IO4 Online Training Material

Module 1
Theoretical Background, Basic Principles and Concepts

Unit 4: Intercultural Education

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Introduction

Welcome to the fourth Unit of Module 1 of the InterTrainE course. Module 1 focuses on the Theoretical Background, Basic Principles and Concepts of Adult Education and Intercultural Education. Module 1 consists of 4 Units:

1. Basic principles of Adult Education and overview of Adult Learning theories
2. Critical Adult Education
3. Interculturalism
4. Intercultural Education

This Unit, Unit 4 – Intercultural Education, consists of the following sections:

Section 1:   Interculturalism and education

Section 2:   Educational equity and privilege in education

Section 3:   Power differentials in the classroom

Section 4:   Anti-racist education

Quiz

This unit corresponds to approximately **3 study hours**. Effort hours vary between learners, and therefore it may take you longer to complete this unit if you decide to explore all the recommended sources, or you may complete it in a shorter period of time if you have prior knowledge of some of the concepts and topics discussed.

1. Interculturalism and education

In the previous units we learned about adult education, critical adult education, and interculturalism. It is time to apply all these theories and considerations to intercultural education. The goal of adult education is to empower, to give the tools for self-fulfilment, emancipation, to "humanise" to use Paolo Freire's term.

- **What is the purpose and what are the characteristics of intercultural education?**

- **How can we apply principles of interculturalism in education?**

UNESCO describes minority groups as **"marginalized or vulnerable groups who live in the shadow of majority populations with a different and dominant cultural ideology, the majority culture"** (UNESCO, 1995: *Our Creative Diversity: Report of the World Commission on Culture and Development*, p.57). In the case of adult migrants, the established specific education of a society cannot offer the tools necessary for minorities to be viewed as equal on the labour market.

In intercultural education, the created environment should be **culturally competent, meaning it should be open to and encouraging of a multicultural classroom.**

UNESCO states the following three principles should be implemented in intercultural education:

1. *Intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all. It implies the appropriate creation of curricula, teaching and learning material development, improvement of teaching methods and training and facilitating exchanges between schools and various communities.*

2. *Intercultural education provides every learner with cultural knowledge, attitudes and skills necessary to achieve active and full participation in society. As mentioned before, it focuses on providing the necessary knowledge to receive equal chance of integration into society from language, to culture and institutional knowledge.*

3. *Intercultural education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding, solidarity among individuals, ethic, social, cultural, religious groups and nations. It could be achieved through the appropriate teaching and learning methods providing tools to communicate and co-operate beyond cultural barriers.*

1.1 Multicultural v. intercultural education

In Unit 3, we saw the differences between multiculturalism (the 'salad bowl') and interculturalism (**dialogue and interaction between cultures instead of mere co-existence).** We looked at interculturalism at great depth and discussed its merits.

- But how can we use interculturalism in education?

- What makes education intercultural?

Coulby (2006, p. 247) notes that **"multicultural education did not sufficiently directly address issues of racism and that it offered only a tokenistic understanding of non-dominant knowledge, denigrating cultural difference to the study of samosas, saris and steel bands (Mullard, 1980)"**.

In discussing intercultural education, Colby argues that it should be placed in the context of globalisation, and that it should cover the entire curriculum:

"Interculturalism is not a subject which can be given timetable time alongside all the others, nor is it appropriate to one phase of education only. **Interculturalism is a theme, probably the major theme, which needs to inform the teaching and learning of all subjects.** It is as important in medicine as in civics, in mathematics as in language teaching. Similarly, it is just as vital at university as it is in the kindergarten. **If education is not intercultural, it is probably not education, but rather the inculcation of nationalist or religious fundamentalism"** (Coulby, 2006, p. 246).

We need to move beyond the multicultural education approach that only offers acceptance and tolerance of other than the dominant culture. If multicultural education seems to be a first step into the integration of cultural diversity, the intercultural education goes beyond by facilitating dialogue and positive integration into a defined society.

Watch: Chimamanda Ngozi Adichie: "The danger of a single story"
https://www.youtube.com/watch?time_continue=1&v=D9Ihs241zeg&feature=emb_logo

- What is the talk about, and what is the connection with intercultural education?

- Can you think of examples of 'single stories' that you have been taught, or discovered later in life? Are there any 'single stories' now?

- What can we do as educators to ensure that single stories and stereotypical narratives are avoided?

- Take a look at '**decolonising the curriculum'** in the next sections.

1.2 Tolerance and hospitality

We often hear and use the term 'tolerance' when discussing contexts where different cultures coexist. The term is even used in some official documents. It is used uncritically, however. Tolerance implies that we tolerate the other person instead of welcoming and respecting them. It implies that we are better than them, that this is our home and not theirs and that we are simply putting up with them.

Portera (2008) argues that 'tolerance' in fact transmits a **hierarchic idea**: **one person is up and has to tolerate other persons (down).** He opts for the term **'respect'** instead.

Philosopher Jacques Derrida summarises tolerance and its counterpart, hospitality, in the following extract:

"TOLERANCE IS ACTUALLY THE OPPOSITE OF HOSPITALITY. OR AT LEAST ITS LIMIT. IF I THINK I AM BEING HOSPITABLE BECAUSE I AM TOLERANT, IT IS BECAUSE I WISH TO LIMIT MY WELCOME, TO RETAIN POWER AND MAINTAIN CONTROL OVER THE LIMITS OF MY 'HOME', MY

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SOVEREIGNTY, MY 'I CAN' (MY TERRITORY, MY HOUSE, MY LANGUAGE, MY CULTURE, MY RELIGION, AND SO ON)" (DERRIDA, 2003, PP. 127–128).

> **Read**: Ortega Ruiz, P., Romero Sánchez, E., 2011. Intercultural Education and Migration: Educational Proposals. Educ. Res. Int. 2011, 434079
> Available here: https://www.hindawi.com/journals/edri/2011/434079/#abstract

2. Educational equity and privilege in education

2.1 Privilege

Privilege refers to the advantages people receive from their social environment instead of earning them, and which can be used to the benefit of oneself and the detriment of others. It can be experienced in several variables including social class, ethnic or racial category, gender, sexual orientation, wealth, religious orientation and education. Education can therefore be both a cause of privilege as well as a possible solution to privilege by equating the differences between different learners.

> Learn more about privilege here:
>
> https://www.youtube.com/watch?v=hD5f8GuNuGQ
>
> https://www.youtube.com/watch?v=gqPgXhslGWY&t=193s
>
> - How is privilege defined in these videos?
> - Do you consider yourself privileged? Why/not?
> - Where would you start in the race of the second video?
> - How does privilege affect our lives, our education and our opportunities?
> - In the second video, the instructor says "if you haven't learned anything from this exercise, you're a fool". Do you agree?

People are often unaware of privileges they might have and the benefits they receive from them. In her famous text, *White Privilege: Unpacking the Invisible Knapsack (1990)*, **Peggy McIntosh** argues there are many men which recognise the disadvantages which women have in society but do not recognise the advantages which society gives them. Even though it has

become more common to shine a spotlight on those who suffer under others' privilege, acknowledging or restricting the advantages privilege gives some is often seen as a taboo. She uses this as a basis to ask whether the same applies to **white privilege,** the privilege gained by having a white skin-colour. McIntosh does an exercise whereby she lists privileges from the perspective of the benefiter (in this case herself, as a white person living in the United States of America) as opposed to the perspective of someone who is disadvantaged by it. The result is the following list:

Extract from *White Privilege: Unpacking the Invisible Knapsack* by Peggy McIntosh (1990)

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area, which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbours in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my colour made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards or cash, I can count on my skin colour not to work against the appearance of my financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious of the language and customs of persons of colour who constitute the world's majority without feeling in my culture any penalty for such oblivion.

17. I can criticize our government and talk about how much I fear its policies and behaviour without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place I have chosen.
24. I can be sure that if I need legal or medical help my race will not work against me.
25. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in "flesh" colour and have them more or less match my skin.

Read Peggy McIntosh' complete article here:
https://www.nationalseedproject.org/Key-SEED-Texts/white-privilege-unpacking-the-invisible-knapsack

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The list can probably be extended. We often think of privilege or racism as individual acts of meanness. Making such a list shines a spotlight on **systemic privilege**, whereby seemingly unimportant factors of daily life we often take for granted actually benefit particular people – groups, not individuals.

We must therefore consider the larger privileges that society provides to particular groups of people, not just individual privileges.

McIntosh's key text puts privilege in a negative light, something which needs to be **removed** instead of something which needs to be gained by those who do not have it.

McIntosh argues that when one becomes aware of privilege, one becomes accountable for it and is required to try to combat it. **For the teacher this means that the first task of combating privilege is to spot it.** We will revisit this in the final section of this Unit.

Finally, privilege is not linear and it can result from a combination of factors. Similarly, lack of privilege can also result from a combination of factors. A white heterosexual able-bodied man has more privilege than a white heterosexual disabled man and they both have more privilege than a black heterosexual able-bodied woman, for example – and so on. This combination of people's identities creates different dynamics of privilege and discrimination. The framework through which such dynamics are discussed is called **intersectionality.** The term was coined by Kimberlé Crenshaw.

Watch: Kimberlé Crenshaw on Intersectionality
https://www.youtube.com/watch?v=IBUNWtNxT9M&app=desktop **[02:58 minutes]**

Reflection

(From McIntosh's notes on her paper, published on her website
https://nationalseedproject.org/Key-SEED-Texts/white-privilege-unpacking-the-invisible-knapsack):

Make your own autobiographical lists of privilege, for example, about:

Sexual Orientation	Employment	Families' languages of origin to:	Families' relation
Class	Physical ability	Gender identity	education, money,
Region	Handedness	Ethnicity	housing and
Religion	Language		neighbourhoods
Gender	Nation of Origin		

How do these privileges affect your positionality and role as educator? How many of these are systemic? **Self- reflection**

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Additional reflection

- Do you agree with Peggy McIntosh's statements? Why / why not?
- Do you consider yourself privileged?
- Did you list any privileges in the exercise above? How did this make you feel?
- Try to think of an example when privilege was beneficial to you. Did you notice the privilege at the time?
- How is privilege evident in the classroom?
- What can you do as an educator to ensure fairness for all learners?

We will be revisiting the concept of privilege throughout this course.

2.2 Educational equity

Recognising privilege in the educational environment forces us to consider the value of equal education. As an ideal, equality in education is an attractive value as we want everyone to have access to the same opportunities. However, because of a variety of different privileges, some learners might be able to do more with the provided opportunities than others, therefore making it less equal than it originally seems to be. We must therefore look to educational equity.

Educational equity is a measure of achievement, fairness and opportunity in education. It depends on two factors:
1) fairness, that no-one's access to and use of education is in any form limited or enhanced by personal conditions
2) inclusion, that everyone receives access to high quality education regardless of their personal or social background.

Although equity sounds very similar to equality, it actually has a very different meaning.

Equality means providing everyone with exactly the same possibilities. For example, giving a whole classroom exactly the same test.

Equity means providing everyone with possibilities which suit their individual requirements, thereby giving everyone a chance to obtain success. For example, giving everyone in a classroom a tailor-made test which focusses on their particular strengths.

To enable equal opportunities for all students, it is necessary for the educator to recognise the privileges present amongst the learners, and how they have influenced each learner's abilities. Once this has been done, teaching should be adapted to the learners' individual needs in as far as possible, to ensure that all learners have a chance to succeed.

As different learners have different requirements, different cultures have different forms of education which are relative to the different skills required in each place. It is therefore necessary to create education which is universal as well as diverse and respecting of all cultures. UNESCO argues that this is the basis of intercultural education.

3. Power Differentials in the Classroom

When discussing equity in the classroom, it is important to emphasise that classrooms were not originally meant to be places of equality. We saw in the previous units how teachers oppress, punish, demoralise or dehumanise learners. Teachers are seen as holding power in the classroom – note the differences between power and authority here. But there are more layers of power differentials in the classroom than just the teacher-learner dynamic.

Consider the following examples from a country with a predominantly white population.

How does the classroom dynamic look in each of these cases?

Can this affect learning?

- White teacher and minority ethnic learners
    - Majority group + position of authority ------ minority group + non-authority position
    - Power differentials between different ethnic groups

- Minority ethnic teacher and white learners
    - Minority group + position of authority ------- majority group + non-authority position

- White teacher and mixed group of learners (white + minority ethnic)
  - Power differentials between learners / between different ethnic groups
  - Power differentials between teacher and learner

- Minority ethnic teacher and mixed groups of learners (white + minority ethnic)

- Minority ethnic teacher and minority ethnic learners

3.1 Racism v. culturism

In his book *21 lessons for the 21st century*, Yuval Noah Harari discusses the view that "some cultures might be better than others" (2018, p. 165) as a way of introducing the concept of **culturism**. When discussing power differentials between different ethnic groups above, we alluded to a sort of hierarchy of cultures in some people's minds which leads to a form of selective racism – people can be racist against particular groups but not against others. This can be manifested in a classroom of a mixed group of learners, where **some learners may be treated differently than others depending on their country of origin, religion, skin colour or language, none of which have anything to do with their needs or abilities as learners.**

Racism has many definitions, but its basic tenet is that some races are inferior than others. Racism can be structural, systemic, institutional, everyday, subtle or explicit. It is dangerous and it should be combatted in all its forms. Racism presupposes that races exist as a biological category, and that erroneous assumption leads to categorisation and hierarchies that aim to oppress and discriminate.

Race is a contested term, translated in some languages as tribe or breed. Race is not a biological category and it should not be confused with phenotypical differences such as skin colour, eye or hair colour etc. Anthropologists have argued against the biological basis of 'race' for more than 15 years (Allen, 1997; Smedley, 1998; and others) and in 1998 the American Anthropological Association released a statement on 'race', arguing, among other things, that "[t]he idea of "race" has always carried more meanings than mere physical differences; indeed physical variations in the human species have no meaning except the social ones that humans put on them" ([AAA Statement on Race](#)). What is crucial is not only that a term which "imposes social meanings on physical variations" (Smedley, 1998, p. 693) has become established, but, more importantly, that it supersedes any other aspects of someone's identity. As Smedley (1998, p. 695) explains:

> *'Race' identity took priority over religion, ethnic origin, education and training, socioeconomic class, occupation, language, values, beliefs, morals, lifestyles, geographical location, and all other human attributes that hitherto provided all groups and individuals with a sense of who they were.*

Because of the salience of 'race' in an individual's identity, any attributes that are ascribed to a particular 'race' (either negative or positive) end up characterising the individual. This mechanism forms the basis of bias and prejudice.

What about positive stereotypes? (e.g. "black people are great dancers", "Chinese are great at maths", …)

> **Positive stereotypes are just as harmful as negative ones.**
>
> **This is extremely important in class. We should avoid singling out a person because of their ethnicity OR their perceived ethnicity to pay them a compliment or criticise them.**
>
> **REMEMBER! The actions or behaviour of a single person do not characterise the entire group. This is one of the bases of racism. It should not be assumed for example that a Pakistani learner represents the experiences, attitudes or competences of all Pakistani people.**

Culturism, also referred to as **cultural racism** is the belief that some cultures are superior to – usually, the 'dominant' or 'superior' culture is Western and white (see Harari, 2018, pp. 180 onwards). Culturism is dangerous because it is more readily accepted than racism, which most people would outright reject. But the basic tenets are discriminatory, as in the case of racism, and culturism also presupposes a homogeneity between cultures. It also ascribes cultural characteristics to individuals, ignoring personalities, experiences and individual background.

An important aspect of culturism is that of **racialisation**, i.e. ascribing racial characteristics to certain groups. Assumptions that all Black, Asian, East Asian, Native American etc. people have the same traits and experiences and should be treated as a homogeneous group with fixed characteristics are examples of racialisation. Importantly, racialisation also includes islamophobia, anti-Semitism and Romaphobia, where Muslims, Jewish people and Roma people respectively are treated as a homogeneous group with fixed characteristics. In his book *Racisms: An Introduction* (2010), Steve Garner provides a thorough analysis of the concept and process of racialisation.

> **Read Chapter 2: Racialisation from Steve Garner's (2010) book *Racisms: An Introduction* here:**
> **https://www.sagepub.com/sites/default/files/upm-binaries/29585_02_Garner_Ch_02.pdf**

3.2 Common mistakes

Most teachers will recognise power differentials, racism or culturism in the classroom and they may attempt to reach **equity** by employing different strategies. In the next unit, we are exploring possible strategies that are aiming to foster equity and create a more inclusive classroom and a better learning experience for all. But first we must caution against commonly made mistakes and traps that some educators fall into, either intentionally or unintentionally.

Portera (2008) warns against the following traps:

- **Terminology**

Often, certain terms are used in an unclear or improper manner, and this can lead to a reinforcement of stereotypes and prejudices. For example, the word 'race', which can be found in legal codes around the world and in the scientific literature (especially in the English language), does not have any scientific foundation whatsoever – see our discussion above.

The EU-funded RADAR project (2014-2016) looked at hate communication and terminology, with a focus on race and racism. The problem with terminology is that most of the time race- and culture- related terminology is introduced by the dominant group with no input from the minority group in question.

Consider the following terms in your language.
- Race
- Black
- White
- Immigrant
- Foreigner
- Refugee
- Diversity
- Multiculturalism
- Interculturalism
- Integration
- Tolerance
- Ethnic minority

What is the connotation of each term?
What picture would you draw for each term if you were asked?
Are these terms used frequently and are they considered offensive?

How do you know?

- Sometimes teachers tend to emphasise **only differences between cultures** and thus they stereotype and marginalise. Why not focus on **commonalities** in customs, dress or habits?

- There is **the risk of appointing immigrant pupils as ambassadors of their countries of origin,** thus forcing them to represent a culture of which they have no detailed knowledge. "Some immigrant children attempt – not without difficulty – to free themselves from the culture of their countries of origin and to develop a sense of their own identities, as a synthesis of preferred cultural standards", Portera (2018) argues.

Indeed, consider Peggy McIntosh's statements on white privilege:

- *I can swear, or dress in secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.*
- *I can speak in public to a powerful male group without putting my race on trial.*
- *I can do well in a challenging situation without being called a credit to my race.*
- *I am never asked to speak for all the people of my racial group.*

Assuming that the behaviour, attitudes, aptitudes, strengths and weaknesses of one or more students from a particular ethnic group is representative of the group itself is a dangerous assumption that promotes stereotypes and marginalisation. Firstly, it assumes that a culture is homogeneous – are your beliefs, values and everyday actions representative of your country or your ethnic group? Secondly, it ignores personality and personal experience and assumes that someone's traits, as we saw above.

> *"When ethnicity, nationality, culture and religion are not treated as open categories, negotiable, changeable, as the result of historical processes, but are seen as a naturally given, inalienable, immutable things, which completely determines the behavior and opinions of the individual who has been inscribed in them, and decreed his radical diversity, then they become encrypted names of the concept of race " (translated - Bartoli, 2012, p. 58).*

- **'Xenophilia'** (Portera, 2008). This refers to a teacher placing some immigrant learners on a pedestal or make them the 'teacher's pet'. Teachers may try to over-compensate power differentials in the classroom by constantly favouring and praising minority learners. This can have negative consequences for all involved, as Portera points out. For the learners themselves, the price they might have to pay is

a repression or denial of some parts of the own self (identity), resentment by other learners and further alienation. It may be difficult for certain teachers to strike a balance between xenophilia and xenophobia, but they must ensure a fair treatment for all learners. **This does not mean that they should not offer additional support to minority learners if they need it, but putting them on a pedestal or not offering constructive guidance is counterproductive.**

- A common mistake made by many white teachers is the attitude "I don't see colour". This is actually counterproductive, and it is sometimes called **colourblind racism.** Differences exist, and they should be thematised and acknowledged so that prejudices can be fought against. Equity can only be ensured if these differences are identified and additional support is offered to those who require it in their learning journey.

Read: Joy Mohamed, 2019, White Teachers Need to See Color. Here's Why.
https://www.weareteachers.com/white-teachers-need-to-see-color/

Journalist and writer Reni Eddo-Lodge has written a best-selling book called ***Why I'm No Longer talking to White People About Race***. The book is necessary reading for anyone interested in intercultural education and there have been calls to include it in school curriculums in the UK.

Read: Reni Eddo-Lodge's blog post that led her to write her book:
http://renieddolodge.co.uk/why-im-no-longer-talking-to-white-people-about-race/

Reviews:
https://www.theglobeandmail.com/opinion/i-stopped-talking-to-white-people-about-race-heres-what-i-learned/article36151409/

https://www.npr.org/2017/11/14/563728725/why-im-no-longer-talking-to-white-people-about-race-is-a-call-to-action

Check your privilege: https://www.the-tls.co.uk/articles/reni-eddo-lodge-review/

Watch: Reni Eddo-Lodge: "What happens when I try to talk race with white people" https://www.youtube.com/watch?v=1SynR1NYcpo **[03:20 minutes]**

4. Anti-Racist Education

"In a racist society it is not enough to be non-racist; we must be anti-racist" – Angela Davis, American philosopher and academic.

It is evident that if educators really want to make a difference and contribute to learners' emancipation and 'dehumanisation' in line with the principles of critical and intercultural adult education, then they must move beyond intercultural to anti-racist education.

Educator, writer and consultant Enid Lee states the following as the basic principles of anti-racist education:

> *"Multicultural or anti-racist education is fundamentally a perspective. It's a point of view that cuts across all subject areas, and addresses the histories and experiences of people who have been left out of the curriculum. Its purpose is to help us deal equitably with all the cultural and racial differences that you find in the human family. It's also a perspective that allows us to get at explanations for why things are the way they are in terms of power relationships, in terms of equality issues.*
> *So when I say multicultural or anti-racist education, I am talking about equipping students, parents, and teachers with the tools needed to combat racism and ethnic discrimination, and to find ways to build a society that includes all people on an equal footing. […] If you don't take multicultural education or anti-racist education seriously, you are actually promoting a monocultural or racist education. There is no neutral ground on this issue."*

Source: Taking Multicultural, Anti-Racist Education Seriously: An interview with Enid Lee (Chapter 1) in Rethinking Multicultural Education: Teaching for Racial and Cultural Justice, 2009 edited by Wayne Au, Rethinking Schools.

Anti-racist education needs to start with **critical self-reflection**, for example:

- Understanding identity: Name three things that people think about when they first meet you
- When people ask where you are from, what do you say? What assumptions does this create?
- Do you agree with what you are identified with? How does this make you feel?
- How important is your background and heritage to your identity?
- Is identity socially constructed or self-constructed? Do you define yourself, or do others define you? How does this make you feel?

- How would you describe your culture? What is different or special about your culture? What. Are you proud of? What are you not proud of?
- How representative are you of your culture?
- What are your privileges? How do these affect your everyday life and the position you are in now?
- Name three stereotypes about your culture or your country of origin. Do you agree with them?
- What are your biases and prejudices? What makes you uncomfortable? Why? How do you feel about it?
- What is important to you? How does this affect your life choices and everyday behaviour?
- Where would you place yourself on the Bennett scale (see previous unit)? How can you progress to more ethnorelative stages?

There are many other examples of questions we can explore. But if we do not start from a critical reflection of our own values and meanings, we cannot work in an intercultural environment or classroom. Enid Lee argues:

> *"A lot of times people say "I just need to learn more about those other groups". And I say "No, you need to look at how the dominant culture and biases affect your view of nondominant groups in society" You don't have to fill your head with little details about what other cultural groups eat and dance. You need to take a look at your culture, what your idea of normal is, and realise it is quite limited and is in fact just reflecting a particular experience. You have to realise that what you recognise as universal is, quite often, exclusionary."*

Source: Taking Multicultural, Anti-Racist Education Seriously: An interview with Enid Lee (Chapter 1) in Rethinking Multicultural Education: Teaching for Racial and Cultural Justice, 2009 edited by Wayne Au, Rethinking Schools.

4.1 The role of the teacher

Our **critical self-reflection** must come first. Teachers interested in intercultural and anti-racist education need to work on themselves first before they engage with learners in an intercultural classroom. As we saw above, developing self-awareness in relation to our beliefs, values and behaviours, as well as our prejudices and biases, is of paramount importance. Only then we can move away from ethnocentrism.

We need to acknowledge our privileges. There is no point in being defensive about privilege; it may not have been our fault or our choice, but we still benefited from it. And similarly, lack of privilege wasn't our fault or our choice either. As Deray Mckesson argues,

"It's about you saying, 'I have privilege, I have power, and I will seek out how I can use that privilege and those resources. I'll ask marginalized people, 'What is the help you need?', as opposed to just saying, 'I think this is what you should do'."

(Mckesson, 2018)

Teachers must recognise and avoid colourblindness, culturism, and every other covert form of racism.

Finally, teachers must strive to decolonise the curriculum and decolonise intercultural education in general (see Gorski, 2008). A good start in this process of decolonisation is to try to bring forward multiple stories – see Chimamanda Ngozi Adichie's TED talk in the previous units. Do not include only authors and stories from the dominant culture group (usually dead white men). Ask about, discuss and discover authors, scholars, poets etc from the learners' countries and cultures. Include them in learning materials. Devote whole lectures to them. Foster a culture of critique, enquiry and openness. Try to minimise power differentials in the classroom.

Read about decolonising the curriculum here:
https://www.soas.ac.uk/blogs/study/decolonising-curriculum-whats-the-fuss/

https://lsepgcertcitl.wordpress.com/2018/04/16/diversity-helps-but-decolonisation-is-the-key-to-equality-in-higher-education/

Read Deray Mckesson's article "How to be an ally in the fight for racial justice": https://ideas.ted.com/how-you-can-be-an-ally-in-the-fight-for-racial-justice/?utm_term=global-social+issues&utm_source=facebook.com&utm_campaign=social&utm_content=ideas-blog&utm_medium=referral

- Do you agree with Mckesson?
- Can you think of any other ways you can be an ally as an anti-racist educator?

American Professor and activist **bell hooks**'s (real name Gloria Jean Watkins) 2003 book **"Teaching community: a pedagogy of hope"** is essential reading for anyone interested in anti-racist education. You can read the book online here: https://thecheapestuniversity.org/wp-content/uploads/2018/08/bell-hooks-teaching-community-a-pedagogy-of-hope.pdf

Exercises and activities

- **Do I sound white?**

Watch the video:
https://www.youtube.com/watch?v=q275G30mU78

- Do you judge people from their language competence, or their accent?
- Do you think particular accents are linked to stereotypical traits of people?
- Has this video changed the way you view accents, or linguistic competence? Why/not and how?

- **Doll test: https://www.youtube.com/watch?v=QRZPw-9sJtQ**

Discuss the video. What does it demonstrate?
Minority ethnic children internalise racism and actually feel inferior. They instinctively feel that the black doll is bad and the white doll is good, and that affects the way they see themselves.

- **Experiences of racism**
  https://www.theatlantic.com/international/archive/2015/07/your-stories-of-racism-around-the-world-ta-nehisi-coates/398591/

  https://www.theguardian.com/commentisfree/2018/jan/24/white-people-tv-racism-afua-hirsch
  - Answer the following questions
    - Do words matter?
    - Can words breed violence?

- If you've answered that "context" is important, could you give examples of different types of "context" where certain words would be acceptable? (The answer is **NEVER**)
- In-group / out-group usage

- EXERCISE WITH IMAGES *(source: Strani, K., Fountana, M., Sokoli, S., & Monteoliva, E. (2016). Attitudes to 'race' in the media: evidence from Greece and the UK. Rivista VOCI, XIII, 148-170)*

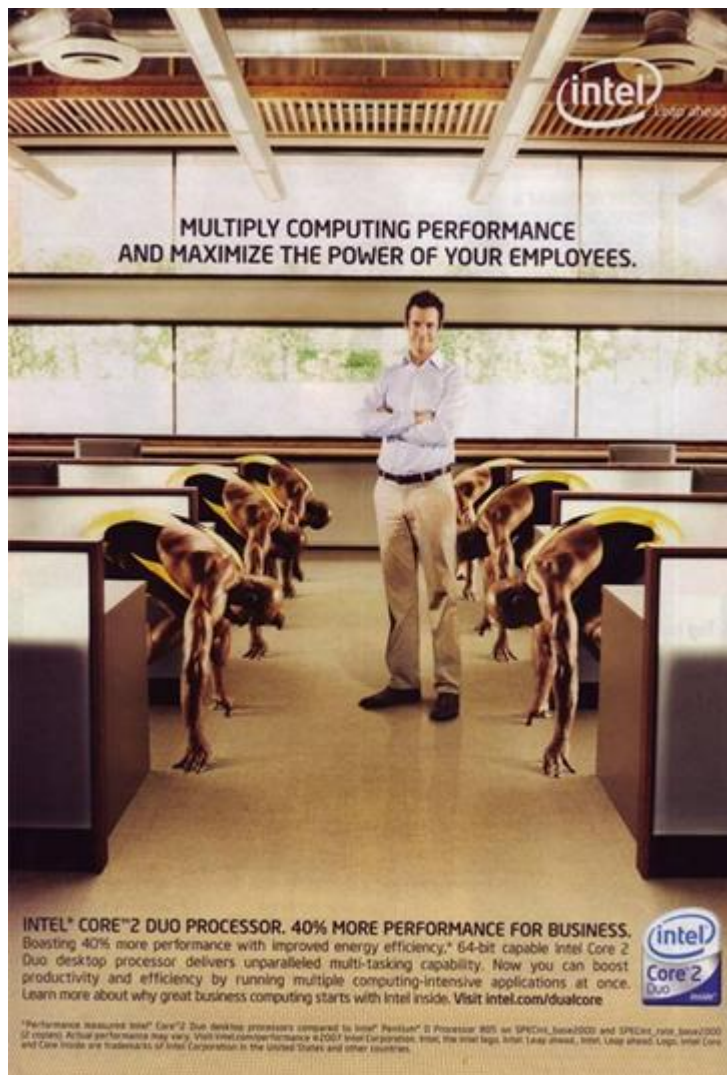Have a look at the following adverts:

1. **Estate agent**

What is wrong with this picture?

The comparison between the two men immediately exposes stereotypes about skills, abilities and professions depending on the colour of your skin. Occupation is key for the message and theme used –the dancer vs the estate agent. The dancer is dressed in 'urban' clothes, which is a racialised marker, while the white estate agent is dressed in a suit and tie, a symbol of status and privilege. This explicitly follows stereotypes and promotes ideas of superiority –selling flats vs dancing; white vs black. The use of "folk", the surnames given to the two men and the idea that you are born to do what you are supposed to is a gross oversimplification and follows the false connection between 'race' and cultural attributes and capabilities that was examined in section 2 above (cf Smedley, 1998). It shows that power asymmetries, success, class and status differences are based on ethnicity, and, it is implied, biology and 'race'. It promotes stereotypical values and differences based on class and ethnicity, as well as white superiority.

Specifically, it promotes the idea that black people are born to dance and, implicitly, that being an estate agent is preferable to being a dancer. In this way, it directly conveys discrimination, racism, conformism, elitism and stereotyped thinking. Overall, it is clear that the intent of the advert is to promote the job of the white, male, well-dressed estate agent on the right, as opposed to the black, male, "urban"-style dancer on the left; this is an advertisement for an estate agency. Lastly, it is also important to note the fact that women are absent from the category of employees. Both representatives of the categories of dancer and estate agent are men. This could be interpreted as implicitly sexist, since it raises the question - what were women born to do? Certainly not to dance or sell flats, according to this advert, which was eventually withdrawn[1]. Certainly, images have a polysemic meaning and some of the stereotypical messages of this image may not be universally recognised, however these hidden messages do exist and they may be interpreted as discriminatory. The fact that hidden prejudice is being thematised is useful, whether these messages are intentional or not

2. **Intel**

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[1] See http://www.ibtimes.co.uk/strutt-parker-racist-advert-dancing-black-man-withdrawn-147595

What is wrong with this picture?

This example is typical of the *category-bound activities* that black men *perform* while the white man leads, stands, is superior to and towers above the black men. *Positioned categories* are also evident in this setup, with the white man clearly higher in the hierarchy than all the black men together. The *economy rule* then becomes clear, with the assumption that *all* white men lead, manage, rule over *all* black men, who are depicted here as machines that perform or cogs in a functioning mechanism. Domination and power are conveyed as features of white men. Superiority, in its various manifestations (employer-employees; white/black), is constructed through the graphic elements and the text ("multiply performance"). In general, the atmosphere conveys planning, profit-making, performance-boosting, business and competition combined with submissiveness, superiority and objectification.

Additionally, there are shades of brown that match the businessman's colours and the skin colour of the six runners, conveying a feeling of balance when it comes to colour. Most light comes from the top –the window, metallic lamps and the desktops. There are clearly defined lines: desks, bodies, windows, ceiling. The combination of straight lines and curved ones (runners' bodies) reinforces the idea of superiority and performance. The white businessman is in his 40s, with a smart hairstyle and clothes. He is standing, self-confident, as the person who is in charge in the picture. Black runners are bent down, looking down. Their faces are not visible, as they don't matter, as they are a non-entity, an object. They are used to represent the features of the processor advertised. Equally, the advert is about black men being presented as homogeneous (they use the same man six times) and conveying the idea that they are good for the 'physical' labour, but that it requires a white man to run the company. This is closely related to a master/slave dynamic and is explicitly racist.

3. **Nivea re-civilise yourself**

What is wrong with this picture?

Here there is no evident "white" category, but the categories seem to be black, civilised, uncivilised, beard, shaved, afro hair, short hair. The man in the advert is clean-shaven, wears jeans, a white shirt and a grey sweater. He is taking momentum, getting ready to throw his previous self, represented by a head with Afro-hair, beard and an angry look. The contrast here is between a black man with traditional "African" features such as afro hair and between a more "civilised" version of the same black man with those features removed (no afro hair and no beard). What is striking is that even the new, clean-shaven "civilised" version of the man, is performing an "uncivilised" act of carrying a severed head and is ready to dispose of it.

The *category-bound activities* that black men with afro hair and beards are uncivilised, while black men without these features are civilised are immediately evident. These can also be transposed to the relevant *positioned categories*, as these were described above; the "less African" black man is clearly higher in the hierarchy than the black man with African features. Indeed the latter is not even a full man, but only his severed head is depicted. Again, the *economy rule* becomes clear as a result of this, with the assumption that *all* black men with afro hair are uncivilised and need to be re-civilised by removing physical traits that are characteristic of their 'race'; their afro hair. Ultimately, by showing afro hair as the trait of an uncivilised person, the stereotype conveyed is that black people are *naturally* uncivilised.

"No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite" – Nelson Mandela

Additional resources

Celebrating difference: Exploring stereotypes and anti-racism:
https://static1.squarespace.com/static/5b602e3a8ab722cbfa307afa/t/5c4eef0342bfc120279b0
78a/1548676873246/22391_RESPECTME_REDCARD_V4.pdf

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