous land and water protectors resisted the celebration of Canada's 150th birthday, police across the country rallied around an officer accused of murder, and more.

Afua Cooper. [The Hanging of Angélique: The Untold Story of Canadian Slavery and the Burning of Old Montréal](#). Georgia University Press, 2006.

This history recounts the trial, torture, and execution of Marie-Joseph Angélique, an enslaved African woman accused of setting the fire that burned 46 buildings in 18th century Montréal. Through a description of Angélique's life before the events, it provides an understanding of

slavery in Canada, using biography to shed light on this often misunderstood and overlooked part of Canadian history.

Thomas Deltombe, [*L'Islam imaginaire: la construction médiatique de l'islamophobie en France*](#) (Paris: La Découverte, 2007).

Christine De Lucia, *Memory Lands: King Philip's War and the Place of Violence in the Northeast* (Yale University Press, 2018)

Le travail de De Lucia explore les réverbérations modernes et contemporaines de la violence de la période coloniale dans le nord-est de l'Amérique à travers une exploration des souvenirs ancrés dans les paysages locaux et les cultures matérielles. Elle propose également une réflexion fascinante sur la désinvolture des récits existants de la guerre du roi Philippe qui sont racontés comme des histoires d'« aventure » ou de « meurtre mystère », quelque chose qui dérange ceux qui vivent encore avec les ramifications intergénérationnelles du conflit.

DeLucia's work explores the modern and contemporary reverberations of violence of the colonial period in Northeastern America through an exploration of memories embedded in local landscapes and material cultures. She also offers a fascinating meditation on the casual-ness of existing narratives of King Philip's War that are told as "adventure" or "murder mystery" stories, something unsettling to those who still live with the intergenerational ramifications of the conflict.

Richard Drinnon. *Keeper of Concentration Camps. Dillon S. Myer and American Racism*, University of California Press, 1989.

Frantz Fanon. *Peaux noires, masques blancs*. Paris, Points, 2015 [1952].

Dans ce premier livre, écrit en 1952, au crépuscule de l'empire français, ce penseur humaniste et décolonial analyse les comportements hérités des siècles d'esclavage et du colonialisme, notamment au sein de la diaspora africaine francophone.

Daniel Gay. *Noirs du Québec, 1629-1900*. Cahiers des Amériques, 2004.

Dans cette étude bien documentée, l'auteur traite de l'histoire des Noirs au Québec en expliquant qui ils sont et d'où ils viennent, tout en soulignant leurs contributions à la formation du peuple québécois et au développement de la société. Il analyse les liens qu'ils nouent avec les principales institutions et la manière dont ils sont perçus par les élites québécoises.

[Rebecca Hall and Hugo Martinez \(illustrator\). *Wake: The Hidden History of Women-led Slave Revolts*. \(New York: Simon & Schuster, 2021\).](#) This illustrated history of women-led slave revolts offers also teaches the historiography of slavery as well as a method of analysis of primary sources related to slavery.

[Frances Henry, Enakshi Dua, Carl E. James, Audrey Kobayashi, Peter Li, Howard Ramos, and Malinda S. Smith, *The Equity Myth: Racialization and Indigeneity at Canadian Universities* \(UBC Press, 2017\).](#)

From the publisher's description: "A landmark study on racism in Canadian universities, *The Equity Myth* shows how the goal of achieving equity in higher education has been consistently

promised, but never realized for racialized and Indigenous faculty members. It further reveals that the policies and diversity initiatives undertaken so far have only served to deflect criticism of a system that is doing little to change itself.”

Kelly Lytle Hernandez. *City of Inmates: Conquest, Rebellion and the Rise of Caging in Los Angeles, 1771-1965*, UNC Press, 2017.

Elizabeth Hinton. *From the War on Poverty to the War on Crime: The Making of Mass Incarceration in America*, Harvard University Press, 2016.

Gaston Kelman. *Je suis noir et je n’aime pas le manioc*. Paris, Max Milo, 2004.

L’auteur traite ici du racisme anti-noir en France en expliquant que la France est multiraciale, que les noirs sont français à 100%, mais que pour faire face à la discrimination raciale, il faut passer par les statistiques raciales pour promouvoir une discrimination positive.

Ibram X. Kendi, *How to be an Antiracist* (New York: Random House, 2019)

L’œuvre de Kendi n’offre pas seulement un récit convaincant sur le fait d’avoir grandi dans ce que Clarence Lang a appelé « l’ombre des années soixante » à la fin du vingtième siècle et au tournant du millénaire en Amérique, mais il évalue également les idées antiracistes tout en éclairant toute une série de formes de racisme et leurs conséquences.

Kendi’s work not only offers a compelling memoir about growing up in what Clarence Lang has called “the shadow of the sixties” in late twentieth century and turn-of-the-millennium America, but also evaluates antiracist ideas while illuminating an array of forms of racism and their consequences.

Ibram K. Kendi, *Stamped From the Beginning: The Definitive History of Racist Ideas in America* (New York: Nation Books, 2016)

Le vaste récit de Kendi montre les parallèles entre les idées racistes et sexistes, homophobes, élitistes et ethnocentriques au fil du temps, ainsi que la façon dont les nouvelles structures d’oppression raciste apparaissent à mesure que les anciennes s’étioilent. Il propose également une réévaluation des stratégies populaires et vénérées que les Américains ont choisies pour déraciner le racisme, en particulier la persuasion morale, et fait valoir que l’intérêt personnel serait un moyen puissant d’assurer des politiques antiracistes, puisque tous bénéficieraient d’une Amérique antiraciste.

Kendi’s sweeping narrative shows the parallels between racist and sexist, homophobic, elitist, and ethnocentric ideas over time, and the ways in which new architectures of racist oppression arise as older ones wither away. He also offers a re-evaluation of popular and revered strategies that Americans have chosen to uproot racism, particularly moral suasion, and argues that self-interest would be a powerful means of assuring anti-racist policies, since all would benefit from an antiracist America.

Randall Kennedy. *N*gger. The Strange Career of a Troublesome Word* (New York: Random House, 2002). *Please be advised that the full word appears in Kennedy’s title and throughout the book.*

African American legal scholar, Randall Kennedy, breaks down the history of the word in different settings over time, and discusses its importance in the classroom.

Lon Kurashige, *Two faces of Exclusion. The Untold Story of Anti-Asian Racism in the United States* UNC Press, 2016.

Robyn Maynard. *Noires sous surveillance: Esclavage, répression et violence d'état au Canada*. Montréal: Mémoire d'Encrier, 2018 (traduit de l'Anglais par Cathérine Ego).

“NoirEs sous surveillance est une œuvre radicale dans le sens où elle déterre les racines du racisme anti-noir au Canada et au Québec. L’essai est aussi un hommage à la résistance des communautés noires : tout au long du livre, Maynard présente leurs récits qui confrontent l’image de lui-même que le Canada essaie d’imposer, leur refus de l’indignité et leur aspiration à une vraie libération. En effet, Maynard soutient que l’idéal multiculturel d’un Canada harmonieux n’existe pas. L’État canadien n’a jamais eu l’intention de traiter les personnes noires et autochtones en égaux avec ses citoyens euro-canadiens. Le multiculturalisme a non seulement été un moyen d’invisibiliser les Autochtones, mais aussi un moyen de dépolitiser les luttes antiracistes, en premier lieu celles contre la négrophobie.” --*Alexandra Pierre, Ligue des droits et liberté, Webzine Vivre ensemble*

Sean Mills. [Une place au soleil: Haïti, les Haïtiens, et le Québec](#). Montréal: Mémoire d'Encrier, 2016 (traduit de l'Anglais par Hélène Paré).

Selon l’historien Sean Mills, “les premières ébauches de relations modernes entre le Canada français et Haïti remontent au début du XXe siècle. Elles sont tracées par des croisières, des réceptions, des échanges diplomatiques officiels et d’autres plus intellectuels. Tout cela sera soutenu à compter de la deuxième partie du XXe siècle par une immigration massive. ... Sean Mills montre que le travail politique et culturel des Haïtiens au Québec aura au final un rôle important sur leur société d’accueil, mais aussi sur leur pays d’origine.” -- [Jean-François Nadeau, Le Devoir](#).

Khalil Gibran Muhammad. *The Condemnation of Blackness: Race, Crime, and the Making of Modern Urban America. Framing African-Americans as Dangerous and Likely Criminals*, Harvard University Press, 2019.

Ira Robinson. [A History of Anti-Semitism in Canada](#). Wilfrid Laurier University Press, 2015.

From the WLU Press blurb:

“*A History of Antisemitism in Canada* builds on the foundation of numerous studies on antisemitism in general and on antisemitism in Canada in particular, as well as on the growing body of scholarship in Canadian Jewish studies. It attempts to understand the impact of antisemitism on Canada as a whole and is the first comprehensive account of antisemitism and its effect on the Jewish community of Canada.”

Anthony Stewart. *You Must be a Basketball Player: Rethinking Integration in the University*, Fernwood, 2009.

Documenting a black professor's account of his own professional experience, this study describes what it feels like to be a nonwhite academic in the humanities. Stewart challenges the notion that today's Canadian universities have successfully addressed the issues of diversity, provides warnings about what this means for racialized professors and students, and offers recommendations for how universities can respond to this challenge.

Jordan Stanger-Ross, Editor. *Landscapes of Injustice. A New Perspective on the Internment and Dispossession of Japanese-Canadians*. McGill-Queen's University Press, 2020

In 1942 the Canadian government uprooted over 21,000 people of Japanese ancestry from coastal British Columbia. They were told to bring only one suitcase each and officials vowed to protect the rest. Instead, Japanese Canadians were dispossessed, all their belongings either stolen or sold. Japanese Canadians lost their homes, farms, businesses, as well as personal, family, and communal possessions.

The definitive statement of a major national research partnership, *Landscapes of Injustice* reinterprets the internment of Japanese Canadians by focusing on the deliberate and permanent destruction of home through the act of dispossession. Asking why and how these events came to pass and charting Japanese Canadians' diverse responses, this book details the implications and legacies of injustice perpetrated under the cover of national security.

Lilian Thuram. *La pensée blanche*. Montréal: Mémoire d'Encrier, 2020.

Extrait du livre:

Un jour, je demande à mon plus ancien ami :

— *Pierre, tu as bien conscience que moi, je suis noir ?*

— *Ouais.*

— *Mais si moi, je suis noir, toi, tu es quoi... ?*

— *Ben, je suis normal.*

Ce drôle de mot, « normal », a été pour moi comme un détonateur. J'ai réalisé brutalement que les Blancs ne se voient pas blancs et, plus largement, qu'ils n'ont pas conscience de la position de domination dans laquelle l'histoire les a placés. Pourtant, quand on leur demande : « Est-ce que vous aimeriez être traités comme la société traite les personnes noires ? », tous sans exception répondent : « Non. » C'est bien qu'ils savent. Mais que savent-ils vraiment ? Et pourquoi l'acceptent-ils ?

--Lilian Thuram

Emmanuelle Walter. *Soeurs volées*. Lux, 2014.

<https://luxediteur.com/catalogue/soeurs-volees/>

Depuis 1980, près de 1 200 Amérindiennes canadiennes ont été assassinées ou ont disparu dans une indifférence quasi totale. Proportionnellement, ce chiffre officiel et scandaleux équivaut à 55 000 femmes françaises ou 7 000 Québécoises. Dans ce récit bouleversant écrit au terme d'une longue enquête, Emmanuelle Walter donne chair aux statistiques et raconte l'histoire de deux adolescentes, Maisy Odjick et Shannon Alexander. Originaires de l'ouest du Québec, elles sont portées disparues depuis septembre 2008. De témoignages en portraits, de coupures de presse en documents officiels, la journaliste découvre effarée ces vies fauchées. *Sœurs volées* apporte la preuve que le Canada est bel et bien le théâtre d'un féminicide.

Kuo Wei, John and Dylan Yeats, editors. *Yellow Peril! An Archive of Anti-Asian Fear*, Verso Books

Damon Young. *What Doesn't Kill You Makes you Blacker: A Memoir in Essays*. New York: HarperCollins, 2019.

The blurb calls it “a hilarious and honest...celebration of the idiosyncrasies and distinctions of blackness.” Young is, by turns, analytical and self-revealing, unafraid to reveal what we might think of as youthful blinders, and showing us how he has come to embrace a more fully reflective Black identity--one as unafraid to question itself as to challenge white supremacy.

Elliot Young. *Alien Nation. Chinese Migration in the Americas from the Coolie Era through World War II*, UNC Press, 2014

Novels

H. Nigel Thomas. *Des Vies Cassées*. Montréal: Mémoire d'Encrier, 2013 (traduit de l'Anglais par Alexie I. Doucet).

« À travers une série de nouvelles, l'auteur braque les projecteurs sur un Montréal peu connu, soit celui des immigrants caribéens. Une communauté noire et anglophone dans une province blanche et francophone. Une langue d'ordinaire associée aux dominants est ici celle des exclus, et ce pays qui se targue d'être ouvert recèle un côté raciste. Pas plus tendre envers sa propre communauté, l'auteur en révèle aussi les tares et les travers. » Thomas Hellman, *Radio-Canada*

Scholarly Articles

Vincent Brown. “Social Death and Political Life in the Study of Slavery,” *American Historical Review* 115, 5 (2009): 1231-1249.

In this essay, Vincent Brown takes on the influential idea that enslavement can be understood as “social death.” Brown recounts the death, in slavery, of a “popular woman” who enjoyed the “universal esteem” of her fellow captives. With this plainspoken language, Brown shows how the lived experiences of people in slavery make impossible the idea that their social being had died upon enslavement. Surely it would be impossible for a person to be popular, or esteemed, if they lack a social identity? Brown calls on scholars to eschew an easy abstraction of social death and instead delve into the social and political experience of enslavement. He urges us to look for the ways in which slavery, and the menace it brought, could be a “generative force” in the hands of the enslaved, transforming not only their lives but the world around them.

[Eric Fassin. “Aveugles à la race ou au racisme? Une approche stratégique.” *Cahiers Libres* \(2006\): 106-130.](#)

“Pour combattre le racisme, faut-il parler de “races”, ou non?” Voilà la question qu'aborde sociologue Eric Fassin dans cet article, car, selon lui: “C'est ainsi que d'un côté on exalte l'idéal

universaliste, en réaction aux dérives raciales et quelquefois racistes du communautarisme, et de l'autre, à l'inverse, on dénonce le racisme caché d'un universalisme qui, en pratique, nie les différences, mais aussi les discriminations fondées sur la race. ... Au nom de l'universalisme, certains récuse pareille catégorisation, accusant l'antiracisme de faire le jeu du racisme qu'il combat. En miroir, d'autres développent un discours critique, qui parfois se réclame de la différence : s'aveugler volontairement à la race, n'est-ce pas aussi se condamner à rester aveugle au racisme ?”

Quoiqu'il écrit au milieu français, ce débat reprend l'écho de celui qui nous préoccupe actuellement à travers et au-delà de notre communauté universitaire.

Deborah King. “Multiple Consciousness: The Context of a Black Feminist Ideology.” *Signs* 14.1 (1988): 42-72.

An early pioneer of the concept of intersectionality, King builds on W.E.B. DuBois' notion of double consciousness to develop the concepts of multiple jeopardy--racism, sexism, and classism constituting three, interdependent control systems imposed on Black women--and multiple consciousness--the multifaceted nature of Black womanhood--as constitutive of a Black feminist ideology.

Eve [Tuck and K. Wayne Yang. "Decolonization is not a metaphor." *Decolonization: Indigeneity, Education & Society* 1, no. 1 \(2012\): 1-40.](#)

Tuck and Yang analyze multiple “settler moves towards innocence” as they argue that decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things that we might want to achieve to improve our societies. This is an important article in a context where many Canadian universities are attempting to “decolonize” and “Indigenize”.

Balados - Podcasts

[Fooknconversation](#) with Nicholas Ng-A-Fook, Professor of education and historian at the University of Ottawa

A podcast addressing the challenges of systemic racial inequities across school and university curricula.

[“The N Word in the Classroom” – podcast C19](#)

N.B.: While this podcast presents a case against using racial slurs in the classroom, please be advised that the introduction to the podcast, as the narrator notes from the start, does use the slur in full. To avoid the word, you can start at 1:50. | Quoique contre l'utilisation des termes raciaux insultants en classe, veuillez noter que le mot en N apparaît en son intégralité au tout début du balados. Pour éviter de l'entendre, commencez à écouter à partir de 1:50.

Koritha Mitchell propose une réflexion approfondie sur les insultes raciales en classe. Elle ne prône pas le nettoyage des documents historiques ou l'évitement des sujets sensibles, mais elle aborde la différence d'effet entre dire les mots à haute voix et les lire sur une page, et préconise

une approche plus réfléchiée et intentionnelle. Elle s'interroge également sur la qualité performative du langage et sur le type d'espace que représente la salle de classe.

Koritha Mitchell offers a thoughtful reflection on racial slurs in the classroom. She doesn't advocate the cleansing of historical documents or the avoidance of sensitive topics, but discusses the different impact of saying words aloud vs. reading them on the page, and advocates a more considered and intentional approach. She also ponders the performative quality of language and the kind of space the classroom is.

Laissez-nous raconter : L'histoire crochie, Avec Marie-Andrée Gill

<https://ici.radio-canada.ca/premiere/balados/7628/autochtones-traditions-communautes-langue-territoire>

Notre histoire collective a été écrite d'un point de vue eurocentriste et colonialiste. Ici, les Premiers Peuples reprennent le bâton de parole pour raconter leur vision de l'histoire. La poétesse innue Marie-Andrée Gill redresse 11 mots lourds de sens pour nos peuples afin de réconcilier le passé et le présent. C'est ensemble, *mamu* en innu aimun, qu'on décolonise nos esprits un mot à la fois.

Is Race Science Making a Comeback?

<https://www.npr.org/sections/codeswitch/2019/07/10/416496218/is-race-science-making-a-comeback>

If race is socially--rather than biologically--constructed, how can DNA testing kits claim to tell us our racial background? The answer is they really can't. Codeswitch podcasters talk with Angela Saini about her book *Superior: The Return of Race Science*, which explains how race science is making a comeback in 21st century science, and showing how science isn't, and never really was, "race neutral."

1619

<https://www.nytimes.com/2020/01/23/podcasts/1619-podcast.html>

An audio series on how slavery has transformed America, connecting past and present through the oldest form of storytelling.

Primary Sources and Databases

Sites Web - Websites

Teaching & the N-word: Questions to Consider

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Whose Nature? Race and Canadian Environmental History

<https://niche-canada.org/tag/whose-nature/>

This is a collection of articles and podcasts that address how ideas of race have shaped the relationship between people and the rest of nature, and also how environmental historians themselves are wrestling with questions of race and racism in their research and teaching.

The Diversity Gap

<http://www.thediversitygapcanada.com/>

Political scientist, Professor Malinda S. Smith, leads this project to research the disconnect between what Canada's university leaders *say* about race and representation, and what they *do* about it through antiracist policy (or lack thereof). This site presents empirically research information on inequality, the diversity gap in Canadian institutions like universities, and efforts underway to close the gap. Information on these questions is conveyed through digital infographics that present the data in an accessible, visually appealing manner.

The National Memorial for Peace and Justice

<https://museumandmemorial.eji.org/memorial>

From the museum website: "The United States' first memorial to dedicated to the legacy of enslaved Black people, people terrorized by lynching, African Americans humiliated by racial segregation and Jim Crow, and people of color burdened with contemporary presumptions of guilt and police violence."

Articles journalistique - Media Articles

Boulou Ebanda de B'Béri, [Je me suis déjà senti Québécois](#), *Le Devoir*, 5 Août 2020

Notre s'interroge sur la question de l'identité francophone et notamment si un Noir comme lui, qui se disait Montréalais jusqu'au moment de vouloir décrocher un poste universitaire au Québec, peut être francophone. Il explique que la Francophonie ne pourrait passer d'un qualificatif ethno-racial (Blanc) à un qualificatif linguistique que si l'on reconnaît qu'il n'est pas suffisant de dire qu'on est pas racistes. Il faut adopter une orientation antiraciste afin de rendre la Francophonie canadienne plus inclusive.

Sam Kean. "Science's Debt to the Slave Trade." *Science* 364, no. 6435 (5 April 2019): 16-20.

In this article, science journalist Sam Kean recounts how our knowledge of the animal and plant worlds, indeed the field of natural history itself, is deeply intertwined with the history of slavery. Because so much of this knowledge depends on specimens and data collected in the 17th and 18th centuries, when the great bulk of all shipping was slave shipping, we cannot possess the one without acknowledging its debt to the other. Kean's is a marvelous explanation of how

knowledge seemingly as unburdened by history Newton's theory of gravity depended on tidal data, collected at ports that would not have existed but for the slaving activity conducted there.

Patrick Lagacé, “On choisit nos mots.” *La Presse*, 2020

https://plus.lapresse.ca/screens/d0b6c6a8-0c24-4c24-bef4-fdc0aae4543a__7C__0.html?fbclid=IwAR243emkWjeaAsLyKort8cVU30Nav-TlghWjLCz6uvEd6lhpvAM0pMH5Ulw

John McWhorter, [The Idea That Whites Can't Refer to the N-Word](#), *The Atlantic*, 27

August 2019 *Please be advised that the full word appears in Kennedy's title and throughout the book.*

African American professor of linguistics at Columbia University questions current hypersensitivity to the utterance of the term in legitimate classroom discussions, using the example of James Baldwin's works; points out the historical contingency of the term's banishment, and suggests that non-Black's embrace hypersensitivity around it can feel exploitative, if it is rooted solely in performative virtue signaling. Nonetheless, he writes unequivocally that the word carries weight and its use must be sparing and cautious.

[Quebec History X: Exploring Quebec's Black and slave past with historian and rapper Aly Ndiaye](#)

Read about the walking tour of Québec City designed to recover and make visible the history of slavery and Black history in Québec, developed by local historian, writer and rapper Aly Ndiaye.

Emilie Nicolas, [“Comment te faire confiance avec cette arme sans me fatiguer.”](#) *Le Devoir*, 2020.

Chroniqueuse québécoise, Emilie Nicolas, reprend des références culturelles et historiques au mot en n, tout en élaborant leur effet sur des personnes racisées comme elle.

Allissa V. Richardson, [“Why Cellphone Videos of Black People's Deaths Should Be Considered Sacred, Like Lynching Photographs,”](#) *The Conversation*, 2020:

Richardson explore l'idée d'une « archive de l'ombre », une discrétion révérencieuse avec laquelle les photographies de lynchages étaient traitées dans l'Amérique du tournant du siècle, une idée qui, selon elle, pourrait être ravivée face à la prolifération des images de personnes noires assassinées dans les années 2010 pour s'assurer que celles-ci ne soient pas regardées de manière désinvolte.

Richardson explores the idea of a “shadow archive,” a reverential sense of discretion with which photographs of lynchings were treated in turn-of-the-century America, something that she argues could be revived in the face of a proliferation of images of murdered Black people in the 2010s to ensure that these are not viewed casually.

Melanie Tannenbaum. [“But I didn't mean it! Why it's so hard to prioritize impacts over intents.”](#)

This post on the Scientific American Blog Network suggests a need to rethink how we assess offensive or hurtful speech. Pointing out the challenge of holding both intention and impact in mind when considering such speech, Melanie Tannenbaum suggests this is nonetheless the way forward. Rather than independent and in opposition, Tannenbaum argues we must grasp how our perception of the former may shape our perception of the latter. Only in tackling this relational dynamic will we find a way out of the analytical cul-de-sac in which we elevate the importance of intention to the near exclusion of impact (or vice-versa).

Vershawn Ashanti Young and Nate Behar, “The Saturday Debate: Is it ever acceptable to use the N-word in a classroom?” *Toronto Star*, 12 Nov 2020

<https://www.thestar.com/opinion/contributors/the-saturday-debate/2020/11/14/the-saturday-debate-is-it-ever-acceptable-to-use-the-n-word-in-a-classroom.html>

Films

[Black Soul by Martine Chartrand - NFB, 2000.](#) This short, anim  film by Haitian Canadian filmmaker Martine Chartrand presents Global Black History through the eyes of a Black Canadian grandmother telling stories to her grandson in a way that both connects him to his African heritage and convinces him of his right to belong in Canada.

[Black Lives Matter Documentary](#), directed by Nirit Peled, 2016

From the film blurb by VPRO: “In 2013, the *Black Lives Matter* hashtag began trending on Twitter, and gave birth to one of the most prominent civil rights movements of the 21st century. A new documentary of the same name examines the origins, influence and evolving mission behind this grassroots phenomenon. Collectively, these elements constitute [the building blocks of a revolution](#).

The hashtag that came to define the racial divide in modern America was originally posted by Patrisse Cullors, a Seattle-based activist and theatre director who is interviewed in the film.”

[“Whose Streets? An Unflinching Look at the Ferguson Uprising.”](#)

2017, Directed by Sabaah Folyan and Damon Davis:

Ce documentaire peut servir d’introduction au mouvement Black Lives Matter et de r flexion sur la relation entre le deuil public et la politique.

This documentary can serve as an introduction to the Black Lives Matter movement, and a contemplation of the relationship between public mourning and politics.

“I am not your Negro” James Baldwin

<https://uottawa.kanopy.com/product/i-am-not-your-negro>

Ce documentaire explore le racisme systémique aux Etats-Unis et se tisse sur le fond d'une lettre de l'auteur James Baldwin à agent littéraire.

This documentary explores systemic racism in the United States and begins with a letter written by James Baldwin to his literary editor.

Fruitvale Station, 2013, Directed by Ryan Coogler:

<https://media3-criterionpic-com.proxy.bib.uottawa.ca/htbin/wwform/006?t=AL113800>

Based on events leading to the death of 22 year old African American Oscar Grant, who was shot by a white police officer, Johannes Mehserle, on the night of 31 Dec 2008-1 Jan 2009, at the Fruitvale Station of the Bay Area Rapid Transit system in Oakland, California, USA.

Becoming American: The Chinese Experience

https://fod-infobase-com.proxy.bib.uottawa.ca/p_ViewVideo.aspx?xtid=36510

Unwanted Soldiers

https://www-nfb-ca.proxy.bib.uottawa.ca/film/unwanted_soldiers/

James Baldwin: The Pin Drop Speech at Cambridge, 1965

<https://www.youtube.com/watch?v=NUBh9GqFU3A>

Angry Inuk, Alethea Arnaquq-Baril, 2016

https://www.nfb.ca/film/angry_inuk/

The Pass System, Alex Williams, 2015

<http://thepasssystem.ca/>

Sources primaires et bases de données - Primary Sources and Databases

Slave Voyages

<https://www.slavevoyages.org/>

This website is a stunning mobilization of quantitative and qualitative data that illuminates the history of the global slave trade from the early 16th century through the late 19th century. Two of its most accessible elements are a [time-lapse visualization](#) of trans-Atlantic slave ship voyages (over three-and-a half centuries) and a [three-dimensional video reconstruction](#) of a slave ship, the Aurore, that left the French port of La Rochelle in 1784 for the west coast of Africa, from which it transported about 600 captive Africans to the French colony of Sainte Domingue (today Haiti).

[William Strickland, "Watergate: Its Meaning for Black America," Short Essay from *Black World*, Dec. 1973](#)

Strickland soutient que le Watergate n'a pas été une expérience collective de désillusion pour les Afro-Américains car cette désillusion à l'égard du gouvernement a longtemps précédé cet

événement. Cet article provoque une réflexion sur certaines des pierres de touche de l'histoire américaine et sur le nombre de ces récits qui pourraient être intrinsèquement blancs.

Strickland argues that Watergate was not a collective experience of disillusionment for African Americans because that disillusionment with the government long pre-existed this event. This article provokes a reflection on some of the touchstone historical narratives in American history, and how many of these might be inherently white.

Martin Luther King, Jr. *Where Do We Go From Here: Chaos or Community?* (New York: Bantam, 1967)

Il s'agit du dernier livre de Martin Luther King avant sa mort. Il propose, entre autres, une méditation sur la justice économique, qu'il considère comme liée à la lutte contre le racisme, ainsi qu'une analyse de la violence, de la rédemption collective et une philosophie de l'activisme.

Martin Luther King's final book before his death that offers a meditation upon, among other topics, economic justice, which he sees as bound up with confronting racism, as well as an analysis of violence, collective redemption, and a philosophy of activism.

[\(1860\) Frederick Douglass, "The Constitution of the United States: Is It Pro-Slavery or Anti-slavery?"](#)

Autres bibliographies et ressources pertinentes | Other relevant Bibliographies and Resources

Archives, Anti-racism, and Black Lives Matter, compiled by the Association of Canadian Archivists

https://docs.google.com/document/d/e/2PACX-1vSSGwjVraDNQ_sFvgJnhCogGj_Esv7rvrLDgLiOnF5gvzG43QlhLOXpyBq5TCbtqpSu-pZO3y7dXDb/pub

[Fondation Lilian Thuram](#)