



DORMSTON SCHOOL- ANTI- RACISM TRAINING 2020

WHY?

There has been a huge emphasis on racism since the killing of George Floyd in the USA and the global protests that have followed.

What does this mean for education and what do we need to know and do about it?

We will start with a look at what #BlackLivesMatter is and ideas of 'white privilege'. We then look at the effects of race in the UK and lastly at what we can do as professionals in a school.



**BLACK
LIVES
MATTER**

In 2012, 17-year old African-American Trayvon Martin was killed by a member of neighbourhood watch, George Zimmerman. The police told Zimmerman not to pursue Trayvon for looking suspicious, but he didn't listen and fatally shot him. There was a lot of racial bias during the trial and Zimmerman was acquitted for the crime.

In response, Black Lives Matter movement was formed. The movement seeks to “eradicate white supremacy, stop violence inflicted on Black communities, and create a safe space for Black communities, imagination, and innovation.” It speaks out against police brutality and unaccountability, not solely with regard to George Floyd, but also Breonna Taylor, Ahmaud Arbery, and the thousands of victims wrongly treated by the police. Whilst it is not a new movement, its message is central to the present anti-racist movement. The statement "Black Lives Matter" refers to a Twitter hashtag, an anthem, a slogan, a social movement, or movements and groupings for racial justice. It has grown to become a global movement - an international human rights movement - to combat racism in modern-day society.

Breonna Taylor- <https://www.youtube.com/watch?v=qK5eNicQl4o>

<https://www.theguardian.com/us-news/2020/jun/04/american-police-violence-against-black-people>

When we explain BLM to children, you're not saying that nobody else matters. However, by encouraging 'all lives matter' as parents we risk taking away the real difficulty felt by Black communities. There are child-friendly analogies to help children understand Black Lives Matter:

- 1.) Imagine if you broke your leg and had to go to the Doctor. You would want to tell the Doctor that right now, your leg was in pain. **Whilst ALL your bones matter, right now, it's your leg that needs attention.**
- 2.) Imagine you were running a race to raise money at a cancer fundraiser, and someone said to you 'But don't all diseases matter?' **Of course they do, but right now, it's cancer that needs funding**



illustration credit: [Kris Straub](#)

WE SAID: BLACK LIVES
MATTER

WE NEVER SAID: ONLY
BLACK LIVES MATTER

WE KNOW: THAT ALL
LIVES MATTER

WE JUST NEED YOUR HELP
WITH
#BLACKLIVESMATTER

FOR BLACK LIVES ARE IN
DANGER!



WHY NOT 'ALL LIVES MATTER'?

WHAT IS 'WHITE PRIVILEGE'?

<https://www.youtube.com/watch?v=4K5fbQ1-zps&feature=youtu.be>

It's important to understand, and to explain to our children, that the concept of white privilege is not an attack on white people, but is a reflection of the reality that many communities across the world are affected by. As an individual, we can't eradicate it completely from society as it is deeply ingrained into many of our systems and institutions.

However, the biggest first step we can take is to **recognise that it exists** and then to reflect upon how that impacts ourselves and others in our immediate and wider circles. Understanding the origins and the history of white privilege, which dates back to the colonial era and has continued and evolved throughout more recent history, is equally as important and allows us to identify how we can change our individual actions to uplift those who might not have the same privileges as others.



WHY IS THIS IMPORTANT?

DFE- a **black school child is 3x more likely to be excluded**

SATs research found black children are more likely to be marked down by their teachers

Although black people enter higher education at a higher rate than white people, they are **LESS likely to be accepted into prestigious universities** and receive lower grades

2009 DWP research- (repeated research since 1960s)- BAME people are far less likely to be called for interview- BAME groups on average have to send **60% more CV's** out to gain an interview

2003 NHS England report- black people are **more at risk of being admitted to a psychiatric hospital under compulsory powers** of the Mental Health Act and receive higher doses of anti-psychotic medication

Black men are less likely to receive a diagnosis of dementia

2012 research- found austerity was hitting BAME groups hardest with **45% of black 16-24 year olds out of work**, compared to 27% in 2002

1991- 2011 census data- black males= double rates of unemployment

2013 data- black people **twice as likely to be charged with drugs possession**, despite lower rates of drug use. Black people are more likely to receive a **harsher police response- 5x more** likely to be charged than cautioned or warned.

Black people are **4x more likely to have physical force** used against them by the police

30% of black men are on National DNA Database, compared to 10% of white men (EHRC)

Black men are 4x more likely to have DNA stored than white men (EHRC)

UK **poverty rate is twice as high** for Black and Minority Ethnic (BME) groups as for white groups. (JRF).

BAME groups are highly over represented in the lower socio-economic groups. **Overcrowding** is a further issue, with 2% of white households being overcrowded, compared to 20% of Bangladeshi (BBC).

Race Equality Foundation shows that Bangladeshi households are 63 per cent and **Black African households 75 per cent more likely than white British households to suffer 'housing deprivation'** eg. insufficient heating.

Homelessness- In Wolverhampton, for example, in 2011, 26 per cent of the population were from a BAME community, but these same communities made up about **40 per cent of the homeless cases** seen by the local authority.

ONS- **Pay gap**- up to GCSE level- black people paid 11% less, A-Levels- black people paid 14% less. Degree level- black people are paid **23% less than white peers**.

Work- BAME communities are **less likely than white people to be paid the living wage**. The Joseph Rowntree Foundation showed in 2015 that the ethnic group least likely to be paid below the minimum wage was white males (15.7 per cent); and that which was most likely was Bangladeshi males (57.2 per cent). 38.7 per cent of Pakistani males were paid below the minimum wage, 37 per cent of Pakistani women, and 36.5 per cent of Bangladeshi women. Between 2011 and 2014, **temporary working** increased by 25.4 per cent for BME employees and 10.9 per cent for white, according to the TUC. By Autumn 2014, around one-in-ten BME workers were employed in some form of temporary employment.

See more here- <https://www.independent.co.uk/news/uk/home-news/uk-police-racism-racial-inequality-bme-black-stop-and-search-prisons-graphs-statistics-revealed-a7197066.html>

The information on the previous slide is what many argue is evidence of institutionalised or 'structural' racism- that racism is inbuilt into society. This does not include racist attacks or hate crimes.

Many, including Claudia Webb (MP) and Dawn Butler (MP) have argued these reasons have led to the fact that BAME groups are 2-3 times more likely to die from coronavirus (Black males= x4). They also add the fact that 40% of medical staff in the NHS are from BAME backgrounds and huge numbers in the social care sector.

INDIRECT RACISM/ HARASSMENT

Discrimination does not need to be direct to be classed as discrimination. Often, harassment, or 'micro aggressions' can be just as harmful. The Runnymede Trust found-

38% of people from ethnic minorities said they had been wrongly suspected of shoplifting in the last five years, compared with 14% of white people, with black people and women in particular more likely to be wrongly suspected.

- Minorities were more than **twice as likely to have encountered abuse** or rudeness from a stranger in the last week.
- **53%** of people from a minority background believed they had been treated differently because of their hair, clothes or appearance, compared with 29% of white people.

<https://www.facebook.com/260212261199/posts/10157590705161200/>

What are 'micro- aggressions'?- The little messages that BAME groups receive that reinforce the idea they are seen as inferior- eg. 'your hair is so fluffy!', 'didn't know women could do that in your religion!', 'you are eloquent for your type!', 'you're pretty for a black girl!'. **Why are they a problem-it's not intentional?** Because- *On their own, microaggressions may not seem like much, and they can be easy to brush off in isolation – but the accumulative effect of brushing off multiple microaggressions, every day, can be **draining, demoralising and utterly disheartening***

<https://metro.co.uk/2020/03/13/microaggressions-sneaky-form-racism-often-goes-radar-12194093/>
please see link

5 STEPS TO BEING AN ANTI-RACIST EDUCATOR

'How to Be an Antiracist Educator'

Dena Simmons

2019



1. ENGAGE IN VIGILANT SELF-AWARENESS



People who are white or perceived as white have more privilege and fewer barriers to resources than Black people and other people of colour. If we do not know our power, we can abuse it unintentionally or fail to leverage it toward antiracism. Constant self-reflection enhances our ability to disrupt white privilege when we see or enact it. Some questions to ask yourself include

How does your identity provide or prevent access to necessary resources?

How does your power and privilege show up in your work with students, take up space, or silence others?

What single narratives are you telling yourself about students, and how does that affect grading, behaviour management, and other interactions?

Do you and the academic materials you use uphold whiteness or lift up the voices and experiences of people of colour?

Studies show that Eurocentric values and content dominate schooling, so these reflection questions are also relevant to educators of colour who may have internalised negative messages about Black or Brown people.

2. ACKNOWLEDGE RACISM AND THE IDEOLOGY OF WHITE SUPREMACY

When we let our discomfort or ignorance shield us from recognising our country's racist history and present, we are part of the problem. Failing to acknowledge racism not only erases histories, cultures, and identities, but also ignores ongoing differential treatment based on race.

Acknowledging the social construct of race and racism and the ideology of white supremacy recognises the problem so that we are not harmful in our ignorance and so that, together, we can strive for solutions. For educators of colour, the work means continuing to call out racism and recruiting white co-conspirators to join in antiracis work.

3. STUDY AND TEACH REPRESENTATIVE HISTORY



This is a US page- but UK alternatives are-

- 1.) Apartheid in the Republic of South Africa (RSA)
- 2.) Key figures such as Martin Luther King, Malcolm X, Nelson Mandela, Rosa Parks
- 3.) Windrush in the UK
- 4.) The American Civil War
- 5.) Examples of everyday discrimination: eg.) CV responses with 'black' sounding names being less likely to be contacted, fashion industries prioritising white beauty, disproportionate stop and searches by the police
- 6.) Grenfell Tower Inquiry
- 7.) The role of Black soldiers in WWI and WWII & treatment post-war

Other subjects- We can expose our children to different cuisines, Black authors, Black musicians, and Black artists and help our children celebrate diversity. We can and should recognise the contributions that Black inventors, scientists and politicians have made towards many of the modern-day amenities that are used everyday, giving them the credit that's well deserved.



4. TALK ABOUT RACE WITH STUDENTS

When we shy away from open conversations about race with young people, we sow the seeds of prejudice by inadvertently sending the message that something is wrong with people from another race.

To open up conversations with young people, use stories from history and literature as a starting point, and ask students to take on the perspective of a character about whom they are reading. Reading literature and role-playing enhance empathy and other social cognitive skills. Teaching Tolerance's resource, "Let's Talk: Discussing Race, Racism, and Other Difficult Topics," includes suggestions for working through discomfort. The Educational Leadership article "Helping Students Discuss Race Openly" also has a great list of steps to begin the conversation. (And the September 2019 issue of this newsletter includes guidance from educator Liz Kleinrock on how to lead students through challenging topics like race.)

5. WHEN YOU SEE RACISM, DO SOMETHING

We have to fight against racism—and other isms and phobias. All students deserve to live and learn in the comfort of their own skin. To combat racism, consider how the academic resources, policies, admissions, hiring, grading, and behaviour management practices at your school might be racist. Whom do the practices and policies benefit and whom do they disadvantage? Are Black people and other people of colour disproportionately affected negatively by disciplinary, pedagogical, and administrative practices? For example, what hours are family-teacher conferences held? Which families are excluded from these hours? Which students are most disciplined based on dress code or physical appearance? In 2018, a high school wrestler was forced to cut his locks because the referee argued that his hair was not compliant with regulations. Ask yourself whether a particular "rule" is applied to all people or just to some. Engage in vigilant awareness of your implicit bias to ensure that you are not part of the problem, too.

Most important, when we see racism—whether at the individual or policy level—we must have the courage to act. White Fragility author Robin DiAngelo provides guidance for engaging in gentle but firm conversations with offenders that prevents the defensiveness that race conversations inspire. Share data on specific practices and use stories to humanise the data. Build partnerships with racial-justice organizations in your communities to integrate their work in teaching and learning. Form a taskforce to assess data, policies, and practices with an antiracist lens to disrupt systemic decisions that historically have disenfranchised people of colour. Be mindful that these efforts should not be carried solely by the people of colour in your school, who are living and struggling with racism on a daily basis.

NEU DEMANDS TO GOVERNMENT



The NEU calls on the Government to:

- Review the curriculum to ensure it embraces the fact that Britain is rooted in Black and global history, achievement and culture and includes the achievements of Black Britons; as recommended by the Stephen Lawrence Inquiry.
- Commit to review Initial Teacher Training to equip all trainee teachers with anti-racist strategies and tools, for the benefit of all students.
- Adopt a strategy to make the pipeline of new entrants to the teaching profession significantly more diverse over the next four years.
- Learn from the Windrush Review and develop a Department for Education plan to teach about the history of the UK and its relationship to the rest of the world – including Britain's colonial history and the history of migration. (1)
- Provide immediate advice to employers in the education sector about the racial disparities in the pandemic in order to minimise risks to the wellbeing and safety of Black workers and the communities in which they live, work and travel.
- <https://neu.org.uk/press-releases/black-lives-matter>

WHY WE MUST CORRECT *'HALF-CASTE'*

Often we hear our pupils describe others (and sometimes **themselves!**) as 'half-caste'.

Some of us might even use this term ourselves.

However, now is the time to learn and to teach that this term is **outdated and offensive**.

The reasons are simple- it derives from the Latin 'castus', meaning 'pure'. Therefore, by calling someone 'half- caste', **you are suggesting that person is 'impure'** and can be used to condemn the children of inter-racial relationships.

Furthermore, this term was used in the **British Empire** in a derogatory fashion, to describe the children of white slave owners and black slaves. It can therefore be seen to **emphasise white supremacy** in the vein of colonial attitudes.

The use of this term is viewed as **indirect racism, even when the person saying it means no offence**. The term itself, although acceptable many years ago, should now be replaced by **'dual-heritage', 'mixed-heritage', or 'mixed-race'**.

To note- the term 'half- black' or 'half- Indian' etc. does not carry the same offence as it is the 'caste' term that causes harm.

**"In a racist
society it is not
enough to be
non-racist.**

**We must be
anti-racist."**

Angela Davis



**"THIS IS NOT THE
TIME FOR PATIENCE
BUT FOR ACTION
AGAINST RACISM"
MARY BOUSTED-
NEU 2020**