



*“Antiracist Pedagogies for a
Decolonized French
Curriculum”*

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When we look at racism as a system, it becomes much larger and more complicated than it seemed before—but there is also more opportunity to address the various parts of it.

(Oluo 36)

The opposite of racist isn't 'not racist.' It is 'anti-racist.'
What's the difference? One endorses either the idea of a racial hierarchy as a racist, or racial equality as an anti-racist. One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an anti-racist. One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of 'not racist.'

(Kendi 9)

Antiracist education recognizes racism as embedded in all aspects of society and the socialization process; no one who is born into or raised into western culture can escape being socialized to participate in racist relations. Antiracist education seeks to interrupt these relations by educating people to identify, name and challenge the norms, patterns, traditions, ideologies, structures, and institutions that keep racism in place. **A key aspect of this education process is to raise the consciousness of white people about what racism is and how it works.** To accomplish this we must challenge the dominant conceptualization of racism as individual acts that only some bad individuals do, rather than as a system in which we are all impacted.

(Sensoy & DiAngelo 142)

Question 1:

How do the authors define antiracist education? Does this definition resonate with you? Why or why not?

Antiracist pedagogies in the language classroom are those pedagogies that examine the role of language in (re)producing, maintaining, challenging, and transforming asymmetric power relationships, discrimination, inequality, social injustice, and hegemony in relation to race and ethnicity.

(Magró; Leeman et al. 2011; Norton 2012)

Question 2:

*How does Magró (et al.) define antiracist pedagogies?
Does this definition resonate with you? Why or why
not?*

Question 3:

Why does this approach matter for the French curriculum? Why does the French curriculum need to be decolonized anyway?

To decolonize means to learn to see with new eyes, in a way that is transversal and intersectional, to de-naturalize the world in which we evolve, constructed by human beings and political and economic regimes. It means to learn to place all the pieces together like a puzzle and to study the relations, circulations, and intersections. In this way new cartographies that question the European narrative emerge, making regionalizations and globalizations that do not exclusively submit to North-South logic appear.

(Vergès *Décolonisons les Arts!* 120-121)

Question 4:

With a partner or partners, think about a course that you teach or have taught recently. Is there:

- a) a cultural product, movement, or person that directly relates to colonialism, race, or racism? OR*
- b) a cultural product that you could compare to a more well-known/canonical work to highlight its lack of representation of colonialism, race, or racism? OR*
- c) a cultural product, movement, or person you have not yet included but would like to?*

Discuss with your partner how you could incorporate these into your syllabus or how you could retool them to more directly fit the work of decolonizing the curriculum.

Remember, “To decolonize means to learn to see with new eyes, in a way that is transversal and intersectional, to de-naturalize the world in which we evolve.”

Question 5:

Would you try these assessment methods or assignments?

Do you already use something like this?

What do you see as their advantages or disadvantages?

1. Silence is the enemy of antiracism.
2. Being an antiracist is a conscious journey, and not a destination.
3. Racism systematically and generationally disenfranchises Black, Indigenous, and People of Color (BIPOC).
4. The survival of BIPOC students and educators in the academy is dependent upon an antiracist paradigm in which they can survive and thrive.
5. Since racism intersects with economics, class, gender, sexuality, religion, ability, and other identities, white people can be similarly impacted by these systems of oppression, hence the necessity for solidarity.

(Hines-Gaither and Accilien)

6. Educators need to understand that an antiracist classroom undeniably changes the game for students of color, while also enabling white students to understand how privilege, power, and positionality play out in white dominant cultures.
7. An educator who wants to create an antiracist world language classroom must build the capacity to talk about race in an ongoing manner.
8. Educators must have self-accountability and be willing to work to create an antiracist, diverse, inclusive, and equitable culture in their classrooms.
9. Educators should be aware that being social justice-minded does not automatically equate to being antiracist.
10. Educators need to acknowledge that the majority of our textbooks and curricula have thrived on racist practices that silenced the voices and omitted the experiences of people of color and were not written by BIPOC scholars.

(Hines-Gaither and Accilien)



THANK YOU!

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