Conference Programme and Abstracts

Thursday 19th September 2019
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<td>Claire Hurley, Lecturer in American and 20th Century Literature and organiser of #RadicalKent18</td>
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N.B. HU = Hugh Aston Building, De Montfort University Campus  
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I explore some of the ways Hip Hop pedagogies can provide opportunities for educators to speak with students (instead of to students), in order to intercommunicate with their hearts and minds. In doing so, I assert Hip Hop pedagogies are multifaceted, interdisciplinary, culturally relevant, meaningful, equitable, holistic and contemporary ways of supporting students in accessing the curriculum.

So called apolitical and ahistorical, as well as de-racialised approaches to implementing inclusive practices are still most prevalent in our education system. For the most part, superficial engagement with the concept of race is dominant, and structural and institutional racism (including explicit bias) have been replaced with unconscious (racial) bias which suggests natural behaviour and attitudes – therefore unintentional, consequently, individuals are exonerated from all accountability (Arday, 2018; Mirza, 2018) – taking into account the linear, binary and compartmentalised tradition of western worldviews (Asante, 1987), it is no wonder that many struggle to straddle the interplay between the two.

Interestingly, the use of the term sexism receives much less hostility, making way for (deracialised) gender literacy development and discourse in ways that are not afforded to issues concerning race, as sexism in silos does not disrupt whiteness nor for the most part classism (Bhopal, 2018). Given the overwhelming documentation of pervasive structural (including institutional) racism in education and more generally (Coard, 1971; Warmington, 2014; Gabriel and Tate, 2017; Eddo-Lodge, 2018), institutions have not adopted the approach, language of, or the terminology of decolonial racial mainstreaming, as this pose an immediate threat to the invisibility and hypervisibility of whiteness and the power structures that it innately reproduces.

Race literacy and discourse within education institutions range from denial of institutional racism and lack of engagement (or lack or meaningful and purposeful engagement) with the notion of centralising race with regard student well-being, retention and progression, to student activism for decolonising the curriculum and Higher Education at large. Further, I argue that irrespective of where located on this spectrum, there is an ongoing whitest-
classist respectability/acceptability policing of race discourse, modes and style of delivery, terminology, and sensibilities expressed, and embodiment/bodies inherited by Black and Asian educators and students alike.

I endeavour to dispel the myth of Hip Hop pedagogy as a ‘one hit wonder’ within the academy, through exploration of the concept of radical pedagogies, as well as a radical organisation culture within both compulsory and non-compulsory formal education. Hip Hop culture is evolutionary, innovative and forever responding to the social, political, technological and economic climate – further, Hip Hop pedagogy can be contextualised as imagination in action.

That having been said, Hip Hop (and Hip Hop pedagogues) will always maintain some form of underground or a space in-between to evolve as radical is no longer radical when institutionalised – this is the only way that radical and mainstream can sustainably co-exist.
Parallel Stream A

Challenging Institutional Racism in Education

Hugh Aston 1.82
Chaired by: Richard Hall

Paper 1:

The long road to building accountability and responsibility for race disparities in Higher Education: the Race Equality Charter Mark in perspective

Dr Karis Campion, University of Manchester

One of the most significant legacies of the MacPherson Report 1999 was the creation of the Race Relation Amendment Act 2000 (RRA). This act implicated Higher Education in that it required Universities to develop race equality policies. Despite the good will of the RRA, it has been argued in the past that the policies written across the Higher Education sector to comply with it, could often materialise in ‘equal opportunities’ approaches and the promotion of ‘diversity’ agendas which sanitised the real issues at stake, ‘anti-racism’ and social justice (Ahmed & Swan 2006, Pilkington 2018).

The Race Equality Charter (REC) was introduced by the Equality Challenge Unit (now AdvanceHE) in 2014 as a new race equality initiative in Higher Education. Its arrival signified a more targeted approach, insofar as it directly asked institutions to properly account for disparities in the outcomes and progression of both students and academics of colour (Bhophal 2018, Boliver 2016, Runnymede 2015, Rollock 2019). The REC sought to centre race (in)equalities and shine a light on the issues at hand. Currently, the REC is a voluntary scheme that Higher Education Institutions (HEIs) can choose to opt-in to, or not.

Adding to the very small body of work on initial institutional responses to the REC (Bhopal 2018), this paper utilises an institutional ethnographic approach to explore whether the arrival of the REC is perceived as having potential to create a sea change across the sector. It draws on in-depth qualitative interviews and observations with a diverse range of staff across four Higher Education Institutions (HEIs) that hold a REC award or are planning to apply for one.

The paper particularly explores what is at stake when race equality initiatives ask HEIs to ‘opt-in’, rather than demand, that they highlight areas of ethnic inequality and develop action plans and solutions in response. The paper closely considers whether REC as a framework for action is enough and suggests ways that we might transfer the issues it helps to highlight, into meaningful policies that are written into the overall strategies of HEIs at the highest levels.

Taking the contemporary moment as the foundation for the paper, REC is placed in the context of the 20 years since the MacPherson report. The responses of current senior leadership, equality and diversity practitioners, academics and professional service staff that are presented, provide important insights into urgent questions about how accountability, responsibility, monitoring and regulation in relation to race equality are currently dealt with across the Higher Education sector.
The ‘migrant children schooling crisis’: examining the intersection between media framing, neoliberalism and schooling in Leicester

Dr Indrani Lahiri and Dr Claire Sedgwick, De Montfort University

This paper presents findings from a research project that investigated the tensions identified with the so-called ‘migrant school crisis’ as it was portrayed in the media. Education does not exist in a vacuum, and therefore it is important to consider how negative media representations of immigration impact the experiences of teachers and students. Evidence (Spencer, 2011) suggests that the media plays an active role in shaping and reshaping debates around immigration in the public sphere, with hostile articles on ‘migrant children swamping UK schools’ but not accepting diversity as a pillar for development. Boomgaarden and Vligenthart (2009: 515) note the relationship between representation of immigration in the media and public attitudes. Although the research focuses on secondary schools, a key motivation for the project is to understand how the experiences of young people, the curricula they are taught and the attitudes of their educators and the media towards immigration effects their expectations and experience at university.

Since the research examines strategies used by the schools in the wake of the migrant schooling crisis, the case study approach is imperative to understand how schools are contributing to increases in the critical consciousness of the students (Patton, 2002). This is an intersectional study between the media framing of neoliberal tensions within the education sector and the reality of how local authorities and schools deal with those tensions.

Schools are expected to play a vital role in developing community cohesion. The polarised and politicised media framing, therefore, reinforces certain stereotypes that in the long-run may have a detrimental impact on, not only, teaching and learning within schools, but on enforcing community cohesion. School and local authority staff within Leicester are being interviewed for the project, which is being carried out alongside a media framing analysis. The framing analysis shows that much of the press in the UK, especially the right-wing press, overwhelmingly focus on the perceived negative consequences of immigration in ways that emphasised nationalist attitudes towards Britain, through metaphors that suggested fears of over-capacity and breaking down of borders. However, in interviews this was not reflected by school staff, who instead understood immigration as a positive and highlighted the ways in which diversity of the school population was a strength. This demonstrates how conducting interviews with staff can help uncover alternative discourses to those within the media.
Silenced at the intersection: finding the voices of minority mothers on their children’s schooling.

Suma Din

http://www.theroootewriter.co.uk  http://www.muslimmothers.org

‘Motherhood is a rich case study for looking at the way social locations intersect, interact and change.’

(Veazy, Motherhood and Intersectionality, 2015)

Given the important link between a young person’s identity, aspirations and outcomes, it is imperative to hear from the mothers/guardians who play a vital role in their children’s education. This is all the more urgent when their children are the subject of a regular stream of negative news at the best of times, and dehumanised systematically through institutional racism, at the worst.

One particular marginal group - Muslim children - are frequently discussed in the public domain in problematic, deficit terms (e.g radicalisation). In academia, research is commonly constructed through an ethnicity lens in generalised, often essentialised terms; the ‘South Asian student’ or the ‘Caribbean parent’ and the like. In reality these students and parents live at the intersection of their faith, race, gender, socio-economic and migration status and global politics. And these axis segment into more intersections when their identities are closely examined. Yet it is rare to find the voices of minority mothers from a variety of ethnic backgrounds to inform public sector engagement with their children. In a similar way to their sons and daughters, these mothers’ shadows appear only within negative frameworks to sustain narratives that other them.

After completing my Masters study in Social Justice and Education where mothers’ voices were conspicuous by their absence, I took a ‘radical’ approach by embarking on empirical research independently. My aim being to include these mothers’ voices in the discourse on home-school relations and students’ identities and attainment, as a resource shared with teachers and those in other public sector roles.

At a theoretical level, I found the concept of ‘matricentric feminism’ (Andrea O'Reilly) powerful in that it prioritises the marginal voices of mothers brings them into the centre. Focus groups and interviews took place with 53 mothers, from different ethnic groups, locations across England and education/professional levels.

The presentation will focus on two key areas from the findings: 1) the data exploring barriers to participating in school life and 2) the mothers ‘work’ to navigate the education system to support their children and extended family members’ attainment at all levels. Their narratives are taken from a cross-section of participants, with a focus on the Somali mothers at one location.

The presentation ends with asking how these mother’s narratives can help to shape a reflective and collaborative pedagogy for the best outcomes for all students.
Paper 3:

Archives in the Classroom: The Role of Radical Collections in Engaging Students and Diversifying Archives

Daniel Jones and Siobhan Hyland, University of Northampton

We would like to propose a paper, given by Daniel Jones (Searchlight Collections Officer, University of Northampton) and Siobhan Hyland (Doctoral Candidate in History, University of Northampton) examining the role of teaching and learning innovation surrounding archive practice in helping decolonise the curriculum and promoting diversity within archive usage and workforce. Based on funded pedagogical research undertaken in 2016-17, this paper will share the model created – that of using archive material from a community-collected radical collection digitally and in classrooms to support an Active Blended Learning model and improve student engagement. It will also examine the potential impact of such initiatives in engaging students from more diverse backgrounds into archive usage. This will build on recent explorations by Landes and Espley at the University of London on the impact of Radical Collections on information professionals, and the observations by Eastman and others that undergraduates who engage with archive usage during undergraduate courses are more likely to become information professionals. The paper will also examine steps taken after the completion of the 2016-17 project during 2017-2018 to help students make better use of these resources with an eye on attainment and retention, issues particularly affecting BME students.
Academic writing is a key graduate skill and the academic essay is still the most common form of assessment of student writing within the UK academy. Yet the essay form is widely regarded and experienced as alienating and exclusive, a medium more propitious to white, middle class, male voices that have traditionally dominated academe than to the diverse student body of modern HE institutions (Clughen 2018; Mann 2001). Literacy scholars across the globe, whose day-to-day experience entails working with students on their writing, have stridently argued that the writing of the academy is exclusionary – it simply does not allow all students to do well (Elbow, 2014, 6; Clughen, 2017; Bowstead, 2009; Burns and Finnegan, 2003). Many academics agree and even the most eminent describe how even they themselves feel alienated from academic writing (see Clughen 2018; Barnett 2017; Pinker 2014; Billig 2013; Elbow 2008; 2012; Tannen 2002). Students take to blogs to bemoan the exclusionary nature of academic writing, likening it to ‘a painful, upper middle class dinner party’ (The Thesis Whisperer 2017) and argue that to succeed in the academy they have to ‘write like an uptight white person’ (The Thesis Whisperer 2017).

Sociocultural literacy scholarship, most notably in the field of academic literacies, has long interrogated the relationship between writing and identity expressed in the student blog above. Arguing that writing is ‘essentially social’ (Barton and Hamilton 1998) critics have demonstrated how academic writing practices establish and validate certain identities, ways of speaking and knowing over others and thus enact and perpetuate the exclusions in society at large (Clughen and Hardy 2012, xxiii-xxiv). It therefore proposes a variety of approaches for more inclusive forms of writing. English’s concept of ReGenring (writing in different ways) (2012), for example, offers a theoretical and practical way out of the alienating effects of assessment practices. Clughen (2018), considering some of the affordances of using different writing genres in terms of inclusivity, epistemology, identity and embodiment, argues that ReGenring offers students immense opportunities to see differently, express themselves differently and, in terms of identity, be different in the academy. Other critics have concentrated on challenging the exclusionary language of the academy. The eminent literacy theorist, Peter Elbow, for instance, has argued powerfully for the use of familiar language in writing genres so that writers are able to use ‘the language that comes most easily to mind and mouth’ (Elbow 2014, 6).

This interactive paper will argue that academic blogging offers precisely the type of inclusive writing genre of which Elbow speaks. It describes a case study taken from a final year module in Sports Education, ‘Contemporary Issues in Sports Practice’, which has trialled the use of a blog as a formative part of the overall assessment. It then discusses a multi-method research project that sought to gauge student perceptions on whether blogging would overcome the alienation often felt with regard to the academic essay and address its limitations. Our overall argument is that academic blogging has much to recommend it in terms of student attainment over the essay (Hindley and Clughen 2018).

We are aware that this proposal is contentious. Could blogging ever replace the essay or is this simply too radical? How far can ‘the language that is familiar to them’ be brought into academic writing practices without losing the precision in language demanded by academic writing? Let’s discuss it.
Paper 10:

This Is Not Your History. An Experiment.

Tracy O’Brien, Head of History, Chew Valley School

The History classroom is a space that can be clearly understood, it is the home of institutional discrimination; a mirror to the whiteness of the curriculum, an exemplification of how structural inequality through education is maintained, where tangible damage to students takes place. In fact, the History classroom is a wildly complex mixture of personal intentions, educational constraints, lack of historical understanding situated in every contextual variable imaginable. How do we as educators, parents, students and interested parties find the most effective place to start a fundamental change in education? The History classroom may well be the place, but it truth it is an enigma to most. Ensuring meaningful change requires a strong grasp of the structures that exist within a classroom in order to pinpoint institutional discrimination and begin to dismantle it. Understanding why diversity in the curriculum is still a difficult conversation 20 years after the Macpherson report and why we are no closer to a meaningful varied curriculum is better understood in this light.

Educators are currently uncommitted overall to the principle of diversity in the curriculum. Individual and structural defensiveness, fear and lack of cultural understanding prevent any meaningful grappling with deeply held misconceptions about race, the History curriculum and teaching. The marketisation of schools as homogeneous blocs values grades over academic rigour of the content that is chosen and how it is delivered. Despite the findings of the Runnymede perspectives on diversity in history lessons, Ofsted ‘history for all’ and some notable academic work, very little has changed.

As a result, it is the intention of my session to teach a lesson that immerses participants in a 20 minute typical keystage 3 lesson, with the express intent to discuss the complexity, nature and effect of current history teaching practices. The topic will be African leaders, starting with Ana Nzinga, queen of Ndongo, a leader many will be unfamiliar with. Participants will be expected to acquire and demonstrate knowledge in ways that are completely alien to them - such as creating Moonlight Tales in the Yoruba tradition. Participants will be expected to draw on cultural capital such as an understanding of 17th century African geography and historical knowledge prior to and after the period we are studying. In addition to interpreting sources common to the period which use a lot of specialist terminology they will not recognise and may not be able to put into context.

The findings of this experiment will be collated by participant involvement in a Kahoot game to gauge experiences of the participants and facilitate discussion regarding the best way to combat institutional discrimination in the classroom. These discussions will inform individual approaches to challenging representation in the classroom on a daily basis by providing a level of understanding which supports asking pertinent questions and starting difficult conversations at the local school, with governors, with your MP or your employer.
Paper 12:

On the need for a critical citizenship studies in post-compulsory education, post-Brexit

David Hayes, Blackpool and The Fylde College

The central argument of this paper is the need for the development of a critical citizenship studies for students in post-compulsory education, post-Brexit. The paper will begin by examining the rise of the ideology of the New Right in the 1980’s and 1990’s and discuss parallels with the current focus in education on the prevent strategy, British Values and ‘cultural Marxism’ by right-wing politicians and political groups. There will be an analysis of the broader implications of the strategy of constructing ‘Britishness’ through immigration policy and basing a politics of national identity and social solidarity and cohesion on the exclusionary practices of an anti-terrorism strategy linked to British values. There can be seen to be an inherent contradiction in the combined emphasis on community cohesion on the one hand and national security on the other, a contradiction heightened by terrorist events carried out by British citizens, who are sometimes depicted as prioritising their religious identity and community over that of the values of secular liberal democracy, civic national identity and community. These events are often read as further confirmation of the ‘threats’ posed by ‘alien’ cultures to an ‘at-risk’ national identity and the teaching of these ‘British Values’ and ‘prevent training’ can be seen as being aimed at culturally, politically and socially defining the limits of this ‘at-risk’ national identity and more concerned with social control, exclusion and surveillance than with developing the social, cultural and political literacies for an enlightened and active citizenry. This focus on ‘alien’ cultures in right-wing populist political discourse on immigration and multiculturalism will be critically analysed using Paul Gilroy’s critique of the ‘new’ racism, a racism based upon notions of cultural inferiority and pathology that constructs and problematises ethnic minority groups as culturally deficient and criminogenic. Gilroy argues that a discourse of immigrant and Muslim ‘Otherness’ has been constructed, maintained and reproduced in which notions of ‘dangerousness’, ‘deviance’ and ‘risk’ permeate institutional practices and processes (Gilroy, 2007).

As a challenge to these discourses on race, ethnicity and crime, the paper will conclude by arguing for the development of critical citizenship studies that would seek to go beyond narrow conceptions of citizenship education offered by the UK New Labour government 1997-2010, by addressing structural factors and the issue of class, and offering individuals and communities resources for building solidarity and respecting difference. Post-Brexit, the need for a critical citizenry has arguably never been so vital, urgent and necessary, with the resurgence of cultural essentialism and right-wing populism, arguably as a response to an increasing sense of existential precarity, ontological insecurity and loss of ‘contexts of living’ (Negt and Kluge, 1993) experienced by the post-industrial working class.
Paper 17:

Why did one black life come to matter so much in Britain in the 1990s? - developing a historical enquiry for secondary school history classes.

Dr Robin Whitburn, University College London
Abdul Mohamud, The British International School, Abu Dhabi

In the twentieth anniversary year of the Macpherson Report, it was salutary to consider the history that led to that landmark document and the public confirmation of the pernicious impact of ‘institutionalised racism’ on British citizens and society. Whether this has been successfully eradicated, as suggested recently by the Metropolitan Police Commissioner, was not the purpose of our enquiry; our goal was to explore why that report was the culmination of the consideration of Black people’s encounters with the police in the late 20th century, through the framing of ‘Black Lives Matter’.

We chose the enquiry question:

‘Why did one black life come to matter so much in Britain in the 1990s?’

This calls upon conceptual understanding of both causation and change & continuity. The enquiry invites students to consider Black lives in Britain from the Second World War onwards, using a short series of case-studies, so that the enquiry can be taught over five lessons within a GCSE History course, where the perceived constraints of mandatory curricula are usually considered impenetrable barriers to anti-racist innovations. Some of the British thematic history units that appear in current specifications would allow for the inclusion of this history: Crime and Punishment (Pearson, OCR), Power and the People (AQA), and Migration, Empires and the People (AQA).

As with all of Justice to History’s enquiries, the pedagogical approach focuses strongly on dialogic interaction between teacher and students, and between students themselves in small groups. In the presentation we will take participants through the enquiry, explaining its rationale, pedagogy and suggested outcomes for students. The enquiry will not have been taught in schools by September, but there was initial discussion amongst teachers at the recent meeting of the Justice to History-Convent of Jesus and Mary Research Seminar on Teaching Black History in Secondary Schools about the proposed enquiry, and it was very well received. One of the comments was most insightful, from André Burton, history teacher in South-East London: “This is history that has happened to our young people although they don’t realise it.” This evokes a powerful sense of the significance of history whose impact continues, almost transcending time and place, resonating with the axiom ‘We are all Trayvon’ from the tragic slaying of 2012.

Justice to History works with others to develop curriculum, pedagogy and assessment that will promote history education that can make a difference to the diverse multicultural societies we live in by furthering the values of social justice and equality. So much of the rich history of diverse peoples of Britain and other nations has been hidden from view for centuries; the history of peoples of Africa and its Diaspora being the most neglected. We see the serious dangers of a single version of ‘national power and glory’ in school history, so we want to restore justice to history where stories have been consciously or unwittingly ignored.
Aims:

1. To highlight concerns regarding the use of the term ‘BAME’ to describe non-White people
2. To identify further obstacles BAME EAL students may face during their studies
3. To provide recommendations for HE institutes to enhance the learning experience of BAME students

The term ‘BAME’ to describe people of colour can be problematic. There are significant differences between ethnic groups such as culture, tradition and religion. This can be further broken down to even more challenges that particular minority groups face, such as Islamophobia, unemployment, and family pressure. Yet we are all lumped together with our only commonality being that we do not have white skin.

The attainment gap between White and BAME students concerns all UK universities. Even within education, further differences can be found amongst the BAME student population which can have an impact on student outcomes. BAME English as an additional language (EAL) speakers are often neglected in the conversations surrounding the attainment gap, largely because those doing the talking do not see that having English as a second language can be an additional obstruction. This research suggests that there is a strong link between the use of academic English and successful outcomes for BAME students.

Language and academic skills play a significant role in student attainment. There is a clear correlation between students’ use of academic English and their marks (Erling, 2009). BAME EAL speakers may not always have had the same level of exposure to academic English as their BAME or White native counterparts as English is at times not even the second language but used as a third language. They are often the first in their family to attend university so may not have a solid grounding in academic English as expected. This is not to do with English competency issues, this research aims to highlight further institutional barriers that are hidden even to the student.

One of the ways in which the attainment gap can be reduced is to provide additional contextualised academic support for BAME students. This can usually be embedded within faculties and it can provide support with language and study skills. The importance of academic sentence structure and use of vocabulary and development is not always recognised within assessments and this is potentially an area that EAL students may need further support with as students from ethnic minorities are more likely to use informal language and could benefit from more experience in study skills use.
Subject tutors should also be supported in raising their awareness of language importance in student attainment and ensure that they give helpful feedback on language use during the course. Use of language within module handbooks and feedback should be clear and concise, in a manner that could be understood by all. Additionally, tutors are encouraged to mark an assessment based on the student’s grasp of content, however, this means that students may not always get useful feedback on their use of language. Therefore, those who would benefit from additional contextualised support are not targeted. Language is not a ‘problem’ that interferes in the performance of a student. Rather, it is a ‘resource’ which can be developed as part of students’ academic attainment.
Paper 11:

Raising the Bar: Reducing the BME Attainment Gap through Effective Target Interventions.

Melica Martin- Finn and Wiktoria Pulka (Student), De Montfort University

The BME attainment gap in the Higher Education sector has been the subject of much debate and research in recent years. The research has resulted in the realisation that ethnic minority students do not gain the same attainment as their white counterparts in further education. Commonly regarded as the BME gap. The BME attainment gap evidence the disparity between BME students and their white counterparts in attaining a good degree and jobs beyond education. In an effort to narrow the BME educational attainment gap, some universities have launched initiatives and interventions, despite there being some successful attempts in closing the BME gap. There remains, however, a need for improvement. For example, BME is an umbrella term that encompasses multiple ethnic minority groups with different aspirations and dreams. By way of comparison, in 2016, the NUS observed that the gap in educational attainment between white students and ethnic minority students is most pronounced for black students. This suggests that each group within the BME categorisation, face different difficulties. Despite the difference, there remains a lack of research-driven policy initiatives aimed at identifying and addressing the needs of each group within the BME cluster.

The BME gap is currently being addressed by branching all the BME communities together without any consideration for the spectrum of diversity that exists within the BME cluster. Crucially, we argue that in order to effectively and sufficiently understand and close the BME educational gap, the focus should be shifted to closing the gap that exists within the group jointly categorised as BME. In practice, this would mean that interventions and initiatives adopted should be target specific and take account of diversity within the BME communities. This approach provides a useful tool for evaluating the effectiveness of intervention adopted as well as consider any obstacles that each group of students within the BME cluster encounter and promote a greater sense of awareness for the BME diversity.

This paper critically evaluates how De Montfort University is attempting to close the gap within the BME gap through a positive, bespoke focused intervention program designed to engage particularly with black law students. We aim to provide a comprehensive analysis of the case study of an action-based research approach adopted in overcoming the disparity in attainment between black students and their white peers. This paper utilises a mix method approach including consensus, workshops, qualitative interviews, program evaluation feedback from 40 student members of the Society of Black Law Students, as well as interviewing staff in charge of creating positive action interventions.

The main findings will be presented by the academic lead of the Society of Black Law Students in conjunction with a student member. In addition, we will outline enablers and barriers as well as share examples of good practice across several key areas identified from the empirical findings.
Freedom to Achieve: addressing differential degree attainment through critical-race methodologies

Dr Melanie Crofts and Dr Lucy Ansley, De Montfort University

In UK Universities, white students are 13.6% more likely to be awarded a good honours degree than students of colour. Historically, a deficit perspective has been used across the sector to counter this reality, rooted in the “view that the problem lies with the students and that it is some attribute of the student that means they attain less well, rather than because of an institutional factor such as curriculum design/development” (Miller 2016). This approach not only fails to acknowledge the role the institution plays in differential degree awarding, but also ignores the body of research which shows that even when a range of factors (including prior attainment) are controlled for, an unexplained difference still occurs between students of colour and white students (Broecke and Nicholls, 2007; McDuff et al., 2018). This suggests that further exploration of the experience of students of colour is required.

At De Montfort University, the Freedom to Achieve project aims to differential degree awarding through a multi-faceted programme of individual projects designed to enhance our cultural diversity and support success for all. A core element of the project to date has been the implementation of student consultations, which allowed for further exploration of the lived experience of the curriculum for students of colour. Underpinned by a Critical Race-Grounded Methodology, these consultations sought to unearth the non-dominant narratives of student experience at De Montfort University.

Of particular interest, in light of recommendations 67 and 68 of the Macpherson report, are the findings from these sessions which suggest that a focus upon the curriculum alone is not sufficient to impact student experience on campus. Therefore, this paper will share the findings of the Freedom to Achieve project and will use these to illustrate why initiatives aimed at addressing the ethnic attainment gap need to include work around the curriculum, but also around relationships, community and student development also.
Parallel Stream E

Decolonisation in Practice

Hugh Aston 3.02
Chaired by: Chris Hall

Paper 6:

What can decolonising the curriculum look like? A case study in political science and international relations.

Dr Ben Whitham, De Montfort University

A thriving academic literature, and major media and political debates, have drawn attention to the need for decolonising curricula in recent years. Academics working in the social sciences cannot have failed to notice the rise of transnational social movements like #RhodesMustFall, the publication of a swathe of books, articles and blogs on the unequal and unjust experiences of students racialized as minorities in Western societies and universities, and of course the hard, often dangerous and unrewarded (or even punished) work of such students themselves to force their institutions to change.

But change is coming very slowly indeed. Partly this is because we live in societies that bell hooks would characterise as ‘white supremacist capitalist patriarchies’, wherein demands for meaningful recognition of students racialized as minorities, for the adoption of anti-racist policies and hiring practices among faculty, and for a less Eurocentric framework for knowledge production, are routinely met with reactionary rejection or avoidance, or are neutralised into limited neoliberal ‘initiatives’. Partly, the slowness to respond is also because the calls to decolonise are coming in the midst of a wider period of political upheaval, often called the ‘culture wars’, including the resurgence of a renewed far right that is finding increasing purchase in ‘mainstream’ politics and institutions, and is powerfully opposed to the anti-racist politics underpinning decolonisation. Unfortunately, this ascendant far right, often styling itself the ‘alt right’, includes a significant number of academics based at universities in the West, where we have even seen the re-emergence and defence of the racist pseudoscience of ‘race science’ in recent months and years, tied to ‘research-based’ political defences of white nationalism.

A further reason, however, that some academics have been slow or reluctant to attempt decolonisation of the curriculum – as has been evident in some of the online debate – is that they cannot envisage how it would be practically achieved; a failure of imagination. While there is no single, or ‘correct’, way to decolonise the curriculum, this presentation will explore how I have attempted to engage in this process in my role as a (white) scholar of politics and international relations at De Montfort University (DMU). I outline three areas in which I am engaging in ongoing efforts at decolonising the curriculum – changes to module content, structure and assessment; extra-curricular reading groups; and textbook re-writing – emphasising that these changes necessarily go beyond reading lists and classrooms, and that they are open-ended processes rather than discrete tasks to be completed.

In exploring the impact of these changes, I will present findings from focus groups with Black and Asian students at DMU on their perceptions and experiences of the (de)colonised curriculum. These findings point not only to room for further curricular changes, but to even more structural problems, and in particular the urgent need to transform hiring and promotion practices to address the institutional whiteness of UK higher education.
Radical Pedagogy in Higher Education Institutions – The challenge of raising critical consciousness from a place of white privilege

Jess Achilleos and Hayley Douglas, Wrexham Glyndwr University

Racism is still prominent in Higher Education in the UK and its deconstruction requires radical action from institutions. To do this we need to accept and confront institutional racism and white privilege (Bophal, 2018). Twenty years on from the MacPherson Report (MacPherson, 1999), the problem of institutional racism still abounds, yet focus seems to have shifted to other protected characteristics and to social and economic forms of oppression in Higher Education Institutes (HEIs) (Pilkington, 2013). Whilst promoting diversity and equality for all should be commended, this could mean that equality of opportunity for Black, Asian and minority ethnic (BAME) groups is taken for granted, despite statistics showing that 18% of UK students identified as BAME in 2016/17 (HESA, 2018). Whilst this presents challenges for HEIs, there is a greater challenge for institutions where geographical populations have small numbers of BAME groups. The last census (ONS, 2011) shows that the population of Wales is 95% White and 94% White British. Figures for Wrexham Glyndwr University (WGU) show that the proportion of BAME students has increased from 3.7% (HESA, 2012) to 6%, with an increase of BAME representation in staff to 10% (WGU, 2018). However, increasing diversity in the institution continues to be challenged by our demographics.

As youth and community workers we are committed to the principles of social justice, democracy and equity through informal education and commitment to anti-oppressive practices. However, as privileged academics working in the white patriarchal system of Higher Education, we are presented with a conundrum: how do we create the space for radical pedagogy to raise critical consciousness in our academic roles, and the wider profession? As the majority of students on our programme come from a position of white privilege, we have a greater challenge, and duty, to raise critical consciousness and ensure that, as practitioners they are empowered to identify and challenge racism and oppression. Therefore, we will present for critical debate WGU’s Youth and Community Work Departments’ approaches to:

- recruitment
- teaching and learning
- support
- assessment
- student voice

The aim is to address and deconstruct unseen and unintended oppression. The debate will include interactive digital activities with a view to evaluating practice and creating an action plan for ongoing review and development.
The Art School of Benevolent Racism

Richard Hudson-Miles, Kingston School of Art

Fifty years ago, Arthur Danto (1964) employed the term ‘Artworld’, to describe an enclosed and self-reproducing system of institutions, discourses, critics, publishers, and artists, all of whom are invested a hegemonic idea of art. Given that ‘The Artworld’ is exclusive and non-representative, its absolute power to act as arbitrator of what is art and not-art is highly problematic. Consequently, radical art practices have repeatedly sought to undermine its authority. A recurrent strategy of the avant-garde is the establishment of independent exhibitions or alternate spaces on ‘The Artworld’s’ periphery where counter-hegemonic practices can emerge. Such counter-exhibitions all seem to have been recuperated by ‘The Artworld’ in one form or another, and many have gained canonical status.

Twenty years ago, Rasheed Araeen’s important and controversial article ‘The Art of Benevolent Racism’ (2000) recognised this capacity of ‘The Artworld’ to assimilate its symbolic opposition. It is not simply that the ‘Artworld’ exerted ‘almost absolute control over the production, valuation and legitimation of modernist or avantgarde art’ (Araeen 2000: 59), but also that its apparently more ‘inclusive’ recent character disguised both a strengthening of its structural power bases and absolute hegemony. Whilst black and minority artists were more visible, even celebrated, they were ‘included’ as ‘black’ artists not simply as artists. Araeen argues that this ‘benevolent racism’, which doesn’t deprive people of power, or overtly denigrate or attack them, neutralises radical opposition and maintains the status quo. BAME artists ‘who accept these roles are rewarded and celebrated, not only because they pose no threat to, but because they actually protect the neocolonial institutional structures’ (Araeen 2000: 59).

Using Araeen’s own artwork ‘For Oluwale’ (2019) as a case study, this paper questions the extent to which a) the subaltern can critique or difference ‘The Artworld’ from within and b) whether this ‘inclusion as catharsis’ is merely another manifestation of ‘benevolent racism’ by a white bourgeois ‘Artworld’. Going further, my paper suggests that the logic of ‘benevolent racism’ extends to the rhetoric of inclusion which proliferates across the curricula, discourses, and especially publicity mechanisms of the neoliberal university, in which all UK art schools are now incorporated. Recently, a wave of autonomous art schools have been established to counter the ‘commodification’, ‘financialisation’, and ‘marketisation’ (McGettigan 2011) of the neoliberal art school with popular networks of self-education, many of which embody functioning anarchism. Suissa (2010: 5) has suggested that an anarchist philosophy of arts education supplements standard questions of “what should be taught, to whom, and with what in mind?” with the crucial question “by whom?”. Given that recent Arts Council (2016) statistical data suggests that ‘The Artworld’ and its apparatus are getting less inclusive not more, my paper questions whether neoliberal art schools are best situated to teach the next generation of BAME artists. Phrased more directly and polemically, can minority artists teach each other more effectively than art schools? Finally, could this ‘undercommons’ (Harney and Moten 2013) be the only way to avoid recuperation and ‘Artworld’ hegemony?
Sisters on the Margin: Women of Colour in Academia

Raj Gill – De Montfort University

This presentation is based on the presenters’ doctoral research of BAME Women in Academia. Following the conference themes of ‘intersectionality, institutional discrimination and critical race theory’ the presentation will focus on issues around race and gender in Higher Education settings.

This research interest gradually developed as a result of my experiences as a part time hourly-paid staff member. Being a South-Asian British female myself and classed as a ‘BME’ staff member, I have experienced subtle issues around intersectionality. As a reflection of my experiences around identity and when interacting with students on daily basis, I have speculated whether there are common grounds or experiences for South-Asian female academics and also if these experiences are replicated in research literature. This may provide the researcher with an insider status to some of the experiences that women of colour have when working within HE settings.

This topic is influenced by recent public debates on female academic’s roles and experiences in HE with issues surroundings gender and race inequalities (Equality Challenge Unit; Times Higher Education 2018a; The Voice 2018). The recent figures on the lack of BAME female academics in leadership and lecturer positions makes this a real-world issue which a number of HEIs (Higher Education Institutions) are now addressing to form a more diverse organisational structure (Green Park, 2017).

The term BAME includes a wide range of ethnic minority groups in the UK. This includes ethnicities from Black, Indian, Chinese, Bangladeshi and Pakistani groups’ as well mixed/multiple (e.g British Asian) and gypsy travellers. These groups are identified as ‘ethnic minorities’ due to their population size in the UK (Cabinet Office, 2018). With a wide range of groups categorised under BAME/BME term, there is a common argument of whether this is the correct way to define these groups given the difference in their ethnicities, bilingualism and cultural values (Marmaryan, 2010). The same applies when exploring the experiences and identities of BAME female academics in HEIs. The experiences of different ethnicities can vary due to ancestor originations, colonialism, second generation immigration and identifying themselves as joint ethnicities such as British Asians. The immigration history and second/third generation values influence the identities they carry and their social realities (Bains, 2005). These factors differentiate the BAME groups and therefore reflecting different experiences and social realities to those from other backgrounds. There is a potential risk of generalising the data which perhaps does not reflect the true experiences of these diverse groups. Some research has emerged on BAME female academics in recent years (Brown, Bhopal & Jackson 2016; Equality Challenge Unit 2015; Bhopal 2014; UCU 2011; Brown and Smith 1989) however the studies have focused on selected groups with samples of both male and female BMEs or a combination of BME groups. Some studies have exclusively focused on selected groups with black female academics being the common one (Gabriel & Tate, 2017; McClellan, 2013; Jones 2006).
Where females are now matching 50% in lecturer positions to males in 2015-16, the numbers decline as the positions become more senior in leadership roles (HEFCE, 2018a). These numbers are even lower when looking at BME staff. In 2015-16, only 15% of lecturers were BME staff and even less numbers in management positions (HEFCE, 2016). This suggests that despite the diversity initiatives (HEFCE 2018b) that many universities are currently undertaking, the recruitment of faculty of colour is still tokenistic.

Stanley (2006) further highlights the issues surrounding ‘breaking the silence’ in faculties of colour and allowing ‘faculty of colour’ to speak candidly about their experiences, so effective strategies can be developed. She states ‘when members of the dominant groups speak up, it has tremendous impact because the dynamics of power, positionality, and authority are attributes that can only serve to deepen dialogues and influence policy and decision making on diversity and social justice…’ (2006:702). Giving the same opportunity of voice to minority groups will also serve the future initiatives of HEIs and understanding the barriers these individuals face during their careers and progression.

In this presentation, I intend to unpack some of the issues that are specific to South-Asian women in Academia and may not represent the experiences of other BAME groups. I will speak about the ‘different kinds/shades of racism’ experiences by South-Asian women.
Racialisation and inequality are not a new phenomenon in HEIs. Racism and inequality continue to exist in Higher Education Institutions. Black and Minority Ethnic academics continue to face racism, marginalisation and exclusion in Higher Education Institutions (Bhopal et al, 2018). Although some HEIs have made progress in increasing the number of Black and Minority Ethnic (BME) staff, many BME that make up this figure are contracted workers and their experiences have not been positive. A recent article in the guardian paper highlights the ‘endemic’ racism experienced by BME staff and students and ‘demeaning’ environment that they have to exist in. More so, institutions have been accused of complacency in dealing with issues of racism and complaints. Further, BME staff and students have narrated how their complaints of racist attacks have either been dismissed or trivialised by managers and people in authority in HEIs. This paper explores epistemic violence and racialisation in Higher Education Institutions (HEIs) in the UK. The paper argues that institutional racism and racialized practices in HEIs emboldens violent racist attacks on women, especially on Black and Minority Ethnic (BME) women. I highlight that these violent attacks are not necessarily perpetrated by men alone but by women in HEIs, both staff and students.

In this paper, I reflect on two violent incidents that I have encountered as a Black female tutor within the last three years. I reflect on the trauma inflicted by this racial violence, and the feeling of isolation. In this paper, I attempt to deconstruct the concept of violence in education and try to make sense of how violence manifests in different ways. I then explore how racist incidents and racism intersects and operationalise in today’s neoliberal world. I pay particular attention to gendered violence and the implication of this for Female BME staff on contracted hours. I argue that racism is a form of violence and this violence manifests in several ways in academia, both in covert and overt ways. I argue that one form of violence reinforces another form of violence. For example, violence from academic staff to a junior academic staff can be reinforced and replicated by students. Students pick on and observe how tutors treat BME staff, they pick up on whom the Institution protects and who is not. I argue that this emboldens racialisation and therefore, racist attacks on BME staff. As a tutor that accompanies students on the international field trip, violence from students is one of the challenges that I deal with. This sometimes starts in the classroom and then escalates in the field. This paper draws from critical race theory, feminist theories, power relations theory to help unpack epistemic violence and racialisation in HEIs.
Paper 19:

I always felt like I fell short because of my inability to be like my peers - conversations with the ‘small voices’

Dr Carlton Howson, De Montfort University

This paper is based on some findings from my study of the experiences of Black Ethnically Minoritised (BEM) students in higher education. The study focused holistically on the experiences of BEM students in HE in an attempt to gain an enhanced understanding of their subjective strategies adopted or suggested for change. The study uniquely explores what it means to be members of groups who experience multiple oppressions in society. This study has revealed that both the penetration of discrimination and the desire for ‘safe spaces’ were profound for Black Ethnically Minoritised students in shaping, understanding, negotiating and navigating through HE. It reveals the emotional damage invoked on such groups when they realise that HE is penetrated with discrimination, residing on a canvas that permits and engages explicitly and implicitly in oppressive and discriminatory practice.

The findings from this study provide important insights for working with Diversity and Black Ethnically Minoritised people. It asserts that what is required to change the current outcomes for minoritised students, is a dismantling of structures and practices. Moreover these structures and practices needs to be replaced by a more rigorous approach to working with systems that maintain and reproduce inequality. I.e. Working with students from where they are; an analysis of the deeply politicised aspects of educational institutions, policies and practices—and, acknowledging that education within disadvantaged groups must be oriented towards radical social change (Freire, 1970, 1997; Giroux, 1997; McLaren, 1998; Shor, 1992). A radical pedagogy will utilise whatever resources are available and wherever possible drawing on cutting edge developments in the field of education. This paper argues that Radical pedagogy is about not only knowledge, education, and practice but HOW these understandings emerge and what steps are required to produce outcomes that best serve the purposes of both educators and the educated.
UWE Equity

Alex Mormoros, Birmingham University
Zainab Khan, UWE Bristol

UWE Equity is an award-winning positive action programme aimed at improving the graduate level employment rate of BME Undergraduate Students at the University of the West of England. The programme is split into three distinctive parts, a coaching and self-awareness session which aims to help students centre themselves within the Education Industrial complex. Next an employability skills specific session, this aims to connecting current BME students with BME professionals and UWE alumni in order to demystify graduate employability. The programme then ends with a keynote networking event which provides attending students the opportunity to meet and learn from inspirational and critically reflective BME leaders such as David Lammy, Akala, Afua Hirsch and many others.

This programme represents a radical departure from traditional widening participation activities. Traditional activities are typically focused on perspective students as opposed to current students. They are grounded in deficit model thinking and paternalistic notions such as aspiration raising and increasing cultural capital. UWE Equity is a reflective response to the realities of institutional discrimination both within the University and the general job market. As such there is a focus on developing relationships to challenge local employers to diversify their recruitment. This is achieved through both offering a platform through which employers can advertise directly to BME students. But more importantly the students, the speakers and the topics of conversation directly address many myths both about BME people and notions of meritocracy.

In this session we would like to reflect on the UWE Equity programme, engaging in an honest dialogue about the development of the programme, reflecting on the realities of creating a positive action programme in a context of institutional racism. Form this basis then determining the level of success of the Equity programme, if it has become an example of an anti-oppressive teaching practice that enhances the classroom experience for BAME students? Finally, examining the potential futures of the programme through the lens of critical race theory specifically the principle of interest convergence in the context of the marketisation of higher education.
I think we need to problematise the idea of “Radical” in the title Radical Pedagogies, radical for who and in what context is a starting consideration. The potential for pedagogy to transform oppressive institutions or social relations rests in how one teaches, what is being taught, and how one learns (Giroux, 1997). I want to explore how African Caribbean Black British Girls recast the project of schooling in ways that undermine the project for education as social transmission to one of transformation. The paper I shall present is drawn from my recently completed study which asked “What informs success for African-Caribbean Black-British girls and their mothers in the final year of primary school?” Using Black feminism epistemologies and qualitative research methods the study focussed on eight African Caribbean Black British girls as they navigate a route to success. For these girls, success was framed by the societal discourse of meritocracy and despite the contradictions, education was regarded by them as the primary route to success.

The educational experiences of African Caribbean Black British girls are rarely considered within Radical Pedagogies. Although African Caribbean Black British girls experience marginalization, oppression, and ‘chilly’ classrooms. My work is seeks to examine and conceptualize the integrated issues of race and gender devoted attention to the unique experiences of African Caribbean Black British girls on the cusp of transition to secondary school.

The unique intersectional experiences of African Caribbean Black British girls have been overlooked both theoretically and pragmatically in research. Although African Caribbean Black British Black girls have adopted and adapted strategies, practices of resistance to deal with gendered racism, these methods are often misinterpreted by teachers and school personnel as personality and/or cultural characteristics instead of responses to living at the intersection of structural oppression

African-Caribbean Black British girls encounter particular educational perceptions and obstacles These constraints are concerned predominantly, with manners and behaviours and the subversion of acceptable femininities. These girls are viewed as loud and their assertion of “loud”, active and visible subject positions can in themselves be regarded as resistance to the forms of submissive, passive and quiet femininities that are more usually rewarded within schools.

Investigating the seemingly mundane daily practices by which the girls reshape their environment reveals forms of resistance in their activities. I shall discuss a Black feminist understanding of resistance focussing particularly on the practices of resistance shaped by the girls’ upbringing in Caribbean households. Despite engendering powerful and hidden mechanisms of change everyday forms of resistance are not unproblematic. For six of the girls in this study, race and gender identities come together to shape their silences both at home and at school. The girls for whom silence was a strategic response, were the girls whose mothers are African Caribbean Black British.

In the paper I shall highlight silence as a strategy the girls use to negotiate a route to success and consider the repertoire of resources the girls engage to; impact positively on their relationships with their teachers. This paper urges teachers other school personnel, to recognize and attend to the needs of this group, and engage the experiences of African Caribbean Black British girls through school.
Unlearning how to teach: reflections on engaging with non-‘whitestream’ perspectives on pedagogy.

Zoë Leadley-Meade, London South Bank University

Zoë is a Senior Lecturer in the Division of Education at London South Bank University and co-convenor of the Education for Social Justice research group. She leads the BA Education Studies degree focusing particularly on alternative education settings and addressing barriers to learning. She is passionate about using education as a means to challenge social inequalities and is an active member of the Youth Violence Commission. Before entering academia, Zoë taught extensively in London secondary schools holding a range of leadership positions. She is currently undertaking her Professional Doctorate in Education, with a focus on de-colonising education and pedagogies for racial justice.

Using autoethnographic methods, I reflect on my own attempts to search beyond the traditional canon of educational theory, largely dominated by White, European or North American Male writers, and instead seek out ‘alternative’ theories, often marginalised by whitestream academia. I reflect on my engagement with critical race theory, black feminist, decolonial and indigenous perspectives as a necessary step to re/un-train my imagination and unlearn hegemonic views of ‘race’ and racism, as well as providing tools to challenge these views both in theory and in my teaching practice.

I reflect on writings, which provide me with ways into confronting my own positionality as a white woman, in the context of teaching an ethnically diverse student body. Exploring spaces beyond critical pedagogy, which problematise the application of theory in practice and the need to be conscious of our identities and privileges in relation to our students.

I argue that if we desire to use education as the practice of freedom, we must decolonise our pedagogy, and in order to be successful in our aims, we must first challenge our learning of teaching.
This session will discuss how teaching an Intersectionality module and centering race, class and gender enable my ‘radical’ pedagogical approaches in my role as a Senior Lecturer on a professionally qualifying Youth and Community Work programme in the West Midlands.

Authenticity and congruence (Rogers), Critical Race Theory (Delgado & Stefancic), Critical Black Feminism (Audre Lorde, bell hooks, Patricia Hill-Collins), Intersectionality (Kimberle Crenshaw), White Identity Development (Janet E. Helms, Robin D’Angelo, Richard Dyer) are all philosophies and theoretical ideas that underpin the teaching within this module.

Youth & Community Work has a history that involves activism which itself is seen as ‘radical’ and counter to hegemonic practices. Young people and community members (most often from marginalised communities) express themselves whilst challenging structures and systems that they deem to oppress them are some of the foundations that this type of work is built on. Exploring these issues through an intersectional lens helps the students understand their role as professionally qualified practitioners.

Using the self as a resource and personal lived experiences to illustrate intersectionality as an analytical tool and simultaneously challenge the privileges and oppressions of students directly in order to support them to critically reflect on how their lived experiences can impact on the young people and groups they may work with in a professional and personal context.
Parallel Stream I

Radical Pedagogies in Practice

Hugh Aston 3.94
Chaired by: Lucy Ansley

Paper 16:

Deconstructing Sociology through the sociological self.

Akile Ahmet and Carly Guest, Middlesex University

The maze of whiteliness within the university is embedded in learning rooms, lecture theatres, library and student union. These are all spaces that students have to move through and navigate and that are active in the reproduction of the whiteness of the academy. Considering the impact and effect of these institutional spaces on students’ sense of belonging is a crucial component of radical pedagogies and of decolonizing the curriculum.

Drawing on our experience of developing and teaching a first-year sociology module in a post-92 institution with approximately 70% students of colour. We consider different ways we have used institutional timings and spaces to create a sense of belonging in the classroom. Whilst committed to interrogating and revising the curriculum as a part of the practice of decolonisation, here we consider how radical pedagogies help us to embed and create a sense of belonging in the classroom. Belonging should be at the centre of any discussion on inclusion and attainment at university as to feel that one belongs or does not, impacts on progression and engagement.

One of the causes of the attainment gap is a curriculum that does not reflect and value the experiences of students of colour. In order to redress this, we embed autobiography and reflection into the module and use the classroom space and timings as a way of getting to know each other and develop a group identity. The tone is set for this type of work with a name crafting session in the first week. It is this that we intend to replicate in this workshop. We will firstly set out our teaching framework and practice and outline the principles of our learning space. We will then invite attendees to take part in crafting a name card, a practice which we have found facilitates autobiographical reflection, centring students’ knowledge and experience through creative dialogue.

We seek to challenge the persistent reproduction of white supremacy, gender bias and class oppression through our teaching practice, as part of an acknowledgment that decolonisation must extend beyond changing the curriculum and into our embodied teaching practices. We will invite critical reflections from participants on whether autobiographical crafting can be a form of radical pedagogy and contribute to creating a sense of belonging.
Paper 25:

The Paucity Factor: race equality and social justice in initial teacher training

Heather McClue, Leicester University

Despite the increasing school wide need for teachers to teach equity, diversity and global interconnectedness, initial teacher education (ITE) programmes are not producing teachers with the requisite skills in this regard. Using the critical race theory paradigm, this study adopts a deductive-inductive case-study approach employing semi-structured interviews and document analysis to investigate this phenomenon further. Race equality and social justice provision across four different ITE pathways in England is given consideration for the purpose of this study. It reports the findings of a small-scale investigation of student teachers and ITE tutors in relation to programme content, ITE pedagogy and the student teachers’ self-identity regarding preparedness for teaching in a diverse educational context. The study employs a triadic typology to argue that a student teacher’s propensity to engage with issues of race equality, social justice and transformational (critical) pedagogy is largely dependent on their pre-service experience. The findings of the study reveal that ITE tutors and student teachers alike are pre-occupied by the need for compliance with the Teacher Standards (2012), whilst issues of race equality and social justice within ITE provision are being compromised by the current neoliberal agenda and colour blindness. Given the global performative culture in which education operates in these neoliberal times, a generation of new entrants to the profession are better placed to cope with the rigours of assessing, planning, behaviour for learning and narrow aspects of inclusion, than they are able to effectively manage the intersection of race equality and social justice in the classroom. In response to these issues, the research promotes the need for ITE programmes to consider whiteness studies as part of the initial teacher education programme, whereby all new pre-entrants to the teaching profession explore the effect of white privilege and hegemony upon the non-white pupil experience and their subsequent academic progress. The current English education agenda, although influenced by global policy, places a focus on competition and the marketisation of the public sector education which has inherently led to the commodification of knowledge and an enterprise culture. The findings have implications for ITE providers irrespective of the training pathway.
Emancipating our collections: uncovering structural inequality in the library

Bobbie Winter-Burke, Glasgow School of Art

This paper will explore a series of steps taken at Glasgow School of Art Library to improve the experience of students using the library and learning resources. These interventions form part of a library initiative called Emancipating our collections which seeks to highlight some of the ways the library is addressing issues such as decoloniality, social justice, accessibility and inclusion. Two case studies will be explored and evaluated: an alternative reading list project and a zine workshop.

A lack of representation in the reading lists is regularly highlighted as an issue for students in the annual learning resources survey. Therefore, a small-scale project to analyse a random sample of reading lists from across the five academic schools at GSA was undertaken and the results highlighted the need for greater representation of marginalised groups. The first case study will focus on a series of student- and staff-generated “alternative” reading lists which were made available via the Emancipate our collections webpages to address the lack of representation in the reading lists. The library collection is co-created with the students and over 90% of all purchase suggestions are acquired, however very little of this material appears in their reading lists. The alternative reading list project provided an avenue by which underrepresented students could see themselves reflected in the library collections. However, this paper argues that greater diversification of the curriculum doesn’t go far enough to address the structural inequalities deeply rooted across the art school.

A second case study will explore the extent to which a zine workshop can uncover, through semi-structured discussion, power structures and structural inequalities embedded in the learning spaces and how these affect the student experience. Students are encouraged to think critically about the organisation and production of knowledge and how traditional publishing, and the notion of ‘the canon’, reinforces socially constructed systems of structural inequality. The aim of the discussion is to identify where library services or systems cause unintended discrimination or micro-aggressions and seeks to better understand the impact of everyday interactions in the library. The workshop concludes with opportunities for discussion about how to disrupt and challenge the systems that have been identified and seeks to use an intersectional approach in order for the students to co-create a more equitable learning environment.

The two case studies outlined form part of an action research project which will integrate feedback from students, academic staff and colleagues in the library. The paper will reflect on the findings from the case studies and feedback loops and will conclude with future enhancements and areas for improvement.
Using *The Space Traders* to uncover racism

Dr Karen Graham, Manchester Metropolitan University

This session discusses a pedagogic approach to uncovering the structural nature of racism using Derrick Bell’s (1992) *The Space Traders*. The text is a science fiction allegory that requires the reader to confront the extent to which race and racism is embedded in the fabric of US society. The interactive session will introduce the text, provide the opportunity to discuss the *trade* being offered, evaluate the impact of the text’s use with undergraduate students and consider other alternative media that might challenge students’ understanding of racism.

I have taught across Social Science disciplines where race, racial inequality and racial disproportionality have featured on the curriculum. For example, in Criminology, undergraduate students are very aware of the over-policing of Black young men through stop and search. In Education Studies, the disproportionate experience of school exclusion among Black children is well noted. While students are easily able to recall the data to evidence these issues, they are not necessarily as clear when discussing the possible causes. Individual racist police officers or teachers and negative labelling that leads to self-fulfilling prophecies are often offered as explanations. When challenged on what constitutes a racist police officer or teacher or how do we know when to call something racism there is a tendency to depict name-calling, ‘card-carrying’, self-proclaimed racists who hate or dislike races other than their own. Whilst of course individuals and groups such as these do exist (and perhaps increasingly so), this does not adequately account for the scale of racial inequality in the criminal justice and education systems.

This is where Critical Race Theory (CRT) is invaluable in repositioning students’ understandings of what racism is and how it operates. Rather than a focus on individual, intentional, explicit racist aberrations – CRT argues race is socially constructed and racism is embedded deep in structures and ideas, such that its operation is subtle, every day and business as usual. Arguably, it is only through acknowledging this depth that we can possibly hope to challenge racism and its manifestations, whether they be in criminal justice or education systems.

The use of fictional allegory can provide a bridge between what can be *seen* and directly evidenced in a ‘scientific’ way and what can be *conceptualised*. Whilst by no means universally successful – after engaging with the text, I have consistently observed a shift in students’ understanding of racism as intentional and individual to institutional and structural.

Guided by principles of CRT, it is hoped this session will provide the opportunity for participants to consider alternative classroom tools and resources to uncover the concept of racism. As they are not peer-reviewed articles, book chapters or official reports, these media may appear radically out of place in a Social Science undergraduate programme, but I would argue they are just as legitimate.
Parallel Stream K

Workshop: Disappearing Narratives

Hugh Aston 3.96
Chaired by: Kennetta Hammond Perry

Paper 2:

Disappearing Narratives: Accessing Structural Institutionalisms

Jaleesa Wells, De Montfort University and Peter Morphew, University of Leicester

The MacPherson report provides an opportunity for us to make meaning between the lines of institutional interpretation. This interactive session explores how institutional rhetoric may be reinterpreted and reactivated to create alternative poetic narratives. We will engage in a ‘punk’d’ process of collage and erasure poetry to explore how institutional rhetoric can take on different identities when dismantled in new contextual settings, such as a university conference. From correctional institutional language to academic institutional language, by way of creative and poetic praxis, the session will engage participants in physical inter-acts of cutting, ripping, destroying, gluing, shaping, and marking what was originally a standing political output. We invite everyone far and wide, those with close connection to the report and those who are new to its contents, to participate in this performative, interactive session.

This session is the second instalment of a series of ‘Disappearing Narrative’ (DN) workshops and talks created by two institutional workers: an early career academic/lecturer and a university professional services staff member, both of which have different but overlapping creative practices inspired from within the academy. We are interested in the use of ‘institutional data’ as creative medium, through performative and participatory visual found poetry exercises; broadly we question how the purpose of institutionally generated, disseminated, and housed archival material is repurposed in new, alternative settings.

In our first DN talk, we utilised materials from Jimmy Reid’s Upper Clyde Shipbuilding Papers with supplements from Glasgow Guardian (U Glasgow Student Union Publications) from the University of Glasgow Scottish Business Archives in order to engage an intimate group of undergraduate and postgraduate students from the Edinburgh Art College (now part of the University of Edinburgh) in a two-hour session (see Image 1.1).

In the Radical DMU session, we propose using the MacPherson report as our main text, with supplemented photographic material from the DMU archives to engage an interdisciplinary audience in the investigation of structural institutional imagery. Our overriding question is: how might we deconstruct and, ultimately, reconstruct our collective understandings of structural access?
at the institutional level? Is access permitted for all? The goals of our interactive session are two-fold: (1) to capture key discussion at the conference, visually, and by creating physical evidence of intellectual and reflexive activity; and (2) to understand the process behind a ‘methodology of interpretation’ and discuss its uses in a pedagogical geography. Ultimately, our main aim is to create an ‘artist book’ as an output, with the possibility of building a digital chapbook, that serves as evidence and record of our interpretations and ready to be catalogued into an institutional archive.
Panel Discussion

Radical Pedagogies: Macpherson 20 Years on

Kamna Patel, University College London
Gurnam Singh, Coventry University
Kiran Satti, Shireland Collegiate Academy Trust

Hugh Aston 3.02
Chaired by: Kaushika Patel
Dean Health and Life Sciences
Project Director Freedom to Achieve

The main focus of this year’s Radical Pedagogies conference, marking the 20th anniversary of the Macpherson report, will be on how radical pedagogies can be used to highlight and address issues relating to race and institutional discrimination. The parallel streams will share a range of voices, covering themes such as:

- Challenging Institutional Racism in Education
- Radical Pedagogies in Practice
- Against the Attainment Gap
- Decolonisation in Practice
- Narrating Raced and Gendered Experiences in Education

To conclude this portion of the conference, our panel will reflect on some of the issues from the day and speak to the topic of the conference from their own perspectives.
Local Educators’ Panel Discussion

The Race for Equality in Education: Perspectives on addressing racism and promoting inclusivity in schools

*Julie Walters-Nisbett, The City of Leicester College*

*Robert Howell, Judgemeadow Community College*

*Riyaz Laher, Madani Schools Federation*

*Camille London Miyo, OBE, The Lancaster School*

Hugh Aston 3.02

Chaired by: Sherilyn Pereira

Project Coordinator, Stephen Lawrence Research Centre

*Julie Walters-Nisbett, Achievement Coordinator - Year 11 and 7, The City of Leicester College and Chair Black Teachers’ Network*

**The Big Question:** How can black and minority ethnic teachers be involved in the next curriculum review to ensure that it reflects the diversity of the global majority in the UK?

*Robert Howell, Head of Department (Religious Studies), Judgemeadow Community College*

**The Big Question:** How do we ensure that teachers adhere to anti-racist practice in the classroom and that they are intentional about confronting racism in education?

*Riyaz Laher, Head Teacher, Madani Schools Federation*

**The Big Question:** How do we broadening the educational approach in order to confront racism in education? Exploring issues of identity, perspective, privilege, oppression, and activism.

*Camille London Miyo, OBE, Head of English, The Lancaster School and Vice-President of the Leicester National Education Union*

**The Big Question:** What part does the current status of the teaching profession play in attracting or deterring people from minority ethnic backgrounds to the profession?

(Do minority ethnic teachers hold alternative perceptions of professionalism, which perhaps make teaching more or less attractive to them?)
Abstract References


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