

discussion by the provincial superiors. From these anecdotes and comments, the reader might wish for the biographical background, demographics, vocation attraction, and specific membership numbers of the women who entered the Canadian Province to appreciate their charism. Nevertheless, this well-written and researched institutional history presents a solid academic view of a woman religious teaching community from its nineteenth century conservative roots to its renewal since the Second Vatican Council.

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Black Racialization and Resistance at an Elite University

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Black Racialization and Resistance at an Elite University by rosalind hampton was released against the backdrop of social unrest in 2020. Within the Canadian context, there was a particularly hastened effort by many Canadian universities to offer a rash of teaching and research positions for self-identifying Black professors, including the establishment of several new research chair positions in Black Studies across the country. More institutions conceded under public pressure to offer more or establish inaugural Black and African studies courses. In addition, the 2020/21 academic year opened with Scholars Strike for Black Lives in Canada, joining thousands of academics in higher education in an organized labour action “to protest anti-Black, racist and colonial police brutality in the U.S., Canada and elsewhere” (Scholars Strike Canada). Over the course of two days, scholars in Canadian universities paused teaching and administrative duties and led and participated in public digital teach-ins as part of a global action. This political context makes the release of hampton’s book particularly timely.

Black Racialization is an ethnographic case study of the ways in which higher educational institutions, as colonial vestiges, reproduce white settler colonialism, oppression, and racial capitalism. Through a careful examination of the experiences of Black students and Black faculty at McGill University, an anglophone university in Montréal, hampton employs anti-colonial and critical race feminist paradigms to unpack the study and work experiences of twenty-two Black scholars, including herself, over the course of sixty years. Using personal interviews, archival materials such as the school newspaper, photographs, and historical accounts, and various institutional texts including an institutional history and a statue, the author contextualizes the experiences of the participants through a close analysis of how processes of racialization shaped their time at McGill.

hampton begins by detailing the origins of McGill as the first colonial higher education institution in 1821 as outlined in institutional texts. The school was established

based on a decree in the will of James McGill, a white Scottish fur trader and merchant, which stipulated that land on his estate was to be dedicated to the building of an anglophone institution in the emerging urban centre of the francophone province of Quebec, colonized by the French then conquered by the British in 1763.

Through anti-colonial and critical race feminist lenses, the author provides an alternate reading of McGill University's institutional history to elucidate how it was constructed on the unceded land of the Kanien'kehá:ka Nation and was financed by white settlers, including James McGill, who gained their fortunes from involvement in the transatlantic slave economies. In further illuminating McGill's entanglement with enslavement, hampton highlights that James McGill himself enslaved a number of Indigenous and African peoples. As an institution of white settler colonialism, hampton lays out how race and racialization shaped McGill's founding, elite status, and operation, and examines how these colonial legacies informed the experiences of Black students and educators from the time they were permitted to attend on a restricted basis through to present day.

Black Racialization then delves into the experiences of Black students and faculty, centering their voices and narratives in the subsequent chapters, exploring a number of themes, and analyzing their experiences through the stated frameworks. hampton unpacks the many ways race, racialization, and anti-Black racism were constructed and played out at McGill from the academic, hidden and null curricula, knowledge production, hiring practices, on-campus social interactions, and institutional commemorations. From the participants' stories, the author explicates the dialectical process of the construction of whiteness and Blackness in higher education spaces, noting that, "I examine how processes of Black racialization function in constructing and maintaining the whiteness of the university" (103). hampton's interrogation of whiteness and white supremacy in education institutions also critiques competitive individualism, neo-liberalism, and the seemingly race neutral liberal notions of meritocracy, noting how whiteness is defined according to dominant norms in opposition to Blackness.

hampton then interrogates how whiteness operates in the university through the canonization of European, Anglo-Saxon and white intellectual ideas which in turn socializes all McGill faculty and student bodies into racial and racist ideologies that are then reproduced. As such, hampton argues that educational institutions like McGill embody and maintain the hierarchical structures of white supremacy, patriarchy, and racial capitalism. The author highlights how discourse in academic circles is racially coded in the use of terms such as "elite," "good," and "academic excellence" that are imbued with meanings of whiteness, British institutional traditions, and class to the exclusion or exception of Black individuals. In university spaces, whiteness exercises and maintains the power to define those categorized as Other, in this case, Blackness.

While hampton intricately examines how systemic white preconceived notions of Blackness are rooted in European, imperial scientific racism and have shaped the experiences of Black students and staff, the author dedicates a substantial amount of time exploring the agency of Black people at McGill in anti-colonial constructions of Blackness and a Black Canadian identity that is interwoven with gender, class, and nationhood. Further, hampton explicates how they come with or develop meanings that

affirm Black intellect, Black, Caribbean, and African identities, and Black potential, in ways that challenge the pervasive anti-Black racism that manifests in universities.

Black Racialization effectively employs the critical race method of counter-narratives, the Black-centred stories of the participants, that counter white dominant institutional and national narratives, romanticized colonial legacies, and prevailing deficit anti-Black sentiments. This counter-storytelling provides insight into the history of Black education activism of Black students, faculty, and community members, highlighting their collective and individual resistance. The book situates their activism in the Black radical tradition that is shaped by anti-colonial and anti-racist politics. Hampton describes this history that includes the organizing of Pan-African congresses and conferences, campaigning for the establishment of an Africana studies program, and demanding the hiring, promotion, and retention of more Black faculty.

Another theme that runs through the book is that of haunting, drawing on the work of Avery F. Gordon. There is the haunting of the colonial past that lives and is resurrected in the institutional texts and memorials created to celebrate McGill's history. The author exorcises these haunts in their critical analysis of the institutional historical narrative and the erection of a statute in honour of James McGill that have served to reproduce unequal colonial relations, romanticize white settler colonial legacies, and mark Black and Indigenous peoples as non-persons and as not belonging. The book also attends to the hauntings of past Black education activism in how the concerns of anti-Black racism and the calls for Africana and Black Canadian studies echo through to the present.

This book illustrates the continuity of anti-Black racism in the education system from elementary through to post-secondary and how education has and continues to further the colonizing and nationalizing project that is Canada. It also strengthens the longstanding call for the reconstitution of higher education in anti-racist ways that foster and nurture Black possibilities. In so doing, it invited me to contemplate what could be, if some of the anti-colonial activism efforts of Black students and faculty were expended to further Black self-determination in forging community-based institutions of learning.

Black Racialization and Resistance at an Elite University is an important scholarly contribution to educational history broadly and more specifically in its documentation of Black experiences in Canadian universities. It is a welcomed intervention in the institutional histories of the Canadian academy that is often whitewashed and actively erases the presence and activism of Black students, faculty, and community members. This book is fittingly published at a time when Canadian universities are reckoning with the legacies of white settler colonialism, including the enslavement and dispossession of Black and First Nations peoples, systemic racial exclusion, and the public monuments erected to memorialize these violent pasts amidst a global resurgence of the movement for Black lives.

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