Centre for Education for Racial Equality in Scotland

&

THE UNIVERSITY *of* EDINBURGH

CERES

2nd International Conference

2015

The stubborn persistence of racism: confronting racial inequality through education and action

Wednesday 24th - Friday 26th June 2015
John MacIntyre Conference Centre, University of Edinburgh

CONFERENCE

PROGRAMME

WELCOME

Dear Conference Delegate,

Welcome to Edinburgh and the University of Edinburgh. I hope you will have a fruitful and enjoyable conference. If this is a return visit, welcome back.

In 2013, the Centre for Education for Racial Equality in Scotland (CERES) organized its first international conference. We were concerned that there was 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'. In the 2013 conference, one of the keynote speakers Philomena Essed talked about an emerging line of thinking gaining legitimacy- that of 'entitlement racism' – a right to be offensive.

The title of this second International conference is that of *The Stubborn Persistence of Racism.* This is not a new concept. Many writers promoting anti-racism and race equality over recent decades have questioned why despite legislation, statistical evidence as well as qualitative evidence that those in the policy and governance elite continue to downplay or deny the presence of racism. The 21st century rhetoric of equality, fairness and justice is now so well rehearsed that to speak about racism, and racial discrimination runs the risk of being associated with harking backwards, being negative rather than celebrating the possible and moving on.

Yet, the reality is that black and visible minority ethnic people remain under-represented in many sectors and particularly in high senior positions. Black and visible minority ethnic people in many key areas of life and certainly face unequal opportunities. The purpose of conferences like this is to bring together researchers, education practitioners and activists who trouble concepts like 'post-racial' and to provide space for discussions, to re-energise, to network and to forge new collaborations.

There is a diverse and challenging set of papers being presented at this conference. I hope you will spend the next two days in 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 or for those more energetic, up to the top of the extinct volcano- Arthur's Seat for panoramic views of the city.

Rowena Arshad OBE
Head of the Moray House School of Education
Co-Director of CERES
University of Edinburgh

ABOUT CERES

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
- 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
Dr. Yvonne Foley
Dr. Andy Hancock
Dr. Kristina Konstantoni
Dr. Fiona O'Hanlon
Dr. Mike Orr

CERES Administrator: Jo Law
CERES Research Associate: Jonathan Hancock

PROGRAMME

CONFERENCE

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PROGRAMME

Opening Discussion Panel

17.45
Arrival and refreshments
Godfrey Thomson Hall, Moray House School of
Education, University of Edinburgh

18.15
Welcome and Opening Remarks:
Dr Rowena Arshad,
Head of Moray House School of Education,
University of Edinburgh, and Co-Director of CERES

18.30
Opening Panel:
Have we always been Post-Racial in Scotland?

Nasar Meer
University of Strathclyde
Gillean Neish
Neish Training
Akwugo Emejulu
University of Edinburgh

19.30
Questions & Answers and closing remarks

20.00
Close

8.30 – 9.30
Registration and Coffee
Foyer and Centro, John McIntyre Centre

9.30 – 10.45
Keynote Lecture:
From Colorblind to Post-Racial:
Decoding Race Discourse in 'Democratic' America"
Professor Gloria Ladson-Billings,
University of Wisconsin Madison
Prestonfield Room, John McIntyre Centre

Chair: Dr Rowena Arshad,
Head of Moray House School of Education,
University of Edinburgh, and Co-Director of CERES

10.45 – 11.00
Coffee Break
Centro, John McIntyre Centre

11.00 – 12.30
Stream 1: Race in Higher Education
Chair: Kristina Konstantoni
Salisbury Room, John McIntyre Centre

Diane Johnson and Sophie Nock
University of Waikato
Taking account of culture: Reporting on the development of a Maori-centred academic writing resource

Karen Robson and Paul Anisef
York University, Toronto
Identity Intersections and the Transition to Higher Education in Three Gateway Cities

Melanie Knight
Ryerson University, Toronto
The making of 'little dragons': The reproduction of racism and whiteness in postsecondary entrepreneurship programs

Stream 2 (Panel A) :
Teachers, Schools and the Future of Anti-Racist Education
Chair: Andy Hancock
Holyrood Room, John McIntyre Centre

Lenell D. Walton
University of New Mexico
Parents of colour and their perceptions of the IEP process

Delores Van der Wey
Simon Fraser University
Children Reading Critically: Pedagogical Imperatives in Using Aboriginal Literature to Develop Critically Literate Learners in the Grade School Classroom

Marlies Kustatscher
University of Edinburgh
'Celebrating diversity' or 'tackling inequality' How tensions in educational policy and practice frame young children's social identities in primary school

Stream 2 (Panel B): Teachers, Schools and the Future of Anti-Racist Education
Chair: Rowena Arshad
Prestonfield Room, John McIntyre Centre

George Walters-Sleyton
University of Edinburgh
Race and the School-to-Prison Pipeline in the United States

Heather Smith
Newcastle University
The simultaneous de-racialisation and re-racialisation of education

Rowena Arshad
University of Edinburgh
Kate Botterill, *Newcastle University* Peter Hopkins, *Newcastle University*
Gurchathen Sanghera, *University of St Andrews*
Everyday geopolitics of minority ethnic young people in Scotland – emerging issues for educators to reflect upon

Stream 3:
Organising and Mobilising for Social Justice
Chair: Mike Orr
Duddingston Room, John McIntyre Centre

Marnee Shay and Judi Wickes
Queensland University of Technology
Deficit constructions of Aboriginal identity in Australia: A CRT analysis of the pervasiveness in education across generations

Diane Johnson
University of Waikato
Young Māori in Aotearoa/New Zealand: Issues associated with identity formation

Antoinette De Kwegan
University College London
The role of third sector organisations in supporting the cultural identity of Black British young people in order to raise educational attainment

Stream 4: Contemporary Racist Discourse
Chair: Yvonne Foley
Pentland West, John McIntyre Centre

Vini Lander
Edgehill University
Why is racism still persistent in everyday life in the twenty-first century?

Patricia Cacho
University of Edinburgh
Race, rurality and black and minority ethnic young people: Exploring the silences in the Highland Scotland

Greg Vass
University of New South Wales
'Go back to where you came from!': The unsubtle face of everyday and systemic racism in Australia

12.30 – 1.30
Lunch
Centro, John McIntyre Centre

1.30 – 15.00
Stream 1(Panel A): Race in Higher Education
Chair: Rowena Arshad
Salisbury Room, John McIntyre Centre

Jason Arday
Leeds Beckett University
Exploring the Experiences of BME Academics in Higher Education

Ibtihal Ramadan
University of Edinburgh
Experiences of Muslim Academics within UK Higher Education

Lynne Stuart (Mandandanji)
University of the Sunshine Coast, Queensland
What are the Stories of Aboriginal Nursing Academics Working in Queensland Universities between 2003-2013?

Stream 1(Panel B): Race in Higher Education
Chair: Andy Hancock
Duddingston Room, John McIntyre Centre

Lisa Werkmeister Rozas and Anne Marie Garran
University of Connecticut School of Social Work
Utilizing faculty's hidden and complex social identities to teach anti-oppression: An intersectional approach

Karen McGarry
McMaster University, Ontario
Disrupting Colorblindness in Canadian Higher Education: The Affective Dimensions of Visual Media

Rick Bowler and Jane Davies
University of Sunderland
Stubborn persistence: perspectives from ITE and community and youth work training

Stream 2: Teachers, Schools, and the Future of Anti-Racist Education
Chair: Kristina Konstantoni
Holyrood Room, John McIntyre Centre

Anne Marie Kavanagh
St Patrick's College, Dublin City University
Pushing Boundaries: Agentive opportunities for challenging racism in primary schools

Emilia Georgiou
University of Edinburgh
Primary school teachers constructions of intercultural education in Cyprus

Adam Ince
University of Leeds
Dealing with Racial Inequality in a Turkish Educational System

Stream 3: Organising and Mobilising for Social Justice
Chair: Mike Orr
Pentland West, John McIntyre Centre

Amal Azzudin
University of Glasgow,
Mike Orr and Lynne Pratt
University of Edinburgh
Teacher activism - learning from success

Stream 4: Contemporary Racist Discourse
Chair: Maria Dasli
Prestonfield Room, John McIntyre Centre

Margot Ford
University of New South Wales
'It's not about race, it's about culture': Masking racialized discourses in Australia

Gabrielle Russell-Mundine
University of Sydney
Not so stronger futures: Intervention and assimilation in the era of reconciliation

Roslyn Carnes
Deakin University
The 'r' word and closure of remote Aboriginal communities in Western Australia

15.00 – 15.30
Coffee Break
Centro, John McIntyre Centre

15.30 – 17.00
Panel Session 3:

Stream 1: Race in Higher Education
Chair: Akwugo Emejulu
Salisbury Room, John McIntyre Centre

Adré le Roux
University of the Free State
Challenging the racial divide:creating inter-subjectivity in a teacher education classroom

Theresa Pettit, Kimberley Kenyon and Jennifer Flad
University of Cornell
A Faculty Diversity Institute-Design, Delivery and Assessment

Alvin Curette, Jr
University of Texas
The Office of Student Diversity & Inclusion at a Large Texas University: An Evolutionary History

Stream 2: Teachers, Schools and the Future of Anti-Racist Education
Chair: Kristina Konstantoni
Holyrood Room, John McIntyre Centre

Therese Hegarty and Aoife Titley
Maynooth University
Putting racism on the agenda in ITE in Ireland: Utilising the pedagogy of discomfort to name privilege and support transformative pedagogy

Sukhwinder Singh
The University of Northampton
Critical research evidence for defending the future of anti-racist education

Zelinda Sherlock
Kyushu Sangyo University
Japan's Textbook Racism: How Cultural Bias Impedes Upon Second Language Acquisition

Stream 3: Organising and Mobilising for Social Justice
Chair: Julie McAdam
Duddingston Room, John McIntyre Centre

Clare Land
Victoria University
Decolonizing solidarity: Dilemmas and directions for supporters of Indigenous struggles

Julie McAdam
University of Glasgow
Mirrors, Windows and Doors: Using Children's Literature to promote Social Action

Stream 4: Contemporary Racist Discourse
Chair: Maria Dasli
Pentland West, John McIntyre Centre

Iqbal A. Al Balushi
Applied Schince College in Rustag
The misconstruction of Arab and Muslim identities and voices in Hollywood movies

Nichlus Nyika and Mzukisi Lento
University of South Africa
Can blacks be racist?: Contemporary racist discourse in Zimbabwean and South African online media

Sara Stewart - Lindores
University of Edinburgh
Making the Sectarian Subject – Situating Scotland's Secret Shame

8.30 – 9.30
Registration and Coffee
Foyer and Centro, John McIntyre Centre

9.30 – 10.45
Keynote Lecture:

Language(s) of Schooling for Linguistic Minority Pupils: Principles of Equality
Professor Constant Leung, King's College London
Prestonfield Room, John McIntyre Centre

Chair: Professor Vini Lander,
Head of Research in the Faculty of Education,
Edge Hill University

10.45 – 11.00
Coffee Break
Centro, John McIntyre Centre

11.00 – 12.30
Panel Session 4:
Stream 1: Race in Higher Education
Chair: Rowena Arshad
Salisbury Room, John McIntyre Centre

Victoria Odeniyi and Chrissie D'Costa
Canterbury Christchurch University
Challenging neo-racist discourses in HE

Kevin Hylton
Leeds Beckett University
(De) Centering 'Race' in the ECU Race Equality Charter Mark?

Anne Marie Garran
University of Connecticut
Safety for whom? Instructors conceptualizations of safety in the anti-oppression classroom

Stream 2 (Panel A) : Teachers, Schools and the Future of Anti-Racist Education
Chair: Kristina Konstantoni
Prestonfield Room, John McIntyre Centre

Christiana Fizet
University of Edinburgh
The master narrative of Canadian history: Both white and 'raceless'

Ada Mau
King's College, London
'Rap, science and small-pox': Making science more relevant and engaging to ethnically diverse urban young people

David Mellor, Sandra Becerra and María Eugenia Merino
Deakin University and Universidad Católica at Temuco
Perceived discrimination among Mapuche youngsters in urban secondary schools in Araucania, Chile.

Stream 2 (Panel B): Teachers, Schools and the Future of Anti-Racist Education
Chair: Andy Hancock
Holyrood Room, John McIntyre Centre

Emma McGilp
University of Glasgow
Multilingual Classrooms: Using Pictures Books to Experience, Explore and Experiment with Language

Andy Hancock
University of Edinburgh
Linguistic Landscapes: A pedagogical tool for engaging student teachers in thinking about culturally and linguistically diverse school communities

Stream 3: Organising and Mobilising for Social Justice
Chair: Mike Orr
Duddingston Room, John McIntyre Centre

Jason Haye   *(presenting as an individual)*
In the shadow of white privilege…making the invisible visible: A case study of one University's handling of racism/discrimination

Graham Mundine
Aboriginal Catholic Ministry, Archdioceses of Sydney
"My best friend's an Aborigine but..."

Monika Gmurek
A.R.T. Foundation against violence
The Invisible Sense of Understanding

Stream 4: Contemporary Racist Discourse
Chair: Akwugo Emejulu
Pentland West, John McIntyre Centre

Nasar Meer
University of Strathclyde
Looking up in Scotland? Multinationalism, multiculturalism and political elites

Reginald A Byron
Southwestern University
From Boston to Belfast: The rhetoric of racism in employment discrimination cases in the U.S. and the U.K.

Mariangela Veikou
University of Peloponnese
Antibodies' against hate speech: The practice and the production of meaning in anti-racist activism in Greece

12.30 – 1.00
Lunch
Centro, John McIntyre Centre

13.30 – 15.00
Panel Session 5:

Stream 1: Race in Higher Education
Chair: Akwugo Emejulu
Salisbury Room, John McIntyre Centre

Mary Andall-Stanberry
Canterbury Christ Church University
Challenging Deficit Theories/Models of Black Students in HE- an Auto/Biographical Narrative Research Study

Louise Bowen
IPSOS MORI
Displaced aspirations:refugee student experience in Higher Education

Hazel Horobin
University of Brighton
The Subtle Stereotyping of Other in Transnational Physiotherapy Education

Stream 2: Teachers, Schools and the Future of Anti-Racist Education
Chair: Yvonne Foley
Holyrood Room, John McIntyre Centre

Yvonne Foley
University of Edinburgh
Examining EAL Policy and Practice in Mainstream Schools

Chandrika Devarakonda
University of Chester
Visible BME children, but invisible BME teachers – insights into perspectives of prospective trainee teachers from BME background.

Khadija Mohammed
University of West of Scotland
'I'm just a teacher!' – What chance is there for future anti-racist education

Stream 3: Organising and Mobilising for Social Justice
Chair: Mike Orr
Duddingston Room, John McIntyre Centre

Beverley Costa
Mothertongue multi-ethnic Counselling Service
From powerlessness to authority: culturally and linguistically sensitive therapy which promotes individual and collective social action

Lauri Johnson
University of Nottingham
Leading With Their Lives: Early Black Headteachers in the UK – 1969 – 1996

Aminul Hoque
Goldsmiths College, University of London
British-Islamic Identity: Third Generation Bangladeshis from East London

Stream 4: Contemporary Racist Discourse
Chair: Maria Dasli
Pentland West, John McIntyre Centre

Ana Kedveš
University of Warwick
'Participate, No Hate': Discursive strategies for youth mobilization in 'No Hate Speech' campaign

Rajesh Patel
De Montfort University
The Golden Girl Loses Her Shine

Lia Weitzel
University of Sydney
Cuban literacy method confronts anti-Indigenous racism in Australia

15.00 – 15.15
Coffee Break
Centro, John McIntyre Centre

15.15 – 16.30
Keynote Lecture:
Student Teacher as Tourist: the role of study trips abroad in the production of racism
Professor Ninetta Santoro,
University of Strathclyde, Glasgow
Prestonfield Room, John McIntyre Centre

Chair: Dr Yvonne Foley, Co-Director of CERES and Chair of the National Association for Language Development in the Curriculum (NALDIC)

16.45
Close and Departure

ABSTRACTS

Stream 1: Race in Higher Education

Exploring the Experiences of BME Academics in Higher Education
Jason Arday, Leeds Beckett University
Presently, the Higher Education (HE) sector, and in particular it's traditional and elite institutions, remain the province of the middle and upper classes (Alexander and Arday, 2014). Significantly, attempts made by HE institutions to accommodate BME students have been an issue for social commentary for some considerable time, with little evidence to suggest that contexts and positions regarding this discourse have changed. The positing of traditionalist and elitist, ideals which contribute towards the marginalisation of BME groups within the HE sector, has become more apparent due to the attainment levels achieved by BME students in comparison to their white counterparts. Additionally, this also leaves BME students more vulnerable to poorer graduate prospects upon leaving university. One of the more pertinent aspects that facilitate this wider dialogue is the need for representation, with regards to the lack of BME academics in Higher Education (ECU, 2012). This is supported by a recent report by HEFCE (2012), which illustrates that the overall proportion of BME academic staff within HE in the UK equates to 8% per cent. The meritocratic categorisation of traditional and elite institutions, posits the perceived notion that the post-1992 new universities have become a reservoir for the poorer, working class and 'non-traditional', students, specifically, Britain's increasingly aspirational, Black and Minority Ethnic populations (Alexander and Arday, 2014). Therefore, this abstract aims to consider some of the broader considerations for Race in Higher Education, with a specific focus towards detailing the experiences of BME academics within HE, with some consideration given towards opportunity, representation and support. Much of the intended work to be presented derives from a collection of seminars organised in 2013/2014 by the Runnymede Academic and Emerging scholar's Forum, which has been developed in collaboration with the Universities of Manchester and Warwick and London School of Economics. The central premise for the seminars and research was centred on BME academics, more specifically attainment, curriculum and employability. The paper aims to present why opportunities continue to be restricted for BME academics within the HE sector. Subsequently, considerations and recommendations will be reflected upon with regards to changing equality practices and creating more opportunities for individuals from BME backgrounds to pursue a career in academia.

Displaced aspirations: refugee student experience in UK Higher Education
Louise Bowen, Ipsos MORI Scotland
Movement, stasis, and the management of displacement underpin refugee participation in UK higher education (HE). The social and educational policies that relate to refugee students in the UK continue to be in a state of flux, and these directly impact on refugee access and successful participation in HE. Drawing on accounts from mature refugee students of their experience of going to university in England and Wales, and analysis of key policies from the Welsh, Scottish and Westminster governments, I examine the intersection of higher education and forced migration in contemporary British society.

Exploring the experiences of refugees with both permanent and impermanent forms of leave to remain in the UK, my doctoral research shows that they valued their studies beyond an instrumental purpose for social mobility in the UK. Rather, participants in my study engaged in higher education in order to manage both psychic and physical forms of displacement. This paper indicates how their involvement in the field of higher education could be seen to produce further displacements, undermining the extent to which participating in university facilitated their social and cultural integration into UK society. The aspirations and experiences of refugee students are also considered in relation to the recent framing of the internationalisation of higher education as 'educational export income', with an aim to increase the international student population by twenty percent over five years (Department for Business, Innovation and Skills and Department of Education, 2013). This research was informed by the principles of participatory research methodologies, and contextualised by an aim to explore the relationship between lived experience of asylum and engagement in higher education. Fieldwork took place 2010-2012, funded by an ESRC studentship at the University of the West of England (UWE), Bristol.

Stubborn Persistence: perspectives from Initial Teacher Education and Community and Youth Work Training
Rick Bowler & Jane Davies, University of Sunderland
The paper will draw upon the authors' recently completed PhD theses which examined the factors impacting upon the preparation of new teachers, and the experiences of community and youth workers in relation to 'race'. In each study, although in a range of different ways, the role of Whiteness, systemic   factors, for example, the increasingly standardised teacher education system in England, and the impact of neo-liberal, deficit discourses related to working with young people, were analysed in order to explore their impact on anti-racist practice. The paper outlines some of the current pressures, including political drivers within Initial Teacher Education (ITE) and Community and Youth training in England which can militate against effective provision in relation to 'race'. Drawing on elements of Critical Race Theory and Critical Whiteness Studies as theoretical lenses, it analyses the ways in which such pressures can contribute to the silences which can inhibit discussions of 'race', and which, if left unaddressed, can ultimately serve to cement, and contribute to the stubborn persistence of racism. It also makes comparisons between the two professional training routes to draw out common themes which, it argues, can be applied to schools and other educational establishments, and which need to be addressed in order to enable progress to be made. It concludes with recommendations for practice for schools, ITE providers and Community and Youth workers, drawing on the authors' aforementioned research, and their ongoing and current work in these professional fields in the northeast of England.

The Office of Student Diversity & Inclusion at a Large Texas University: An Evolutionary History
Alvin Curette, Jr., University of Texas at San Antonio
This case study investigates the evolutionary role and functions of a Multicultural Affairs Office (MAO) at a Texas university that is categorized as both a predominantly white and Hispanic serving institution. MAOs were established at predominantly white institutions to help recruit and retain students of color at rates that were similar to whites. American colleges and universities have been responding to diversity issues for decades, yet, challenges to access and academic success persist for students from low-income and underrepresented racial and ethnic groups. Although race and ethnicity remain central in diversity conversations, the idea of diversity in higher education has broadened to include other minority identities based on *immigrant status*, *military service*, *sexual orientation*, *religious affiliation*, *first-generation status* and *socioeconomic status* among others. Consequently, MAOs' services have expanded beyond racial and ethnic groups to reflect inclusivity of these other identities (e.g., gay, lesbian, bisexual and transgender students; international students; first-generation students; religious diversity, etc.). MAOs' roles range from providing a 'safe space' for underrepresented students to facilitating co-curricular experiences that teach 'all' students, faculty and staff how to interact across different cultural boundaries. Although this case study investigates the evolutionary history of a single MAO, analysis of findings offer notions about the role, functions and significance of MAOs in the 21st century. For example, do these offices exist to sponsor 'entertaining' cultural celebrations or to advance social justice? Who does and should benefit from services provided by MAOs? Moreover, this paper discusses the influence of institutional factors (e.g., politics, university/ organizational leadership and student demographics) on MAOs' organizational identities.

Safety for whom? Instructors conceptualizations of safety in the anti-oppression classroom
Ann Marie Garran, University of Connecticut
There are many ways to teach about issues of power, privilege, and oppression. A critical responsibility for instructors in anti-racism or other anti-oppression courses is to set the frame for a classroom environment where authentic learning can occur. The proposed paper has as its primary aim to present the findings from a questionnaire survey that was administered to instructors of social justice, anti-racism, or other anti-oppression courses to gain a deeper understanding of the ways that these instructors operationalize the concept of safety with and for their students. Anti-oppression content evokes a host of reactions both for faculty and students, which can foster both a challenging and stressful teaching and learning environment. Because the content of these courses and the classroom dynamics that surface can be particularly complicated, instructors charged with teaching this material find themselves having to pay focused attention to both the delivery of didactic material and to the unfolding internal and external reactions of the students (Helm, 2009). This concern, identified as *safety* (Holley & Steiner, 2005) in the literature, has as its core the idea that students wish to feel psychologically and emotionally safe to

more fully participate in a course. What, then, constitutes a safe space? What does safety even mean in the context of discussions about race, racism and other aspects of oppression? Is it even possible to have a safe space in a multi-racial classroom when discussing race and racism? Do students from dominant and subordinate groups experience safety differently in the anti-oppression classroom? Successfully declaring a classroom a safe space, particularly when anti-oppression courses are taught, has been challenged by some instructors (Garran & Rasmussen, 2014), but a number of social justice and anti-oppression educators in the United States see safety as attainable and necessary for learning to take place.

In the shadow of white privilege… making the invisible visible: A case study of one university's handling of racism/discrimination
Jason Haye, University Campus X
The title of this paper stems from the challenges that people of non-Caucasian backgrounds have to face in a Eurocentric dominated Education system. University Campus X (UCX) is an educational institution located in an English county. UCX accepted its first students in September 2007. Until then UCX was one of only four counties in England which did not have a University campus. UCX hosted a talk by a prominent artist who during the event made offensive comments about slavery during her critique of the film 12 Years A Slave which was received with laugher by the audience. I was the only black student in the room who was also working at the event. During the past 8 months despite trying to challenge the university to look at this incident from a minority student point of view via art work and debates, UCX has avoided responsibility in tackling this issue by hiding behind themes of freedom of speech and isolating the artist comments from the crowds response. The result of this incident has seen my projected overall grade go down, The reason why I have created this paper is because despite UCX showing they do not understand the true notion of diversity, UCX will use black and minority ethnic students' cultural background via statistics and images to promote to potential customers, a surface level and false notion of diversity.

The Subtle Stereotyping of Other in Transnational Physiotherapy Education
Hazel Horobin, University of Brighton
I interviewed 6 Indian graduate physiotherapy students at the end of their studies on the UK delivered MSc course on which I taught, as part of a doctoral study. The aim was to generate an understanding of participant's professional identification development as a means of gaining a perspective on the meanings they drew from the course. I was interested in this as a consequence of having worked for a period of time in a less well-resourced country and I was aware of the difficulties of applying practice in different country contexts. Using a grounded theory, and in addition to individual and social identifications, it also became apparent during analysis that Indian professional working was subtly downplayed or ignored in the content and style of the programme's pedagogic approach. The presentation will explore the stereotyping that was possible in that educational context, particularly around the assumptions educators made of international

practices and the cultural superiority claimed for UK constructs. I will theorise about the impact of this on the students and how an improved pedagogic approach might be constructed. The key interests to the listener will be the exposure of nuances in teaching positions in the context of wide power differentials between tutors and students present in transcultural classrooms as well as the ease with which oppression is exerted and even apparently welcomed by students.

(De)Centering 'Race' in the ECU Race Equality Charter Mark?
Kevin Hylton, Leeds Beckett University
As the Equality Challenge Unit unveils its Race Equality Charter Mark universities are being challenged for the first time in decades to focus on its BME staff and student recruitment, attainment and progression. Yet it is debated here that the issues are not purely analytical or practical. A challenge exists for all universities before one statistic is unpacked, or initiative unveiled that is about establishing the self assessment teams (SAT) that will take each REC mark forward. Due to the under-representation of black and minoritised senior staff in universities, SATs are in danger of reproducing the same racial exclusions and power relations that Brownill et al. (2000) observed in their analysis of urban development corporations. This paper examines the dangers of how historical racialised dynamics in higher education institutions can lead to governance structures that can reinforce racialised hierarchies in universities.

Taking account of culture: Reporting on the development of a Māori-centred academic writing resource
Diane Johnson and Sophie Nock, University of Waikato
For many reasons associated with New Zealand's colonial heritage, Māori students have a lower overall success rate in tertiary education than other New Zealand students. For many Māori students, writing academic assignments in English appears to be particularly challenging. This is especially evident in the case of those students whose schooling was conducted, in whole or in part, through the medium of the Māori language. While many of them have little difficulty in developing what Cummins (2008) refers to as 'basic interpersonal communicative skills' (BICS) in English, they have considerably more problems in relation to the development of 'cognitive academic language proficiency' (CALP). The writing development programmes currently available in tertiary institutions in New Zealand often appear to make too many assumptions about existing competences and fail to take account of cultural and affective factors that can present significant barriers in the case of Māori students. In this paper, we report on the first stage of a project involving the development of a genre-centred online, self-access support resource that is based on a Māori worldview and includes topics that are of particular significance to Māori.

The making of "little dragons": The reproduction of racism and whiteness in postsecondary entrepreneurship programs

Melanie Knight, Ryerson University

Postsecondary entrepreneurship programs have grown exponentially in the past decade. They have been defined as ideal spaces for educating students on becoming enterprising citizens. Reasons for this growth in programs is in part linked to the presence of popular shows, such as, Dragons' Den and Shark Tank and to the widely held notion that entrepreneurship contributes to economic growth, increases employment opportunities, improves the standard of living and expands the range of economic and social choices available to individuals. For some researchers, this romanticized and somewhat distorted view of entrepreneurship is evidence of an ongoing neoliberalization of institutions of higher education. They have also noted that entrepreneurship, as conceptualized and taught within these programs, is commonly understood and analyzed in gender, race and class neutral ways disregarding issues of power and inequality. In this paper I examine the racialized processes and practices that inform, socialize and (re)produce "the enterprising individual". Using a racial theoretical lens (Ahmed, 2000; Baldwin 2012; Daniel, 2007; Harper 2002; Moore, 2008; Nakayama & Krizek 1999; Puwar, 2004), I argue that the discursive and analytic frame of "thinking like an entrepreneur" functions to justify and reproduce white power and privilege and maintain the status quo. Relying on data from a wide range of sources: entrepreneurship texts (curricula, training materials, and the like); popular media on entrepreneurship; classroom observations; and student and faculty narratives from two post-secondary educational institutions in Canada, I examine the way in which professors translate the grammar of entrepreneurship contained within training materials and students' understanding of these knowledges from the perspective of their own lives and future ambitions. This study will provide a better understanding of the reproduction of whiteness in entrepreneurship/business training in the making of future "little dragons".

Challenging the racial divide: creating inter-subjectivity in a teacher education classroom*

Adré le Roux, University of the Free State

Twenty years into a democracy and present-day South Africa remains saturated with histories of oppression and privilege. Although the language of racism associated with apartheid has changed, the reality of race inequality still persists. The logical outcome of a society riddled by systemic racism and subsequent economic apartheid, is an education system that reinforces patterns of poverty and privilege. In effect, South Africa has two separate and unequal school systems: one for middle-class and wealthy families, who are primarily white, and another for poor and low income families who are overwhelmingly black. Premised on the assumption that a collaborative classroom setting is prerequisite for transformative classroom environments, this paper reports on a qualitative study that tracked a linguistically and culturally diverse group of first year pre-service teachers over a period of several months. The aim of the study was two-fold: to determine whether the joint simultaneous purposeful activities undertaken during an Education Studies module assisted in creating inter-subjectivity among a diverse group of students; and to comment on the extent to which supporting connections across affinity groups helped the students to consciously expand their knowledge and understanding of themselves and of those who associate different from themselves.

Disrupting Colorblindness in Canadian Higher Education: The Affective Dimensions of Visual Media

Karen McGarry, McMaster University, Ontario, Canada

Visual media have long been recognized as a means of inspiring affective or emotional responses among consumers and/or spectators. Within the context of postsecondary classroom settings, visual media, combined with "educultural" (Lea and Sims 2008) teaching strategies, are hailed for their ability to disrupt dominant cultural notions of race, including colorblindness and white privilege. This paper explores the ways in which the introduction of various forms of visual media in my first year anthropology class opened up a productive discursive space for challenging mainstream and mythologized ideals of Canadian multiculturalism, and the dominant view of Canada as a diverse and accepting nation. Indeed, Canadian society has long been rooted in white Euro-Canadian values (Mackey 2002), yet Canadians are enculturated to normalize such ideals. In the process, embedded or institutionalized forms of racism persist. Using a classroom example derived from ethnographic data, I document how the introduction of visual imagery in classroom settings stimulates an affective response among students. Such a response is necessary to unsettle dominant ideals of race and white privilege and to open up a more inclusive and accepting space within university contexts.

Challenging neo-racist discourses in HE

Victoria Odeniyi and Chrissie D'Costa, Canterbury Christchurch University

This presentation applies thinking around the abilities of the Other to discourses surrounding the capacity and willingness to perform in an academic culture. In doing so, we explore alternative ways of conceptualising people from cultural backgrounds which may be different to those who traditionally take up places at UK universities. Rather than focusing on the disbelief that stems from travelling to other parts of an interconnected global world, by focusing on the narratives of UK-based students studying at two widening access universities in the south east of England, we argue successful exposure to 'academic culture' can only occur after engagement and participation is made possible for all students. Bearing in mind the need to respond to an educationally, culturally and linguistically diverse student body, we address approaches to language and literacy development as possible alternatives to EAP pedagogies for 'international' students and study support models for 'home' students and what provision of this kind might mean for home students with diverse diasporic connections. In addition to presenting institutional policies on academic language development, such as the policy of 'linguistic containment' (Matsuda 2010), we focus on institutional perceptions of students from diverse backgrounds. Here we question the concerns raised about these new-to-higher education students' experiences with retention and success (Ramsden 2008). We conclude that contextually sensitive approaches can create opportunities within the university curriculum for students from diverse, social, cultural and linguistic backgrounds to be valorised through writing and assessment practices, as well as through institutional practices which create opportunity for alternatives to neo-racist discourses in HE to flourish.

A Faculty Diversity Institute-Design, Delivery and Assessment
Theresa Pettit, Kimberly Kenyon & Jennifer Flad, Cornell University
Universities recognize that inclusive teaching strategies must be applied in higher education classrooms to meet the needs of today's diverse learners. Teaching centers are being called on to promote and support inclusive teaching practices across their institution. Cornell University's Center for Teaching Excellence facilitates a three-day Faculty Institute for Diversity. The Faculty Institute for Diversity brings tenured and tenure-track faculty together to engage in complex discussions about aspects of diversity, creates a network of teachers and scholars who can serve as a resource to one another on matters of diversity and education, and supports faculty in incorporating diversity elements into new or revised courses. In an effort to close the loop of assessment, research was conducted to determine best practices for a diversity institute. This paper examines the challenges faced by teaching and learning centers attempting to help faculty integrate diversity into their classes through a professional development program and explores one center's assessment of their efforts. The paper presents examples of the transformative changes experienced by participants in the intensive 3-day program including how faculty views on diversity matters shifted, the types of changes made to syllabi after the program, content analysis of past institute evaluation comments, and identifies areas for research in the future. The facilitators describe how the institute fits into the larger university internationalisation effort which is charged with advancing Cornell's global dimension across its campuses and worldwide by addressing organizational barriers to internationalisation.

Experiences of Muslim Academics within UK Higher Education Institutions
Ibtihal Ramadan, University of Edinburgh
There is currently little published research about the experiences of Muslim academics in the UK. Research has generally focussed on the experiences of Muslim students in higher education institutions (HEIs) in the West or the experiences of black and minority ethnic (BME) academics, where aspects of faith have not been factored in as a key characteristic for analysis of the latter research. The findings of the research on Muslim students' experiences reveal that although their immediate academic experience was positive, their on-campus lived experiences have been rather negative, affected by what they claimed to be institutional practices of marginalization and discrimination against them (e.g. Hopkins, 2011). The research on the experiences of BME academics have found that the processes, cultures and practices of the academy continue to be disadvantageous to this group (Bhopal & Jackson, 2013; ECU, 2011; Wright et al, 2007). Furthermore a review of academic identities studies and writings reveal that identity-related concerns of minority academics are largely invisible or marginalised. Studies on the impact of equality legislations and initiatives in the UK have found that equality and diversity documents have not necessarily ensured genuine equality on the ground. These documents have enabled institutions to assume they are delivering for equality and fairness but those who have studied institutional practices have found that there is a less than comprehensive approach to tackling institutional racism (Ahmad, 2007; Deem & Morley, 2006; Pilkington 2012, Teelken & Deem, 2013). This paper will report on a doctoral fieldwork in progress and

provide early insights into emerging themes of the experiences of Muslim academics within UK HEIs and how they conceptualise their identities. The paper will also reflect on what impact the socio-cultural atmosphere of Islamophobia, faith/belief, gender, age, seniority, discipline and status (home/international) have on these experiences.

Identity Intersections and the Transition to Higher Education in Three Gateway Cities
Karen Robson and Paul Anisef, York University, Toronto, Canada
In this paper, we employ longitudinal data from three ethno-racially diverse urban areas in three English-speaking immigrant-receiving countries to examine how race, class, and gender impact the transition to higher education. Using data sources from London, Chicago, and Toronto we are able to compare how transitions vary according to group memberships to these three "axes of difference." We approach our analysis and interpretation using an intersectionality framework and aim to interpret our findings by analyzing policies that have been employed to target "marginalized" or "at risk" groups in these three cities as well as the specific historical and ideological landscapes that have shaped the experiences of racialized groups in these three cities. This paper is the first major output in a larger 5-city comparative project examining the intersections of youth identity and social mobility.

Challenging Deficit Theories/Models of Black Students in HE - an Auto/Biographical Narrative Research Study
Mary Andall-Stanberry, Canterbury Christ Church University
Deficit theory can still haunt the academy, and nowhere is this more prolific than in rhetoric used to explain the position and overall experience, of Black Students in HE in comparison to their White counterparts. I chose to do this study because of concerns about the stereotyping through language and terminologies used to describe Black students experience in Higher Educational Institutions. I adopted a Critical Race Theory (CRT) approach as helpful in illuminating how and why this happens. I combined these with auto/biographical narratives which illuminates something more complex and human than theory alone, in that the lives of three women (Zara, Gail Mary, the researcher), are redolent with the imprints of family, gender, generational change, migration and cultural richness attested through CRT "community cultural wealth" and a challenge to "cultural capital" narrowly defined. Our narratives required an auto/biographical imagination, where there is an inquisitiveness to find out the individual's historical, and social as well as intimate experiences in society and to give meaning to these. Rather than a deficit model, the argument is that Black students demonstrate 'forms of capital' through their aspiration and resilience evidenced in the three case studies/narratives. Further the case study reveals that the environment of HE can isolate, and exclude Black students' 'community cultural wealth' in the curriculum, pedagogy and general culture. Thus the language and accompanying terminologies used to explain Black students experiences and achievement gaps signal failure for HE because it highlights the inability to reach an academic higher

ground where, diversity, inclusion, and equity initiatives are fundamentally linked to the educational mission statements, or where it is linked but ignored in everyday practice, jeopardizing the institutional vitality.

'What are the Stories of Aboriginal Nursing Academics Working in Queensland Universities between 2003-2013?'
Lynne Stuart (Mandandanji), University of the Sunshine Coast, Queensland
The study's focus is on the stories of the eight participant Aboriginal nursing academic employees whom have worked in Queensland universities. The aim of the study is to gain an understanding of the participant's individual and collective stories. Indigenous health is a global issue and various steps to address these health issues have been initiated worldwide. Educating Indigenous nurses is an important strategy in improving the health and wellbeing of Indigenous peoples in Australia. The evidence suggests that recruitment, retention and graduation of Indigenous nursing students is far from easy, and requires carefully planned and consistently delivered academic and pastoral support from dedicated Indigenous nurse academics. Given this background, the role of Indigenous nurse academics in universities is pivotal. Still a very small group across the nation, Indigenous nurse academics anecdotally report that they carry a large burden of expectation from their communities, the profession of nursing and their universities. In recognition of these challenges, as well as the important role Indigenous nurse academics play in preparing Indigenous and non-Indigenous nurses of the future, Indigenous nurses represent a low percentage of the Australian nursing workforce when compared with that of the mainstream Australian nursing workforce; therefore more Indigenous nurses are urgently needed. For one reason or another, out of the eight Indigenous registered nurses who have been working in Queensland universities as nurse academics, more than half have made the decision to leave their employment, further research will reveal whether this finding is a nationwide trend. The study was conducted in the interpretive paradigm, using a constructionist approach and narrative inquiry. Narrative inquiry is harmonious with Indigenous oral culture, where storytelling is used as the primary medium to pass on cultural knowledge, and will therefore complement the participant's stories.

Utilizing faculty's hidden and complex social identities to teach anti-oppression: An intersectional approach
Lisa Werkmeister Rozas & Ann Marie Garran, University of Connecticut
As the identities of educators teaching anti-oppressive content begin to mirror the multidimensional complexity of our students, we can purposefully use these hidden and complex identities to deepen students' knowledge and skills - not just in engaging diversity and difference, but also in everyday conversations and interpersonal communication. By disclosing both hidden and visible identities, instructors challenge students' preconceptions and work to dismantle biases and stereotypes, all in the relative safety of the classroom. By socially locating themselves, faculty can model self-awareness and use of self in powerful ways. Using intersectionality as a framework from which to understand multiple identities and the varying levels of power and privilege that those identities bring to an

individual's social location, the usefulness of both visible and invisible aspects of the instructor's identity within the classroom will be discussed. Intersectionality provides important power analyses that have been missing in cultural competence and anti-oppression discourses and contemporary theories of identity development, which advance our traditional models and allow for more nuanced discussions of identity complexity. It is becoming more important to dialogue about identity because this awareness reduces stereotypes and broadens the narrow categories that have created them. Overall, this approach furthers anti-oppressive practice and the development of a critical consciousness. In any form of anti-oppression education, students learn through the role modeling that is provided. In most societies, dialogue around the structural forces that influence the valuation or devaluation of identity is at best, difficult, and at the very worst, non-existent. In order to create more opportunity and engagement in such dialogue, educators must be willing to share or dialogue about their own identities so that it can become a value and ongoing practice rather than something that is de rigeur one moment and discarded the next.

Stream 2: Teachers, Schools and the Future of Anti-Racist Education

What is "anti-racism parenting?" Learning from the practices of transracial/cultural families in diasporic spaces

Willow Allen, Simon Fraser University New approaches to how we teach and learn about constructs of difference are imperative to consider as Western societies continue to diversify through international migration and immigration; a result of which is an increasing number of people forming relationships and families across multiple axes of difference (including: race, gender, class, culture, religion, language, etc.). Within these emerging social relations, new negotiations and practices of difference are taking place in "informal" learning spaces, such as the home and community (Luke & Luke, 1998; Luke, 2003; Twine, 2010). Yet, in official learning contexts, such as the educational system, our diversifying populations are predominantly not being recognized or included in the standard curriculum, nor are children learning the essential knowledge and skills they require to challenge discourses of race and difference that shape their understandings of the world. While it is necessary to engage in anti-racism and anti-oppressive work in the formal spaces of the classroom, I contend that we must also examine how such work can and does take place within intimate social relationships in home and community environments. Drawing on my current PhD research on "white" birth mothers in multiracial/cultural families, I will address ways in which the everyday practices of multiracial/cultural families can inform anti-racism theory and pedagogy, and how these families urge us to explore new pedagogical approaches to unlearning (Berlak, 2004; Felman, 1994; Kumashiro, 2000).

Everyday geopolitics of minority ethnic young people in Scotland – emerging issues for educators to reflect upon

Rowena Arshad, University of Edinburgh, Kate Botterill, Newcastle University, Peter Hopkins, Newcastle University and Gurchathen Sanghera, University of St Andrews

This paper is based on empirical research funded by the UK Arts and Humanities Research Council and concerned with young people's everyday geopolitics in Scotland. The findings are drawn from 45 focus group and 224 individual interviews and overall 382 young people from Scotland have been involved in this research. The majority were young people who would be considered to be from ethnic or religious minority backgrounds. Emerging themes indicate that schools and teachers have a huge part to play in countering issues of recognition/misrecognition, to assist young people engage more critically with everyday social and political issues, to recognise that young people are already social and political actors and to prepare young people not just for exams but also for life. The paper will explore issues that young people have indicated as being part of their daily lives such as what makes them feel safe and unsafe, the need for spaces to discuss modern day issues that impact on their lives, their hopes and aspirations, their coping mechanisms and forms of resilience. The paper will draw out issues arising from the interviews which are important for school and teachers to consider if we are genuinely aiming to *get it right for every child'*. The paper will trouble an often accepted view that in

Scotland we are tolerant, multicultural and inclusive. It also asks whether schools are genuinely sites of inclusion. For example, as educators do we routinely consider how issues might impact differently for different groups in relation to multiple and intersectional identities? Are these considerations then built into the way we construct the curriculum and in our pedagogical approaches? Do we consider how education/school structures may be organised in such a way that might silence some but enable others?

Perceived discrimination amongst Mapuche youngsters in urban secondary schools in the Araucanía region, Chile

Sandra Becerra & María Eugenia Merino, Universidad Católica at Temuco and
David Mellor, Deakin University

Ethnic or racial discrimination towards children and adolescents at schools is of concern in many contexts around the world because it is associated with diverse psychosocial, behavioural, emotional, and identity problems. The purpose of this study was to identify the types of ethnic discrimination experienced by indigenous Mapuche adolescents in schools in Chile. The study was qualitative in nature and used two techniques: semi-structured interviews and focus groups involving an 'indicative' sample of 80 participants (30 students and 50 teachers) from three urban high schools in the Araucanía Region of Chile. Three modes of ethnic discrimination were identified: verbal, behavioural-attitudinal and institutional. A 'non virtuous cycle' is of discrimination is suggested. It begins with teachers' prejudiced attitudes that lead to attributions of deficits among Mapuche adolescents. When these attributions are activated, they lead to a diminished sense of competence, avoidance and segregation among Mapuche students who then withdraw from active participation in learning, which perpetuates and confirms teachers' prejudice and attributions. Recommendations for the educational system, schools, and teachers are discussed with the objective of trying to diminish the manifestation of ethnic discrimination at schools and its negative consequences for the indigenous adolescent population.

Visible BME children but invisible BME teachers – insights into perspectives of prospective trainee teachers from BME background

Chandrika Devarakonda, University of Chester

The UK society currently reflects a steady increase in the BME population. There has been an increase in the BME population from 7.9 percent in 2001 to 14 percent in 2011. Population of children include 24 percent of children from ethnic minority groups. It has been reported widely that the number of teachers from BME backgrounds is not proportionate to the number of children from BME background. The homogeneity of the teachers being predominantly white, female, especially at, early years as well as at primary school level is common knowledge. It has been reported widely that the number of teachers from BME backgrounds is not proportionate to the number of children from BME background. The teachers from ethnic minority groups represent only about 11 percent. This paper will investigate the issues around the poor recruitment of students from BME backgrounds into teacher training courses. The perceptions of young pupils about their aspirations and career choices will be explored by initial questionnaire followed by a focus group discussion. The data will focus on the reasons behind the poor recruitment of pupils

from BME backgrounds, misconceptions about the teacher training programme, as well as stereotypes influencing their choice of courses. The results of this study will enable the teacher trainers to identify the reasons for poor recruitment from BME backgrounds, marketing strategies of teacher training courses as well as pupils' choice of careers influenced by stereotypes.

The master narrative of Canadian history: both white & 'raceless'
Christiana Fizet, University of Edinburgh
While there exists a significant and growing body of work on 'race,' racism and whiteness in education, early explorations of these issues tended to neglect teacher education programs as an important site of inquiry. However, driven by what has been called a 'demographic imperative,' (Banks 1996) 'cultural mismatch' (Ulucci 2011), defined as "the disjunction between the sociocultural characteristics and previous experiences of the typical teacher candidate and those of K-12 students" (Lowenstein, 2009:166) researchers began to turn their attention to teacher education programs in the late 1990s. While classrooms were becoming more and more racially and culturally diverse, racial sameness —whiteness—continued to dominate initial teacher education courses making it increasingly essential to a) understand and remedy the low number of ethnic minority teacher candidates; and b) determine how to prepare white teacher candidates to teach in culturally and racial diverse classrooms. Two areas have dominated the research that has been undertaken on racism and whiteness in teacher education. The first is research that has been conducted by professors who teach the social justice component in the program and are committed to anti-racist education. The second area has focussed on teacher candidates' individual identities and privilege and how they negotiate and deny their complicity in racism. While both areas have presented a wealth of findings on the challenges of initiating conversations on privilege, power and racism with white people and the various strategies that are used to deny complicity in racism the two shortcomings of such studies are that they are confined to the social justice class in teacher education, and their tendency to interrogate identity in an ahistorical and decontextualized manner. This has resulted in teacher candidates stating a lack of confidence and preparation in applying social justice to their specific subject areas (Arshad & Mitchell, ongoing; Sosu et al. 2010, LeCompte & McCray, 2002), and also, as some scholars have shown, hardened attitudes and a rejection of social justice altogether. My research, in leaving the social justice classroom and entering a history classroom in teacher education, as well as heeding a 'number of scholars' (Gillborn, 2008; Levine-Rasky 1998, 2000, Leonardo 2002, 2004) call to shift the focus in studies on whiteness from *who* is white (white privilege) to *how* whiteness is elaborated (white supremacy) (Levine-Rasky, 2000:280) hopes to overcome these two shortcomings. This presentation will explore how whiteness is elaborated through the master narrative of Canadian history that is what is communicated in history classrooms. It will present the backdrop for my PhD thesis, which will explore history teacher candidates' narratives of Canadian history and where they align with or break from the master narrative, which posits Canada as both white and 'raceless'.

Examining EAL Policy and Practice in Mainstream Schools
Yvonne Foley, University of Edinburgh
While internationally there is a growing body of work investigating mainstreaming of English as an additional language (EAL), this topic has not featured strongly in research in the United Kingdom, and there are only a few studies that focus on the extent to which government policies and prescriptions concerning EAL students are actually being implemented in everyday practice. Addressing this gap, this paper gives an account of the findings of a study that involved 22 student-teachers reporting on their observations concerning EAL policies and practices, across 66 placements in 47 schools in eight local authorities and in five independent schools. These student-teachers had taken part in an EAL course which sensitised them to issues surrounding EAL learners in mainstream classrooms and positioned them as informed observers. Their reports appear to reveal that the needs of EAL learners across Scotland are not being met to a sufficient degree, despite the fact that legislation is in place which requires local authorities and schools to ensure that all learners have appropriate access to the curriculum. Possible reasons for this state of affairs and ways in which progress could be achieved will be considered.

Primary School Teachers' Constructions of Intercultural Education in Cyprus
Emilia Georgiou, University of Edinburgh
Intercultural education is the approach advocated by supranational bodies primarily in Europe (e.g. Council of Europe, 2008; UNESCO, 2006; European Commission, 2007) as a means to improve global cultural relations (Aman, 2013), manage the increasing cultural diversity in schools and in society, and retain social cohesion (Council of Europe, 2008). However, the ambiguity surrounding the meaning and implementation of intercultural education has resulted in different constructions of intercultural education, which often fail to address structural barriers to the participation and achievement of all pupils in education and thus, to eliminate educational inequities (Aguado & Malik, 2006; Bleszynska, 2008; Gorski, 2008; Aikman, 1997; Allemann-Ghionda, 2012). Following its accession to the EU in 2004, Cyprus initiated educational reform efforts in 2005 "in response to the trend of multicultural / intercultural education" (Commission for Educational Reform, 2004). The aim of these reforms has been the creation of the 'democratic' and 'humane' school, which is inclusive and provides equal opportunities for access, participation and success, acknowledging and respecting the diverse and multicultural character of the pupil population (Ministry of Education and Culture website). As part of these reforms, a new curriculum was introduced in 2010, which has been described as "mostly intercultural" (Hajisoteriou, Neophytou & Angelides, 2012, p. 400). However, how is the ambiguous term 'intercultural education' found in Greek-Cypriot educational policies understood at a macro, meso and micro level within the specific national historical, sociocultural, political and economic context? How is 'intercultural education' translated into practice in schools and in classrooms with different composition of pupil population? How do different institutional contexts interact with teachers' life experiences and shape their beliefs, understandings and practices of intercultural education? The aforementioned questions will be considered through a discussion of the findings that emerged from my three-month critical ethnographic study of three primary schools with different profiles in Nicosia, the capital of Cyprus. The research took place from March 2014 until June 2014

and its aim was to critically examine current constructions of intercultural education and cultural diversity in Greek-Cypriot primary schools.

Linguistic Landscapes: a pedagogical tool for engaging student teachers in thinking about culturally and linguistically diverse school communities

Andy Hancock, University of Edinburgh

Student teachers enrolled on Initial Teacher Education (ITE) programmes at Scottish Universities, in common with the majority of practicing teachers, are most often white, middle class, monolingual and in primary schools female. This demographic continues to remain unrepresentative of the communities that schools serve. Furthermore, dominant 'white' ideologies and a eurocentric curriculum mean issues of 'race' and diversity frequently remain at the fringes of teaching and learning in ITE. This paper explores the concept of Linguistic Landscapes as a pedagogical tool for engaging student teachers in thinking about culturally and linguistically diverse school communities. Linguistic Landscapes (LL) refers to the use of languages other than English in its written form on display in public spaces and that this evidence may include public and private signs, shop fronts, notices and advertising. By studying LL we can better understand the power of languages in society but also the deployment of languages as resistance. At the same time, the chaotic nature of LL in cityscapes means understandings and appreciations of LL are not necessarily unanimous and very different meanings may be attributed to signs by those who read them. This paper investigates how student teachers respond to the linguistic landscape (LL) in the city of Edinburgh. It describes how a 'camera safari' and a photographic exhibition were employed to engage postgraduate student teachers in thinking about multilingual school communities. The photographic data captured by the students was analysed to gain insights into students' varied perceptions of linguistic and cultural diversity. The study reveals that the student teachers interpreted LL from a variety of understandings which can be characterised as avoidance, acceptance, awareness. Furthermore, data gathered from focus groups reveals how LL brings to the fore 'othering' and reinforces both inclusionary and exclusionary positions. Finally, a critical examination is given of the use of LL as a pedagogical tool in teacher education and its effectiveness in surfacing student teachers' awareness of multilingual settings.

Putting racism on the agenda in initial teacher education in Ireland: Utilising the pedagogy of discomfort to name privilege and support transformative pedagogy

Thérèse Hegarty and Aoife Titley, Froebel Department of Early Childhood and Primary Education, Maynooth University

Until recent times, Ireland was regarded as a homogenous country comprised essentially of a monocultural population with monocultural experiences (Fanning, 2007). However, this is a misrepresentation of the Irish cultural narrative, within which immigration, emigration and diversity have always co-existed. Nonetheless, what is fair to say is that Ireland's 'migration turning point' (Ruhs, 2005) in 1996, which transformed Ireland from a country of emigration to one of in-migration has led to an increase in diversity among school populations in Ireland and foregrounded race and racism in Irish schools for the first

time. However, the diversity which exists in the primary classroom is not mirrored in the teaching population and the fact remains that student teachers in Ireland tend to be overwhelmingly white, female, Catholic and middle-class (Leavy, 2006). When considering ways to push the boundaries of anti-racism education in the Irish context, it is necessary to consider how best to problematize issues of race and ethnicity among white students (Faulkner and Crowhurst, 2014) and how best to motivate such privileged groups to support social justice (Goodman, 2000). Developing powerful teacher education in the area of intercultural or anti-racism education is complex and multifaceted. Darling-Hammond (2006) maintains that in spite of all the evidence that teachers benefit from learning about their craft, it is also true that many teachers feel underprepared for the real challenges they face in their classroom. In particular, student teachers exhibit a nervousness and reluctance to teach 'controversial issues' (Boler, 1999) or 'difficult knowledge' (Pitt & Britzman, 2003). It is in this context that the type of teacher education provided becomes essential. This paper introduces findings and shares the experiences of an elective module for student teachers in Maynooth University which covers issues relating to racism, globalisation, ethnocentrism, othering and reflexivity. Through active, participative and experiential methodologies, this course utilised Boler's 'Pedagogy of Discomfort', as an approach to teaching and learning that has the capacity to disorient, disrupt and unsettle, to challenge what learners think they already know, and to support them in acquiring new thinking about themselves, the world and others (Boler, 1999).

Dealing with the racial inequality in the Turkish educational system

Adam Ince, University of Leeds

Turkey has a nationalist educational system along with a national curriculum having nationalist and even racist characteristics. Even though this characteristic of the Turkish national education dates back to the early days of the Republic, where even a more racist rhetoric could be observed in different parts of life ranging from politics to education, the existing system and curriculum in Turkish schools are still very nationalist in many ways. Textbooks taught in every school include nationalist themes/educational attainments excluding other ethnic groups, which create a kind of racial inequality in Turkish schools, especially for a big non-Turkish ethnic group such as the Kurds. Factually speaking, one of the genuine reasons behind Turkey's Kurdish question is actually the nationalist characteristic of the Turkish educational system excluding and otherising/marginalising all except the Turks. The findings represented in this paper come from a study looking at the relationship between the Turkish national education and the Kurdish question. The data collected through individual interviews with Turkish and Kurdish teachers working in Kurdish populated areas of Turkey indicate that there is a serious issue of racial inequality in the Turkish educational system, which also affect the Kurdish students' academic performance in a very negative way. This study, therefore, explores the racial inequality and the reasons behind it within the Turkish national education from teachers' perspective.

Pushing boundaries: Agentive Opportunities for Challenging Racism in Primary Schools*

Anne Marie Kavanagh, St. Patrick's College, Dublin City University

Both Irish and comparative European studies document the existence and pervasiveness of racism in Irish society (O'Curry & Michael, 2014; Immigrant Council of Ireland, 2013; Fanning, Killoran, Ní Bhroin & McEvoy, 2011; MacGréil, 2011; Russell, Quinn, King & McGinnity, 2008; European Agency for Fundamental Rights, 2010, 2007). In an education context, the Irish State's official response to cultural diversity and societal racism has been the promotion of an intercultural education approach. However, it critics argue that such an approach is adequate as it fails to adequately challenge institutional and structural racism (Bryan 2012; McGorman & Sugrue, 2007). Indeed Bryan (2012) argues that intercultural education as practised in second level Irish schools is more likely to reproduce than contest racism. Reflecting international research, it is argued that a more critical approach which foregrounds racism is required (Nieto, 2009; May 1994). Naming and actively challenging racism and other forms of injustice are key aspects of more critical approaches to intercultural and multicultural education (Berlak & Moyenda, 2001) In this context, this paper critically explores one multidenominational Irish primary school's efforts to promote a policy of critical multicultural education. Adopting a qualitative approach grounded in critical ethnography the study, which this paper draws on, employs the methods of semi-structured interviews, focus group interviews, observations and document analysis and links empirical findings with concepts drawn from critical multicultural theory. Findings indicate that despite wider systemic constraints, the school pushes boundaries in order to tackle power asymmetries and to eliminate institutional barriers to access and equity which result in differential outcomes for students from ethnic minority backgrounds. Moreover, it indicates that the principal and teachers exercise what Herndl and Licona (2007) term "constrained agency" which they contend "emerges at the intersection of agentive opportunities and the regulatory power of authority".

'Celebrating diversity' or 'tackling inequality'? How tensions in educational policy and practice frame young children's social identities in primary school

Marlies Kustatscher, University of Edinburgh

Recent years have seen a move away from multicultural approaches towards broader anti-discrimination strategies in British and Scottish policies, yet tensions and ambiguities – for example between 'celebrating diversity' and 'tackling inequality' – persist within the policy rhetoric. Drawing on an in-depth ethnographic study in a Scottish primary school, this paper explores how such tensions are reflected in staff's discourses and practices, resulting in the foregrounding of certain aspects of 'diversity' and the silencing of others. It highlights the importance of the educational setting, the policy and legislation context and wider social inequalities for shaping the discourses within which young children perform their social class, gender and ethnic identities in school. The study operationalizes the concept of 'intersectionality' in order to understand the ways in which social class, gender and ethnicity are constructed within particular institutional discourses and power relations and in order to acknowledge the multiple dimensions of social justice that children and staff need to negotiate at any given time. The findings show that children are aware of and

contribute to powerful discourses of social stereotypes and inequalities. This emphasises the need to go beyond a 'celebratory' approach towards working with 'diversity', particularly in the current context of societal change and growing inequalities.

'Rap, Science and Smallpox': Making science more relevant and engaging to ethnically diverse urban young people

Ada Mau, King's College London

There is wide agreement that action is needed to widen and increase the proportion of young people continuing with Science, Technology, Engineering and Mathematics (STEM). STEM is crucial for the UK's economic success but current uneven participation is also a social injustice; STEM qualifications can convey wage premia and wider improved opportunities. Despite decades of widening participation interventions, women, minority ethnic and working-class groups remain consistently underrepresented. School science is often problematic for 'Other' learners because it privileges White, middle-class and male ways of being (Basu et al 2011). These issues also play out across informal science learning environments, including science museums. Museum visitor profiles tend to be socially narrow and they have been found to exclude minority ethnic groups in numerous ways (Dawson 2014a/b). It has been suggested that a more equitable science education approach must disrupt science elitism and link it instead with young people's diverse lives, building upon their 'funds of knowledge' (e.g. Barton 2003; 2008), to enable them to relate to science in new ways. This paper reports findings from the on-going Enterprising Science partnership between King's College London, the Science Museum and BP. The project aims to help urban students to find science engaging and useful for improving their life opportunities and outcomes. It seeks to build 'science capital' (science-related forms of cultural and social capital, Archer et al 2013, 2014) among teachers, students and families. The paper reports qualitative data from students aged 12-14 from 7 schools in 4 English cities. It also uses survey data from students from 21 schools. We explore minority ethnic students' experiences and constructions of science, and examine if/how their funds of knowledge were leveraged within the intervention and the extent to which they could reconstruct new relationships to science. We conclude with implications for policy and practice.

Multilingual classrooms: using picturebooks to experience, explore and experiment with language

Emma McGilp, University of Glasgow

This paper discusses the author's ongoing PhD project with primary aged learners in the Scottish Borders, using picturebooks from across the globe, together with online translation tools, to provide children the opportunity to experience different languages and challenge the monolingual traditions of reading in the classroom. The New London Group (1996) assert that increased linguistic diversity and emerging text types, together with the rapid development of technology, is changing the way we communicate and the literacy skills we need. Bassnett argues that 'the 21st century is the great age of translation' (2014, p. 1). This research explores the 'multiliteracies' required for translation, using picturebooks as a representation of the multimodal texts children will encounter in

the future. The picturebooks have been carefully sourced from across the globe to challenge stereotypes, and that are reflective of what children in the source countries are reading themselves. There are picturebooks in the first language of the EAL learners in the classroom, in the European languages children are likely to learn as part of Scotland's 1+2 policy, but mostly in languages that the children have not experienced. These picturebooks are used alongside technology such as online translation tools, and the children are supported to translate the whole of the texts, considering the language and culture in both the verbal and the visual, and to produce their own multimodal and multilingual responses. Findings indicate that the learners in the project have enjoyed experiencing, exploring and, crucially, experimenting with the different languages and scripts. They have displayed cultural sensitivity in the translation process. They have demonstrated both a curiosity in and acceptance of the multilingual classroom, challenging their 'privileged monolingualism' label, while gaining the 'multiliteracies' they will require in the future.

'I'm Just a Teacher!' – What chance is there for future anti-racist education?
Khadija Mohammed, University of the West of Scotland
This paper examines minority ethnic teachers' perceptions of their personal and professional identities. It contributes to understanding of why some teachers don't feel comfortable expressing their personal identities to avoid being seen as the 'race person' and in doing so, it questions perceptions on whether anti- racist education can only be taught by Minority ethnic teachers. Cummins (2010) suggests a need to understand how minority ethnic teachers negotiate their professional identities, and considers whether their personal identities actively or consciously impacted on their teaching. Whilst schools can be important sites for children and young people to encounter social justice, so too, are they sites for teachers to encounter social justice. Yet some minority ethnic teachers appear to feel confident in utilising their cultural and linguistic skills while others choose to assimilate in order to 'fit in'. This potentially oppresses minority ethnic teacher's identity? This paper draws on qualitative research conducted with minority ethnic teachers from the West of Scotland. All were educated in Britain but selection criteria ensured a mix of different cultural and religious backgrounds. Focus groups enabled their responses to be analysed, in order to explore their experiences and perceptions of their contribution to the profession. It was also important to seek their views on responding to the needs of the minority ethnic children they teach and whether they felt that their cultural, religious and linguistic skills were of benefit to all the children they teach. By identifying the enablers and barriers to minority ethnic teachers utilising their cultural, religious and linguistic skills in the classroom, the research findings inform our understanding of teachers working in culturally diverse classrooms. This paper concludes that if we are serious about equality and social justice there are underpinning issues about the identities of minority ethnic teachers that require further exploration.

Japan's Textbook Racism:How Cultural Bias Impedes Upon Second Language Acquisition
Zelinda Sherlock, Kyushu Sangyo University
Various commentators (Befu, 2001; Fujimoto, 2002; Haarmann, 1984) have asserted that after WWII, Japan essentially adopted the US racial hierarchy, subsequently it is foreseeable that white 'others' are generally afforded high prestige, whereas non-white 'others' (e.g. Africans, Indians and Chinese) are often maligned. Pierce (1995) argued that the role, which learners make for themselves in society, is presided over by their use of English. Consequently, the language and social roles learners are exposed to are critical elements of the language curriculum and as such, should be carefully scrutinized. If English language textbooks are indeed interpreted and viewed as representing other cultures, stereotypes and perspectives, these impressions will no doubt impact upon a learner's view of that society/culture in comparison to their own. Seemingly simple biases expressed in the discriminatory depiction of foreign characters within textbooks, such as their activities, choice of dialogue, forms of address, occupation, income, dress, perspectives and ways of living, are but a few examples of elements that may impact upon a learner's conscious and subconscious view of that culture. For example, Otlowski (2003) notes that in the Expressway A textbook, 3 pages are dedicated to the portrayal of Australia. The first picture is of Sydney Opera House and aboriginal souvenir T-shirts. The remaining pages are a discussion of 'Australian Ethnic Crafts'. Otlowski states that "this picture is offensive in that it not only belittles indigenous Australian art by equating it with souvenir T-shirts, but it also depicts none of the achievements the aboriginal community has made over the years". He also comments that within this textbook, there are over a hundred illustrations and images in the textbook, however, only four pictures that portray someone who may not be 'white'. Additionally, even images of classrooms in the United Kingdom and the USA, depict 'white' students and, from these pictures, one can deduce from the classrooms and the students' dress that they come from upper-middle class families.

Thus, the portrayal of users and use of English in the textbooks "may be an important source of influence in the construction of students' attitudes and perceptions" to the target language (Matsuda, 2002b, p. 196). Furthermore, if social stereotypes serve as a foundation for language attitudes (Cargile & Bradac, 2001), it is likely that the racial hierarchy in Japan may also explain Japanese attitudes toward varieties of English and subsequently what cultures and viewpoints should be prevalent in English education textbooks. This paper will discuss the relevant sections of the education policy in Japan, then go down the path of outlining the background of English education textbooks used in Japan, followed by a discussion on current discursive strategies that enable the majority to present negative views about minority out-groups, through a more subtle and covert rhetoric.

Critical research evidence for defending the future of anti-racist education
Sukhwinder Singh, University of Northampton
This paper will draw upon the findings of a recent research study completed in the England which focused on the educational outcomes and experiences of undergraduate students who participated in a discrete component of learning on anti-racism as part of their professional training. The workshop will explore the educational outcomes of this teaching intervention and the different sets of footprints it left in relation to how it was experienced

by learners. The empirical evidence presented in this workshop is important for demonstrating the utility of anti-racism and considering how this approach can be embedded in learning. The workshop will explore the pedagogic relevance and practice utility of teaching students about 'race', racism and anti-racism and whether this enables them to develop 'cultural awareness' and 'cultural competence'. The workshop will also consider how anti-racism can challenge the attitudes and values of individual students and lead to 'perspective transformation' (Mezirow, 1981), and 'critical consciousness' through the process of conscientization (Freire, 1970).The empirical evidence presented in this paper is important because there have been very few attempts to empirically capture how educational programmes measure the outcomes of 'race' equality teaching and capture the experiences of different student groups. The evidence presented in this workshop will demonstrate how structured teaching on anti-racism opens up opportunities for critical dialogue in the classroom and can affect and lead to knowledge, skills and attitudinal change (Carpenter, 2011). The diagram below captures some of the key areas of teaching and learning which were identified in empirical work as being of critical importance for conceptualising and embedding anti-racism. The workshop will address how these different strands of learning can be embedded into teaching and evidenced in our evaluatiions to affirm the valuable pedagogic role of anti-racism.

The simultaneous de-racialisation and re-racialisation of education
Heather J Smith, Newcastle University
This paper will argue that we are in the midst of an education revolution which is extraordinarily hostile to multicultural, anti-racist work and that this is achieved through two co-existing, paradoxical discourses: the insidious de-racialisation of education wherever this has been concerned with enacting the equality act to realise a more socially just education system; together with the re-racialisation of education in resurrected discourses around Britishness specifically in relation to national security. Examples of education policies which de-racialise and re-racialise education will be presented alongside concomitant discourses (located in various sources), which are often already present as normalised media representations, and are then endorsed by public policy. So, for example, discourses denying racism as a prevalent feature of our society is given credence through a complete lack of reference to racism in the new Teacher standards in England. At the same time, discourses which conflate religion and race in relation to national security and in so doing demonise particular religious and racial groups, is given authority by reference to Fundamental British values in the same set of Teacher standards. The paper will identify and then analyse these discourses from a Critical Race Theory perspective in terms of microinvalidations (the exclusion, negation or nullification of the thoughts, feelings and lived realities of non-white people), and racist nativism (discourses which presumes an inextricable link between race and immigration status, perpetuating myths of 'others' as criminal and dangerous). The paper will further argue that these two identifiable 'ways of talking' act together to obscure real inequities and injustices, because whilst de-racialised discourses position discussions of racism as 'PC gone mad' and hence no longer allowable; re-racialised discourses make free expressions of otherness as a danger to national security allowable.

Race and the School-to-Prison Pipeline in the United States
George Walters-Sleyton, University of Edinburgh
This presentation looks at the intersection of race, education and the criminal justice system reflected in the policies and practices described as the "School-to-Prison Pipeline" in the United States. It will focus particularly on the school system in Boston/Massachusetts. Characterized by high rates of suspension, expulsion, and zero tolerance policies in urban schools across America, the School-to-Prison Pipeline describes the criminalization of school disciplines and the criminalization of young students in America's public schools. The cumulative consequences of the School-to-Prison Pipeline are reflected in the disproportionate suspension and expulsion of Black and Latino students especially Black male students. As the name suggests, the School-to-Prison Pipeline is considered a "conduit" into the criminal justice system i.e. the juvenile system for many young minority students. Students caught disrupting classes are easily suspended, expelled and left with bitter experiences in their educational pursuits. The consequences are reflected in the high rates of student drop out from schools among minority students, thus their exposure to negative and criminal behaviours responsible for their introduction into the criminal justice system. The presentation will provide a descriptive analysis of "*Race and the School-to-Prison Pipeline in the United States*" from three perspectives: a general analysis that provides a statistical overview of the School-to-Prison Pipeline across the United States and its implications; and a specific analysis with particular focus on Boston/Massachusetts. It will conclude with a prescriptive analysis in the form of dialogue and best practice development regarding the role of racial biases and prejudices in school disciplines and educational opportunities.

Children Reading Critically: Pedagogical imperatives in Using Aboriginal Literature to Develop Critically Literate Learners in the Grade School Classroom
Dolores van der Wey, Simon Fraser University
Arguably, there is a necessary relationship between anti-racism pedagogies and Aboriginal education and ways of knowing. Racism and marginalization of Indigenous peoples broadly, and in schools specifically, is pervasive in Western societies. Anti-racism pedagogies, I argue, may address these conditions while discerningly incorporating Indigenous ways of knowing while doing so. As Métis scholar Dion (2007) asserts, while there has been a notable growth in the number of texts on Aboriginal peoples available, few teachers are confident in their knowledge of Aboriginal people and their history to teach these texts in meaningful and informed ways. This paper explores the implications of elementary students' reading literary genres and other relevant texts to expose them to Aboriginal knowledge and critical issues that have historically and continuously affected Aboriginal peoples through ongoing colonization. This paper will demonstrate how an Aboriginal researcher /teacher team worked together throughout a term, informed by critical literacy theory (Shor, 1999; O'Brien, 2001) to select content and shape practice in order to render issues and knowledge accessible to students and to inform their interpretation and analysis of Aboriginal literary texts. Excerpts from transcripts will be used to demonstrate a pedagogy that proved effective in developing students' critical analytical skills. Critical race theory (Ladson-Billings, 1998;Solorzano & Yosso, 2002) too

informs analysis of data. Further, the paper will make clear how the content and strategies were adapted from primary to intermediate students and lastly to a cohort of pre-service teachers. It is our argument that in order to increase the likelihood of effecting long-term goals of instilling Aboriginal knowledge and change, pervasive racist societal attitudes about Aboriginal peoples we must begin by doing so with children and pre-service teachers.

Parents of color and their perceptions of the IEP process
Lenell D. Walton, University of New Mexico
People of color (i.e., African Americans, Asian Americans, Native Americans, Hispanic Americans, immigrants, and minorities) who have children diagnosed with a disability from culturally and linguistically diverse (CLD) backgrounds have expressed their experiences regarding the Individualized Education Plan (IEP) and/or Individualized Transition Plan (ITP) process. The purpose of this paper to first, summarize the methods and research designs researchers have previously used to gain insight into parents' perceptions and experiences of the IEP process. Secondly, this paper aims to evaluate the quality of the studies on minority parents and students and the IEP and/or ITP process utilizing two modified checklists of quality indicators (Armstrong, 2010; Brantlinger, Jimenez, Klingner, Pugach, & Richardson, 2005). Finally, it is to examine the perceptions and attitudes of parents and child experience during the IEP and/or ITP process. The studies demonstrated that some parents of color were satisfied with the IEP and/or ITP process. The less knowledgeable the parents were of the process the less involved they were. The parents wanted the goals and objectives of their child's IEP to be more culturally relevant. The majority of the participants believed "teacher knows best". People of color underutilize services due to distrust and disrespect of the professionals they interact with. With the increasing number of children of color with disabilities requiring services, research and implementation of culturally and linguistically appropriate services are needed.

Stream 3: Organising and Mobilising for Social Justice

From powerlessness to authority: culturally and linguistically sensitive therapy which promotes individual and collective social action
Beverley Costa, Mothertongue multi-ethnic counselling service
Although some black and minority ethnic (BME) communities in the UK are over represented nationally in secondary services for mental health care they are underrepresented in primary mental health services. Social and economic deprivation, cultural beliefs (about distress and help seeking) stigma, fears of racism, concerns about confidentiality and a fear of an imposition of Western views are frequently perceived as barriers to obtaining suitable services from mainstream service providers. Mainstream psychotherapy tends to ignore these experiences, further compounding them. To address this gap in service, Mothertongue multi-ethnic counselling service was formed in 2000 to provide culturally and linguistically sensitive counselling for people from BME communities in their preferred languages. This paper aims to illustrate how a therapeutic service can be instrumental in combating racism and in promoting social justice by helping clients, many of whom experience a deep sense of powerlessness in their lives, to rediscover and use their internal sense of authority in order to engage fully in, participate and contribute to their lives. For many, this means addressing issues of social justice and inequality of power outside the therapy room. The paper gives examples of how Mothertongue has engaged across disciplines with academics to conduct research into the impact of multilingualism on people's experiences of inclusion, exclusion, identity etc. Through its client work Mothertongue has seen how families can be disempowered when their cultural and linguistic heritages are not considered. In order to raise awareness of these issues Mothertongue worked in partnership with the Victoria Climbie Foundation to co-host a

Round Table event at the Houses of Parliament on October 14th 2014 which considered the question: Are we effectively considering the relevance of cultural and linguistic heritage within child protection work when making decisions in the best interest of the child?

The role of third sector organisations in supporting the cultural identity of Black British young people in order to raise educational attainment
Antoinette De Kwegan, University College London
This paper will focus on highlighting the links between educational attainment, cultural identity, racial socialisation and community involvement in education, in the form of extra-curricular activities. UK examination results show that fewer young people from, Black Caribbean and Black African backgrounds, achieve a level of education that allows a fair chance at entering the world of work or continuing their education. In the UK there is a dearth of research that attempts to isolate the impact of cultural identity on the attainment of Black British students. Developing a positive a cultural identity leads to positive educational outcomes. Studies have found that African American adolescents, who had parents that actively instilled racial pride and knowledge, referred to as 'racial socialization', were able to overcome both teacher and peer discrimination and achieved higher grade point averages. Questions: (1) What is the relationship between cultural

identity, learning and educational attainment? (2) How can third sector organisations (voluntary groups, charities and social enterprises) offering young people extra-curricular activities become involved in cultivating racial socialisation amongst Black British children/young people and raising their levels of attainment?

British-Islamic Identity: Third-Generation Bangladeshis from East London
Aminul Hoque, Goldsmiths College, University of London
How does it feel to be constructed as the violent, terrorist, un-British 'other'? To be a minority in a majority situation, to have no sense of belonging, to be voiceless, marginalized and invisible? This paper explores these questions through an ethnographic account of the lives and multifaceted identities of six British-born third-generation Bangladeshis from East London. Do they see themselves as Bangladeshi, British, Muslim, Londoners, none of these or a fusion of them all? I argue that that they find it hard to be both British and Bangladeshi, and face difficult identity choices. Marginalized by some sections of mainstream British society due to ethno-cultural and religious differences (alongside an Islamophobic discourse), many are also excluded from the Bangladeshi community because they've adopted a seemingly western lifestyle. And they are dismissed as 'British'by fellow kin when they visit the motherland (Bangladesh). So the question is: where do they go? Where is home? It is like being an eternal tourist not fully belonging anywhere. This is the identity conundrum that weighs many of them down. Their stories are powerful, clear, painful and unsettling, charting their journeys from invisibility to visibility and from the periphery to the core of social life. At the root of their experience is a feeling of 'exclusion'. They view themselves as the British 'us', yet they continue to be constructed as the Muslim 'them'. As a result, I argue that many young Bangladeshis have constructed a new positive British-Islamic identity for themselves. It is a search for social justice. British Islam is a dynamic and syncretic identity that occupies a social and spiritual space in their lives. It helps them to manage the complexities of being British, Bangladeshi and Muslim. It gives them a sense of belonging, 'recognition' and acceptance, as they struggle against systemic and institutional racism, isolation and poverty.

Young Māori in Aotearoa/New Zealand: Issues associated with identity formation
Diane Johnson, University of Waikato
As a result of its comparatively liberal approach to migration, Aotearoa/ New Zealand is becoming increasingly multi-cultural. Much is being done (with varying degrees of success) in an attempt to ensure that the linguistic and cultural heritage of new migrants is acknowledged and valued and that their linguistic, educational and social needs are accommodated. It is, of course, at least equally important that the special status of the indigenous people should be protected and enhanced. Currently, however, young Māori are faced with the extreme difficulties involved in attempting to forge some coherent sense of hybrid identity out of the various strands of their ancestral map against a backdrop of geographical displacement, cultural loss and, often, poverty and educational under-achievement. On the one hand, these young people are often urged by their elders to adhere to traditional cultural values and practices; on the other, they are encouraged to fit into a society in which indigenous world views are under-valued or simply rejected. Add to

this the insistent messages of globally focused advertising and the situation becomes one in which the potential for identity confusion and alienation us extremely high. My purpose in this paper is to explore the problematic nature of identity formation in the case of young indigenous New Zealanders, focusing, in particular, on the extent to which the country's linguistic landscape contributes to the sense of alienation and marginalization which many of them experience.

Leading With Their Lives: Early Black Headteachers in the UK – 1969 – 1996
Lauri Johnson, University of Nottingham
Pioneer Black leaders are profiled from a larger study of the life histories of three generations of Black and South Asian headteachers. Students of color constitute 67% of the London school population, 58% of the students in Leicester, and 52% of the students in Birmingham. Yet Black, Asian, and Minority Ethnic (BAME) headteachers remain underrepresented (2.4%) and their unique leadership perspectives and lived experiences silenced in debates about what constitutes successful school leadership. Black headteachers from the late 1960s and 1970s in London, Birmingham, Leicester, Leeds, and Cardiff were identified through archival research at the Black Cultural Archives (BCA), the University of Leicester, the West Yorkshire Archives (Leeds), and the Birmingham Black Oral History Project. Research questions from the larger study include: How do UK headteachers of color construct their role as leader and narrate their racial, ethnic, religious, and gendered identities? How are these social identities and leadership practices shaped by historical context and circumstances? Initial findings reveal portraits of Black headteachers as community leaders and race equality activists. Clifton Robinson (Leicester) led two schools in the Highfields neighborhood where he faced down National Front activity and police brutality. Gertrude Paul (Leeds) was a leader in the United Caribbean Association, started a Black Supplementary school, and supported a parent strike to remove a racist administrator. Robinson and Paul served on the Commission for Race Equality in the 1980s. Carlton Duncan (Bradford) and Betty Campbell (Cardiff) incorporated Black history and Black cultural knowledge in their schools long before it was popular. Current investigation of BAME leaders might be characterized as barrier research documenting their shortage and failure to progress into senior leadership positions. A life history approach emphasizes the community funds of knowledge and activist orientation that Black leaders bring to their schools.

Decolonizing solidarity: Dilemmas and directions for supporters of Indigenous struggles
Clare Land, Victoria University, Melbourne, Australia
This paper draws on the author's original research as well as her own experiences as a solidarity activist to present a unique view of the politics of solidarity by people of colonial backgrounds with Indigenous struggles for land rights in the south east of Australia. The paper focuses on the dilemmas inherent in this particular solidarity project, and is informed by both the history of non-Indigenous support action in Australia, and emerging solidarity work. The paper offers insights into how activists of colonial backgrounds can be more effective in their efforts to support Indigenous activism by reconstructing interests and

undertaking both public political action and critical self-reflection. In the current political climate it is more urgent than ever that problematic non-Indigenous practices are transformed, to enable more successful and powerful alliances with Indigenous movements. The ideas presented are based on the substance of Indigenous peoples' challenges to non-Indigenous supporters about the mode of their solidarity. The paper is based on the author's 2015 book, Decolonizing solidarity: Dilemmas and directions for supporters of Indigenous struggles (Zed Books).

My best friend's an Aborigine but...
Graeme Mundine, Aboriginal Catholic Ministry, Archdiocese of Sydney
This paper draws on my experiences of working to address racism against Aboriginal and Torres Strait Islander people particularly in education and Church contexts. Despite professed desires to combat racism and work for social justice often people are unwilling or unable to critically reflect on their own positioning and power. In much the same way as people say "I'm not racist but..." I am often accosted by people who preface their comments with their singular experience of an Aboriginal person but then go on to show a lack of understanding about us, our cultures and our shared histories. As an Aboriginal activist and educator I have to engage people to examine their own standpoints whilst also being the subject of their racist attitudes and perceived stereotypes. Too often I am expected to address their emotional response to what they learn about racism with little regard to my own experiences of racism. Additionally, developing support structures and coalitions amongst other Aboriginal people in my context can often be hard due to ongoing effects of colonisation, internalised racism and lateral violence. This paper will draw on personal experiences to examine some of the barriers to building cross- cultural coalitions both with non- Indigenous people and amongst Aboriginal people. I will also explore some of the strategies I use to engage people in understanding more about racism and ways in which they can actively work to combat it in their own lives and areas of influence.

Teacher Activism-learning from success
Mike Orr, Lynne Pratt, University of Edinburgh and Amal Azzudin, University of Glasgow
This three part session invites participants to look at the experiences of pupil and teacher activists working to bring about change. The organisers start from the idea that children can develop complex understandings of human rights issues by relating their own lives to those of other children. First, we will discuss a success story in Scottish activism to see what learning can be transferred to other issues. Following this, we will consider the use of a short media collage to present the practical example of Palestinian children living under military rule and discriminated against because of their identity.
In part 1 of the session we will have the opportunity to hear "Glasgow girl" Amal Azzudin talk about campaigning with her teacher to demand the release of a detained classmate and to change the law.

In part 2, we will watch an extract of the film "Children in Chains" and hear from teachers who have used it in their classrooms to stimulate debate about Palestine and children's rights.
In part 3, there will be the opportunity to discuss activities and materials that adopt a

critical pedagogy approach to using Children in Chains and the issue of Palestine in the 21st century.

CERES 2015 is a timely opportunity to meet and work on this topic. In March 2015, the BBC reported that apologies were made to the Palestinian community in Scotland after P7 children were given homework depicting the Palestinians as terrorists waging a separatist struggle from Israel. Such confusion is not an isolated incident. In 2011, Glasgow

University academics Greg Philo and Mike Berry reported research that showed many people in the UK think "Occupied Palestinian Territories" means the Palestinians are the occupiers. Admittedly, teachers may see Israel/Palestine as a difficult topic. The re-appearance of anti-Semitism in the discourse of some far-right European parties, as well as the fear that criticism of Israeli policy will be taken as anti-semitic, mean that teachers may prefer to avoid it altogether. However, the centrality of the Palestine issue to the Arab Spring, and to perceptions of the West among citizens of the Middle East, surely makes this a topic for education today. Whether the focus is on the wars or the ensuing refugee crises, it is the stories of children that present us with both the obligation and opportunity to engage our students in questioning why the world is the way it is.

Deficit constructions of Aboriginal identity in Australia: A CRT analysis of the pervasiveness in education across generations
Marnee Shay and Judi Wickes, Queensland University of Technology
From an Aboriginal Australian standpoint, Aunty and Marnee Shay bring a cross-generational, critical race analysis of the construction of Australian Aboriginal identity and how this is implicated in the schooling experiences of Australian Aboriginal young people. Using counter narratives, Aunty Judi and Marnee present their educational experiences in the Australian education systems from primary schooling experiences to university. These narratives interrogate the dominant discourses that continue to subjugate and subordinate Aboriginal Australians and Aboriginal Australian identity in Education settings. This paper distinguishes the unique experiences of Aboriginal Australians and on-going constructions of Aboriginal identity that perpetuate black-white binaries. Aunty Judi's ground breaking research on the certificate of exemption for Aboriginal and Torres Strait Islander people in Australia from 1897 to 1965 concludes that Aboriginal identity has been always constructed by White Australia. The nurturing of cultural identity is identified through the literature as being a critical part of supporting Aboriginal young people to remain engaged in education in Australia. This counter narrative suggests that there is much work to be undertaken to challenge the authority of White Australian educators and policy makers in the construction of Aboriginal identity and how this implicated in improved educational outcomes for Aboriginal Australian students at all educational levels. Aunty Judi and Marnee argue that in order for educators to know how to nurture the cultural identity of Aboriginal young people, the dominant educator workforce (White Australians) must critically examine their own cultural identity. This will in turn require educators to question stereotypes and black-white binaries as well as understand the dominance of White cultures and the on-going construction of Aboriginal identity for Aboriginal young people.

Stream 4: Contemporary Racist Discourse

The Misconstruction of Arab and Muslim Identities and Voices in Hollywood Movies
Iqbal A. Al Balushi, Ministry of Higher Education, Oman
Hollywood has made over a thousand movies negatively stereotyping (NS) Arab/Muslim identities and voices (AMIVs) and the same negative images are repeated over and over with but little change in showcasing, eventually harden into stereotype. This is the first time that the *critical semiotic order theory* has been applied to analyze three Hollywood movies. The study discovered that Hollywood inserts covert racist and ideological narrative and rhetoric in movies to NS the AMIVs and some of which are microscopic. The analysis showed that the misconstruction of AMIVs is ordered, and has systematic patterns within and across the movies and is related to polycentric individuals, agencies, institutions and governments for socio-cultural, socio-economic and socio-political ideological agendas and investments in a vast complex web that some of it can go to hundreds of years in making. The ideological pipeline carries commodities which are far more valuable for the movie makers and their respective countries than the oil pipeline. The analysis of the three movies showcased dozens of discursive critical semiotic orders and patterns of racism in discourse and still and moving image of AMIVs such as being: angry, dangerous, uncivilized, dirty, primitive, dishonest, cowards, fanatics, extremists, savages, liars, killers, terrorists, mad dogs, child terrorists, suicide bombers, etc. The racism touches Arab/Muslims' (A/Ms) characteristics, personalities, races, cultures, traditions, histories, stories, folklores, costumes, images, etc. Today some Westerners NS the AMIVs in movies and the mass media for various ideological agendas and investments, and appointed themselves as judge, jury and prosecutor.

From Boston to Belfast:The rhetoric of racism in employment discrimination cases in the U.S. and the U.K.
Reginald A Byron, Southwestern University

In both the United States and Northern Ireland there are laws that prohibit discrimination against racial minorities (the Civil Rights Act of 1964 and the Race Relations Order 1997, respectively). Yet, both Massachusetts and Northern Ireland have been notoriously recognized for their continuing issues with racism – including the 'race hate capital of Europe' label used to describe Northern Ireland (American Civil Liberties Union of Massachusetts 2014; Knox 2011; Scalese and Sargeant 2014). Given the shared heritage and sister city designation between the two capital cities of Massachusetts and Northern Ireland (Black 2014; Wright 2014), this paper seeks to compare how race based discrimination unfolds in verified employment discrimination cases (decided between 2005-2015) from the Massachusetts Commission Against Discrimination and the Industrial Tribunals of Northern Ireland. A preliminary content analysis of 30 such cases reveals that the rhetoric of employment discrimination manifests in similar and unique ways across these two locations. Using a Theory of Legitimation developed by Roscigno (2011), I show how employers and co-workers in both locations attempt to symbolically vilify racial minorities (using common racial stereotypes and epithets – "lazy [insert racial/ethnic slur]") and also symbolically amplify the need for certain "qualifications" in employment. This

sheds light on the specific issues of overt and subtle employment discrimination that minorities experience in both places. There are also differences in the data with employers and co-workers in Northern Ireland primarily targeting white Eastern Europeans (as opposed to black people), amplifying the need for English language skills, and making larger nationalist claims to ownership of homeland space. I conclude by discussing how these discursive strategies reinforce the social construction of race and attempt to legitimize discrimination against racial minorities in the face of existing legal prohibitions.

Race, Rurality and Black and Minority Ethnic Young People: Exploring the Silences in the Highland Scotland
Patricia Cacho, University of Edinburgh
In this paper I analyse the dynamics of age, race and rurality by considering the life experiences of race and racism through a study I have conducted during eight months about the aspirations of nine black and minority ethnic young people living in Highland, Scotland .The finding that young people's experiences of racism were exacerbated by a 'conspiracy of silence' in which service providers who are purportedly meant to support and encourage young people, in fact, undermine, marginalise and exclude these young people through the misrecognition of their particular experiences of racialisation in rural areas. How minority young people engage in responses of resistance and resilience when negotiating racist experiences as a prevalent response. Indeed, how the deficit practices of institutional actors; teachers and any service provider working with them, are accountable for perpetuating racism in the Highland.

The 'r' word and closure of remote Aboriginal communities in Western Australia
Roslyn Carnes, Deakin University
The latest Australian Commonwealth Government *Close the Gap Report* reveals the circumstances of many of Australia's Indigenous Peoples are either stagnant or going backwards. This paper argues that such ongoing injustice is a consequence of systemic racism that has been perpetuated since colonization and sustained in the twenty first century by discussion or mention of racism being taboo. A counter colonial educational framework is then provided that has the potential to address such institutional racism. The paper begins by providing a definition of systemic racism. Following this there is brief explanation of the unique geographical context and the racist history of colonization in Australia. The nature of remote communities, the link between traditional law, country and identity will be outlined. Based on readily available sources such as media reports, social media links, and public policy announcements by government the paper then reflects on what has been reported about closure of remote communities in Western Australia. Government policy, announcements and events of the past year will be described and critically discussed in light of the definition of racism provided at the beginning of the article. The proposed framework requires self-reflexivity of organisations and individuals with a particular focus on aspects of sovereignty, healing, re-learning history and starting with a focus on agency instead of deficit. Being guided by this framework has the potential to avoid arbitrarily forcing people from their physical, spiritual and ancestral home, though this is likely to be a long-term proposition rather than a quick fix.

Tolerance and Hospitality in Intercultural Education Initiatives
Maria Dasli, University of Edinburgh
This paper aims to contribute to the current debate on social justice and anti-racist pedagogy by delineating two prominent approaches that inform intercultural education initiatives worldwide. The first, which entails the notion of *tolerance*, emphasises the ability of the agent to work in a collaborative attitude to others as a way of enabling them to pursue their own objectives and beliefs. The second, which entails the notion of *hospitality*, emphasises the (passive) willingness of the host to welcome whoever or whatever arrives unconditionally as a way of re-inscribing a non-totalising ethical relation to the other formed in and through face-to-face encounters. This paper adopts a critical stance towards the first approach. In so doing, it traces the origins of tolerance to the political philosophy of Enlightenment thinkers, such as John Stuart Mill (1859/1991), and argues that such philosophy encloses the self in the solitude of egoism and self-governance. In the place of tolerance, therefore, the paper posits the notion of hospitality, as explored, defined and theorised by Derrida and Dufourmantelle (2000), in order to show how one can remain open to otherness through interdependent relations of sociality and hosting. To expand on this suggestion, the paper also deconstructs the three overriding principles that UNESCO (2006) has formulated as an attempt at informing intercultural education initiatives and reconstructs them in the light of the preceding discussion.

"It's not about race, it's about culture": Masking racialised discourses in Australia
Margot Ford, University of Newcastle, New South Wales
The neoliberal argument that if 'race' does not exist, then neither does racism translates into Australian right wing commentators insisting, "It's about culture". Australia has a long history of governments, media and by implication the general public, of avoiding the "R" word, but at the same time common reference to its multicultural policy since the 1970s renders cultural antagonisms less harmful, or even understandable and excusable. Thus the Prime Minister, John Howard in 2005 in the aftermath of the Cronulla Riots was quick to deny any racial intent on the part of perpetrators. In its latest iteration Prime Minister Tony Abbott has invoked "Team Australia" as an apparent rallying call for national unity, whilst at the same time dismantling the previous Labor Government's attempts at a social inclusion policy. This paper tracks the use of 'culture' as a euphemism for racialised and racist practices in Australia through successive governments over the last fifteen years, demonstrating how racialised discourses have been increasingly silenced. It also argues that continued debates about definitions of 'race' and 'racism' have been unhelpful in creating effective counter measures to increasingly entrenched official positions that deny racism and racialised practices.

"Participate, No Hate": Discursive strategies for youth mobilisation in "No Hate Speech" campaign
Ana Kedveš, University of Warwick
In response to the upsurge of youth exposure to various forms of hate speech and discrimination in the digital sphere (Livingstone et al. 2011, Oksanen et al. 2014), the Council of Europe launched "No Hate Speech" campaign, which aims "to combat racism and discrimination in their online expression of hate speech by equipping young people and youth organisations with the competences necessary to recognise and act against such human rights violations" (Council of Europe 2014). Its strategies include individual and group action, both online and offline, and rely on the youth actively contributing towards the campaign goals. The initiative gained wide acceptance and national campaigns have implemented in 39 countries, but it remains to be seen how extensive its outcomes will be. This paper explores the current discourse practice in "No Hate Speech" campaign with special emphasis on discursive strategies used to mobilise the youth and youth workers across Europe and worldwide and encourage them to join the movement. The study is based on a corpus complied from the campaign's policy documents, newsletters and reports issued by the Council of Europe in the period from 2012 to 2014. Within the critical discourse analysis framework, I also employ corpus linguistics methods (Baker et al. 2008) to address the representation social action and actors (Van Leeuwen 2008) in the "No Hate Speech" campaign and strategies of discursive leadership (Wodak, Kwon and Clarke 2011) aimed at increasing citizen and especially youth involvement. The findings of this study shed light on discourse practice as a mobilising device within and outside of the digital sphere.

Why is racism still persistent in everyday life in the twenty-first century?
Vini Lander, Edge Hill University
This paper is designed to be a theoretical "think piece" structured to initiate debate and discussion. It draws on critical race theory (CRT), the construct of whiteness and Bourdieu's notion of symbolic violence to provide a theoretical model to explain the persistence of racism in society despite the presence of legislation and societal taboos related to overt racism. Neither laws that exist to ensure equality for all, nor the discourse of liberalism based on meritocracy which prevails in the thinking of most teachers in the classroom have served to overcome the structural barriers of institutional racism. Critical race theory (CRT) identifies racism as an everyday aspect of society. CRT focuses solely on racism and how it manifests itself in the everyday acts of omission, exclusion, ignorance and inaction. Whilst overt acts of racism such as name calling, violence are publicly abhorred silent everyday acts of racism continue unrecognised and unacknowledged by the majority but identified and deeply felt by minorities. Whiteness as a social, political and cultural construct underpins the operation of structural racism (Garner 2010). Whiteness is associated with the maintenance of power, privilege and dominance. In the process of maintaining power and privilege others are rendered powerless. Whiteness operates through institutions and everyday interactions. But how is whiteness perpetuated? This paper argues that symbolic violence, defined by Jenkins (1992) as the imposition of a culture on groups in such a way that it is rendered legitimate, is perpetuated through misrecognition, or a form of forgetting. The dominant discourse of whiteness upholds White as a neutral identity so constitutes the misrecognition of the symbolic violence of whiteness which minoritized people experience through silent everyday racism. The neutrality of whiteness is so deeply embedded in the systems of society that its symbolic violence has become invisible and bearable.

Looking up in Scotland? Multinationalism, multiculturalism and political elites
Nasar Meer, University of Strathclyde
At a time when all the political parties of Scotland are trying to establish a persuasive vision of the nation, inquiry into where ethnic and racial minorities fit into these debates provides one understudied means of bringing together questions on multinationalism and multiculturalism. Focusing especially on the lesser known question of how elite political actors are positioning minorities within projects of nation-building, this paper outlines new research in which three predominant clusters emerge. The first centres on an aspirational pluralism, in so far as political elites see themselves as less inclined – in contrast to counterparts in some other minority nations – to place ethnically determined barriers on membership of Scottish nationhood. The second concerns the competing ways in which the legacy of Scotland's place in the British Empire is appropriated by actors of different political hues, and so assumes a multiform role. The third cluster points to potential limitations in minority claims-making and recognition, especially in terms of formal multilingualism and corporate multifaithism, something that may partly be explained by the tension between multinationalism and multiculturalism. Taken together, the paper illustrates how elite political actors can play a vital role in ensuring that appeals to nationhood in Scotland can be meaningfully calibrated to include minorities too.

Can blacks be racist?: Contemporary racist discourse in Zimbabwean and South African online media
Nicholus Nyika and Mzukisi Lento, University of South Africa
The advent of online media as well as its recent proliferation has presented avenues for the free expression of racist sentiments, which have hitherto been latent, mainly as a consequence of social taboos. Present day Africa has witnessed widespread access to computers and the internet, as a consequence of which many people have attained increased access to social media platforms such as Facebook and Twitter as well as online newspapers. In South Africa and Zimbabwe, recent research has shown that social media platforms as well as readers' comments sections of online newspapers have provided space for racists to spew their hatred. In both countries, the history of racism has been defined in terms of racist policies, laws and actions by whites on blacks under colonialism and apartheid. Given the change in the political power dynamics in the two countries, this presentation seeks to draw on the methods of discourse analysis to examine the content of selected online newspaper articles from Zimbabwe and South Africa, in order to address the following questions: Are we seeing a surge in "reverse racism" in the form of blacks on white racism? How are whites responding to the "new" forms of racist discourse?

Making the Sectarian Subject – Situating Scotland's Secret Shame
Sara Stewart - Lindores, University of Edinburgh
My research interests have led me to reflect on the parallels between racism and intra-Christian sectarianism in Scotland. The recent criminalization of sectarian discourse, in the *Offensive Behaviour and Threatening Communications at Football (Scotland) Act*, highlights the dominant narrative through which the issue of sectarianism is named, framed and located in policy, practice and research contexts.

I will argue that these strategies construct a 'sectarian subject' in the form of young, ethno-Protestant, working class men from the west of Scotland. This highly classed and gendered narrative frames and contains the issue within the more readily quantifiable public spheres of social life, limiting its extent to specific geographical locations and solely permitting its association with hegemonic constructions of masculinity in connection with 'uncivilized' working-class behaviours. I will argue that the creation of this sectarian subject and dominant narrative is a pervasive, subliminal and mostly un-critiqued discursive strategy that spans majority talk in policy contexts, the media and in semi-private andcommunity spheres. As such, I will explore how certain types of evidence, which suggests that covert, private and relational spheres are the main sites for 'learning' sectarian language, attitudes and behaviours, continues to be de-valued as mere anecdote, perception or myth espoused by 'lay-people'. These discursive strategies and the debates around what counts as evidence or experience are key epistemological concerns. The challenge for researching *'Scotland's Secret Shame'* would appear to revive the question of *'Whose Knowledge Counts?'*

The Golden Girl Loses Her Shine
Rajesh Patel, De Montfort University
While reflective practice (RP) is often presented as an educational transformational technology (Pollard and Collins: 2005), this paper shows that without recourse to critical pedagogy, educators are using it in a cathartic vein rather than to develop critically informed action. The bureaucratisation of race while focusing on monitoring and documentation (Ahmed: 2007), in staging show-case events produces a veneer of multicultural activity and 'policy measures' divorced from educational teaching practice and curriculum content. The critical inter-racial and Black intellectual spaces (Warmington: 2014), which supplemented RP providing important opportunities and networks to explore radical action in education have become removed. Drawing on a recently completed PhD thesis (Patel: 2015), this paper presents a rich case study of Tasneem, a primary school teacher from West Yorkshire. Her insights into divisions within a homogenised 'Muslim' community, are dismissed, even as she tries to bring communities together, as part of a 'post-racial' (Lentin: 2008, 2012) positioning. Using visual ethnography (Pink: 2007) and drawing on the listening guide (Gilligan et al: 2003), I-poems were produced as a creative alternative means of 'data display'. This paper charts the decline of a seemingly confident teacher who feels that she has been allowed to fall by the way-side in her school. The title refers to a metaphor used by Tasneem. The use of emotion, institutional ethnography (Smith: 2005) and CRT (Delgado and Stefancic: 2001) provide deep intersectional insights into the ruling relations of race, religion, age and gender which are used coercively by senior managers. The insidious everyday racism (Essed: 1991) that she faces becomes apparent in the language, practices and government policies that populate the school environment to stymie critical work. This leads to Tasneem using reflective space to gain needed respite instead of being able to develop critical education practice.

Not so stronger futures: intervention and assimilation in the era of reconciliation
Gabrielle Russell-Mundine, University of Sydney
In 2007, the Australian Federal Government introduced a suite of measures to ostensibly address the sexual abuse of Aboriginal Children in the Northern Territory. The Northern Territory Emergency Response (NTER) or the Intervention as it was colloquially named, was legislated for five years and included a broad raft of measures specifically aimed at Aboriginal communities. In order to pass the NTER legislation it was necessary to suspend the Racial Discrimination Act (1975) (RDA). The Intervention was widely condemned as racist in its intent and its implementation. In 2012, as the NTER legislation was set to expire, new legislation was passed which effectively extended the Intervention for another ten years under the new name of Stronger Futures. Although the Government argued that Stronger Futures was substantially different, and that they had reinstated the RDA, special measures were still required and Aboriginal people continued to be disproportionally affected by the legislation. Concurrent to the implementation of NTER/Stronger Futures has been a wider policy agenda aimed at 'Closing the Gap' between Indigenous and non-Indigenous people particularly in the areas of health and education. These policy agendas take place in an era where reconciliation between Indigenous and non-Indigenous people has supposedly replaced more overtly racist assimilationist and protectionist eras of the past. Using the examples of the NTER and 'Closing the Gap' this paper will examine how racism is expressed both explicitly and subtly through Government policies and public discourse about Aboriginal peoples. It will consider how distant the language of reconciliation is from the language of assimilation and in what ways these policies privilege mainstream norms at the same time as reinforcing negative stereotypes about Aboriginal people.

"Go back to here you came from!': The unsubtle face of everyday and systemic racism in Australia
Greg Vass, University of New South Wales
Given the invasion/migration history that explains Australia's population, it is curious to consider why the refrain to tell somebody to 'go back to where you come from' is so swiftly on the lips of some. The spread of handheld technology that is capable of recording, with images and sounds swiftly uploaded online and distributed far and wide, has led to a collection of racist moments on public transport that often include this phrase being 'captured'. It has resulted in mainstream visibility of these incidents across Australia in many cases, such as the recording on a train in Sydney that involved a woman in her late 50s delivering a barrage of racially and sexually disparaging commentary towards a young Asian woman, a White male she was sitting next to, and other people on the train that came to their assistance. In court a few weeks later, the women presented a collection of personal references that explained how uncharacteristic this behaviour was, presenting this as part of a defence that included being under financial duress as mitigating circumstances to explain her unprovoked attack. The courts, and the mood of many in the wider public accepted the tenet of the explanation, seemingly closing ranks in defence of the women. In this paper, I will argue that these sorts of incidents, and importantly the reactions to them from many in the public, are illustrative of what I describe as White microaffirmations. They are examples of the sorts of connections between everyday and system racism that remains very close to the surface of conversations in Australia, serving

to protect a 'White fantasy' national identity that denies Indigenous sovereignties and deflects attention from the migration history that is a reminder that everybody comes from somewhere.

'Antibodies' against hate speech: The practice and the production of meaning in anti-racist activism in Greece.
Mariangela Veikou, University of Peloponnese
This article focuses on forms of opposition to racism and far right politics in present day Greece. More specifically, the paper focuses on racism and hate speech from the perspectives of those who are active in mobilizing against racism and counter-acting the populist and neo-nationalist turn in Greece. It examines the largely left-wing anti-racist movements and community sector organisations which campaign against the 'othering' and also the activities of far right political parties inciting discrimination and hatred against the 'other'. The analysis focuses on the 'antibodies', as the opposing forces to racism, from grass-roots to governmental level, their strategies and politics, their potential diversity of thought and action and their contribution in providing the resources for social change and the production of new meaning in the context of anti racism in Greece.

Cuban literacy method confronts anti-Indigenous racism in Australia
Lia Weitzel, The University of Sydney
The current exclusion and alienation of Indigenous Australians from the mainstream education system in Australia is a striking feature of the systematic racism that is ever-present in Australia. This paper analyses an Australian application of the Cuban adult literacy program called 'Yo, Sí Puedo', or 'Yes, I can'. Over the last two years, 'Yes, I Can' has been piloted in three rural Indigenous communities in New South Wales. Programs based on the 'Yes, I Can' model have been widely successful in a range of other cultural and linguistic contexts and the program seems to hold promise for overcoming the particular problems of low literacy for remote Indigenous communities due to its culturally sensitive and empowering method of community involvement alongside literacy learning. This paper demonstrates the exclusion of Aboriginal people in Australia from traditional education systems, including the failure of previous attempts to overcome institutional racism and to increase literacy levels among Aboriginal Australians. The 'Yes, I Can' program represents a departure from more conventional, commodified education approaches, such as the Direct Instruction method currently being trialled in North Queensland. The early successes of the 'Yes, I Can' pilot program can be seen through the wider impact the program has had on the region in which it has been trialled. The educational empowerment approach of the 'Yes, I Can' campaign could be utilised in the wider process of achieving Aboriginal self-determination in Australia.