Dear Conference Delegate,

Welcome to Edinburgh and the University of Edinburgh. I hope you will have a fruitful and enjoyable conference.

The Centre for Education for Racial Equality in Scotland (CERES) decided in 2011 to organize this conference as there was concern of an emerging view from policy makers and practitioners that ‘race’ was an area that had been well covered. Alongside this was a growing tendency to use catch-all terms such as ‘diversity’, ‘social justice’ and ‘inclusion’ as these were perceived to be less negative than using terms like ‘racism’ or ‘anti-racism’. These terms, often used in an unproblematic manner run the risk of becoming shields from which policy makers and practitioners can hide behind to avoid explicit discussions about discrimination as addressing personal, cultural and structural racism.

Despite the many publications about racial equality in education over several decades, students, qualified practitioners and senior managers continue to say that they find ‘race’ a difficult area to address and that they feel ill-prepared. At a time of increasing diversities in society, educators need to get over any initial hesitation about ‘race’ or racism so that we can effectively ‘get it right for every learner’.

In the 21st century, crude forms of racism, I hope, are largely recognized and would be addressed. Everyday forms of racism - the subtle forms that often go unrecognized by those not on the receiving end – still exist and is harder to address. This form of racism will play out in different forms depending on the combination of characteristics, place and context. This conference will hear from Philomena Essed about an emerging line of thinking gaining legitimacy - that of ‘entitlement racism’ – a right to be offensive.

There is a diverse and challenging set of papers being presented at this conference. This conference is a venue that will enable delegates an opportunity to debate, dialogue and to offer each other additional ways to take forward our commitment for equity and justice.

Finally, after all of this, I hope you will have the time to explore this magnificent city with Edinburgh Castle dominating the skyline and to take a leisurely wander down the famous Royal Mile.

Rowena Arshad OBE
Head of the Moray House School of Education
Co-Director of CERES
University of Edinburgh
The Centre for Education for Racial Equality in Scotland (CERES) is an interdisciplinary research Centre for the study of ‘race’, ethnicity, languages, culture and migration.

Associates and partners of CERES draw our conceptual base from critical social justice theories and approaches. While respecting individual forms of prejudice, Centre members focus our research on the cultural and institutional processes which impact on the life chances of marginalised individuals and groups.

The main objective of CERES is to contribute to the processes that enable people to be treated with respect, fulfill their potential and have equitable experiences by:

- Progressing and embedding issues of social justice, rights and anti-discriminatory practice in society and its institutions
- Working with children, families and communities to contribute towards participation and self-emancipation

The Centre draws its expertise from a range of people who have promoted equity and challenged discrimination in various ways in Scotland and beyond. Some are academics, others practitioners within the public, voluntary and private sector but all are activists in challenging prejudice and discrimination.

The Centre carries out a range of activities. These activities occur in various contexts and include:

- Undertaking research and development, consultancy and training
- Producing books, briefings, journal articles, training materials
- Organising seminars, conferences and fora
- Analysing and commentating on local/national/international policy and legislative developments and disseminating examples of innovative practice
- Providing advice to policy makers, practitioners and the public

The CERES Directors are:
Dr. Rowena Arshad
Dr. Pete Allison
Dr. Maria Dasli
Dr. Akwugo Emejulu
Yvonne Foley
Dr. Andy Hancock
Dr. Kristina Konstantoni

CERES Administrator: Jo Law
Conference Programme
Wednesday 26th June 2013

Evening Reception at The Scottish Parliament

18.30
Arrival, canapés and drinks

19.00
Welcome and Opening Remarks: Malcolm Chisholm MSP

19.15
Keynote Lecture: Gary Younge, Journalist & Author

‘Race’, Nation and Culture in a Globalised World

20.00
Plenary Discussion

20.20
Closing Remarks: Dr. Rowena Arshad, Head, Moray House School of Education, University of Edinburgh

20.30
Close
Thursday 27th June 2013

8.30 – 9.30
Registration and Coffee
Centro, John McIntyre Centre

9.30 – 10.45
Keynote Lecture: Professor David Gillborn, University of Birmingham

Racism, Resentment and Resurgent Whiteness: Education and the War against Black Children

Chair: Professor Constant Leung, King’s College London
Prestonfield Room, John McIntyre Centre

10.00 – 11.00
Coffee Break
Centro, John McIntyre Centre

Panel Session 1: 11.00 – 12.30

Stream 1: Teacher education and liberatory pedagogies
Chair: Andy Hancock
Salisbury Room, John McIntyre Centre

Vini Lander
University of Chichester, UK
Whiteness speaks: exploring the tools of whiteness in initial teacher education

Adrée le Roux
University of The Free State, South Africa
‘We were not part of apartheid’: Rationalisations used by four white pre-service teachers to make sense of race and their own racial identities in post-apartheid South Africa

Christine Callender, Institute of Education & Lorna Roberts, Manchester Metropolitan University, UK
The bogeyman stalking Initial Teacher Education: Race, (hyper) visibility/invisibility in the imaginary post-racial era?

Stream 2: Anti-racist community activism
Chair: Akwugo Emejulu
Holyrood Room, John McIntyre Centre

Daniella Ann Cook
University of South Carolina, USA
Middle class is not enough: Middle class Black parents organising for educational opportunity
Adam Elliott-Cooper  
University of Oxford, UK  
Race to the city: Black-led social movements, urban youth and the neoliberal state

Barry Checkoway  
University of Michigan, USA  
Community strategies for increasing dialogue, challenging discrimination and creating change in segregated and diverse metropolitan areas

**Stream 3: Recognising and dismantling everyday racism**  
**Chair: Kristina Konstantoni**  
**Duddingston Room, John McIntyre Centre**

Leon Moosavi  
University of Liverpool, UK  
Subtle Islamophobia in contemporary Britain

Kevin Hylton  
Leeds Metropolitan University, UK  
Disrupting everyday racism in cyberspace

Lynn A. Caldwell  
University of Saskatchewan, Canada  
Teaching and learning a nation as taught and learned: Foregrounding space and uncertainty in anti-racist pedagogical encounter

**Stream 4: Language, power and identity**  
**Chair: Yvonne Foley**  
**Bonnar Room, St. Leonard’s Hall**

Constant Leung & Roxy Harris  
King’s College London, UK  
Symposium: Language, superdiversity and equality

**Stream 5: Constructing new ‘race’ theories**  
**Chair: Rowena Arshad**  
**Nelson Room, St. Leonard’s Hall**

Alice Bradbury  
Institute of Education, London, UK  
Intersections of ‘race’ and religion in the construction of ‘Muslim’ student identities in London Schools

Gulzar R. Charania  
University of Toronto, Canada  
Tracing the development of racial literacies: The necessity and limits of interlocking frameworks

Peter Hopkins  
Newcastle University, UK  
“People think I’m Muslim. I definitely believe that”: The responses of the mistaken targets of Islamophobia
12.30 – 13.30
Lunch
Centro, John McIntyre Centre

Panel Session 2: 13.30 – 15.00

Stream 1: Teacher education and liberatory pedagogies
Chair: Andy Hancock
Salisbury Room, John McIntyre Centre

Deirdre Torrance
University of Edinburgh, UK
Could the current positioning of teacher leadership within the policy rhetoric of distributed leadership contribute to liberatory and critical pedagogic approaches?

Peter Buckskin
University of South Australia
The elephant in the Australian staff room: Introducing race into debates over Aboriginal and Torres Strait Islander educational outcomes

Pauline Padfield
University of Edinburgh, UK
Who decides what we learn and when we learn it? The changing expectations of Gypsy/Travellers

Stream 2: Anti-racist community activism
Chair: Akwugo Emejulu
Holyrood Room, John McIntyre Centre

John Grayson
South Yorkshire Migration and Asylum Action Group, UK
Challenging racism: Solidarity campaigning and learning with asylum seeker tenants in Sheffield and Yorkshire

Angela Voulgari
Saheliya, UK
Too much of a good thing: How cultural sensitivity translates to racism in practice

Akwugo Emejulu, University of Edinburgh, UK & Leah Bassel,
University of Leicester, UK
Migrant women organising against austerity: The challenge of solidarity and coalition-building in neoliberal times
Stream 3: Recognising and dismantling everyday racism
Chair: Kristina Konstantoni
Duddingston Room, John McIntyre Centre

Christine Penman
Napier University, UK
Tracing the missing elements: A comparative study of the challenges of multicultural advertising

Georges Farid
Université du Québec en Outaouais, Canada
Perpetuating quiet racism or metalinguistic racism?

Jessica Walton
The University of Melbourne, Australia
‘You are not born being racist, are you?’ Discussing racism and cultural diversity with primary-aged Australian children

Stream 4: Language, power and identity
Chair: Maria Dasli
Bonnar Room, St. Leonard’s Hall

Dimitrina Kaneva
University of Manchester, UK
“I get to be who I want to be”: Choices in primary to secondary school transition

Carla Chinga
Norwegian University for Science and Technology, Norway
How do immigrant students experience their identity development and acculturation process within Norwegian upper secondary schools?

Hektor K.T. Yan & Chun Kit Chui
City University of Hong Kong, Hong Kong
“National Education”, racial state and racialization in current Hong Kong “2012”

Stream 5: Constructing new ‘race’ theories
Chair: Pete Allison
Nelson Room, St. Leonard’s Hall

Paul Warmington
University of Birmingham, UK
Who are the new black ‘conservatives’? Heretical discourses on race, multiculturalism and education

Darrell D. Jackson
University of Wyoming, USA
Racing: A critical race theorist’s qualitative analysis of whether African American male law school alumni were mismatched or misaligned

Daniella Ann Cook & Katherine M. Caves
University of South Carolina, USA
Towards a critical race implicit theory: A conceptualisation of the impact of structure on individual attributes about learning
15.00 – 15.30
Coffee Break
Centro, John McIntyre Centre

Panel Session 3: 15.30 – 17.00

Stream 1: Teacher education and liberatory pedagogies
Chair: Yvonne Foley
Nelson Room, St. Leonard’s Hall

Greg Vass
University of Queensland, Australia
Everyday race-making pedagogies in the classroom

Shirin Housee
University of Wolverhampton, UK
Let us (w)right the wrongs of racism from classroom teaching and learning

Victoria Showunmi & Robin Whitburn
University of London, UK
Interrupting thoughts for social change in teacher education

Stream 2: Anti-racist community activism
Chair: Akwugo Emejulu
Bonnar Room, St. Leonard's Hall

Tom Vickers
Northumbria University, UK
Developing an independent anti-racist model for asylum rights organising in England

Marcia Hale
University of California, Los Angeles, USA
Transformative community organising

Eileen Simpson & Jane Berry
City of Edinburgh Council, UK
TRUE Colours: How minority ethnic school students in Edinburgh were empowered to build their own anti-racist organisation

Stream 3: Recognising and dismantling everyday racism
Chair: Maria Dasli
Duddingston Room, John McIntyre Centre

Allan Owens & Barbara Pickford
University of Chester, UK
Using imagined experience to increase and challenge understandings about Gypsy Roma Travellers

Susan Gair
James Cook University, Australia
Facing racism: The experiences of Aboriginal and Torres Strait islander social work students on their field practicum
Patricia Cacho  
University of Edinburgh, UK  
Silences around minority young people in rural areas

**Stream 4: Language, power and identity**  
**Chair: Kristina Konstantoni**  
**Holyrood Room, John McIntyre Centre**

Halyna Matsyuk  
Ivan Franko National University of Lviv, Ukraine  
Discrimination theory: Topicality of sociolinguistic approach development

John Baugh  
Washington University in St. Louis, USA  
SWB: Speaking while Black or Brown

Kristina Konstantoni  
University of Edinburgh, UK  
“We’re all friends in nursery”: Moving beyond the slogan and ‘safe’ approaches while promoting social justice in early childhood

**Stream 5: Constructing new ‘race’ theories**  
**Chair: Pete Allison**  
**Salisbury Room, John McIntyre Centre**

Colin Cameron & Rosaleen McDonagh  
Northumbria University, UK  
Disabled Traveller identity and the affirmation model

Lisa Werkmeister Rozas, University of Connecticut, USA  
Johannes Herwigg-Lemmpp, University of Applied Sciences, Merseburg, Germany  
Historical oppression, national identity and race

Hektor K. T. Yan  
City University of Hong Kong  
The notion of a ‘geography of thought’: On ‘race’, categorisation and experimental philosophy

Gurchathen Sanghera, University of St. Andrews, UK & Kate Botterill, Newcastle University, UK  
Can ‘the Muslim’ speak? Debating Islamophobia as silence
Friday 28th June 2013

8.30 – 9.30
Registration and Coffee
Centro, John McIntyre Centre

9.30 – 10.45
Keynote Lecture: Professor Philomena Essed, Antioch University

Everyday Racism and Resistance

Chair: Professor, Lani Florian, University of Edinburgh
Prestonfield Room, John McIntyre Centre

10.45 – 11.00
Coffee Break
Centro, John McIntyre Centre

Panel Session 4: 11.00 – 12.30

Stream 1: Teacher education and liberatory pedagogies
Chair: Andy Hancock
Salisbury Room, John McIntyre Centre

Aike Senna Broens
Rotterdam University of Applied Sciences, Netherlands
Analysing anti-racist education in schools through the eyes of Scottish and Dutch primary school staff and informed experts

Heather Smith
Newcastle University, UK
Documentary viewing as a tool for transformative teaching

Jessica Walton
The University of Melbourne, Australia
Everyday lived experiences of racism and anti-racism among Australian school students

Stream 2: Anti-racist community activism
Chair: Pete Allison
Holyrood Room, John McIntyre Centre

Federico Zannoni
University of Bologna, Italy
Facing neo-fascism and xenophobia in Italian stadiums and society

Clifford J. Pereira
University of London, UK
Reclaiming the Union Jack: The struggle for the reclamation of heritage in the London Borough of Bexley 1980-2010
Stream 3: Recognising and dismantling everyday racism  
Chair: Kristina Konstantoni  
Duddingston Room, John McIntyre Centre

Ada Mau  
University of Roehampton, UK  
‘Everyone knows that they’re just jokes’: understanding everyday racism and racialisation experienced by British Chinese pupils

Susan Gair  
James Cook University, Australia  
Do students 'shoot the (white) messenger’ as an avoidance strategy? Reflections of a non-Indigenous social work educator teaching anti-racist practice

Ossie Stuart & Leyla Okhai  
Imperial College London, UK  
Culture, race and disability: how identity is multi-faceted and self-perpetuating in the workplace

Stream 4: Language, power and identity  
Chair: Yvonne Foley  
Nelson Room, St. Leonard’s Hall

Anna Byerly  
University of Edinburgh, UK  
Scottish primary school teacher perspectives on multicultural and antiracist education

Elina Marmer  
Institute for International Comparative and Intercultural Education, Germany  
Racism and development discourse in German secondary school textbooks

Yvonne Foley  
University of Edinburgh, UK  
Exploring teachers’ beliefs about reading literacy needs of EAL pupils in Scottish schools

12.30 – 13.30  
Lunch  
Centro, John McIntyre Centre

Panel Session 5: 13.30 – 15.00

Stream 1: Teacher education and liberatory pedagogies  
Chair: Andy Hancock  
Salisbury Room, John McIntyre Centre

Lisa Werkmeister Rozas  
University of Connecticut, USA  
Dialogue: A liberatory pedagogy

Ann Marie Garran  
University of Connecticut, USA  
Educating the educators: Anti-racist pedagogy in the classroom
Tamar Hager  
Tel Hai College, Israel  
Between obstacles and challenges: Could Israeli academia respond to the Jewish Arab conflict?

Delores Mullings  
Memorial University, Canada  
Community service learning: a catalyst for dislocating everyday racism in social work

Stream 3: Recognising and dismantling everyday racism  
Chair: Maria Dasli  
Bonnar Room, St. Leonard’s Hall

Sharon Curtis  
Leeds Metropolitan University, UK  
Counter-narratives of black women leaders working in early years education

Yvette Summers  
University of Wolverhampton, UK  
A phenomenological study into the nature of psychological contracts of Black academics within UK higher education

Maria Dasli  
The University of Edinburgh, UK  
Storytelling whiteness: an analysis of the linguistic strategies one 20-year-old woman from Nigeria used to recount her experiences of whiteness and white people in the south of England

Stream 4: Language, power and identity  
Chair: Kristina Konstantoni  
Holyrood Room, John McIntyre Centre

Marlies Kustatscher  
University of Edinburgh, UK  
Children’s intersecting identities and implications for in and exclusion processes in the diverse primary school

Nataša Pantić  
University of Edinburgh, UK  
Inclusive and exclusive concepts of citizenship in education rights of the post-Yugoslav states

Maria Walker & Ishbel Drysdale  
Glasgow City Council, UK  
How Glasgow’s English as an Additional Language service supports Glasgow’s EAL learners

15.00 – 15.15  
Coffee Break  
Centro, John McIntyre Centre
15.15 – 16.45  
**Keynote Lecture:** Professor Geri Smyth, University of Strathclyde

*What's in a Name? The Power of Labels in Constructing Identities*

**Chair:** Dr. Rowena Arshad, University of Edinburgh  
**Prestonfield Room, John McIntyre Centre**

*17.00*  
Close and Departures
Paper Abstracts
In England, the pupil demographics are becoming increasingly ethnically diverse. In January 2011, 26.5% of primary pupils and 22.2% of secondary pupils came from minority ethnic groups [www.education.gov.uk]. In contrast the majority of teachers are White British (93.6%, www.education.gov.uk) and whilst the ethnicity of teachers in initial teacher education (ITE) is slowly diversifying essentially teacher education in England remains predominantly White in terms of the student and tutor populations.

Teacher and student teacher demographics and ITE curricula underscore the dominance of the majority perspective against an ethnically diverse pupil population. The failure of ITE providers to prepare future teachers for this diversity is confirmed by the low ratings within the Newly Qualified Teacher (NQT) survey 2012 when only 52% NQTs (www.education.gov.uk) reported that they felt well, or very well prepared to teach pupils from minority ethnic groups. This failure appears to go unnoticed when compared to the furore about primary NQTs’ preparation to teach early reading and phonics.

Whiteness is a racialised discourse established over time to privilege those who are White and to maintain the interest of White groups. This is how it is linked to White people and how they gain from whiteness as a discourse. Garner (2010) describes whiteness as a social, political and cultural construct underpinning structural racism.

This paper outlines research undertaken with White teacher educators regarding their understanding of race equality. The interviews revealed how the discourse of whiteness is embedded and perpetuated through some tutors’ lack of knowledge about ‘race’. The paper employs Picower’s (2009) tools of whiteness to analyse how denial, deflection, innocence and ignorance are used to centre whiteness. The paper concludes that if teacher educators are themselves complicit in maintaining the dominant discourse of whiteness then teachers qualifying to teach, who are racialised as White, will continue to perpetuate this discourse and thereby reinforce structural racism in education.

“We were not part of apartheid”: rationalisations used by four white pre-service teachers to make sense of race and their own racial identities in post-apartheid South Africa
Adré le Roux, University of the Free State

Despite fundamental reforms to South African education, large performance gaps still prevail between former black schools and former white schools. Eighteen years into a democracy and education in post-apartheid South Africa still retains a strong racial dimension between poorer communities and more affluent communities. Inequalities are not only the logical consequence of a racialised society, but also constitutes the context in which pre-service students in post-apartheid South Africa have to make sense of their racialised subjectivities that will ultimately affect their decisions and active agency to bringing about a less polarised society. In this paper Bonilla-Silva’s structural theory of racism is used as a theoretical lens to explore the rationalisations used by four white pre-service teachers to make sense of race and
their own racial identities. By claiming that they were not part of apartheid, the participants use various rationalisations to ground their claim as a distancing strategy. Whilst their rationalisations provide them with information to maintain a belief in white innocence in racism and to disengage themselves from structural racism, it also highlights the imperative of teacher education to provide pre-service teachers with the space and opportunity to deal with their racialised past and present.

**The bogeyman stalking Initial Teacher Education: Race, (hyper) visibility/invisibility in the imaginary postracial era?**

Christine Callender, Institute of Education & Lorna Roberts, Manchester Metropolitan University

The spectre of race haunts educational practice, it lurks in lecture theatres like the elephant in the room, a taboo subject engendering fear (Lander, 2007), and that has to be ‘tip toed’ around (Hick et al, 2012). Race continues to be a highly contested and hotly debated issue as can be seen more recently in the convictions of Stephen Lawrence’s murderers, MP Diane Abbot’s twittergate fiasco, and the subsequent allegations of racist conduct within the Metropolitan Police force in England. High profile cases such as the murder of Stephen Lawrence brought the notion of ‘institutional racism’ (Macpherson, 1999) centre stage and placed racial equality legislation firmly on the agenda (Race Relations (Amendment) Act, 2000). The duties placed upon public bodies to address race galvanised institutions to be proactive and produce documentation detailing their policies, practices and intended actions. The recent changes within education brought about by the coalition government, in the form of the White Paper ‘The Importance of Teaching’ (2011) represent the most radical shift in initial teacher education in England in the last fifteen years. These reforms coincide with legislative changes in the equalities framework (Equality Act, 2010). These shifts have seemingly exorcised race. This paper will map the current landscape in relation to the place of race within teacher education. Firstly it will ground the discussion around discourses of race, racism and interculturalism to capture the debate as it is being played out internationally. Secondly it will provide a snapshot of race equality and diversity in the UK from the Macpherson political landscape to the present time. Finally, the paper will discuss the implications of these reforms for initial teacher education in the UK which for the moment is masquerading as the postracial era.

**Stream 2: Anti-racist community activism**

**Middle class is not enough: Middle class Black parents organizing for educational opportunity**

Daniella Ann Cook, University of South Carolina

Almost twenty years after Feagin and Sikes’ (1994) study of black middle class experience in the United States, the stories of black students and their parents in the Northeast Suburban School District (NSSD) counters the assumption that middle class Black Americans are “well integrated into middle-class America, and from a white perspective they have no real reason to link problems in their lives to skin color” (pg. viii). The city of Upper Northeast has a population of 62,000 people and is the most affluent town in the state with the highest incomes, highest ratio of white collar and professional workers, and most married residents.

The median household income is almost $87K with less than 2% percent of families living below the poverty line. Although black students, most of whom are from middle-income families, represent 8% of the overall student body, approximately 38% of black students have been placed in special education classes, compared to 19% of white students. Drawing on data
including document analysis, individual and focus group interviews, this paper explores how middle-class black parents in a highly ranked school system, organized over ten years to challenge the district to provide black students an education that is commensurate with their white peers. These community narratives challenge the normative assumption often held within the context of discussions of race in the United States, that socioeconomic class mediates race in public schooling.

Although numerous studies of community organizing and school reform have identified organizing as important to creating more equity and access for underserved students in public schools, most, if not all of these studies, focus on organizing in urban districts or in districts and communities that have limited financial resources. This paper addresses the paucity of work that focuses on contemporary organizing efforts of Black middleclass parents in integrated suburban communities.

**Race to the city: Black-led social movements, urban youth and the neoliberal state**
Adam Elliot-Cooper, University of Oxford

This paper will be looking at Black-led community organising in response to post-colonial categories which racialise, exclude and criminalise people of African descent. Much has been written on the various riots in Black communities in the UK during the twentieth century, often in opposition to state racism (Sivanandan 1981). However, little attention has been given to the community organising taking place following the 2011 riots. Newham Monitoring Project, Tottenham Defence Campaign, and Haringey Young People Empowered (HYPE) are some of the movements working to protect young people in London from the increase in arrests and raids that followed the disturbances, in addition to the stops and searches that are a regular feature of their communities. With few or no resources, these groups are interrogating their post-colonial identities through self-organisation and resisting the post-colonial state in the same vein those before them challenged colonial regimes. Working alongside these groups provides a valuable insight into the educational, theoretical, legal and activist tools employed by Black communities. These groups present evidence not only of a critical understanding by their members of how society is structured, but also of an interest in organising resistance to the roots of the issues that face them.

**Community strategies for increasing dialogue, challenging discrimination and creating change in segregated and diverse metropolitan areas**
Barry Checkoway, University of Michigan

What are some community strategies for increasing dialogue, challenging discrimination, and creating change in segregated and diverse metropolitan areas?

This question is significant, especially in metropolitan areas which, while still largely segregated, are increasing in diversity. A new metropolis is emerging and, as it does, calling for new community activism and institutional change. There are exceptional initiatives, but new conceptual and empirical work is needed.

This paper examines Youth Dialogues on Race and Ethnicity, which involves neighborhood and suburban youth - of African, Asian, European, Latin American, and Middle Eastern descent - in addressing dialogues, discrimination, and change. They participate in metropolitan tours enabling them to observe segregation and diversity, overnight retreats to learn together under the same roof, and community projects to challenge discrimination. They participate in a theater troupe which performs racial stereotypes, and a book about growing up in segregation. They build support for racial justice in city councils, and persuade boards of education to approve a resolution calling for youth voice in educational policy. The paper places special emphasis on highly segregated metropolitan Detroit in the largely segregated
US – and recognizes the limitations of a single case study – but nevertheless provides observations for consideration of community activism and institutional change worldwide.

**Stream 3: Recognising and dismantling everyday racism**

**Subtle Islamophobia in contemporary Britain**
Leon Moosavi, University of Liverpool

In a world where racism still matters despite myths that it doesn’t, various commentators have suggested that Muslims are at the forefront of receiving racism. Over the last ten years, the concept of Islamophobia has become increasingly talked about both in popular discourse and in academic study. The concept of Islamophobia is contentious, especially when it is considered as comparable to racism. In this paper, I seek to explain why I believe Islamophobia must be considered as a form of racism by showing that its logic operates in the same way as racist discourse. To do this I explore the notion of Muslims as racialised subjects even though they can be members of the racial majority as my research on white Muslim converts demonstrates. Moreover, I show that Islamophobic discourse often operates simultaneously with blatant racism thus further strengthening my claim that Islamophobia must be considered as a form of racism. After establishing the relationship between racism and Islamophobia, I argue that Philomena Essed’s work on subtle racism is a very helpful tool for understanding the way Islamophobia operates in contemporary Britain. While those who have concern about Islamophobia often talk of violence and assault, these occurrences are actually very rare in the lives of Muslims living in Britain. What is more common though but has been massively neglected is the possibility of a subtle Islamophobia that marginalises and discriminates against Muslims in Britain in a much more discrete manner, examples of which I highlight. This arguments in this paper are based on my on-going research on Islamophobia, racism and conversion to Islam that I have been undertaking for the last 5 years.

**Disrupting everyday racism in cyberspace**
Kevin Hylton, Leeds Metropolitan University

The Online World is central to the way many view the world and communicate. It is through the everydayness of the Internet that this paper explores how ‘race’ and racism are understood and articulated through the contested arena of sport. The paper explores responses to Tiger Wood’s recently sacked caddie’s racial slur against him at a packed caddies’ dinner. In a subsequent international article, entitled “By Not Acting, Golf Flunks Own Test”, the journalist argues that the failure to take action against Steve Williams for his utterances makes a mockery of golf’s claims that it promotes zero tolerance to racism.

The focus of this research is more significantly the findings from the analysis of seventy disembodied anonymous Yahoo! blog responses. The responses reflect a range of perspectives that draw on racialised discourses less prevalent in offline debates where identities are more embodied. The ambiguous online identities are identifiable only through their arbitrary user names and do not provide any further socio-biographic attributes that could help to locate them more, and begin to offer the comments more context, authority, and gravitas; i.e. real names, gender, age, place of residence, ethnicity, and so on. Notwithstanding this unavoidable challenge, the study analyses the dispositions and politics portrayed by online respondents to racism in sport and considers the methodological, political and philosophical issues of using their text as the only unit of analysis.

Drawing on Nakamura (2000, 2002) and Leung’s (2005) critiques of [disembodied] virtual identities, the study explores how ‘race’ is played out in a way that a) would not be generally acceptable offline where mores and taboos are acknowledged more readily b) highlights the
broader social fractures in dispositions toward ‘race’ and racism and c) reinforces the implicit whiteness of cyberspace.

“Teaching and Learning a Nation as Taught and Learned: Foregrounding Space and Uncertainty in Anti-Racist Pedagogical Encounter”
Lynn A. Caldwell, University of Saskatchewan

This paper brings together analyses of the nation as pedagogy, with critical work on the pedagogic practice of questioning national mythologies and nationalisms. Drawing on critical scholarship and practice that attends to contexts for teaching and learning as contested space, and on nations as contested, I argue that foregrounding the uncertainty and alterability of pedagogical space is a critical and productive strategy for transformative learning that seeks to contest and to teach about racism. This work is a contribution toward addressing the widely studied tendency for even progressive and anti-oppressive strategies in education to re-centre whiteness and unjust social relations. I draw from the considerable literature on the challenges in anti-racist education preservice and graduate teacher education programs (e.g., Barbara Applebaum, Carol Schick, Verna St. Denis, Gloria Ladson-Bilings, Alison Jones) together with diverse approaches to the role of space and place in subject formations and disruptions (e.g., Sherene Razack, Katherine McKittrick, Rinaldo Walcott), and with my own practices in anti-racist adult education, lifelong learning, and preservice teacher education. The analysis articulated in this intervention specifically outlines the dangers evident in assumptions of “common ground” in pedagogical encounters. I focus significantly on teaching about and in Canada in this paper, but the analysis has implications for understanding transformative education in other contexts bound up in the persistent dynamics of global colonialism and our forms of resistance to its ongoing effects in educational contexts.

Stream 4: Language, power and identity

Symposium: Language, superdiversity and equality
Constant Leung & Roxy Harris, King’s College London

Over quite a number of years there have been significant theoretical developments related to the concepts of ‘language and globalisation’ and ‘language and superdiversity’. However, in the world of education, questions of language and ethnicity have paid relatively little attention to the implications of these developments. This panel will analyse and debate evidence that a more nuanced understanding of the contemporary relationship between Language, Power & Identity is important for the struggle for educational equality.

Stream 5: Constructing new ‘race’ theories

Intersections of ‘race’ and religion in the construction of 'Muslim' student identities in London Schools
Alice Bradbury, Institute of Education

This paper uses data relating to students from a range of Muslim communities in London schools to explore the intersection of discourses of religion and ‘race’ in educational settings. It is argued that students’ are constituted as learners through complex discourses relating to their Muslim identity, regions of origin, gender and ‘race’. This complexity renders attempts to consider ‘race’ as a standalone category redundant, and yet there is space for the foregrounding of ‘race’ within the analysis as a vital determinant of how students are understood as variably successful or unsuccessful in school.

The overarching context in England (and London specifically) for this paper is one in which Islamophobia is a continuing and evolving concern (Abbas, 2005), and there is concern over Muslim communities’ ‘failure to integrate’, with some arguing that ‘The less successful waves
of immigration tend to come from Muslim populations’ (Snow 2007). Educational research has explored how Muslim boys are understood negatively as the ‘new folk devils’ (Shain 2010; also Archer 2003; Alexander 2004); however, this has been questioned in relation to smaller communities (Bradbury 2013). Although there are 2.7 million Muslim residents in England and Wales according to the 2011 census (ONS, 2012), the diversity of communities within this religious grouping is often obscured, and religion conflated with ‘ethnic group’. This paper questions the homogenising effects of terms such as ‘Muslim students’ which risk the ‘miniaturisation of people’ (Sen, 2006).

Using data collected through interviews with teachers and ethnographic approaches in two research projects, this paper examines the constitution of students from a range of Muslim communities, including the Bangladeshi, Kosovan, Somali, Afghan and Iraqi communities. Individual case studies are used to consider the risks and tensions involved in the identification of students as ‘Muslim’ and the resulting impact on their identities as learners in school.

**Tracing the development of racial literacies: The necessity and limits of interlocking frameworks**

Gulzar R. Charania, University of Toronto

In this paper I explore the “consequences of an education in racism” (Cheng 2001:21) along a range of vectors including the emotional life of racist violence and injury in the lives and experiences of women of colour. More specifically, I consider what racism has done to people of colour and in turn, what they have done to racism. My paper consists of two major sections. First, working with Philomena Essed's groundbreaking study of everyday racism and the concept of racial literacy, deployed by France Winddance Twine, my research makes explicit the specific processes through which knowledge of race and racism is acquired among racialized women and their responses to racial domination. I pay particular attention to larger national conversations and mythologies in the Canadian context which make it increasingly difficult for racialized people to access a robust and public vocabulary to articulate their experiences of racial injury and the social organization of racism. Grounded in the lives of women of colour in higher education, my paper traces their political trajectories and the containment, acquisition and contours of particular racial literacies against this national context. Secondly, my research with racialized women has brought me squarely to the question of intersectionality or what some scholars refer to as interlocking oppressions. Working from the lives of these women, I explore both the productive tensions and possibilities of anti-racist feminist theorizing that considers not the singularity but simultaneity of systems of oppression. Taking seriously the interdependence of forms of oppression requires attention to both the uneven effects of racial hierarchies and the ways that they are articulated alongside and through class, gender and sexual orientation. At the same time, I consider the political risks of interlocking analyses, particularly in contexts where post-racial discourses are prevalent.

“People think I’m Muslim. I definitely believe that”: The responses of the mistaken targets of Islamophobia

Peter Hopkins, Newcastle University

Geopolitical events such as those on 9/11, 7/7 and the failed attack on Glasgow Airport on 30th June 2007 have undoubtedly resulted in those perceived to be of Muslim faith being the targets of increasing levels of suspicion, hostility and racial harassment. Whilst many Muslims may be the focus of such discriminations, other people who happen to ‘look Muslim’ may also experience racism and ‘Islamophobia’ as a result of being read as ‘Muslim’ by the perpetrators of racial hostility. This paper focuses upon one such group - young Sikh men – and maps out
how they manage and respond to being mistaken for being Muslim. In order to illustrate this argument, I draw upon qualitative research with young Sikh men growing up in urban Scotland to explore the complex strategies enacted by these young men in responding to being the mistaken targets of Islamophobia by managing multicultural intimacies and clarifying the meanings of their religious identities. Overall, this paper offers a relational, embodied and emotional set of insights into young Sikh men’s strategies for responding to being mistaken for being Muslim thereby demonstrating the political agency and creativity of the young men in doing so.

Panel Session 2: 13.30 – 15.00

Stream 1: Teacher education and liberatory pedagogies

Could the current positioning of teacher leadership within the policy rhetoric of distributed leadership contribute to liberatory and critical pedagogic approaches?
Deirdre Torrance, University of Edinburgh

Within the international literature, leadership continues to receive a good deal of attention having been placed second only to classroom teaching as an influence on the quality of pupil learning. Until recently, leadership was ascribed to headteacher and senior management post holders, teaching being ascribed to teachers. Teacher leadership roles were limited to classrooms as were teachers’ field of authority and influence. More recently, a distributed perspective on leadership has developed, a distinct yet integral aspect of which is teacher leadership.

Far from being a new concept, teacher leadership has featured in the literature and policy landscape for decades although its purpose has varied considerably over that time. More recently, the emphasis has been on engaging teachers in the process of transforming schools. Proponents would argue that teacher leadership is fundamentally an ethical position, promoting democratic values and teacher empowerment, harnessed to develop teachers’ human agency and democratise schools. As with any other type of leadership, teacher leadership can be good, bad or indifferent. Teacher leadership is, a theory in action with limited and mixed empirical evidence of actual effects.

This paper discusses the rise of teacher leadership as a distinct form of school leadership, exploring the literature and discussing inherent difficulties with that positioning in theory and practice. It discusses issues with assuming that leadership is a natural part of a teacher’s role. It goes on to explore whether pre-service training as it stands is sufficient to equip teachers for leadership in equality issues and in this instance, race equality. The paper suggests that currently, leadership is often conceptualized unhelpfully and calls for a more sophisticated analysis of leadership and a better understanding of how agency and structure work within practice, along with the resulting influences on teacher engagement. It is hoped that this paper contributes to a conversation about how teacher leadership might contribute to liberatory and critical pedagogic approaches.

The elephant in the Australian staff room: Introducing race into debates over Aboriginal and Torres Strait Islander educational outcomes
Peter Bucksin, University of South Australia

The last five years has seen the Australian Government announce three major commitments; firstly, developing and implementing a National Australian Curriculum which will include Aboriginal and Torres Strait Islander Perspectives across the Curriculum; secondly, National Professional Standards for Teachers (NPST) and Leaders with two focus areas on Aboriginal and Torres Strait Islander Education; and thirdly, the More Aboriginal and Torres Strait
learning designed to enhance existing face-to-face learning and teaching.


Who decides what we learn and when we learn it? The changing expectations of Gypsy/Travellers
Pauline Padfield, University of Edinburgh

This paper explores theoretical understandings of mobility/sedentarism that move beyond binarism in order to: inform more flexible models of educational delivery; increase education’s capacity to better meet the learning needs of all mobile learners, including Gypsy/Traveller children and young people (Wilkin, A et al. 2009). What role does ‘race’ play in accessing education? In identifying ways to overcome the negative impact of interruptions to learning due to family mobility, faced by Gypsy/Traveller families and Scottish local authorities, this paper will critically engage with the question ‘who are nomads’ and what shapes their children’s access to education? (Danaher, 1998, Kiddle, 1999, Gobbo, 2003, 2006, 2007a, 2007b, 2009, Padfield & Cameron, 2009, Jordan, 2000, Danaher, Kenny & Leder, 2009).

Educational policy and practice rely on binary understandings of mobility/sedentarism; this approach results in inadequate conceptions of mobility as ‘behaviour’ and has shaped notions of school as ‘the place’ to access formal learning and teaching. This study engages with Deleuze & Guattari’s (1977) theory on ‘mobility’ and ‘nomadism’ and challenges binary approaches adopted thus far. As Deleuze and Guattari have it, “we must ask ourselves, ‘Who are our nomads today?’” What are the various forms of mobility that challenge sedentary contemporary Western epistemologies? (Deleuze and Guattari, 146). “The nomad is not necessarily one who moves: some voyages take place in situ, are trips in intensity” (146).

Within this theoretical framework, the proposed paper seeks to: 1) address interruptions to learning beyond binary approaches that so far provide limited flexibility for any learner and reproduce divisions (othering processes); 2) identify and develop models of ICT supported distance learning and teaching that ameliorate current understandings and provision. This paper will draw on a case study of four Scottish local authorities delivery of education for Gypsy/Travelling young people, which involves innovative use of ICT supported distance learning designed to enhance existing face-to-face learning and teaching.

Islander Teachers Initiative (MATSITI) to increase the number of Aboriginal and Torres Strait Islander Teachers and Leaders in Australian schools.

My involvement with these three areas has occurred by either leading major pieces of research or by being a member of advisory committees to inform the implementation of these policies. These experiences have allowed me to make a number of observations. A major observation has been that race and racism are major factors for Aboriginal and Torres Strait Islander teachers, scholars and students in their pursuit for educational equity.

The NPST remedy is to include two focus areas within the teacher standards that are concerned with ensuring a better understanding and knowledge of Aboriginal and Torres Strait Islander cultures, histories and languages. This emphasis on culture in its broadest sense further mandates universities to offer an Aboriginal Studies component on teacher education courses. I have led a research team of Indigenous scholars in developing a Unit for Initial Teacher Education (ITE) Programs to address the two focus areas; Strategies for teaching Aboriginal and Torres Strait Islander students and Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians. The paper will then look forward to the development of a uniquely Aboriginal and Torres Strait Islander anti-racist pedagogy for use in teacher education.
Stream 2: Anti-racist community activism

Challenging racism: Solidarity campaigning and learning with asylum seeker tenants in Sheffield and Yorkshire
John Grayson, South Yorkshire Migration and Asylum Action Group

In recent years, in the UK, racist discourses around ‘asylum seekers’ have demonised those who have sought asylum in the UK. The discursive framework (See Fairclough 1998 and Wodak 2008) developed around issues of ‘immigration’, “citizenship”, and “asylum” by politicians and media has influenced the growth of far right and xenophobic politics. The paper will argue that this racist discursive framework has also had major implications for anti-racist actions and popular adult education practice stigmatising asylum seekers as powerless victims who “need” only language training or citizenship education. By examining a case study of a major campaign on asylum housing which featured an alliance of solidarity between asylum rights organisations, activist campaigners, and asylum seeker tenants the paper will suggest the emergence of a process of “social movement learning” of interest to anti racist campaigners and popular adult education practitioners.

Research for the paper is based on a series of interviews conversations and participant observation and involvement in the campaign – “activist research” with an aim of developing ‘movement relevant theory” (see Grayson 2011). There are at present in the UK around 25,000 asylum seekers and their families supported by the UK Borders Agency whilst waiting for outcomes of claims for asylum. Their housing in the past was contracted to local authorities, housing associations and private landlord companies. From June 2012 three international security companies Serco, Reliance and G4S were given contracts by the UK Borders Agency for this housing, worth £620 m. A major campaign against this outsourcing began in January 2012 in Sheffield where G4S the largest security company in the world were allocated contracts. The paper will consider implications from the campaign for theories and practice of popular adult education by an examination of formal, informal and ‘incidental learning’ (Foley 2004) embedded in the campaign.

Too much of a good thing: How cultural sensitivity translates to racism in practice
Angela Voulgari, Saheliya

This paper will explore examples of everyday racism experienced by Black and Minority Ethnic (BME) Women living in Scotland during the course of their attempts to access mainstream health services in their communities. We will be demonstrating through direct work experience with BME women, the detrimental effects of ‘cultural sensitivity’ which, taken for granted, enforces and preserves racist attitudes in mainstream practice; further undermines and disempowers vulnerable women and girls already trapped in oppressive patriarchal community structures; and at its worst, enables horrific human rights violations such as Female Genital Mutilation (FGM) and Forced Marriage to continue undetected.

We will be bringing forward examples from Scotland through case studies of women who face racism on a daily basis, and analysing them critically from a sociocultural perspective. Part of the discussion will also include the media’s involvement in shaping public opinion, and in particular, its contribution to the rise of a new and highly specific form of racism: Islamophobia. We will then continue on to discuss how these forces that be negatively inform and enforce the working practice of numerous mainstream professionals in education, health, mental health, care and social work and the impact it has on BME women in Scotland today. We will conclude the paper with real-life examples of anti-racist activism and initiatives on good practice guidelines and awareness raising activities undertaken by our organization and the impacts these have had on our clients’ lives.
Migrant women organising against austerity: The challenge of solidarity and coalition-building in neoliberal times
Akwugo Emejulu, University of Edinburgh & Leah Bassel, University of Leicester

In our comparative project exploring migrant women’s activism against austerity in France and the UK, we have encountered a particularly challenging context for grassroots based activism. We have found that many third sector organisations—which are important building blocks for civil society—have been colonized by a logic of free market relations that prioritises competition, the accumulation of assets and the commodification of services and products within and between third sector actors. This colonization can be situated within an emerging analysis that identifies widespread ‘disaffected consent’ among activists: a paradoxical attitude of simultaneous acceptance and dissent that characterizes grassroots actors’ views about the current economic crisis (Jeremy Gilbert in Clarke and Newman 2012). In this paper, we explore and challenge the extent to which the marketisation of third sector spaces and so-called disaffected consent impacts on the ability for minority women to articulate, take action and build solidarity around ‘intersectional’ social justice claims in each country. We also consider how and whether grassroots actors can build solidarity and coalitions that bridge racial, ethnic, gender, class and legal status divides to mount a vigorous challenge against the neoliberal project of austerity.

Stream 3: Recognising and dismantling everyday racism

Tracing the missing elements: A comparative study of the challenges of multicultural advertising
Christine Penman, Napier University

Advertising produces a body of discourse which, in the ‘mediascapes’ identified by Appadurai (1996: 36) involve pseudo disclosures of life scripts and incorporate “narratives of the other and proto narratives of positive lives, fantasies that could become prolegomena to the desire for acquisition and movement”. In multicultural societies, these ‘narratives of the other’ driven by commercial considerations can refer not only to other individuals but also to story lines which can be perceived as either pertaining or not to a particular cultural and/or ethnic group. This can in turn impact on the perceived distancing with or relevance of these projected lives (Johnson & Grier 2011). Legislation in many countries safeguards against negative stereotyping of particular groups. Fair representation of cultural/ racial or ethnic groups in the advertising media poses different challenges in terms of amount of exposure and varieties of images portrayed in contexts where multiculturalism can be seen as having “overtones of vague magnanimity” (Giordan 1993). This study will look at representations of various ethnic groups in advertising in France, and the UK in a comparison between two highly regulated countries, one where ethnic statistics are collected (the UK), the other not (France). It will study the reporting and educational discourse of the regulatory advertising bodies in terms of ethnic representations in advertising in both countries, examine to what extent it echoes perceptions of other media discourses (such as, for example, perceived diversity in national cinema production) and through multi modal critical discourse analysis examine a sample of representations in mainstream press, digital advertising and television commercials over a month period to provide a snapshot of (in)visibility and multicultural story lines in both countries.

Perpetuating quiet racism or metalinguistic racism?
Georges Farid, Université du Québec en Outaouais

For some, defining racial slurs in dictionaries is relevant. For others, these degrading words and expressions should be removed. The study of several hundred denominations of nationalities lead us to the identification of some forty racist expressions that we will present
in order to question their pertinence, particularly in two well known French dictionaries: Le Petit Robert (PR) and Le Petit Larousse (PL).

Salmon (1980) informs us that racism is related to "prejudice... lack of education, narrow-mindedness, social isolation accompanied by stereotypes, that is simplified generalisation that does not relate to objective facts. Schapira (1999) notices that there are expressions that "we use without thinking about their real meaning because language has solidified them once and for all and presented them to us as such with the lexicon... there are linguistic stereotypes that shape the mind consciously or unconsciously and become part of everyday use".

Hearing and reading repetitive racial slurs and derogatory expressions have become engraved in our collective memory and are transmitted from generation to generation. Concrete examples of those words and expressions will be given to illustrate: ethnic denominations related to historical insurrections or political inclinations at some point in history; negative complexity or nuisances referred to through ethnic nomenclature; sarcastic expressions; sarcasm towards ethnic groups; denominations that refer to both ethnic nomenclature and pejorative concepts. Does removing words from a dictionary halt the continuation of racist expressions? If not, can we legally erase those words from a dictionary or should we accept the perpetuation of quiet metalinguistic racism?

You are not born racist are you? Discussing racism and cultural diversity with primary-aged Australian children.
Jessica Walton, University of Melbourne

While it is important to recognise and identify manifestations of racism in order to develop effective anti-racism strategies, it is also critical to learn how children are socialised to think about lived experiences of race, culture and diversity as routine and ordinary aspects of their social worlds. An extensive literature review of ethnic-racial socialisation studies found scant research explicating the complex ways children learn about race and cultural diversity from multiple sources. Based on classroom observations and in-depth focus groups with students aged 8-12 years from diverse cultural backgrounds and with their parents and teachers at four primary schools in Melbourne, Australia, this paper reports on findings that examine how teachers and parents’ ethnic-racial socialisation strategies shape children’s understanding of race and culture. Specifically, it describes 1) key messages teachers and parents conveyed to children and the types of messages children reported receiving about race and culture; 2) strategies used to discuss or avoid issues of race and racism; and 3) children’s understanding and experiences of racism and cultural diversity. The paper concludes with recommendations for engaging children in explicit age-appropriate conversations about race and culture to develop critical understandings of racism and to promote intercultural understanding.

Stream 4: Language, power and identity

‘I get to be who I want to be’: Choices in primary to secondary school transition
Dimitriona Kaneva, University of Manchester

Children with English as an additional language (EAL) accumulate and bring to schools a variety of experiences and attitudes to learning. Having made one transition into the English educational system, a second significant transition from primary to secondary education makes their experiences more complex. Not only children are introduced to a substantially different environment but they are differently positioned, raising important questions about their identities as students and young people. Secondary schools are considered more anonymous in the array of subjects and individual teachers, and the fewer opportunities for children to get known in comparison to primary schools. However, the major emerging finding
Making active choices about identity and self-projections in social contexts, children become more or less visible on the secondary school map. This paper draws upon data generated in the transition of a group of students with EAL from one primary into several secondary schools. Three cases are explored to illustrate strategies to transition adopted by children. The stories exemplify variety of abilities, interests and coping strategies in terms of shifting dispositions in changing environments. They are analysed using the thinking tools of Bourdieu, specifically the field and habitus concepts. Although the children transferred to the same secondary school, they made different choices of who they would be in the new school. Such choices seem to be related to a perceived anonymity in the multitude of corridors, lessons and teachers faced on the one hand, or a welcoming non-threatening environment and stable pupil-teacher relationship on the other hand. The stories raise questions about visibility and invisibility in the classroom, active engagement and students’ perspectives on transition. The paper concludes with implications for teacher practice development in terms of understanding the views of students.

How do immigrant students experience their identity development and acculturation process within Norwegian upper secondary schools?
Carla Chinga, Norwegian University for Science and Technology

Norway has both a strong state school system and a strong sense of equality among its population. Further, as a social democratic country, Norway has until recently been a homogeneous society with little cultural diversity. However, today, the immigrant population accounts for 13% of the total population.

The study focused on identity development and acculturation in Norwegian schools in general, and on the physiological, psychological, and socio-cultural aspects of identity development in particular. Postcolonial theory in combination with critical race theory was used as a theoretical framework. The following research question was addressed: How do immigrant students experience their identity development and acculturation process within Norwegian upper secondary schools? A total of 15 immigrant students and 4 Norwegian students were interviewed and observed in three upper secondary schools in Trondheim. The students were from diverse parts of the world. Some students had been born in Norway and had immigrant parents, while others had lived in Norway for at least two years. In the latter case, some students were from Somalia, Burma, and Palestine, while others were from Russia and Poland. The immigrant students were compared with Norwegian students who had a ‘normal’ experience of upper secondary school. A narrative hermeneutic methodological approach was chosen, whereby the students’ voices, experiences, and reflections were considered important. During the interviews, the primary focus was on the psychological and socio-cultural aspects of identity development, but unexpectedly the students mainly emphasized the physiological aspects of identity. Some immigrant students emphasized how their appearances (e.g. skin colour or wearing a hijab) affected their experiences in school. Support was found for the conclusion that acculturation of non-white students in Norway is influenced by their physical appearance, especially compared to the experiences of immigrant students from ‘white’ countries (Russia and Poland) and the Norwegian students.

‘National Education’, racial state and racialization in current Hong Kong
Hektor K. T. Yan & Chun Kit Chui, City University of Hong Kong

On 29th July 2012, between 32,000 and 90,000 people in Hong Kong took part in a demonstration against the implementation of a new ‘Moral and National Education’ curriculum developed by the Hong Kong SAR Government. In addition to the charge that this
new curriculum could become a means of indoctrination, there is evidence suggesting that it is designed to inculcate a kind of patriotic sentiment by homogenizing the population of the People’s Republic of China into a single racial group. This raises the concern that students in Hong Kong from non-Chinese ethnic minority backgrounds are put in an impossible situation: while they are not identified as ethnic (or racialized) Chinese, under the new ‘National Education’ curriculum they are expected to be ‘proud of being Chinese’.

This paper takes a critical look at the interplay between a form of nationalism/patriotism based on the idea of a racial state, racialization and the presence of ethnic minorities in the education context of current Hong Kong. It begins with a discussion of a selection of teaching materials included by the new proposed ‘National Education’ curriculum. It then examines the implicit assumptions in the design of such materials: while there is no explicit reference to ‘race’, ideas comparable to a notion of biological race are employed to differentiate Chinese from non-Chinese. Finally, to cast light on the process of racialization in present-day Hong Kong, findings from qualitative research (interviews conducted between 2011 and 2012) on Hong Kong residents on the theme of identity will be presented. Here we can see that aspects of a person’s cultural identity such as language, manner and political affiliation are used as a means to create a racialized identity.

Stream 5: Constructing new ‘race’ theories

Who are the new black ‘conservatives’? Heretical discourses on race, multiculturalism and education
Paul Warmington, University of Birmingham, UK

In recent years a number of black public intellectuals in the UK have explicitly positioned themselves in opposition to anti-racist traditions, particularly in relation to education. Their ‘conservative’ analyses of race and education share several discursive features: critiques of multiculturalism; suggestions that black pupils have been ill-served by liberal teaching methods; and a renewed ‘behavioural’ focus on black parenting, youth culture and educational values. Moreover, their analyses are often framed by the claim that black British communities are essentially ‘socially conservative’ and have been pawns, rather than beneficiaries, of ‘liberal’ multiculturalism. What is striking about this emergent discourse is that there is no archetype of the black conservative public intellectual in the UK. Historically, to be a black public intellectual in the UK has, almost by definition, meant being located on the liberal-left spectrum, with all that implies in terms of analyses of race, racism, class and education. This conceptual paper considers whether such voices comprise a new heretical current in black British thought.

Drawing on Critical Race Theory and Critical Discourse Analysis, the paper examines debates around race and education that emerged during 2009 – 2011. This period saw the last British general election, the claim by David Cameron that state multiculturalism had ‘failed’ and rioting in English cities. During that period several black thinkers, including Tony Sewell, Kathryn Birbalsingh and Trevor Phillips, were accorded levels of mainstream media attention rarely given to black commentators. Their reception suggests complex relationships between majoritarian politics and minoritised voices. To what extent do Britain’s new ‘conservative’ black voices offer a radical rethinking of race and education? To what extent do they serve to diminish discursively the salience of race and racism? What does their emergence tell us about the current location of race in education, social policy and political debate?

Racing: A critical race theorist’s qualitative analysis of whether African American male law school alumni were mismatched and misaligned
Darrell D. Jackson, University of Wyoming
Despite vast research on African Americans and affirmative action, little qualitative analysis has been done investigating how race exists and functions in American law schools. This work researched the ways in which race is constructed, deconstructed, and reconstructed within two such schools. Three primary lenses guide this exploration: (a) Omi and Winant’s theory of racial formation; (b) Bonilla-Silva’s theory of color-blindness; and (c) critical race theory.

The central question of this research is: What can the experiences and voices of African American male former law school students reveal about race and how it functions in law schools? Additionally, how are these experiences related to attending more-selective or less-selective law schools? In the United States, the value of African Americans’ law school experiences has been, most recently, reduced to a statistic. Missing from the statistics are the unique voices, perspectives, and experiences of African Americans who attended law school. Through individual and focus group interviews, my study investigated, compared, and contrasted the experiences of 10 African American male former law students from a less-selective or more-selective law school. Against a backdrop of 6 law school faculty interviews, to gain institutional perspective, I considered the former law students’ “costs” and “benefits” as suggested by various scholars.

Ultimately, this work calls for a replacement of the mismatch theory with, what I call-the process of progress. Where the mismatch theory is grounded in exclusion, my theory is grounded in inclusion. In the struggle for equity, the focus must be on the institutions, not the individuals. I call upon the institutions to pay particular attention to groups who have historically been disenfranchised from the law school process. In the end, as long as law schools are a microcosm of American society, by implication, the process of progress will better serve America and our democratic ideals.

**Towards a critical race implicit theory: A conceptualization of the impact of structure on individual attributes about learning**
Daniella Ann Cook & Katherine M. Caves, University of South Carolina

In this paper, the authors describe a Critical Race Implicit Theory (CRIT) as a step towards deepening discussions of racialized academic achievement outcomes by examining both the differential effects of school policies and practices on students and the limitations imposed by these structural factors that supersede individual implicit theory. Specifically, they utilize Critical Race Theory (CRT) to examine the psychological scholarship on implicit theories in education. CRT unapologetically centers race in the discussion and analysis of stratification while simultaneously attending to the intersections of gender, disability, social class, ethnicity and religion. Implicit theories of intelligence, specifically entity theory (fixed traits) and incremental theory (malleable traits), describe the underlying cognitive processes that govern individual attitudes towards and reactions to challenge, success, and failure (Elliot & Dweck, 2005). These frameworks function in educational (e.g. avoidance vs. perseverance, valuing performance vs. mastery), moral (e.g. punishment vs. rehabilitation, stereotyping vs. individual evaluation), and other settings. In classroom studies, theories of intelligence were modified by teacher praise and criticism, priming, or the structural characteristics of the school and classroom (e.g. school tracking).

Implicit theory intervention can dramatically improve individual outcomes (Blackwell, L., Trzesniewski, K., & Dweck, C.S., 2007; Mueller & Dweck, 1998). However, a major limitation of implicit theories is the assumption that individual agency is the primary factor in achievement motivation, without consideration for the role of institutional structures, policies, and practices. A CRT analysis is able to more fully account for the structural limitations placed on the individual behaviors that lead to academic success and failure as a larger function of racist practice. As an interdisciplinary theory, a Critical Race Implicit Theory (CRIT) has potential to provide a conceptual bridge for understanding the dynamic relationship between individual
achievement orientation and structural opportunity (or lack thereof) as it relates to educational opportunity.

Panel Session 3: 15.30 – 17.00

Stream 1: Teacher education and liberatory pedagogies

Everyday race-making pedagogies in the classroom
Greg Vass, University of Queensland

In this paper I will examine the ‘pedagogies of positioning’ that were performatively played out within the Australian high school classrooms I observed during the critical insider auto ethnographic research undertaken for my doctoral candidature. This study involved returning to the school where I was a teacher to collaboratively work with six teachers over the course of one semester. The project aimed to develop a better understanding of how teachers pedagogically racialise the classroom in and through discursive encounters with students. The social analysis of these data is grounded in what people do, this is in acceptance that teachers and students—and the researcher—performatively do race in ways that locate, construct and negotiate racialised identities and relationships. To help explore this concern, I will offer a collection of vignettes that reveal the ‘everyday’ discursive practices of both teachers and students that continue to rely on racially stereotypical social scripts that sustain discriminatory racialised hierarchies in the classroom. The classroom encounters demonstrate that the pedagogies of White positioning assert definitions of ‘what is appropriate, normal and permissible’. Thus, the research illustrates that educational settings continue to be centrally implicated in ‘White social praxis’, the reproduction of a racial structure that explains inequalities that extend well beyond the classroom. The social analysis undertaken here demonstrates that the classroom remains a valuable location to interrupt the reiterative power of Whiteness. However, the discussion also serves to highlight that greater attention from the education research community regarding the racialised pedagogical performance and positioning that takes place within classrooms, is warranted.

Let us (w)right the wrongs of racism from classroom teaching and learning
Shirin Housee, University of Wolverhampton

This article explores the ways in which educationalists can work with students against racism that emerges in higher education classroom contexts. It begins with an autobiographical account of the author’s own experiences of racism from her schooling days. Reflecting on this experience she asks, “what can educationalists/teachers do to undo racism that emerges from teaching and learning moments? This article offers examples of teaching exchanges from classroom teaching that explores ways of teaching against racism; it underlines the importance of anti-racism as it emerges organically within classroom engagement and exchange. Anti-racist practice, it is claimed, becomes fundamental to the learning process, where student experiences are first considered within the teaching process. This article critically explores student dialogues and counter-dialogues that emerge from class discussions. It is suggested here that classroom exchanges can help provoke students’ critical thought and self-reflection. It is also argued that students’ contributions in class should be encouraged and used as anti-racist insights. Student experiences should be seen as one of the tools with which to explore the race debate as it arises in our classes.

Interrupting thoughts for social change in teacher education
Victoria Showunmi & Robin Whitburn, Institute of Education

Assimilation has been a constant demand from a conservative nation, anxious about diversity in society. Concepts of multiculturalism and anti-racism challenged that crude simplicity of assimilation, and diverse groups built aspects of autonomy that could strengthen social
transformation and self-actualisation for all people. Teachers were central to the development of these ideas, and so forces of conservatism have targeted the training of teachers for greater control and constraint. Under the current government there have been major changes to teacher training, and a new set of standards have been adopted for teachers’ assessment. Examining these standards and their contexts causes us serious concern for the future of a diverse multicultural Britain, and for its Black and minority ethnic students and teachers in particular. The previous standards displayed a side-heading for ‘Achievement and Diversity’, and reference to ‘... ethnic, cultural influences...’; all these terms have been deleted, under the guise of ‘simplification’. We have been presented with an ostensibly liberalised education service, where schools can have formal autonomy as academies or ‘free schools’, yet the terms of this autonomy are severely hemmed in with pervasive and invasive performance standards. We have equalities legislation in place that sets up boundaries for acceptable non-discriminatory behaviour, but these appear to merely mark limits of commonsense, depoliticised, tolerance, which not only exclude everyday racism, but also any further debate about aspirations for wider considerations of equality and diversity. Teacher training programmes give little focus to diversity questions, so the new leaders of learning are not encouraged to develop a social conscience, and experienced teachers who have already developed the latter, face assimilation into new ways of thinking, or exclusion. We have undertaken work with trainees that does tackle diversity in terms of anti-racism, and challenged the stereotypes of ‘political correctness gone mad’, such that teachers have their psyches ‘interrupted’ and are challenged to think more deeply about equality. Our paper focuses on these issues and trainee’ responses.

Stream 2: Anti-racist community activism

Developing an independent anti-racist model for asylum rights organising in England
Tom Vickers, Northumbria University

Since the mid 1990s voluntary and community sector professionals and organizations Britain have come under increasing pressure to help enforce restrictive and punitive policies toward refugees and asylum seekers, often contradicting their personal and professional values. Refugees have faced policy measures including forced dispersal across Britain from 1999, a prohibition on paid work, and increasing use of administrative detention. Many organisations have been restricted in their range of actions to respond to this situation because they rely directly or indirectly on state approval for funding. This paper presents an alternative response, using an empirical case study to develop an ‘Independent Anti-Racist Model’ for asylum rights organising. This combines data from a three-year study comparing four organizations in a major city in England and reflections on the author’s experience as a member of the case study organization, contextualized in the literature. The model includes features that are present separately in other kinds of organisation, combined in a distinctive way: a value base of collectivism and internationalism; anti-racism as the main principle of membership; a participatory democratic structure; politicised community mobilisation as the main form of action; and resource independence from the state and official funders. The paper concludes by analysing the conditions which enabled this model to operate in a particular time and place and considering wider implications for community practice, including lessons for work with other groups in a conflictual relationship with the state.

Transformative community organising
Marcia Hale, University of California, Los Angeles

Race in the United States has long been a brutal line of division, used to marginalize and oppress groups based on skin color and country of origin. Race has been used to suppress compelling critiques of the political and economic policies of this country, as groups were
historically excluded from the democratic system, and more contemporaneously are marginalized by disparities in education, political access and income.

Since before the historic Civil Rights Movement began to pave the way for political and social change, community organizing was used as a tool to empower the marginalized and voiceless. Beginning with Saul Alinsky in the 1940’s, community organizing became a professional field complete with tools and methods used to bring people together to work toward common goals. While the goals of organizing activities are diverse, they can be classified within two general objectives, the first of which is resource provision and the second, transformation. Resource provision seeks to ensure that a community is provided with a resource it is lacking. Transformative organizing includes but goes beyond the goal of resource provision, endeavouring to fundamentally change the community as well as larger structures to ensure the rights and liberties of groups and individuals, and to realize a more equitable distribution of resources and power.

This paper explores those aspects that differentiate transformative organizing from resource provision. It is within the transformative sphere that social, political, and economic advancements are made for the collective, as well as specific groups whose life experience has been conflicted or restricted by race.

**TRUE Colours: How minority ethnic school students in Edinburgh were empowered to build their own anti-racist organisation**

Eileen Simpson & Jane Berry, City of Edinburgh Council

As the economic situation in the UK has worsened and immigration from EEC communities has grown, these have been linked and highlighted in the public discourse of media and political groups. Immigration has been increasingly perceived, and has been experienced by many in working class communities, as a negative pressure on jobs, housing, health, education etc, and this has been linked to a growth in racism.

This paper highlights the everyday experiences of racism among young Minority Ethnic learners in Edinburgh schools, and tracks the process of one group from victim status, with its attendant depression, anxiety and sense of helplessness, to questioning, anger, resistance and empowerment, as they are supported by education practitioners and voluntary workers, to build their own youth network, ‘TRUE Colours’. This is a dynamic, city-wide, inclusive, anti-racist organisation for young people, led by young people, seeking to bring together those of secondary school age who want to challenge racism.

The paper addresses the processes by which such change happens: ways of listening to and unlocking the largely unrealised potential of young people of all backgrounds, to challenge racism and inequality in their schools and communities; ways of addressing the ideological and organisational barriers to such development. It considers the problems of sustainability of such a youth-led, grass-roots initiative. It examines the challenges faced by agencies in supporting such a group while promoting its independence, and in building effective partnerships across statutory, voluntary and community groups. Finally it reflects on the ways in which educators and community practitioners can build an anti-racist perspective into their everyday work with young people.

**Stream 3: Recognising and dismantling everyday racism**

**Using imagined experience to increase and challenge understandings about Gypsy Roma Travellers**

Allan Owens & Barbara Pickford, University of Chester

The Office for Standards in Education (OFSTED), the key government body in the UK for the inspection and assessment of educational standards in schools, has failed to include Gypsy,
Roma and Traveller (GRT) pupils as a vulnerable group, relegating them to a footnote in the handbook accompanying the new OFSTED framework (2012). Gypsy Roma Travellers warrant just a single reference in an OFSTED survey of bullying which characterised these communities more as a threat than as victims of racist bullying (2012). In ‘Challenge it, Report it, Stop it: The Government’s Plan to Tackle Hate Crime’ (2012) the under reporting of hate crime against Gypsy Roma Travellers is cited as a significant issue. This paper documents a two year practice based research project funded by Race Hate Crime in which a Local Authority and University collaborated to investigate the potential of process drama form to increase and challenge understanding about Gypsy Roma Travellers. The key participant groups were; young people, teachers and the wider workforce including governors and local politicians. The approach taken was non-confrontational, focusing on the use of imagined experience through process drama to create a space in which existing understandings could be surfaced, acknowledged, shared and where necessary challenged. Final interpretations suggest that the potential of combating everyday racism through drama strategies in creating anti-racist social and educational spaces is significant, also that such strategies have strong data gathering, diagnostic and dissemination potential.

**Facing racism: The experiences of Aboriginal and Torres Strait islander social work students on their field practicum**

Susan Gair, James Cook University

Both internationally and in Australia, the child welfare literature highlights a history of Indigenous children being forcibly removed from their families and communities. The intergenerational legacy of such removals is apparent, and Indigenous Australians remain Australia’s most disadvantaged people. Consequently, entering the profession of social work may be a contentious issue for Indigenous students. The literature further identifies a disregard of Aboriginal cultural ways of working, ongoing racist community attitudes, and the powerful influence of Eurocentrism on social work education and practice. Given this colonialist past and its influences in social work, questions arise about the enculturation of Indigenous students into the profession of social work particularly through their field placement. Findings from our 2011 study reveal that Aboriginal and Torres Strait Islander students faced subtle and overt, interpersonal and institutional racism on field placement. Such racism does not appear to be dissimilar to the everyday racism reported by Indigenous clients and the broader Indigenous community. These findings have implications for educators who seek to teach and model antiracist practice, and produce upcoming generations of antiracist practitioners. These findings may have implication beyond social work to other professions seeking to support and respect minority students, colleagues, and communities, particularly those professions with field placement components.

**Silences around minority young people in rural areas**

Patricia Cacho, University of Edinburgh

Rural youth studies could be in a deficit when ignoring what might be the real experiences of their minority young people. This absence of recognition of race and ethnicity could be verified through the works of Schucksmith, 2004; Panelli et al., 2007 and Spielhofer et al 2011 among many others. What do these silences around race and ethnicity in rural youth studies represent in our contemporary societies is still a mystery. How could they be understood and whether they may be shaping the life aspirations of the minority young people living in rural areas are questions which are still unresolved.

It could be that the lack of recognition of matters relating to race and ethnicity were an unconscious response to uncomfortable issues in our contemporary societies and yet, everyday racism is a reality (Essed, 2002). Furthermore it might be having a deeper impact on
some of our young people’s experiences. More precisely in the case of minority young people living in rural areas, these silences may be increasing. Following the works of Chakraborti and Garland (2004) and De Lima (2002, 2004) racism seems to be more likely to be ignored in rural rather than in urban areas. This is one reason why minority people, especially colour groups, avoid living in rural settlements.

Drawing from the above and relating to these silences, I am conducting a study for my doctoral thesis about the experiences of minority young people in the Highlands. I hope this might bring a reflection about finding possible further contradictions around minority young people in our contemporary societies. How by looking into their lives could it bring an opportunity to develop a better awareness that could raise a social and political response that every young person in our societies counts, regardless of their number, colour, language or location.

Stream 4: Language, power and identity

Discrimination theory: Topicality of sociolinguistic approach development
Halyna Matsyuk, Ivan Franko National University of Lviv, Ukraine

Discrimination theory envelopes pedagogical, sociological, economic and psychological aspects. Language situation in states formed after the collapse of empires demands sociolinguistic analysis. In my report I would like to touch upon the importance of development of discrimination theory related to language situation in Ukraine.

Since independence (1991) Ukrainian started to perform the function of single state language, though Russian, as the language of the former USSR, keeps preserving greater communicative capacity (it has financial support not only from party at power, but also from the politicians of the Russian Federation, who plan to reconstruct post-Soviet space). In 2012 new language legislation introduced official bilingualism. The development of functions of Ukrainian takes place with lack of financial support on behalf of the state, political support on behalf of opposition and anti-Ukrainian movements. It is known that discriminatory attitude to languages is reflected in terms racism, Nazism, chauvinism, xenophobia etc. Experts’ reviews testify that racist attitudes are not typical for Ukraine. Though, Department of State (USA) fixed the facts of anti-Semitism and Muslims discrimination. None of international documents show the facts of anti-Ukrainian sentiments or Ukrainophobia in Ukraine and beyond its borders. Researchers interpret this phenomenon as irrational form of xenophobia. Ukrainophobia has public (usage of offensive ethnonyms) and political manifestations (false information about Ukrainian historical figures; reduction of Ukrainian in education and intolerance to Ukrainian relics). Ukrainophobia is supported by the part of population who keep post-Soviet identity; politicians at power; other states which finance language projects in Ukraine etc. Ukrainophobia is a political technique, means of pressure and destruction of Ukrainian statehood, language and culture.

The research of manifestations of language situation should become one of the aspects of language situation in modern Ukraine and mandatory topic of Sociolinguistics, which is a new discipline for Ukrainian universities.

SWB: Speaking while Black or Brown
John Baugh, Washington University in St. Louis

In the wake of the Oakland Ebonics controversy, evidence of linguistic bigotry against Blacks and Latin@s in the United States was revealed in schools and society, including linguistic harassment of English language learners on the job. This presentation is multinational, based on studies of alternative forms of linguistic discrimination against low income populations in the United States, Jamaica, Brazil, France, and South Africa. Evidence of discrimination in
schools, perpetuating racial and/or socioeconomic disparities in educational achievement exists in each of the preceding countries. Studies of linguistic profiling in the United States reveal overt discrimination against Blacks and Latin@s in housing markets across the nation; that is, based on experimental collaborations with fair housing agencies in states that have large non-white populations. Beyond legal considerations derived from evidence of racial discrimination in housing markets, Spanish speakers have occasionally been fired because of language usage; that is, where employers have insisted on “English only” work environments that deny Spanish speakers usage of their mother tongue; such policies may be in conflict with the first amendment. Litigation pertaining to Latin@s and Blacks for whom English is not native are ongoing, based on claims of linguistic harassment in the workplace; that is, where racist remarks by employers resulted in hostile work environments for non-white employees, especially if they were not native speakers of English. Although South Africa now has eleven official languages, linguistic, educational, and occupational preferences still favor fluent speakers of English and Afrikaans. Disparities in educational achievement and occupational opportunities in that country show some striking similarities and noteworthy differences to instances of linguistic profiling in the United States.

Experimental bilingual education programs in Jamaica seek to close educational achievement gaps that reflect long-standing socioeconomic class and racial divisions on that island nation. Linguistic discrimination and educational attainment in Jamaica has more to do with economic status than with race. Evidence of racial discrimination in France has less to do with French fluency, and more to do with family heritage. Parisians of African descent tend to speak fluent French, however, their names often belie their religious background and African heritage. The Parisian suburbs that are home to many Parisians of African ancestry have witnessed disproportionately high rates of unemployment, riots, and constrained opportunities to obtain housing in middle class or affluent Parisian neighborhoods. Pending studies of linguistic discrimination as they relate to health disparities will be introduced prior to the culmination of the presentation, which includes two short videos: a brief MSNBC interview with the late Johnnie Cochran regarding linguistic discrimination during the O.J. Simpson trial, and an award winning public service announcement by the “Ad Council” that depicts linguistic discrimination in housing against culturally diverse Americans who “speak with an accent.”

"We’re all friends in nursery": Moving beyond the slogan and ‘safe’ approaches while promoting social justice in early childhood
Kristina Konstantoni, University of Edinburgh

This paper critically reflects on early childhood social justice pedagogies and practices. The paper is based on findings from a three-year qualitative, ethnographic and participatory ESRC doctoral research project in two nursery settings in Scotland (one predominantly white and one multi-ethnic). The overall aim of the research was to listen to young children’s (3-5) views regarding their constructions and experiences of social identities and differences, and to explore the social implications these may have on their everyday life. This paper will share ‘best practice’ along with discussing the challenges of promoting anti-racism. Although rhetoric concerning the importance of social justice and equity was embedded in the general school ethos and policy agenda, and in educators’ views, there were limitations in relation to how this was translated into practice, with a need for further development. This paper will thus share the stories and practices of early childhood practitioners while they try to promote social justice within early childhood settings.

Stream 5: Constructing new ‘race’ theories

Disabled Traveller identity and the affirmation model
Colin Cameron & Rosaleen McDonagh, Northumbria University
The struggles experienced by disabled Irish Travellers in establishing positive self-identities are complicated by a number of factors. Not least among these is the experience of having their identity as disabled people regarded as defining them, overwhelming their identity as Travellers. Ironically, this perception comes both from settled people and from other members of the Traveller community, leading variously to pressures to assimilate and practices of infantilisation. At the same time, the settled disabled community in Ireland has been a locus of racism and hierarchical oppression for disabled Travellers, displaying ethnocentric positions with regard to identity politics. While Traveller identity is bound up with systemic and endemic forms of racism, disabled Travellers cannot be simply appendices to any dialogue regarding diversity and homogeneity. The spaces where disabled Travellers build self-esteem, confidence and pride cannot be limited to being add-ons to Traveller activism or disabled activism. Responses to marginalisation and isolation require systemic forms of positive affirmation. Currently both sets of politics work from models where either impairment is erased or Traveller identity is ignored. Drawing on emerging Disability Studies theory, we want to suggest that the affirmation model might be used by disabled Travellers as a tool for resilience and for making sense of disabling/racist encounters. As a framework for the expression of pride this model offers the possibility of individual empowerment within the limits of individuality in the Traveller community, while also enhancing the collective identity of disabled Travellers and those from other ethnic minority groups. In embracing the reality of disabilism/racism experienced by disabled people from ethnic minorities, the affirmation model offers a multidimensional reference point for the acknowledgement of simultaneous forms of discrimination.

Historical oppression, national identity and race
Lisa Werkmeister Rozas, University of Connecticut and Johannes Herwigg-Lemmpp, University of Applied Sciences, Merseburg

Adam Phillips (1995) writes, “We are never one thing or another, but a miscellany... Relationships constitute so-called identities, not the other way around, and this makes selves provisional and circumstantial, not creatures of either/or (to suffer is often to feel a self fixed in something).” (84) What individuals and societies choose to “notice” changes over time. We have relationships, to individuals as well as to institutions and our culture. More recently the concept of race has dominated the way many individuals both identify and relate to others.

However, not all societies identify with this concept. Rather, they prefer to identify with concepts of ethnicity or nationality. As a result, identity, for many, can become a source of conflict due to an individual’s ancestry, immigrant status, privilege, or a nation’s history of oppression. In the fight against racism and discrimination everyone must be proud of her identities—no matter how they are defined or how a person positions herself with regard to what/who that makes her out to be in her society, community, family, etc. Lack of pride only fuels sentiments of prejudice; perhaps because the projection of hatred onto those who have strong and proud identities results in the “otherizing” of those not in the dominant group. Many people who feel somewhat “identitaetsloss” (identity-less) are often jealous or envious of those who have what may appear to be stronger identities in ethnicity, race, or culture. In other words, they struggle to define themselves outside of their nationality. This paper draws from recent qualitative research around how current and historical oppression influences how European’s (specifically Germans) identify with regard to their national and individual identity and how this affects their awareness of racism. Recognizing identity as a source of strength to fight oppression can lead to important anti-racist work.
The notion of a ‘geography of thought’: On ‘race’, categorisation and experimental philosophy
Hektor K. T. Yan, City University of Hong Kong

A number of recent works in what is known as experimental philosophy have turned their attention to the empirical study of the differences between groups such as ‘Westerners’ and ‘East Asians’ regarding their ‘intuitions’ and thinking styles. By identifying such differences through empirical experiments, researchers in this field claim that many ‘intuitions’ or ways of reasoning which were considered to be universal by philosophers (especially analytic philosophers) are actually far from universal. They infer from this discovery that certain traditional philosophical positions (such as realism in ethics) which are based on these ‘intuitions’ or ways of reasoning lack empirical justification. This paper does not deal with the implications of the empirical experiments on the philosophical positions targeted. Instead, it takes a critical look at the design and methodology of such experiments, with special focus on the categorization of people into groups such as ‘Westerners’, ‘East Asians’, ‘Chinese’ and ‘Americas’. It argues that experiments that are designed to demonstrate fundamental differences between ‘Westerners’ and ‘East Asians’ concerning their ‘intuitions’ and reasoning styles have a tendency to essentialize differences between groups of human beings. At the same time, there is the danger of reinforcing harmful stereotypes. Other possible biases which stem from the empiricist assumptions of these experiments, such as the inability to take into consideration the material and ideological bases underlying the alleged East-West differences, will also be scrutinized. Finally, the question whether ‘race’ or other quasi-racial categories should be employed as an analytic tool to study this kind of empirical experiments will be raised and discussed.

Can the Muslim speak? Debating Islamophobia as silence
Gurchathen Sanghera, University of St. Andrews & Kate Botterill, Newcastle University

The focus of this exploratory paper is to critically interrogate the concept of ‘Islamophobia’ through a postcolonial lens. Over the past two decades a large literature on Islamophobia has emerged in academic and policy circles. These debates have largely centred on defining the concept and its implications for practice (Runnymede Trust, 1997; Allen, 2011; Taras, 2012; Ethnic and Racial Studies (Special Issue), 2013). Islamophobia is a construct that has come about at a particular time and place yet the genesis of the concept and its implications for power structures and relations remain under-theorised. We argue that meta-narratives of Islamophobia reproduce problematic tropes that decontextualize, de-particularise and homogenise Muslim experience. Thinking through Spivak’s evocative question ‘can the subaltern speak?’, we consider how debates on Islamophobia silence. While the concept was formed to challenge racist relations and structures of power and allow Muslims to ‘speak’, it has arguably become used to sustain various forms of discrimination and marginalisation. Silences are made up of discourse and practice; discourses and practices embody silences. As such, scholars and practitioners who seek to challenge Islamophobia should be aware of how the idea of Islamophobia can be used to reproduce particular practices that they initially sought to challenge. This paper draws on an AHRC project on Non-Muslim and Muslim Youth: Religious Identities, Islamophobia and Everyday Geopolitics in Scotland (2013-16).
Analysing anti-racist education in schools through the eyes of Scottish and Dutch primary school staff and informed experts
Aike Senna Broens, Rotterdam University of Applied Sciences

This small scale research is conducted in both Rotterdam(NL) and Edinburgh(GB) and explores the views and experiences of primary school staff and informed experts on anti-racist education. Five to ten informed experts and expert primary staff from a couple of schools in both countries are interviewed about topics such as their view of, reasons for and understanding of anti-racist education in general, good practices, areas of improvement and the effect of the current situation in both countries on racism and anti-racist education. The themes which arise are analysed within both country contexts and will be outlined to show each country's and city’s uniqueness and specific areas of success and concern but to also show similarities across the border. As an addition, a point of view from the CMV(Dutch informal social and cultural education studies) way of working is added to themes which came up during the conducted interviews. Throughout this presentation, lessons which can be learned from the findings will be discussed.

Documentary viewing as a tool for transformative teaching
Heather Smith, Newcastle University

This paper presents an examination of the relationship between specific documentaries and white student teachers’ emotional responses to their viewing as part of a PGCE module on education equality. Through a consideration of critical white studies, the module aims to disturb white hegemonic practices, attitudes and cognitions so that student conceptions of equality are transformed.

Particular documentaries were chosen as part of this task as they directly address race, racialization and racism. Moreover, on their viewing, students display a range of emotional responses similar to those found in Boler’s (1999) ’pedagogy of discomfort’ which have been argued as useful to transformed thinking. Closer analysis of these emotions, however, through a lens which understands emotion as integral to the operationalization of whiteness, reveals that some of these emotions act to obstruct student development. For example, public expressions of shock at the reality presented in the documentaries are often accompanied by dismay at students’ personal ignorance. This can lead to a spiral of self-critique, which, without interruption, leads to a discourse of self-absorption (Hyttten and Warren, 2003) which acts to effect a re-centring of white interests.

The paper will share findings on which forms of documentaries are most useful for transformative practice, alongside suggestions on teaching strategies which capitalise on those emotional responses conducive to transformation and to stymie those which act as investment in whiteness.

Everyday lived experiences of racism and anti-racism among Australian school students
Jessica Walton, University of Melbourne

Despite high levels of cultural diversity within Australia, racism remains a pervasive and significant issue for individuals and communities across the country. In this context, there is a lack of Australian research that explores children and young people’s everyday lived
Facing neo-fascism and xenophobia in Italian stadiums and society
Federico Zannoni, University of Bologna

In the night between 21 and 22 November 2012, in Rome, on the eve of the football match Lazio-Tottenham, a group of fans of Lazio and AS Roma attacked with unprecedented violence some fans of Tottenham. Four days later, in London, fans of the West Ham performed Nazi salutes and choirs in support of Lazio. Tottenham football team is identified with the Jewish community in London, its fans call themselves “Yids”, Jews.

A new wave of xenophobia, anti-Semitism, racism and hostility against “diversity” is visible during (and before and after) the football matches, but involves a complex network that brings together political affiliations and sports, youth groups and subcultures, crime and religious radicalism, violence and symbolism, old rituals and new technologies. Youth groups of the extreme right are opening branches all over Italy; they no longer have the appearance of fascism or Nazism, but refer to a xenophobic nationalism and racism dropped from any nostalgic ideology. These new groups catch the languages of the organized football supporters and, even through the Internet, develop relationships and alliances with other groups throughout Europe. These phenomena are part of the process of de-civilization (Roversi 2006) that is characterizing our time. We are living in a “risk society” (Beck 2000), which generates fear (Bauman 2008), alarm and anxiety. Foreigners are increasingly identified as enemies against which to release anxieties and fears: at the stadium, in the streets, in pubs, at school, on the web and in the other places of social interaction. This paper aims to identify responsibilities, scope, synergies and tools that the educational sciences should put to deal with the phenomenon. The proposed approach is complex and integrated. It does not separate school, stadium and social networks, and provides for joint actions that involve educational, political, social and security agencies and institutions.

Reclaiming the Union Jack: The struggle for the reclamation of heritage in the London Borough of Bexley 1980-2010
Clifford J. Pereira, University of London

This is the relatively unknown study of three decades of action to claim a space in the heritage sector in the face of institutional racism and the Far Right who held a base of activities in
South London in this Greater London Borough. This period from 1980 to 2010 followed a steep rise of racism in the borough throughout the 1970’s. This is the study of how community activity combined with public education to remove both the physical presence of a racist organisation and turned around public perceptions of local and national history producing a local heritage sector that actually embraced diverse local history and the concept of world history.

**Stream 3: Recognising and dismantling everyday racism**

“Everyone knows that they’re just jokes”: Understanding everyday racism and racialisation experienced by British Chinese pupils

Ada Mau, University of Roehampton

Previous research has highlighted that despite British Chinese pupils’ apparent educational success, they are still subjected to subtle, complex and contradictory forms of racism and racialisation. These covert yet regular experiences are often seen as ‘not that bad’ and not taken seriously by the wider public and sometimes by British Chinese people themselves. The significant example of the police’s failure to treat the death of Simon San outside his family takeaway in Edinburgh as a racist murder in 2010 illustrates that everyday racism experienced by the British Chinese ‘community’ is not fully recognised.

This paper reports on the findings of my PhD research, which looked at ‘second/third generation’ British Chinese pupils who were English monolingual/dominant speakers and their experiences in education. Although the majority of secondary age pupils in the study were high achieving academically, mixed with non-Chinese peers and participated in school activities, they still encountered overt and subtle forms of racism and racialisation. They were frequently expected to perform both their ‘Britishness’ and ‘Chineseness’ at school and in everyday life. Their responses to these mundane experiences and attitudes towards racism and racialisation varied. Many of the young people did not identify the racial nature of such incidents. While some pupils believed that racism was normal and inevitable, some viewed racism as humorous and acceptable in certain context. Additionally, some of the young people also lacked deeper knowledge of racial inequalities and appropriate language to use in talking about ‘race’, even though some might have suffered from racism themselves. The concepts of Orientalism and ‘Othering’ will be used in analysing the discursive positionings of British Chinese pupils. A newer comprehension and better vocabulary for understanding racism/racialisation and complex identities is urgently needed to effectively tackle racial and other forms of inequalities and to improve pupils’ wellbeing at school.

**Do students ‘shoot the (white) messenger’ as an avoidance strategy? Reflections of a non-Indigenous social work educator teaching antiracist practice**

Susan Gair, James Cook University

Racism is an enduring reality for Indigenous Australians and a major impediment to their optimal health and welfare. Through colonization and waves of migration, Indigenous Australians have suffered significant oppression, discrimination and racism, resulting in ongoing social, educational and economic disadvantage. Given this context, Indigenous Australians might prefer welfare services delivered by Indigenous workers, however until their graduation rates rise, non-Indigenous practitioners must provide the necessary services. As a white, female, social work educator at an Australian university, I have taken a determined stance to develop culturally relevant social work curricula in order that non-Indigenous social work graduates are prepared for their role in recognising and countering racism, and working with their Indigenous colleagues to advance social justice. This stance seems to have attracted ongoing negative student feedback from non-Indigenous students. Here I discuss my journey
as a critically reflective educator, and explore Klein’s psychoanalytic concept of “splitting” to ponder students’ struggles to engage actively with an antiracist agenda.

**Culture, race and disability: How identity is multi-faceted and self-perpetuating in the workplace**  
Ossie Stuart & Leyla Okhai, Imperial College London

This paper will look at the experiences that Black (in the broadest sense) disabled employees have in the workplace in terms of the skills they bring, as well as perceptions of these skills. The image of black disabled people has not been an identity that has been allowed to be visible in the workplace, particularly in senior roles. This is based upon a comparison with the experience of white people. For example, certain perceptions about Black disabled people in the workplace would mean that they are kept in low-paying jobs. However, if employers are to look beyond the stereotype, they will see individuals with highly developed skills, empathy as well as opportunity to educate colleagues around them. This paper will draw on research done by Dr Ossie Stuart as well as Imperial College, citing the Calibre leadership programme for Disabled leaders as a model to empower disabled staff.

**Stream 4: Language, power and identity**

**Scottish primary school teacher perspectives on multicultural and antiracist education**  
Anna Byerly, University of Edinburgh

Since the Race Relations (Amendment) Act 2000, a few key pieces of legislation have helped make the language of equality more visible in Scottish educational policy. For example, as a result of the Equality Act 2010, some local authorities now require every school to have an anti-racist policy. Teachers adapt to hearing about ‘equalities’, but this is whilst facing other challenges in their busy professional lives, including the implementation of the Curriculum for Excellence amongst others. In this context, a specific understanding of what ‘race’ equality can actually mean is not clear, in both the language of policies and those of whole school and classroom practice.

This study set out to identify class teacher understandings of the concepts of multicultural and antiracist education, and subsequently their correlation with the term ‘race’ equality. Based on four primary school case studies, it explores teachers’ own attitudes and perspectives as well as the contexts in which they are teaching, aiming to identify factors which help or hinder their readiness to embed multicultural and antiracist perspectives into practice. Those contexts, including school location and demography, the head teacher’s focus, nature of support from English as an Additional Language specialists, as well as a relationship with local authority and school specific equality policies, are shown to have a varying degree of influence over what happens in practice. Teacher commitment to addressing inequality and discrimination is shown to have a deciding role, with a figure of an influential head teacher becoming an important drive for successful whole school approaches. Unsurprisingly, top-down equality and anti-discrimination policies are shown not only to have very little impact on classroom practice, but also little correlation with teacher understanding of appropriate actions they are actually able to take to prepare children for life in a diverse Scotland. Some teachers, however, do not notice the need for that aspect of their work. The study therefore raises an issue of lack of space for teachers to engage in dialogues on topics such as equality, social justice or even the broad aims of education, and to consider and evaluate their roles as teachers trying to achieve those aims. This can have implications for both pre-service and in-service teacher education and training programmes, raising issues regarding their content, universality and suitability for 21st century Scotland.
Racism and development discourse in German secondary school textbooks
Elina Marmer, University of Hamburg

The paper analyses German social science textbooks commonly used in secondary schools (ages 12 to 18). It aims to show that the colonial construct of „Africa“, defined as a place of inferiority, an antithesis to „Europe“, lacking history and civilisation, emerges in contemporary social science textbooks, placed within the development discourse. Critical discourse analysis of texts, images and contexts reveals how those constructs are embedded in the representation of contemporary Africa and Germany's and the West's relation to Africa.

Comparisons of the presentations of Africa in textbooks to those in the mass media show that textbooks tend to re-produce prevailing societal constructs without scrutinizing the underlying concepts. Interviewed teachers seem to have a low degree of awareness about structural racism in general and racist content in teaching materials in particular. Interviews with students however confirm that school is their first source of information in regard to Africa. We therefore argue that textbooks can play a role in production and/or amplification of racism.

Exploring teachers’ beliefs about reading literacy needs of EAL pupils in Scottish schools
Yvonne Foley, University of Edinburgh, UK

Across international boundaries, linguistic and cultural diversity among pupils present teachers with pedagogic challenges. Research on teachers' perceptions (e.g. Johnson, 1994; Woods, 1996; Farrell, 2005) suggests that the beliefs that teachers hold impact significantly on their classroom practices. In Scotland, policy specifies a Framework for Inclusion where pupils learning English as an additional language (hereafter EAL) are placed in mainstream classrooms. Schools are encouraged to play a key role in making sure that the needs of such pupils are addressed in an effort to raise achievement.

This research set out to explore teachers' perceptions about the reading literacy needs of EAL pupils and how these were met in Scottish secondary mainstream classroom contexts. The study draws on data collected from semi-structured interviews non-participant classroom observations with sixteen mainstream English teachers and five EAL teachers across three local authorities. A sociocultural theoretical lens was used to examine factors that mediated their shared and divergent beliefs and practices.

Findings revealed that teachers' views were shaped by contextual factors and resulted in them holding an undifferentiated understanding of reading literacy. It is suggested that secondary classroom contexts address the importance of multidimensional critical literacy practices as a way to challenge the dominant undifferentiated constructions that permeate teachers’ beliefs about the development of reading literacy for pupils learning EAL. Such findings have implications for the professional development of both mainstream and EAL teachers.
Panel Session 5: 13.30 – 15.00

Stream 1: Teacher education and liberatory pedagogies

Dialogue: A liberatory pedagogy
Lisa Werkmeister Rozas and Ann Marie Garran, University of Connecticut

There are many ways to teach about issues of power, privilege, and oppression. However, what should figure prominently in any such pedagogy is a formula that helps to create a critical consciousness (Friere, 1970) and seeks to uphold respect, dignity and worth of a person. This perspective is emphasized strongly when teaching social workers because of an unabiding commitment to serve primarily oppressed and vulnerable populations. We seek to acknowledge the worth of a person by recognizing her entirety with her multiple identities and complex relations to power.

Awareness of one’s race and ethnicity and where one is in the larger socio-political hierarchy requires one to adopt a framework of power and privilege. Since many identities as well as power relations are dynamic in terms of their social meaning and mutability, the ambiguity and open-endedness of identity are important concepts to learn (Davis, 2008). One particular useful pedagogic tool is the practice of dialogue, which helps participants broaden their perspectives, better comprehend their feelings, inclinations, reactions, and proclivities associated with their social location. Dialogue teaches students the importance of listening to understand rather than confirm their perspective. It also allows the opportunity for everyone to take ownership of the dynamic that results when difficult conversations arise. All must be a part of unpacking such conversations: the offender, the targeted, and the witnesses, for change to occur.

The authors offer as an example a Human Oppression course grounded in the practice of dialogue. Through self-reflection and dialogue, students learn the importance of participating in a process that helps them tolerate ambiguities, contradictions and anomalies which exist between the intersection of identity and the effects of power and privilege. Ultimately this intersectional frame helps them be apprised of the myriad threads of power and privilege which do or do not inhabit their identities.

Educating the educators: Anti-racist pedagogy in the classroom
Ann Marie Garran, University of Connecticut

Racism has plagued the United States as a nation since its inception to the present. Whether teaching or in practice, social workers, psychologists, and other mental health professionals must be aware of the history and spectrum of racism in its myriad manifestations – intrapersonal, interpersonal, intergroup, institutional, structural, organizational, and in the classroom. Teaching about race and racism is particularly challenging since we engage people intellectually and emotionally on controversial issues. Students become actively engaged, leaving room for immeasurable self-reflection and growth, as well as controversy and disagreement. Facilitation of discussions requires advanced pedagogical skills.

This paper describes an existing Pedagogy and Diversity (P&D) workshop series in the United States for social justice educators who teach content on race and racism across the curriculum. Using concepts such as social identity, racial microaggressions (Sue, 2010), intergroup/racial dialogues (Werkmeister Rozas, 2004) and the web of racism (Miller & Garran, 2008), P & D participants are encouraged to share experiences of their efforts to establish anti-racist classroom spaces where complex, transformative learning occurs.

The paper presents how P & D participants utilize exercises and techniques for self-exploration for both students and themselves. The participants, comprised largely of social workers (practitioners and policy makers), seek consultation and support around teaching
about structural inequities, with race and racism at the core. The P&D group strategizes on the ways to facilitate conversations, manage conflict and navigate other issues that arise in the classroom with the goal of creating a classroom climate where students can actively participate and effectively learn. During P & D sessions, co-facilitators encourage participants to explore strategies for how to deal with common student reactions, group dynamics, and their own reactions as educators, including conflict, strong emotions, resistance, and balancing the needs of students representing a spectrum of social identities (Miller & Donner, 2007).

**Between obstacles and challenges: Could Israeli academia respond to the Jewish Arab conflict?**
Tamar Hagar, Tel Hai College

This paper deals with our attempt to turn an Israeli campus into a multicultural institution. Our effort at multiculturalism in this context has consciously singled out the Arab minority and the Jewish majority as the main target groups. Relations between Jews and Arabs in Israel are problematic and sensitive; interactions take place within a complex reality where there are areas of coexistence, closeness and cooperation alongside profound separation and segregation, hostility and conflict. Moreover, relations between Jews and Arabs in Israel are characterized by an asymmetry whereby Jews generally have better access to resources and power. This reality is reflected in the Israeli academia.

Our paper will describe a ten year process of creating a multicultural space for constant peace work. This process started as a bottom up initiative and was eventually (after several years) appropriated by the administration and institutionalized. The organizational process included the formation of a multicultural vision for the college and the establishment of ‘The Center for Peace and Democracy’ to implement this vision. Our work has been full of challenges and difficulties due to various obstacles. Through the years Israel has been involved in several wars and states of unrest in the occupied territories and Lebanon which has contributed to the hostility between Jews and Arabs inside and outside campus. The asymmetry of power between Jewish and Arab students in the college has been a constant challenge. Other setbacks have been the conformist nature of academia in general and the specific local conformism of the administration and faculty in Tel Hai College in particular. Unfolding these impediments and challenges has led us to wonder if such an attempt can succeed in the present Israeli context at all. Is the Israeli society/academia ready for such a political and social transformation? While raising these important questions, the paper will also address the meaning of failure and success of peace work in such complex political situations.

**Community service learning: A catalyst for dislocating everyday racism in social work**
Delores Mullings, Memorial University

I live in a rapidly growing province in Canada where students have a thirst for knowledge and new experience. There is a history of Aboriginal peoples in the province and a small number of racialized people; however, the province is said to be homogeneous with a majority white population. Students have minimal direct contact with racialized and Aboriginal people; therefore, their knowledge about these groups is derived from popular culture such as news broadcast, print and video advertisement, media personalities, politicians and movies. Rather than using a lecture-style environment to deconstruct and challenge racist beliefs and behaviour, I implement community service learning assignments with a social justice agenda to introduce students to ‘everyday racism’. Students initially resist the assignment not understanding the link to social justice but also they are unsuspecting of the impact the assignments will have on them with respect to how they come to understand the insidiousness of racism. In this presentation I will share how a group of social work students began the journey of understanding ‘everyday racism’ on our university campus by producing a documentary that challenges stereotypes about Aboriginal students. I saw students’
progress weekly by their language in discussions and written assignments. With some guidance from me, the students themselves created an anti-racist educational space for themselves with the term assignment.

**Stream 3: Recognising and dismantling everyday racism**

**Counter-narratives of black women leaders working in early years education**
Sharon Curtis, Leeds Metropolitan University

The study is concerned with black women leaders within the early years sector and their experiences and journeys. The study draws upon the authentic voices of these women and how they are addressing racial imbalances, weaving new and inclusive understandings of leadership, identities and alliances whilst seeking to transform deeply held legacies of racialised hierarchies in the early years sector. The ‘Britcrit’ lens, as shown by Hylton (2009a) has a significant part to play in not only making sense of black women leaders experiences but in highlighting how their individual and collective struggles have disrupted and in some instances alleviated racism.

Drawing on Yosso’s (2005) conceptualization of cultural wealth to explain processes of resistance and resilience the study illustrates how black women leaders reaffirm their identities through aspirational, social and resistant capital revealing the use of their cultural wealth and cultural ties to overcome systems of oppression.

These women have shared the richness of their wealth through their stories whilst working with local communities children and families. These experiences evidence head on challenges to the deficit view of black women as leaders and they bring with them to the early years field a racial pedagogy of the oppressed that gives voice to critical racial dialogue as they are vital “holders and creators of knowledge” (Delgado-Bernal, 2002, p.106) whilst acting as catalysts for change and social justice. It is concluded that the ‘presence’ of black women leaders in the early years is contested and best described as present in the field but alone, tokenized and isolated.

**A phenomenological study into the nature of psychological contracts of Black academics within UK higher education**
Yvette Summers, University of Wolverhampton

A small number of studies have explored the general experiences of BME staff within UK higher education. The aim is to extend this research with a study that explores the psychological contracts of Black faculty within UK academia and the impact of contract violation on their professional relations. A qualitative enquiry, total of 14 interviews, employing a critical race theory lens examines employee experiences, relations and the effects of race and ethnicity on faculty wellbeing. Findings highlight experiences where the lack of racial and ethnic diversity within the higher education workforce has had a detrimental effect on how faculty are perceived and treated by colleagues, management and students alike. It also shows how contract violations, emotions and actions were intertwined with the dynamics of institutional racism and micro-aggressions that affect their professional relations, impacting employee wellbeing, advancement and retention.
Storytelling whiteness: an analysis of the linguistic strategies one 20-year-old woman from Nigeria used to recount her experiences of whiteness and white people in the south of England
Maria Dasli, University of Edinburgh

This paper aims to contribute to the current debate on race and racism by investigating the relationship which storytelling has with the construction of prejudiced discourse. It proceeds from the argument that while there has been much debate about the stories whites tell to convey negative ethnic attitudes to members of their own group, relatively little is known about the counter-narratives which people of colour construct to critique the dominant group and thus eventually shift the racial order in their favour. In this context, the paper reports empirical findings from a long-term qualitative case study into the linguistic strategies one 20-year-old woman from Nigeria used to recount her experiences of whiteness and white people in the south of England, in order to consider stereotypical accounts of racial difference from the perspective of Critical Discourse Analysis. Drawing on three in-depth interviews, the analysis reveals that the participant made several persuasive arguments aiming to convince the interviewer of the idea that she had been subjected to differential treatment or even racial discrimination. These involved two contradictory strategies, namely the positive presentation of the Self, and the negative presentation of the Other which the speaker managed simultaneously in order to express her very unfavourable view of whites and at the same time avoid the formation of negative impressions. Realising, however, that her views may be questioned, she also made sure to show that her experiences are neither incidental nor exceptional, but representative of a ‘typical’ model of ethnic affairs that does not allow alternative interpretations of her situation.

Stream 4: Language, power and identity

Children’s intersecting identities and implications for in and exclusion processes in the diverse primary school
Marlies Kustatscher, University of Edinburgh

This paper contributes to debates in the sociology of childhood and beyond on children’s social identities and implications for in – and exclusion processes in the diverse primary school context. It draws on ethnographic fieldwork conducted with young children (5 – 7 years) in a primary school in a large Scottish city. Located within the theoretical frameworks of Institutional Ethnography and intersectionality, children’s identities are viewed as situated and relational.

A growing amount of research with children has explored their constructions of identities in relation to race/ ethnicity, language, gender, social class or age. Many researchers recognise that different aspects of identity are not separable and acknowledge their intersecting nature. This paper aims to contribute to this field of research by stressing the importance and benefits of understanding children’s identities in school through an intersectional approach. It places attention on the subtle processes of how children emphasize or de-emphasize certain types of differences or similarities in specific contexts and thus how social identities in relation to race/ ethnicity, gender and social class intersect in everyday life at school. In addition, the paper outlines how children mobilize these social differences and similarities and thus sheds light on the implications for in – and exclusion dynamics, friendships and relationships within the primary school.
Inclusive and Exclusive Concepts of Citizenship in Education Rights of the post-Yugoslav States
Nataša Pantić, University of Edinburgh

This paper explores interactions between citizenship and education policies in six post-Yugoslav contexts, focusing on group and individual education rights, ethnocentric, multicultural and civic elements of citizenship in education policies, and the extent to which they encourage inclusive or exclusive concepts of citizenship. These interactions are explored by looking at education system structures, language and curricula policies. Universal and consociation education systems have been distinguished, with the ethnocentric and exclusive citizenship concepts reflected in the context-dependent status of different minorities, and in the uses of education to perpetuate dominant ethnic groups at different levels. Inclusive elements have been recognised in relation to the improving status of the Roma minority in education. A number of minority language instruction options, mostly available as a group right, reflect multicultural approaches to linguistic and cultural rights in education, although ethnocentric motives can be discerned behind their territorial implementation. Civic elements have been recognised in the introduction of civic education as curricular units, but ethnocentric ones prevail in other relevant school subject curricula, textbooks, and especially in hidden curricula precluding intercultural contact. The emphasis on group rights is strong, while monitoring non-discrimination and protection of individual human rights is scant.

How Glasgow’s English as an Additional Language service supports Glasgow’s EAL learners
Maria Walker & Ishbel Drysdale, Glasgow City Council

Glasgow schools are no longer monolingual domains. It is incumbent on teachers to ensure that they meet the learning needs of all children and young people with English as an Additional Language (EAL). The terminology of race and ethnicity does not adequately inform the complexity of EAL need that schools are currently dealing with. For example, schools have to deal with established bilingual learners, newly arrived children and young people with transferable skills and EAL learners with little or no previous schooling from areas of war, poverty or multiple discrimination.

The EAL Service in Glasgow has adapted and changed to ensure that the needs of our EAL children and young people are being met. We work with schools to identify the range of need within their school community and to develop effective strategies to meet those needs. Our presentation will discuss how the roles of different individuals and teams within our service have contributed to this support. In addition we will highlight successful initiatives and practices that are happening in Glasgow.