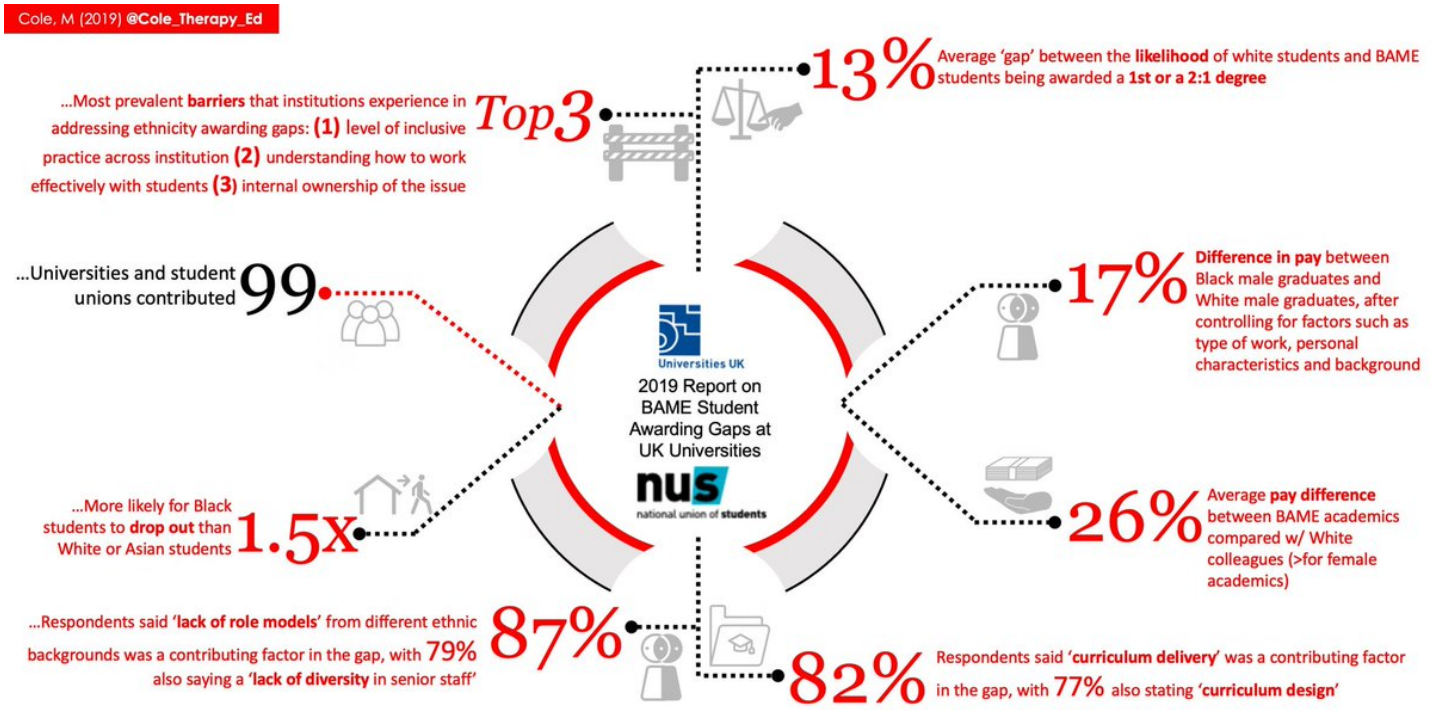
Twitter Thread by Michael

Michael
@Cole_Therapy_Ed

So - what is the deal with the AntiBlack 'awarding gap' in UK higher education? @Wonkhe @officestudents @nusuk @UWankings @BantshireUni #BlackAwardingGap #highered



This report followed the government's 2016 Race Disparity Audit which assessed racial inequalities in Britain's public services and found significant racial injustices in all areas: health, education, employment, housing and the criminal justice system. In the UK, Asian, Black and those in the 'Other' ethnic group were the most likely to be living in 'persistent poverty'. For example, the audit found that whilst 1 in 25 White British people were unemployed, rates increased to around 1 in 10 for those of a Black, Pakistani, Bangladeshi or Mixed background. Black men were 'almost 3.5x more likely to be arrested than White men'.

What do students think about their university experience?

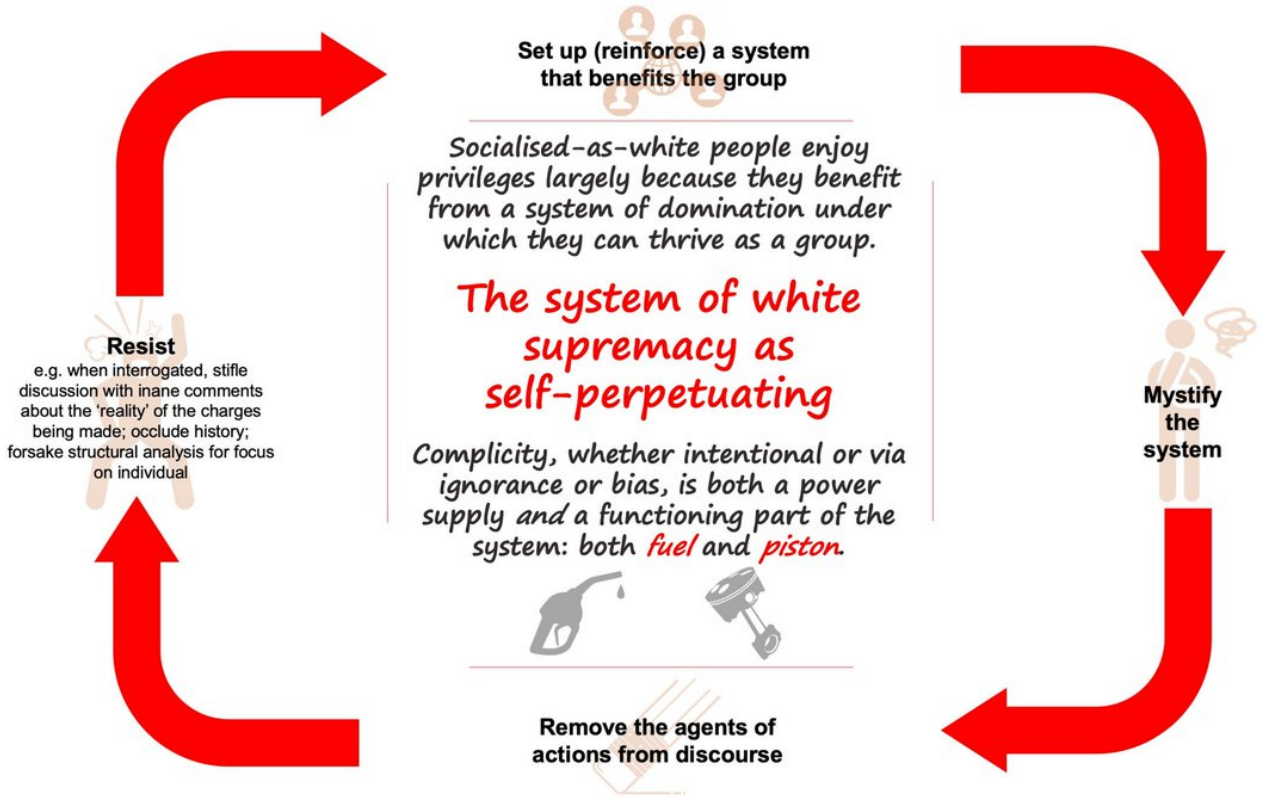
#BlackAwardingGap #highered



Intercultural Youth Scotland instigated this study after receiving a stream of anecdotal reports related to young people's experiences of racism in Scottish secondary schools. In response to reports received by Intercultural Youth Scotland of racist incidents in Scotland's secondary schools, we hoped that evidence identified by this research would help raise the consciousness of BAME young people and combat the problem of 'gaslighting'. This is a form of psychological manipulation in which a person seeks to sow seeds of doubt in a targeted individual or in members of a targeted group, making them question their own memory and perception of a situation. As with other minority or marginalised groups, BAME young people face the challenge of believing their own interpretation of comments, attitudes and judgements as being related to their racial, ethnic or cultural identity. The data presented in this report helps position an individual's perceptions and experiences within a broader landscape, a helpful reminder in future situations where young people might 'second guess' their own reading of a situation. In a climate where people are still told that racism is not something that happens in Scotland's education system, this work is necessary.

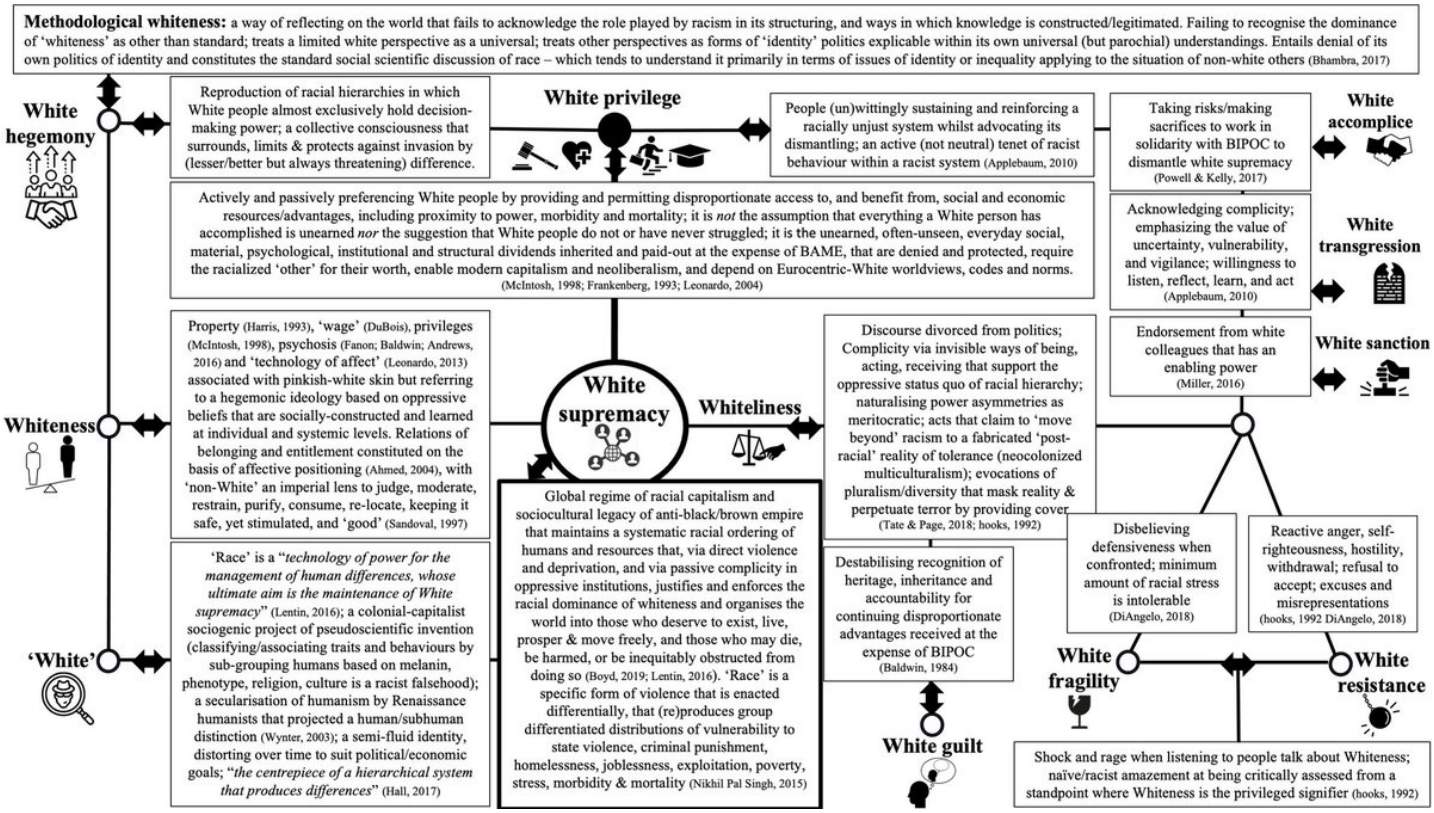
A student-deficit approach is a fundamental reason why efforts to eradicate the gap have failed, such that despite ■■ access to HE for Black students, their experiences, assessment and opportunities remain disproportionately affected (one of the ways in which whiteness works■■)

Zeus Leonardo (2009) helps us understand that colonialism and neocolonialism (re)construct(ed) 'white supremacy', and its nature ensures that the benefits it pays out to (racialized-as-) white people are simultaneously reinforced and often hidden from them; racial understanding (and equity) therefore proceeds at the 'snail's pace of white imaginary' (perhaps even regressing).



"The volumes of writing on the issue of domination testify that the process is complex and multi-causal. But the enactment is quite simple: set up a system that benefits the group, mystify the system, remove the agents of actions from discourse, and when interrogated about it, stifle the discussion with inane comments about the 'reality' of the charges being made. When it comes to official history, there is no paucity of representation of whites as its creator. From civil society, to science, to art, whites represent the subject for what Matthew Arnold once called the best that a culture has produced. In other words, white imprint is everywhere. However, when it concerns domination, whites suddenly disappear, as if history were purely a positive sense of contribution. Their previous omnipresence becomes a position of nowhere, a certain politics of undetectability. When it comes to culture, our students learn a benign form of multiculturalism, as if culture were a purely constructive notion free of imperialist histories and examples of imposition. Encouraging white students to reinsert themselves into the underbelly of history does not always have to occur in a self-destructive context."
Leonardo, Z. (2004) The Color of Supremacy: Beyond the discourse of 'white privilege', Educational Philosophy and Theory, 36:2, 137-152, DOI: 10.1111/j.1469-5812.2004.00057.x

UK higher ed, far from being immune or removed from structural inequalities, often actually reproduces them. In this context, white supremacy is the social structure, and the University the institutional operation.
But what is whiteness? Here's some helpful terms ■■



Aside from dismantling the institution, and starting over in a different and reparative way, there are things we can do at the intrapersonal, interpersonal, institutional, and community level to address it. Such as, manifest an anti-racist pedagogy ■■

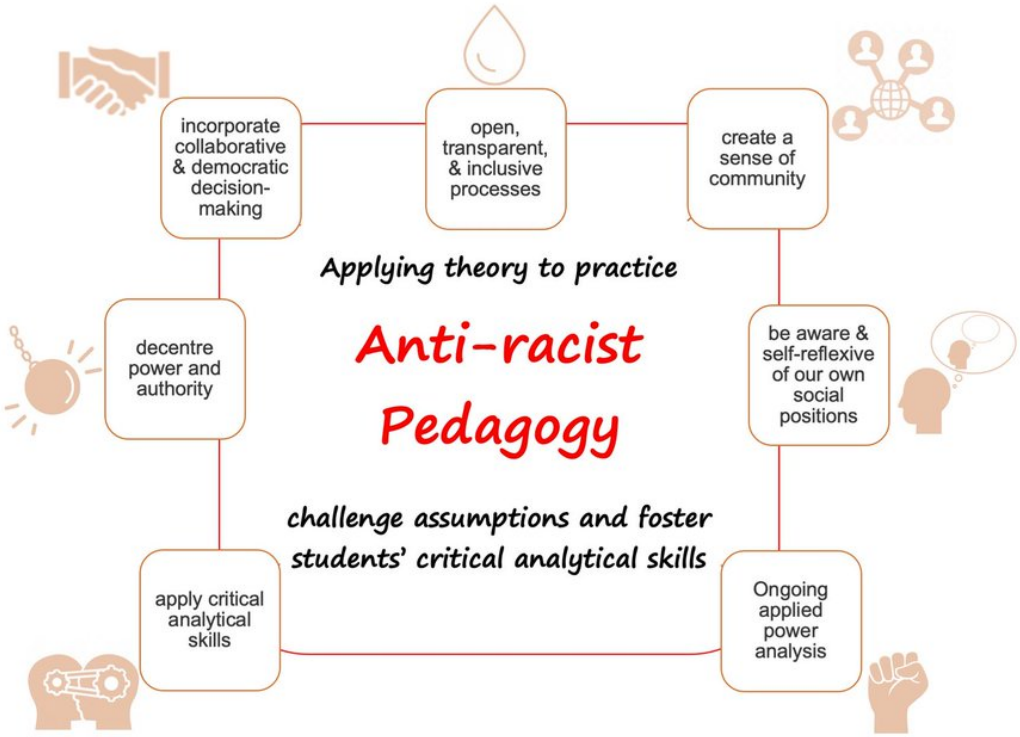
Kyoko Kishimoto's (2016) synthesized & expanded on the anti-racist pedagogy literature to help u understand what it means, and why it is vital. Critical & Feminist pedagogy are responses to multi-cultural education which often excludes & functions to assimilate students by normalizing dominant knowledge & values. This continues through the corporatization of HE. At the same time, education can be a site to resist dominant ideologies, challenge the hidden curriculum & banking system of education, & critique positivist assumptions of knowledge which fail to acknowledge embedded Eurocentrism & male privilege.

Self-reflection
awareness regarding faculty's positionality has to begin before going into the classroom and these issues need to be *continuously* revisited alongside teaching

Power & Positionality
Be aware and self-reflexive of social locations; admit we are learners, share power and build community in class

Myth of apolitical spaces
Acknowledging or ignoring oppressed identities and complicity in oppression are both political acts

Agency & racism
When racism is understood only as individual prejudice, racism embedded in institutions is ignored. BUT, focusing *only* on institutional racism allows individuals benefiting from it to avoid responsibility. Individual actions need to be applied beyond the individual in order to make effective change.

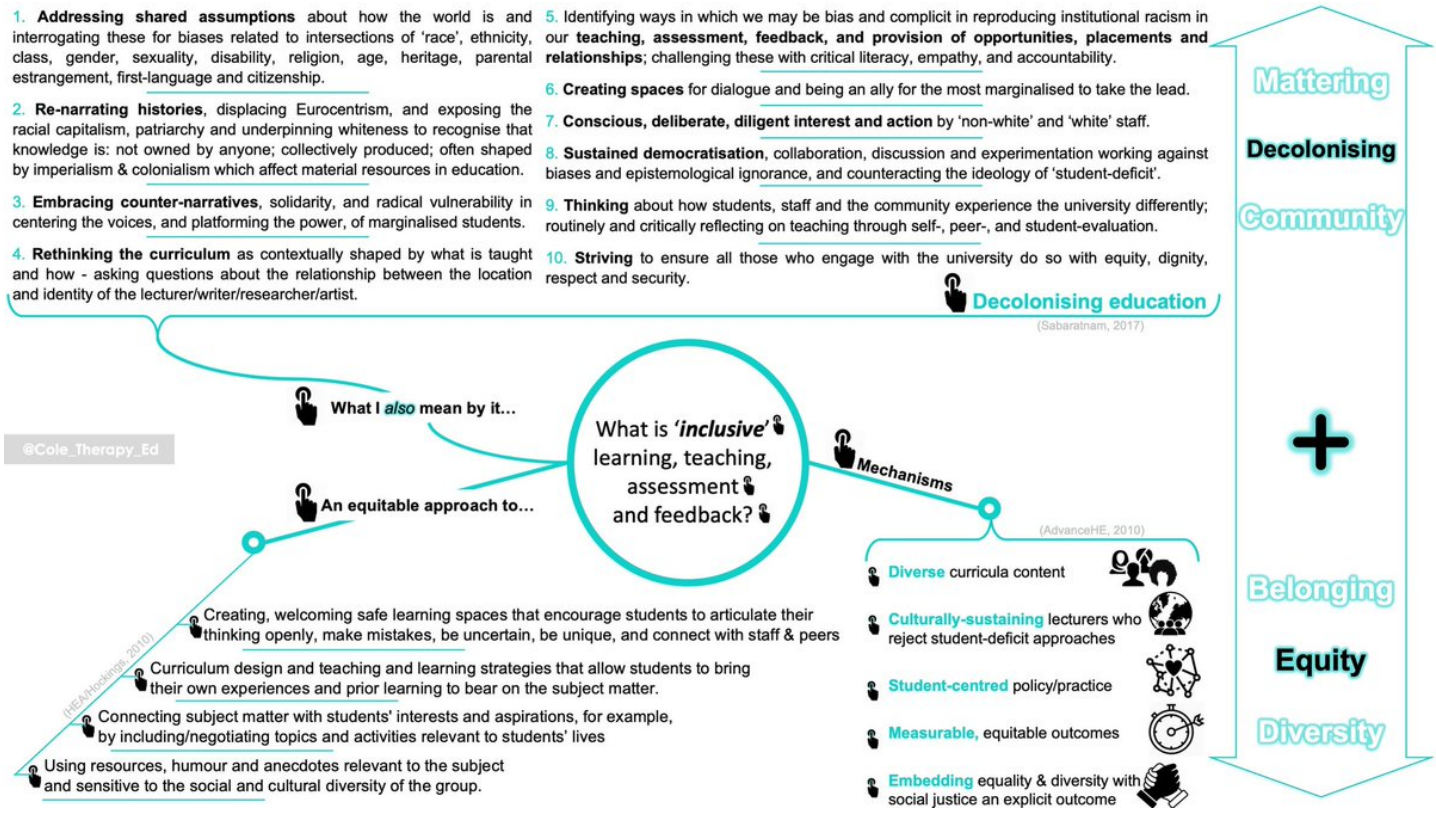


Anti-racist pedagogy is not a prescribed method that can simply be applied to our teaching, nor does it end with incorporating racial content into courses. Anti-racist pedagogy is an intentional and strategic organizing effort in which we incorporate anti-racist approaches into our teaching as well as apply anti-racist values into our various spheres of influence. It requires humility, critical reflection of our social position, and commitment as we begin and continue to confront our internalized racial oppression or internalized racial superiority and how those impact our teaching, research, and work in the university and community. This is an ongoing process that strives for institutional change, and requires the collaboration and support of anti-racist educators across disciplines.

Kishimoto, K. (2018) Anti-racist pedagogy: from faculty's self-reflection to organizing within and beyond the classroom, Race Ethnicity and Education, 21:4, 540-554, DOI: 10.1080/13613324.2016.1248824

We can also work together to ensure that Equality, Diversity & Inclusion (EDI) is used effectively and is not diluted, by well-meaning people or otherwise.

So what is my interpretation of EDI? ■■



For those of you who may incorrectly assume that me tweeting about whiteness is racist, do watch this, it's very helpful https://t.co/9KQtYszaKO

For those who may incorrectly assume that white privilege doesn't exist, or that it means white people never struggle or never succeed because of some merit, please do watch this from @JohnAmaechi, it's very helpful: https://t.co/XussJWWftS

For white allies who can mistakingly think they've got it sussed(■■), pls continue to read, listen, reflect, pairing that w/ sacrifice & solidarity. It's hard, you'll fail, but keep going.
No one is free until we're all free (to paraphrase Lorde)
(gifs from Schitt$ Creek help■)

