LIVERPOOL JOHN MOORES UNIVERSITY

Spark

Issue 14, July 2021

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Editorial: Black Lives Matter

Catherine Wilkinson, Saira Weiner and Lee McGowan

SPARK is a peer-reviewed journal providing space for Liverpool John Moores University EECS students to publish high quality undergraduate work. This is the first issue of SPARK in 2021 and the first issue under the new editorial board of staff editors Catherine Wilkinson and Saira Weiner and student editor Lee McGowan.

This special issue of SPARK on Black Lives Matter presents student work that aims either to promote the importance of Black lives or to challenge the systems that result in Black lives being treated inequitably. It is a collective endeavour to critique racial inequality.

As we write this editorial, the world is in the midst of the global Coronavirus pandemic. This pandemic has highlighted unjust differences in health and wellbeing between different groups of people. Evidence shows that Black, Asian and Minority Ethnic groups in the UK are both at increased risk of infection and increased risk of mortality from Coronavirus. Whilst research is still being undertaken to determine why this is so, it is likely a combination of cultural and socioeconomic factors, as well as the high prevalence of co-morbidities in these populations.

In 2020, the same year the Coronavirus pandemic began, the world saw revival of the social and political Black Lives Matter movement, a campaign against violence and systemic racism towards Black people. This stemmed from the death of George Floyd, a 46-year-old Black man murdered by a member of the Minneapolis Police Department in the United States of America. The murder of George Floyd sparked a series of protests in the United States from people demanding policing reform. Protests also took place via social media using the hashtag #BlackLivesMatter in what has been referred to as a contemporary human rights movement. Debate sparked about the importance of not only being 'not racist', but of actively

being 'anti-racist'. Language evolved following this, including anti-racist pedagogy, anti-racist practice and even anti-racist scholarship.

With both the pandemic and the Black Lives Matter movement reigniting debates on inequalities, this special issue is timely. Each member of the SPARK editorial board approaches this topic from a different lens.

Catherine's recent work explores global perspectives of intersectionality and difference, particularly in children and young people:

> Intersectionality is concerned with the interconnected nature of different social categorisations including race, class and gender. In particular, I am concerned with narratives of everydayness and mundanity of difference as they are experienced through social structures and relationships, simultaneously recognising and critiquing notions of agency and power. Central to this is the notion of being 'othered', a phenomenon in which individuals or groups are labelled as not fitting in within the norm of a broader social group. I am concerned with how people perceive and treat those who are viewed as being part of so-called 'out-groups'. This label of out-groups considers identity as a system of categorisation in which boundaries are used to create binary distinctions between 'us' and 'others'. I advocate use of the concept 'hyperdiversity' to recognise and appreciate individual difference and to accommodate the multiplicity of difference that may cohere around any one person. Hyperdiversity underlines the necessity to look within the micropolitics of people and place to uncover more nuanced insights into intergroup identity and social interaction. In short, hyperdiversity is useful in enabling researchers to look at 'diversity within diversity' and to capture how people negotiate everyday diversity. I am committed to enhancing and promoting the connectivity of education and research and using my research on intersectionality and difference to inform teaching I deliver on the Education Studies and Early Childhood Studies programmes.
>
> (Catherine Wilkinson, Staff Editor)

Saira is interested in decolonising the curriculum, political activism and structural class inequalities:

> 2020 was an awful year. In the midst of the pandemic, George Floyd was murdered by US police, and many other racist murders came to light. This wasn't a new phenomena, yet ignited a revolt that saw millions of people, Black and White, take to the streets of the US, and here in the UK, to protest against police brutality and racism. For me, to see young people out on the streets was inspirational. We have been repeatedly told that young people, our students, only act in self interest. This was proof (if any were needed) that this is not the case. This is evidenced from reports of many EECS students specifically addressing issues around race equality in lectures and seminars, and focusing on Black Lives Matters in assignments. For me, it has reminded me that Black authors and academics have been neglected in our curriculums for far too long. Having spent a long Sunday afternoon trying to find Black learning theorists, I was reminded of how deep the problem is. How it is not just "a moment" in our history, but a point at which we need as academics to strengthen our determination for disparate voices to be heard. Perhaps it is not only about access to academia for Black people. Perhaps it is also about what academia sees as valid theory. Perhaps it is time we reassessed not only who and why some people have been hidden from mainstream academia, but how we define academia. Is it still the hallowed halls of Oxbridge and Cambridge, or a wider engagement with ideas that challenge and change society? These questions directly flow from my interests in political activism, structural inequalities and reclaiming our rights to discuss not only what has to change, but how we can change it. As Marx said "Philosophers have interpreted the world, the point, however, is the change it".

> (Saira Weiner, Staff Editor)

Lee is concerned with the representation of race in the media:

Black Lives Matter…Those three words bear a heavy weight, how in 2021 is it possible that a huge moment in our modern history is a movement bearing those three words. How is it that when a professional sportsman takes a knee during a national anthem in protest against an unlawful killing by law enforcement officers he is vilified by the President of that nation and banished from the sport that provided him the stage in which to make such a monumental stand. In response to this the #TakeAKnee movement across professional sport was born, with the likes of Jordan Henderson, Lebron James and Tom Brady all fully behind the movement. We are now seeing a monumental push from sport worldwide to break down barriers and actively eradicate racism and inequality from sport for both players and supporters. For myself, the Black Lives Matters movement is something I stand fully behind. Racism and inequality have no place in a civilised society, the colour of a person's skin should play no part in how they are treated in society, the opportunities they have access to or how they are treated by law enforcement, especially law enforcement who are there to keep us safe not cause people to fear for their safety and in many cases their lives.

This topic has impacted my own research when it comes to assignments during my degree. Examining the role of ethnic minority characters in children's media and the representation on screen is a particular area of interest for myself. This has been highlighted in the media of late due to the passing of Chadwick Boseman and the tidal wave of sadness that followed his passing, a community finally had a superhero who represented them, children now thrust forth into the main role when playing games on the playground had a role model who stood shoulder to shoulder with Captain America, Thor and Iron Man, and then he was gone. His legacy and that of the Black Panther will forever live on both on the screen and on the playground as new hero's such as Spiderman's Miles Morales now carry the torch and I

for one hope this has set the precedent for more superhero's who may feel overshadowed to step into the light.

<div align="right">(Lee McGowan, Student Editor)</div>

The papers in this special issue cover diverse issues connected to Black Lives Matter and the promoting of equality.

Abigail Grierson addresses the question of whether early childhood education practitioners are equipped to promote Black Lives Matter education through anti-racist pedagogy.

Niamh Cotton presents a personal philosophy of education in which she considers Critical Race Theory and the relationship with Fundamental British Values.

Mallaidh Breen explores the underrepresentation of Black women in Science, Technology, Engineering and Maths careers and education, arguing that engineering would benefit from the inclusion of more women from Black, Asian and Minority Ethnic backgrounds.

Mia McDonald*'s* poster presentation considers the evidence base around the Toxteth Riots, and Liverpool's history of involvement in the trading of human beings.

Lee McGowan considers the role and representation of ethnic minorities and women in educational mainstream media and concludes that understanding and utilisation of theories such as social constructivism and social learning theory will continue to play a crucial part in children's social and cultural development.

Alyssa Dalton uses Post-Colonial and Feminist theories to challenge stereotypes regarding the educational experiences of Irish Travellers and how they attempt to overcome racism and other barriers associated with "othering" of Gypsy Roma Traveller communities.

Many thanks to Billy Vitch, Black activist and photographer, who provided the image, taken at the first BLM protest in Liverpool in 2020 which we have been given permission to use on the cover of this Special Issue of Spark.

Contact: Instagram @Billy_Vitch_Rock_Photography Facebook: https://www.facebook.com/BillyVitch?

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Abigail Grierson

Early Childhood Studies

Black Lives Matter in Early Childhood Education, why is it important and who is it important to?

Abstract

This report is concerned with the importance of early years practitioners utilising an advocacy role to promote Black Lives Matters (BLM) education within early years settings. In particular, this report addresses the question of whether early childhood education practitioners are equipped to promote BLM education through anti-racist pedagogy. Emphasis is devoted to the practicing of anti-racist approaches with the intention of promoting children to act as agents of change. The author concludes by emphasising the value of BLM education for children, practitioners and society at large, and provides recommendations for early childhood education practitioners engaging in critical race learning.

Key words: Advocacy; Agents of change; Black Lives Matter; Early Childhood Education; Persona Dolls

Introduction

The purpose of this report is to recognise the importance of early years practitioners utilising an advocacy role so as to promote Black Lives Matter (BLM) education within early years settings. This report aims to identify the importance of BLM education for both black and white children.

BLM is a social movement, with the intention to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities systemically and by vigilantes. BLM intends to combat acts of violence, create space for Black imagination and innovation, and centre Black joy. BLM is inclusive of black LGBTQ+, disabled, undocumented immigrants, people with criminal records, women, and all Black lives along the gender spectrum. BLM is a movement which strives for Black lives to no longer be subjected to systemic inequality and oppression within society (Black Lives Matter, 2021).

The challenges faced by Black children in the UK

Children's charity Barnados (2020) discuss the many ways systemic racism affects black children in the UK. Barnados (2020) challenge the conception that racism is explicitly visible and obvious, and perpetuated by individuals through physical and verbal abuse. While validating that this visible abuse is existent, Barnados (2020) highlight how other elements of racism are widespread but often more difficult to recognise, identifying how major institutions within the UK operate in discriminatory ways against Black, Asian and Minority Ethnic (BAME) people including children; this is systemic or institutional racism.

Joseph Rowntree Foundation (JRF) (2015) identify Pakistani, Bangladeshi, Black Caribbean, and Black African groups as the most in poverty groups in the UK. Bartels (2017) acknowledges this disparity in poverty rates to be the result of systemic racism. Grimshaw and Rubery (cited in Lehndorff, 2012) identify changes to tax credits and the freezing of child benefit to be contributing to child poverty, thereby increasing risk factors within lone parent families. JRF (2015) identify a contributing factor to child poverty within Black Caribbean and Black African groups to be linked to substantial levels of lone parenthood.

50.1% of Black Caribbean's with children are reported to be single parents and 38.4% Black Africans.

Farquharson and Thornton (2020) develop a further understanding of the effects of systemic racism when exploring the effects of racism on health during the Covid-19 pandemic. They emphasise the oppression perpetuated on minority children for over 400 years. This ongoing oppression creates generational inequality as it increases the challenge of social class migration between each generation. Intergenerational trauma, social determinants, and cultural mistrust are identified as the three main areas which enable the existence of health inequalities. Farquharson and Thornton (2020) highlight racism's role in influencing policies creating structural racism's role in health inequality, urging policy change and accountability to be taken into consideration in order to combat the disparities existent for minorities within healthcare.

From a more holistic perspective, Tran's (2016) research indicates that people who have experienced poverty within their early years are at the greatest risk of failing to reach their developmental potential. Stack and Meredith's (2017) discussion of the implications of financial hardship to parent's mental health may contribute to this risk of failing to reach developmental needs. Condon et al (2020) groups parental mental illness to adverse childhood experiences with potentially life-long consequences for health and wellbeing. According to Sylvestrea and Mérettec (2010), parents who struggle with their mental health may adopt Maccoby and Martin's (1983) fourth parenting style, 'uninvolved' or 'neglectful' parenting. Morin and Gans' (2018) research suggests associated outcomes for children with uninvolved/neglectful parenting style include impulsive behaviours and inability to regulate emotions. This indicates potential for intergenerational trauma response as a consequence of poverty enhanced by the austerity program.

As Barnados (2020) highlighted, this poverty is significantly impacted by the effects of institutional and systemic racism. Therefore, it is important to adopt an anti-bias perspective when considering the poverty related challenges faced by many Black children in the UK. An example of how these risk-factors are influenced by systemic racism is Graff's (2014) emphasis of how the common absence of Black fathers, and in turn high number of lone parent families, is linked to the intergenerational trauma faced by Black people as aftermath of their ancestor's enslavement. This notion is supported by Reynolds (2009), who reinforces the impact of historical factors influencing men's fathering experiences.

Gregory and Roberts (2017) further the understanding of the challenges faced by many Black children in the UK when highlighting the disparity in discipline between Black and white children within education settings. Black children are reportedly punished at a significantly higher rate when compared to white children. Okonofua and Eberhardt (2015) note this disparity in response to children's behaviour and identified this to be result of teacher's unconscious bias. Tate and Page (2018) explain unconscious bias to be quick judgements and assessments made without an individual realising. It is explained that these biases are often influenced by an individual's background, cultural environment, and experiences. While many allow acceptances of 'unconscious bias' due to the belief the host of these biases is unaware of the presence of the bias, and its full impact, Tate and Page (2018) argue that racism is merely hiding behind 'unconscious bias'. They instead argue that bias is linked to Charles Mills' 'Racial Contract' and its 'epistemologies of ignorance'. They propose that unconscious bias has become a performative means of addressing racism as 'unconscious', which diminishes white supremacy and is rooted in white fragility.

Katz's (2003) research identified that it is not only practitioners who present unconscious bias but also infants as young as six months old

both discriminate racial differences and exhibit categorisation based on racial cues. Katz (2003) identifies parents' beliefs and racial biases to contribute to those of their children. In addition to the effects of systemic racism, many Black children are also subjected to macro and micro racism (Sue et al, 2019). Macro racism is defined as explicitly visible and obvious, and perpetuated by individuals through physical and verbal abuse (Barnados, 2020). Nadal et al (2014) defines micro as "every day" and "Subtle". Wing et al (2007) offer some examples of micro racisms, for example: asking a Black person where they are from; telling a Black person they defy stereotypes of their race for example, "You don't talk like you're Black.", colour-blindness for example "I don't see your colour.", a white person asserting that they cannot be racist as they have Black friends, a white person assuming a Black person may engage in criminal behaviour. Despite the daily prevalence of micro racism, Nadal et al (2014) emphasise the lack of research contributing towards the understanding of what is micro racism. This lack of research persists despite the effects of inequality and discrimination contributing to what Essien (2019) refers to as discrimination shaping experiences in early childhood.

Dijk (2018) uses labelling theory to explain why experiences of stigma may be shaping experiences for children (Essien, 2019). Stigma is defined as a negative label which, through self-fulfilling prophecy and internalisation, may change a person's self-concept and social identity (Dijk, 2018). Solomon (2017) found that negative labels influence children's developing identities, creating adverse effects on their decision-making, behaviour and relationships. Having a negative self-concept is associated with low self-esteem. Verkuyten and Thijs (2004) highlight how ethnic and racial minority children often suffer from low self-esteem as a result of discrimination and internalised prejudice.

Early childhood education practitioners, are they equipped to promote BLM education?

Despite Katz's (2003) findings surrounding the early emergence of racial bias, Lee et al (2017) note the potential of practitioner intervention to combat the early occurrence of implicit racial bias.

Zsuzsa (2017) emphasises that early years practitioners should act as an advocate for young children, and that this role must include a recognition of inequalities in society and the child's voice. Liebovich and Adler (2009) suggest that early years practitioners should be political, activists and change agents who work to develop persuasive communication skills and locate and offer appropriate resources. Boyd (2018) reflects on the strong advocacy for community ethics based on social justice, peace, and equality paramount to the beliefs of many early childhood education pioneers.

Despite the benefits of promoting children to become agents of change, Brown and Anderson (2019) suggest that many adults including parents, teachers and researchers are uncomfortable with the idea of talking to young children about race. Robert (2016) adds that some parents and early childhood education practitioners wonder how long they can delay conversations surrounding race.

Matias (2016) highlights the prominence of white middle-class women as teachers, raising the concern that these practitioners are not often equipped to conduct anti-racist pedagogy. Matias (2016) links this prominence to Lukes' (1974, 2005) model of hegemonic power which relates to Marxist ideologies by viewing historically held values and beliefs of disadvantaged groups to result in these groups accepting their disadvantage and subsequently see no point in challenging it. Gould's (1994) notion of tactical concession however notes that recognition of hegemonic dimension of power may lead to tokenistic policies being put in place to appease and maintain equilibrium. This could include equality policies within early childhood education

settings; King and Chandler (2016) may identify such policies as non-racism, which is defined as the passive rejection of explicitly visible forms of racism, as opposed to anti-racism. While explicit forms of racism should be rejected, a practitioner should aim to impose an anti-oppressive approach as to challenge hegemonic power and racism.

Hegemonic power can be challenged by a reflexive practitioner utilising an anti-oppressive approach by following McLaughlin's (2006) main characteristics of user involvement: consultation, collaboration and user-led. This resonates with Kishimonto (2015), who argues that practitioners must engage in self-reflection to develop an awareness of their social position and begin to effectively implement anti-racist pedagogy. Matias (2016) and Yeung et al (2013) recommend white early childhood education practitioners engage with critical whiteness pedagogy so as to increase knowledge of critical race issues including systemic racism and white privilege. With increased understanding of racial issues, Zsuszsa (2017) states that early year's professionals would be better equipped to advocate for black children.

Ultimately, Kishimonto (2015) provides three components to anti-racist pedagogy. Firstly, incorporating the topics of race and inequality into course content, secondly teaching from an anti-racist pedagogical approach, finally anti-racist organising within the setting while linking efforts to the community. Although these three components would be beneficial to positive anti-racist pedagogy, practitioner engagement in critical whiteness pedagogy must come first (Yeung et al, 2013).

King, Gregory and Robert's (2016) acknowledgment that many early childhood education practitioners wish to delay conversations about race and, Brown and Anderson's (2019) suggestion of adults' feelings of uncomfortableness surrounding conversations with children about race, may contribute to the prevalence of anti-racist approaches with early childhood education (King and Chandler, 2016).

Cultivating agents of change

Rearson (2005) conveys the importance of early childhood education environments as spaces to deconstruct racism rather than maintain the ideology of colour-blindness which is associated with non-racism approaches to pedagogy (King and Chandler, 2016). Colour-blindness refers to Bonilla-Silva's (2006) four frames of colour-blind ideology: Abstract liberalism, naturalisation, cultural racism, and minimisation of racism. Abstract liberalism involves using ideas associated with political liberalism and economic liberalism in an abstract manner to explain racial matters. For example, white people discrediting black people's experiences and instead insisting that there are equal opportunities. Naturalisation refers to white people implying that racism is acceptable as it is a natural occurrence for people to gravitate towards people of their likeness. Cultural racism relies on culturally based arguments to explain the standing of minorities in society. Minimisation of racism suggests discrimination is no longer a central factor affecting minorities' life choices.

Hagerman (2015) asserts that children are not colour-blind and with this urges early childhood education practitioners to not take a colour-blind approach to practice. As highlighted above, practitioners should be presenting in an advocacy role for children (Zsuza, 2017). Advocating for children supports UN Convention on the Rights of the Child (UNCRC, 1989), Article 12 – the provision that children have a right to express their views and have them taken seriously in accordance with their age and maturity – "has proved one of the most challenging to implement." The UNCRC add that their resource guide "Every child's right to be heard" should be used as a major contribution to achieving change (UNESCO, 2011). Despite the importance of practitioners advocating for the voice of the child, the current Early Years framework (DfE, 2020) does not mention the voice of the child.

For a practitioner who values the voice of the child, early childhood education settings can become a site for democracy. This resonates with The United Nations General Assembly (2016) resolution "Education for Democracy". Boyd (2018) discusses the connection between historical pioneers and early childhood education for sustainability. Early childhood education pioneer John Dewey inspired much emphasis on current democratic practices within early years settings. Dewey argues that, as children are affected by societal institutions, they should be entitled to a share in producing and managing them (Dewey, 2001). Magnolia (2016) highlights established links between human rights, democracy, and development, referring to recognising the contribution of Global Citizenship Education towards democracy (UNESECO, 2016).

Practicing with an anti-racist approach with the intent of promoting children to act as agents of change, Silva and Langhout (2012) recognise how integrating a critical perspective to practice can result in discussions of power, privilege, can empower children to become agents of social change within their community. While democratic early childhood education environments are particularly beneficial for promoting anti-racism in early childhood, Wasmuth and Netecki (2017) highlight the lack of democracy present in English early childhood education. Dudley et al (2019) emphasise the extreme intervention used by early childhood education practitioners and the power imbalances present within early childhood education settings - factors which may contribute to the lack of democracy within early years settings. Power imbalances and lack of agency for children goes against the UNCRC (United Nations, 1989) and in turn may contribute to English children's lower wellbeing as highlighted by UNICEF Child Wellbeing in Rich Countries (2013) report which identified The UK 16th out of 29 countries regarding wellbeing, however 24th out of 29 countries regarding education.

Wasmuth and Netecki (2017) conject that the reason early childhood education as a democratic environment is not projected more globally is due to neoliberalism and capitalism. The hierarchy which is present in many early childhood education institutions sets the foundation for children to exist in capitalist society as adults. Kasser and Linn (2016) suggest socio-cultural focus prioritises engraining skills which will endorse profit and power over values which support the nurturing of children. Wasmuth and Netecki (2017) suggest the Global Education Reform Movement is acting as a capitalist agent manipulating early childhood education practitioners to uphold neoliberal thinking within education settings. This resonates with Bronfenbrenner's ecological systems theory when considering the macrosystem which contains cultural and political elements which indirectly affect children (Hanley, 2019).

Wasmuth and Netecki (2017) suggest that early childhood education as a democratic environment creates potential for social systems to be challenged. This links to the idea of early childhood education as a space to cultivate agents of social change (Silva, Langhout, 2012). Michael and Bartoli (2014) recognise how childhood is a space for shaping racial socialisation for white children. Ideally, this socialisation will promote white children's abilities to build productive and genuine relationships with the people of colour, and to recognise the effect that race has on their experience. Relating to the idea of children as agents of change (Silva and Langhout, 2012), Michael and Bartoli (2014) address how socialisation in the early years can empower children to challenge an unjust racial system as opposed to being passive participants within this system. This relates to Rearson (2005), who discusses the development of social justice allies and in doing so identifies white people as the cause of racism and therefore should act to eradicate it.

Sue et al (2019) furthers understanding of the white ally by demonstrating reactions/interventions allies may present when responding to witnessing micro racisms: make the invisible visible, disarm the micro racism, educate the perpetrator, and seek external reinforcement or support. Alder et al (2013) convey how early childhood education practitioners can develop critical thinking in children to create agents of change as opposed to children who may act as bystanders to racism.

Tools used to cultivate agents of change

The Persona Doll can be used as a positive resource for children during their early years, as a supportive pedagogical approach in scaffolding the thinking children (Maryam et al, 2020). The Persona Doll is underpinned by the work of Derman-Sparks and Brunson Phillips (1996).

Persona Dolls are used to encourage tolerance, anti-bias approaches, democracy, participation and to challenge issues related to social inequalities. Persona Dolls are created from cloth to become realistic, culturally and gender appropriate dolls (Brown, 2008). Each doll is given a persona or identity, with an individual personality incorporating factors including: cultural, social class backgrounds, family situations, abilities, disabilities, fears and interests. The stories that are told about each Doll's life may include issues related to social inequalities such as racism, gender, AIDS stigma, social class, poverty, abuse, and disability (Brown, 2008).

The use of the Persona Doll within anti-racist pedagogy enables open-ended discussions surrounding complex issues to develop based on experiences of the Doll. Involving children in such conversations allows scaffolding (Maryam et al., 2020) to occur to help support children to empathise with those who experience social inequalities. Such conversations incorporates democratic practices which are embedded through the ideas of Pioneer Dewey (Luff, 2017) and

Malaguzzi's Reggio Emilia philosophy (Rinaldi, 2006). This active engagement with children resonates with Sustainable Development Goal 10 'Reduced Inequalities' (UNESECO). Children are scaffolded to understand the consequences of prejudiced attitudes and discriminatory behaviour. By providing children with accurate information regarding social inequalities they can develop their own fundamental foundation of beliefs and values. This can empower children to stand up to bias by providing them with the confidence to challenge any discrimination they may encounter (Michael and Bartoli, 2014).

Brown (2001) discusses how engagement with Persona Dolls provides children with a safe space for conversation which enables the opportunity to talk about their own identities, life experiences and feelings. Children are encouraged to assist the doll in resolving problems. For children who have experienced social inequalities such as exclusion, bullying or prejudice the practitioner is then able to navigate strategies to support (Brown, 2008). The diversity of each doll provides representation for Black children. Again, this positive representation supports Black children in developing positive ethnic-racial identities (Moses et al., 2019). Moses et al (2019) illustrate the importance of positive ethnic-racial identities for Black children, suggesting strong ethnic-racial identity may act as a protective factor for children who have experienced Adverse Childhood Experiences.

Racial Encounter Coping Appraisal and Socialization Theory (RECAST) is one model which practitioners may be able to use as a tool to navigate offering support to Black students who may be experiencing emotional difficulty because of racial stress (Stevenson, 2014). RECAST aims to provide children with the skills and confidence to challenge racial stressors. Anderson and Stevenson (2019) reiterate the importance of practitioners understanding of critical race issues so as to prepare themselves to support Black children holistically.

Mosley (2010) refers to critical race literature pedagogy as a tool which can transcend understanding of race for both practitioners and children. Dixon (2018) discusses how representation of minority groups within children's literature can positively influence children's perceptions. Winkler (2009) claims that between ages three and five children begin to apply stereotypes and categorise people by race. During the early years, children are prone to transductive reasoning (Piaget, 1936, cited Macblain, 2018), which is when a child fails to understand the true relationships between cause and effect. This can lead children to believe if people look alike, they must be alike in other ways. Representation in children's literature depicting children from minority groups enables children to see people as multidimensional. This is achieved by focusing on multiple attributes of each character at once. Encouraging children to view people as multidimensional can help curtail bias (Winkler, 2017).

White children it may find it difficult to resonate with the experiences of Black people, thus representation of Black people within children's literature provides opportunity for open-ended conversations to be stimulated (Mosley, 2010). Children's egocentric tendencies (Piaget, 1936, cited in Macblain, 2018) may influence this challenge to understand the experience of Black people. By involving children in conversations regarding inclusivity, scaffolding (Wood, Bruner and Ross, 1976) can occur to help support children to empathise with Black people regarding their experiences with racism. Talking about the experiences of Black people with children should include providing them with accurate information. However, it is important to note that if the practitioner is white, they should ensure their perspective is coming from Black voices (Newton, 2017). Morgan (2019) suggests this can be achieved by hiring more black teachers. This again allows scaffolding to take place (Wood et al 1976), enabling children to develop their own fundamental foundation of accurate information and understanding.

Black Lives Matter early childhood education for Black children

Blackwell (2010) argues that much anti-racist pedagogy is preoccupied with bringing consciousness surrounding racism and white privilege to white students as opposed to creating benefits for Black students. While it is important to raise such consciousness and cultivate agents of change and social justice allies (Sue et al., 2019), it is important for this to not be done at the expense of retraumatising Black children (Blackwell, 2010). Tynes et al (2019) highlight the effects for Black children experiencing racial fatigue in response to increased visibility of racism. While race should not be ignored (Epstein, 2010), it is important for the practitioner to focus on Black joy (BLM, 2021) rather than racism so as to prevent racial fatigue and retraumatisation (Tynes et al, 2019).

Johnson, Lachuk and Mosley (2012) emphasise the benefits of critical race literacy in promoting use of positive racial language amongst Black children. Dixon (2018) discusses the importance of diverse representation in children's literature for Black children to be based on inclusivity and perception. Positive representation in children's books allows Black children to feel included in a society, reinforcing positive views of themselves and what they are capable of achieving. Critical race literacy supports prevention of internalised prejudice based on the negative perceptions of Black people from both their peers and society (Verkuyten, Thijs, 2004).

Conclusion

While discussions surrounding race with children may be found to be uncomfortable for many adults (Brown and Anderson, 2019), the importance of BLM education within early childhood education is undeniable as we recognise the benefits for both children, practitioners, and society (Michael and Bartoli, 2014). It is

recommendations that early childhood education practitioners engage in critical race learning to develop their own knowledge of racism and white privilege, dispel unconscious-bias and enhance their ability to cultivating both agents of change and strong ethnic-racial identities (Zsuzsa, 2017; Alder et al., 2013; Moses et al., 2019). Furthermore, early years settings should work to employ more black practitioners (Morgan, 2019). This not only provides students with representation of black people, but allows a more authentic implementation of BLM education, where white educators could be more susceptible to implementing tokenistic education.

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Niamh Colton

Education Studies

A Personal Philosophy of Education

Abstract

In this paper, the author presents a personal philosophy of education. Consideration is given to critical race theory and the relationship with Fundamental British Values (FBV). The author concludes that FBV must be considered to reflect how Britain has moved on from a white male and heterosexual dominated society. A recommendation is made to implement mentorship programmes in educational settings, whereby older students are assigned a role to mentor younger children. The author argues that the forming of trusting friendships would be a valuable way of removing the 'them' and 'us' from conversations, instead instilling trust, respect and friendship.

Key words: Anti-racist; Critical Race Theory; Education; Fundamental British Values; Multiculturalism

Introduction

In 1985 the then Secretary of State for Education and Science published The Swan Report: Education for all. This was a step forward in the education system and the government evidently were "committed to the principle that all children, irrespective of race, colour or ethnic origin, should have a good education" (Department for Education, 1985). However, thirty-five years on from this publication, the discussion surrounding the educational attainment of ethnic minority pupils continues to linger in the United Kingdom, with little progress occurring. Strand (2011, p. 197) states that the educational attainment gap between ethnic minority pupils and their White British

peers has "decreased somewhat in more recent data", but understands it persists. The Schools, Pupils, and their Characteristics January (Department for Education, 2019) report found 33.5% of children in primary schools and 31.3% of children in secondary schools came from an ethnic minority background. Furthermore, 21.2% of children in primary school and 16.9% of children in secondary school are subjected to English as an additional language in their home (Department for Education, 2019. These figures are consistently rising. It is vital to highlight that the educational attainment between ethnic minority pupils themselves is disparate. In 2015/2017, research found Black Caribbean, Pakistani and Gypsy Roma and Traveller pupils were least likely to attain an A* to C grade in GCSE Maths and English, whereas Chinese and Indian pupils were most likely to attain an A* to C grade in GCSE Maths and English (Byrne et al., 2020). Nevertheless, ethnic minority families and their children have somewhat become "lumped together and associated with the notions of educational 'failures'" (Archer, 2008, p. 90). The education system fails to acknowledge different ethnicities and cultures found in British society and schools. This outdated system predominately caters to White British individuals. Instead of expanding the education system to welcome ethnic minority pupils, they are expected to fit into an outdated structure that lacks inclusion and diversity.

On May 25th 2020, George Floyd, a 46-year-old African American man died at the hands of four white police officers in Minneapolis USA. George Floyd's dying words "I can't breathe" were quickly posted over social and world media (The New York Times, 2020). Anger, disgust, and uproar was felt across the world, reigniting The Black Lives Matter (BLM) Movement. The BLM movement was first introduced in 2013 following the not guilty verdict of George Zimmerman, for the shooting and death of an unarmed African American teenager, Trayvon Martin. Three black women; Patrisse Cullors, Opal Tometi and Alicia Garza created a movement centering around removing the oppression of

Black Lives in the United States. This was first introduced as the #blacklivesmatter slogan, used on the social media platform Facebook, following Trayvon Martin's death and court trial (Anderson-Carpenter, 2020). Subsequently, in 2014 Michael Brown an eighteen-year-old unarmed Black man, was shot and killed by Ferguson Missouri police officer, Darren Wilson. Following the death of Michael Brown protests began in Ferguson and #blacklivesmatter became a national movement (Ilchi & Frank, 2021). The core values of the BLM movement are diversity; restorative justice; collective value; unapologetically black; loving engagement; queer affirming; transgender affirming; globalism; black families; empathy; black villages; black women; and intergenerational inclusivity (Black Lives Matter, 2017). The aim of the BLM movement is to transform a society where "black lives are brought to the front", equally and just (Black Lives Matter, n.d.). Unfortunately, the fear of police brutality is all too known for Black people and people of colour living in the United States. Although it is extremely seldom to see horrific deaths at the hands of police on streets in the United Kingdom, this country is not innocent from racist occurrences. In the education system, the government, health care, employment, and criminal law; people of ethnic minority backgrounds are not given the same opportunities as White British citizens in the United Kingdom. For example, in Scotland, Wales and Northern Ireland, there are currently no "black, Asian and minority ethnic MPs" (BBC News, 2019).

Critical Race Theory and the relationship with Fundamental British Values

During the 1980s, Critical Race Theory (CRT) was developed in the USA. It is an analytical framework, tackling the endemic existence of racism within society. It has since travelled worldwide, becoming implanted into various fields including sociology, education, philosophy, and religion (Delgado and Stefancic, 2017). In the United

Kingdom, CRT is viewed as merely emerging. However, it continues to expand, incorporating itself into the education system (Roberts et al., 2014). Gillborn (2006, p. 26) understands racism as "complex, contradictory and fast-changing" and that there is no one size fits all solution. CRT is a viewpoint that focuses on the "association between race and racism at the intersection of power", specifically allowing the identification and opposition of "the routine but devastating racism that saturates the everyday world of 'business-as-usual'" (Crawfoed, 2017, p. 198). A basic perception highlighted by CRT is that racism is not viewed as aberrant but rather common in society (Gillborn, 2005). Following the death of George Floyd, protests began around the United Kingdom in support of the BLM movement. In Bristol, during protests, the statue of Edward Colston, a 17th Century slave merchant, was pulled down (Guardian, 2020). The statue had been the subject of criticism for several years in Bristol, as Colston was a member of the Royal African Company. Following the removal of the statue there was a divide in opinion from the British public, politicians, and media. There were multiple condemnations of Prime Minister Boris Johnson's remarks that this was an act of "thuggery" (BBC News, 2020). Olusoga, a Professor of History, stated that instead of accepting colonialism as a part of British history, Colston should be declared as he was "a slave trader and a murderer" (BBC News, 2020). More recently, a public interview with Oprah Winfrey featuring The Duke and Duchess of Sussex, sparked outrage in the United Kingdom and the world. Oprah Winfrey was astounded by Megan Markle's claims that a senior member of the royal family had raised questions over how dark their first child would be (Forbes, 2021). The British Media's racist and misogynist publications were a leading force in the couple's choice to step down as senior royals and move to the United States. Prince Harry stated that multiple reports on his wife had undertones of colonialism, and the commonwealth's history of this practice must be acknowledged (The Irish Independent, 2020).

The idea of multiculturalism in the education system has recently been foreshadowed by Fundamental British Values (FBV). Under the Counter Terrorism and Security Act 2015, Prevent Duty was introduced. FBV became entwined into Prevent Duty and was declared compulsory in the national curriculum. The purpose of FBV intended to teach children "democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs" (Crawford, 2017, p. 198). The Ofsted School Inspection Handbook recognised the "promotion of fundamental British values at the heart of the school's work" (Ofsted, 2015, p. 41). The government used FBV as an anti-extremist strategy, which is undoubtedly crucial. However, their approach is problematic, creating a gateway for Islamophobia. The main issue with FBV debated by many scholars, is the notion of these values being solely British (Germaine Buckley, 2020; Panjwani, 2015). Instead, they are "universal human values that are theoretically upheld in many countries" (Tomlinson, 2015, p. 2210). The idea of "Britishness" becoming instilled in the education system carried disputes regarding race, identity, and colonisation (Panjwani, 2015). FBV took superiority within the curriculum and therefore little opportunity was given to teachers to incorporate multiculturalism into their daily lessons. This could be seen as no fault of educators but rather the system they must work around. Ethnic minority children were not exposed to their cultures in the classroom as the education system discredits them. This enables segregation between minority groups and white British children to occur, as Britishness is seen as superior in the classroom, and ultimately society (Maylor, 2016). Crawford (2017, p. 202), states that these "white hegemonic discourse of British values" must be adapted, allowing society to accept an "inclusive notion of Britishness", encouraging a "multicultural, multilingual, and multi-ethnic Britain".

Following the emergence of CRT in the USA during the 1980's, Crenshaw, a critical race scholar and black feminist, brought forward her theory of intersectionality in 1989. Her theory was inspired by the oppression faced by Black women and women of colour during the feminist and civil rights movements. Bhopal (2020, p. 808), understands intersectionality as analysing "how overlapping or competing identities affect the experiences of individuals in society". In the education system, intersectionality is associated with addressing "diversity, social equity, and inclusion in the classroom" (Johnson & Rivera, 2015, p. 511). It unravels the negative synergy layers that are found in society which include but are not limited to: social class; gender; race; ethnicity; sexuality; disability and nationality. Research concerning the impact of inequalities in the education system particularly the educational achievement of ethnic minority pupils, often fails to cross-examine intersecting identities (Bhopal, 2020). The issues surrounding the underachievement of Black Caribbean pupils, particularly Black Caribbean boys, in the education system has been a worrying problem dating back to the 1985 Swann Report. As stated by one mother "it's African Caribbean males-there is war against them" (Crozier, 2005, p. 586). The issue is perpetually being flagged by education theorists yet the root to the issue struggles to be proclaimed. Black Caribbean students roughly make up 1% of the student population in England, yet they are persistently the lowest performing group in the country and are one of the highest ethnic groups excluded from school. A report published in 2017 found the levels of improvement in narrowing the gap between Black Caribbean pupils and white British pupils inadequate in comparison to progress made by other ethnic groups (Demie & Mclean, 2017). In England, the underachievement of boys in comparison to girls in the education system can be viewed across the system regardless of ethnicity (Younger & Warrington, 2007). Black Caribbean pupils have the highest gap in performance between boys and girls. Additionally, socio-economic disadvantages and effects of

poverty are prevalent among Black Caribbean families. A Bishop of Pentecostal Church who moved to the UK from Jamaica in 1964 concludes that "'Black Caribbean pupils are underachieving because of poverty'" (Demie & McLean, 2017, p. 82). Therefore, the intersecting issue of race, gender and social class places a greater barrier on Black Caribbean boys obtaining an education. The education system must be challenged to ensure these issues are broken down collectively. Ultimately, intersectionality identifies and exposes the intersecting inequalities that are found in the education system.

During the late 1950s and 1960s, there was a focus on the issue of social class in the education system, post introduction of tripartite system established by the 1944 Education Act. There was a slight shift during the 1970s and 1980s, as racial inequalities in the education system came to light (Williams, 1986). These issues surrounding the inequity found in the education system due to social class and race continue to prevail. Recent researchers (Tichavakunda, 2019; Stahl et al, 2018 and Yosso, 2005) have explored the ideas of CRT and Bourdieu's theory of capital, studying the linkages between the two. Bourdieu's theory of cultural capital provides an analytical framework for studying the social and educational inequalities found in society. Cultural capital relates to "an accumulation of cultural knowledge, skills and abilities possessed and inherited by privileged groups in society" (Yosso, 2005, p. 9). Wallace (2018) studied these privileged groups in the education system and determined that the accumulation of wealth by dominant groups in society, the white middle or upper class, can maintain power. Furthermore, children from dominant groups have a shared knowledge of norms and values alongside linguistic ability in the home, found in the education system. Ultimately, these norms and values can be seen as "rituals", studied by Emile Durkheim. He viewed rituals as a tool used by societies "to maintain its cohesion" (Hicks, 2010, p. 115). These dominant forms of cultural capital, presented by

white; middle; and upper-class students, are commemorated and acknowledged in school. Consequently, non-dominant culture forms are unidentified, undervalued and more often shunned upon. As stated by Tichavakunda (2019, p. 8), "CRT and Bourdieu are united in bringing to light the ways in which privilege and domination work in society". As "British" culture and rituals are highly exhibited in the education system, children who are exposed to diverse cultures, religions, languages etc. fall short of the knowledge taught by parents from a young age. There are no equal opportunities from the beginning for children of ethnic minority. Therefore, we cannot continue to compare them, assuming they had a level playing field from the get-go. The education system was not built to include diversity, yet ethnic minority children are expected to adapt to it.

Racism is a much greater issue on its own. However, the education system is a significant platform that we are in control of changing. The education system is a "global phenomena" and must "develop, evolve and go further" (Race, 2015, p. 7). Teachers have a duty to implement positive reform in multiculturalism. For change to occur, students must see their teachers encouraging and supporting change. Crozier (2005) reiterates the stereotyping attitudes teachers often project onto Black pupils; alongside the low academic expectations they have for these pupils. Teachers must be educated on the stereotypical attitudes experienced by ethnic minority children, and the impact it can have on their self-esteem and education. The underachievement of minority ethnic groups is described as a "tragedy" and therefore standards must be continually raised with extra resources put in place for children who are struggling (Crozier, 2005, p. 596). Secondly, the incorporation of different cultures in the national curriculum is vital when supporting multiculturism. Ensuring there is a diverse range of authors, scholars, and literature from an array of cultures, especially those of ethnic minority backgrounds, would provide children from similar

backgrounds with a chance to learn about their own heritage, providing a sense of belonging within the classroom.

Showcasing a wide variety of topics and cultures within the school curriculum would showcase an anti-racist attitude to British pupils, providing them with the educational structure that is required in fighting against the racism so evident within our schools and society today. This will create a welcoming purpose in classrooms, where children feel comfortable to discuss their cultures and backgrounds. Although it has become statutory for school to promote FBV, they must also ensure to incorporate multiculturism into their lessons (McGhee & Zhang, 2017). Lastly, the encouragement of peer learning can be a key turning point for racism. Allowing children to learn from each other's cultures, religions, race etc. paves the way for inclusion in society. Martin et al (2014, p. 4), state that "children become more interested in other children" and they "initiate or join in play with other children" from the ages three to four years. Children learn best through play, where they are encouraged to ask questions and interact with one another in a monitored and respective environment.

Conclusion

The BLM movement focuses on inclusivity whereby Black people are brought forward as opposed to being left on the side-line. CRT has helped highlight the systemic racism prevalent in British society. However, there is a long way to go before we can claim that Black Asian Minority Ethnic (BAME) individuals are free from oppression, namely in the education system. The use of FBV must be reconsidered as Britain has moved on from a white male and heterosexual dominated society. The idea of an education system that includes and supports ethnic minority children has been debated for a number of years in the United Kingdom. The publication of The Swann Report: Education for all in 1985 was a true depiction of ethnic minority children in the education system. A lack of understanding, support and

awareness was found, yet no meaningful adaptions were made to the education system for ethnic minority children and their families. A duty of care lies at the heart of schools as "schools (as institutions) and schooling (as a practice) lie at the heart of the pursuit of a successful future for an equal multi-ethnic Britain" (Byrne et al., 2020).

Recommendations

Mentorship programmes whereby older students are assigned a role in mentoring and looking out for younger children could be a valuable way of allowing interaction to occur between those of different ethnic backgrounds. The forming of trusting friendships would be a valuable way of removing the 'them' and 'us' from conversations, instead instilling a natural flow of trust, respect and friendship. This would remove the stature of the classroom and encourage friendships beyond the school gates. Another valuable method would be creating seating plans where children are encouraged to mingle irrespective of their colour, race, or ethnicity.

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Mallaidh Breen

Education Studies and Inclusion

"Diversity is key for success": Why engineering needs more BAME women - an exploration of the underrepresentation of Black women in Science, Technology, Engineering and Maths (STEM) careers and education

Abstract

This paper explores the underrepresentation of Black women in Science, Technology, Engineering and Maths careers and education, making the argument that engineering would benefit from the inclusion of more women from Black, Asian and Minority Ethnic backgrounds. Arguing that diversity is key for success, the author reviews and critiques the key theories of intersectionality and Critical Race Theory. Concluding that racism and sexism remain relevant issues in society, the author calls for categories of oppression (including race and sex) to be considered collectively. In doing so, the author argues for the value of adopting an intersectional approach in the study of diversity.

Key words: Black women; Diversity; Engineering; Gender; STEM

Introduction

In July 2020, *The Guardian* published an article based on a statement that "diversity is the key to success" by Jeanne Lantz (Manning, 2020), concerning gender, ethnicity and race in Science, Technology, Engineering and Mathematics (STEM) education and careers. This article revealed that women are under-represented in STEM careers. However, this is only one aspect of the problem; Manning (2020) discusses how 8.1% of men and women working in engineering were from Black, Asian and Minority Ethnic groups. Although careers in

STEM fields are key to the future, Black women remain underrepresented (McGee and Bentley, 2017). In this paper, I critically analyse gender and race issues in the STEM sector and consider how gender and ethnicity intersect with other categories in educational experiences and/or attainment, focusing on Black women.

Considering the context *of The Guardian,* Baker (2012) identifies the paper as a liberal broadsheet. Pew Research Center (2014) states 72% of *The Guardian*'s readers hold left or left-of-centre political values. Smith (2019) gives insight on these views, outlining that 77% of left-wingers positively view the multiculturalism of Britain. Notably, *The Guardian* has been commended for its coverage of sensitive issues such as Islamic extremists, and recommended as a benchmark for other newspapers (Baker, 2012). Denver (2003) highlights national press in Britain is notably partisan, deliberately sided with a particular political party or candidate. Seymour-Ure (1974) contended "press-party parallelism" has to be recognised as a scale ranging from strong to weak affiliation, and reflecting patterns of party ownership of the press influencing editorial policy and the party affiliations of readers. In order to achieve democracy, individuals must respect those opposing them, however Levendusky (2013 p. 565) reports partisans distrust "not only elites of the opposite party, but even ordinary partisans of a different stripe".

Before one can suggest any solutions to achieve diversity, we must understand the obstacles and limitations of Black women in STEM fields. When investigating the validity of the claims that Black women are underrepresented, Critical Race Theory (CRT) cannot be ignored. Themes of CRT are evident in *The Guardian's* newspaper article as Manning (2020) contends that the challenges faced by women are often "multiplied for women of colour, who are typically held to stricter standards of competence than whites and are less likely to be recognised for their skills". From a CRT standpoint, race is considered as ordinary, highlighted in the definition of White supremacy. hooks

(1989) presents a discussion of white supremacy outlining when racism ceased to be a term which outlined the exploitation of a person of colour. When liberal whites do not recognise methods and the implementation of these views, it supports domination and oppression, even though they do not support racism. Gillborn (2005) observes how hooks (1989) explores further than most conventional limited viewpoints on organisations, which are profoundly racist, adding how they draw focus to more normalised robust variations of white supremacy.

Additionally, Bell (2004) presents "interest convergence" drawing attention to the notion that "blacks" reaching equality racially is only adapted to when there is interest from powerful "whites". Bell (2004) encapsulates the idea as the following- Justice for blacks vs. racism = racism and Racism vs. obvious perceptions of white self-interest = justice for blacks. In Bell's (1992) parable *The Space Traders* concerned with an invasion of aliens who propose to solve fiscal, environmental, and energy needs in exchange for all persons of African descent in the planet. Primarily, considerable numbers of white individuals objected to this, happy to exchange the quality of life, lives and liberty of African Americans, in exchange for their own needs, such as education. As a result, it is evident that white Americans for their own personal gains, are willing to sacrifice the wellbeing of black individuals, economic and legal structures which promote white privilege sustain the ostracisation of "blacks" (Taylor, 1998). Rosa and Mensah (2016) stress within STEM how underrepresentation of Black women converges with the dearth of trained scientists. Governments providing funding, for example, result in giving Black women the support they need to persist in STEM. This emphasises the fact that advances in race are only established when benefiting white elites, restricting civil understanding, and protecting against fundamental changes (Gillborn and Ladson-Billings, 2010).

Uniquely, storytelling is identified as a key aspect within CRT, evident in Ladson-Billings' (1998) recitation of their experience in a VIP lounge. Ladson-Billings (1998) described how she sat reading a newspaper, dressed for success after a lecture in a university, when a white man arrived in with a pronounced southern accent, asking when she would be serving him. West (1992) responded claiming this story highlights the effectiveness of storytelling and how race is still a factor. Delgado (1989) also supports the success of storytelling in showcasing different readings of the world, prejudices, and masked racism.

Similarly, King and Pringle (2018) write of a young black girl's experience with Science, describing the mundane nature of the class, where she just took down notes, which is typical for students in public schools who are underrepresented in Science. Basu and Barton (2007) and Mensah (2013) support this view, stating that students of colour attending public schools, particularly in economically challenged areas, find science boring and confusing. As diversity among schools is continuously increasing, it is essential students are afforded equal access to adequate education (Horsford, 2011; Juárez & Hayes, 2010; 2012). Furthermore, in STEM this diversification can contribute to new insights and interpretations that further advancement in these fields (Meador, 2018). Although there are higher percentages of students achieving in Science and Maths, data reveals that advancement is slow (Corbett, Hill and St Rose, 2008).

Although the origins of CRT are in legal studies, it has been more recently applied to education and the examination of women in STEM (Ladson-Billings and Tate, 1995). Dixson (2017) cites Anderson (1988) who claims fights for equality originated in hush harbours during slavery with enslaved Africans learning to read and write. These fights now have emerged into city centres for education equality (Dixson, Buras and Jeffers, 2015). Racism presents, for example, in distribution of materials, inclusive teachers and education resources

(Gillborn, 2008). Regarding this, colour blind approaches are evident, which do not recognise the realities of race and focus on merit which is determined through testing. This ignores that black children are less likely to achieve high grades, which is influenced by factors such as educational resources at home (Ladson-Billings, 2006). Therefore, they are less likely to present in STEM jobs. Additionally, it is argued that educational curriculums contain white supremacist themes; Swartz (1992 p. 341) contends: "Master scripting silences multiple voices and perspectives, primarily legitimizing dominant, white, upper-class, male voicings as the "standard" knowledge students need to know. All other accounts and perspectives are omitted from the master script unless they can be disempowered through misrepresentation. Thus, content that does not reflect the dominant voice must be brought under control, mastered, and then reshaped before it can become a part of the master script". Sociocultural research in science education has shown the ways in which the culture of Science is aligned with social norms of White, middle-class, heterosexual males (Brickhouse, 2001; Hussenius & Scantlebury, 2011), thus potentially privileging students who enter Science classes with these attributes (Ko et al., 2013; Ong et al., 2011).

Contrastingly, when critiquing the CRT agenda Dixson and Rousseau (2005 p. 269, citing Ladson-Billings, 1999 and Tate, 1999) have advised CRT scholars about moving at too fast a pace from the original legal studies, which should be elaborated on. Additionally, Cole (2009) believes CRT views all white people as racist, supporting white supremacy which is mainly based on the stereotype and how it ignores racism against those who do not have dark skin.

As well as CRT, Manning (2020) reveals intersectionality as a barrier for Black women, believing the influence of the interconnections impact decisions about whether to pursue careers in STEM. Crenshaw (1991) coined the term intersectionality to conceptualise the intersection at which race and gender interact to create disadvantages

to oppress Black women; Crenshaw (1991) uses her own experiences of racism and sexism to help others going through similar experiences, linking back to the importance of storytelling. Gillborn (2008) defines how race, gender, age, nationality, disability for example, interconnect in numerous diverse aspects as encompassing all axes of differentiation and oppression.

The continuing debate surrounding intersectionality should be acknowledged; some have celebrated it as a theory or grand meta-theory (Davis, 2008). Contrastingly, others have accentuated it as a metaphor (Crenshaw, 1991). Walgenbach (2010) adds a proportion of intersectionality advocates contended that it represents a new paradigm for the scientific community and therefore foresee it as a positivist approach. Intersectionality's lack of methodology has both been celebrated and critiqued. Nash (2008) points out that ambiguity surrounding methodological inclusion leads to additional problems. Furthermore Erel et al. (2010) claim that focusing on categories can pose difficulties when theorising their relationships. Cho et al. (2013) announce that rather than debating what intersectionality is, we should focus on what it does, specifically focusing on its intentionality and performativity, which is useful for intersectionality issues today.

Interestingly, Ahmed (2007) notes that concepts and theories do not always perform in the ways in which they claim, emphasising significance of understanding non-performativity and claims critiques should always be explored, as claims cannot replace the act of the critique. It has become increasingly represented as having emerged from within the field of Gender Studies, although in fact it emerged from Black feminist traditions and Third World Liberation. This critique has been made prominent by Bilge (2013) and Carbin and Edenheim (2013), who identify themselves as poststructuralists. Salem (2018) highlights Foucault (1970) claiming that placing intersectionality's openings within Gender Studies, exposes that intersectionality has

been 'whitened' erasing beginnings in Black feminist histories and Third World Liberation movements.

The status of women of colour in STEM was first presented in the publication The Double Bind: The Problem of Being a Minority Woman in Science (Malcom, Hall and Brown, 1976). Alongside intersectionality came the term "double binded" - Ong et al. (2011) outline this as the unique challenge minority women face as they simultaneously encounter sexism and racism. Charleston (2014) outlines how this presents itself in STEM fields. The double bind concept holds that these women face the unique problem of pursuing career paths that are not only in conflict with their racial identity, but also with their gender identity in an environment historically dominated by White and Asian males (Jackson and Charleston, 2012; Brown, 1997; Johnson et al., 2011). It has been suggested that Black women's success in STEM may centre on the growth of an identity that is compatible with their gender, racial identities and academic interests (Borum and Walker, 2012; Espinosa, 2008; Johnson et al., 2011; Ko et al., 2013). While the expansion of strong intersectional identities have been recognised as cultural and societal factors in development critically (Rosenthal et al., 2011), the intersections of Black women's racial, gender, and scientific identities may conflict with messages Black women and girls receive throughout educational, abilities succeeding in STEM. Various studies have shown Black women Science learners face doubts about their intellectual abilities as a consequence of racism and sexism in science learning spaces (Coker, 2003; Charleson et al., 2014; Carlone and Johnson, 2007).

Moreover, from a young age, girls tend to be alienated by Science (Brickhouse, Lowery and Schultz, 2000). Brickhouse et al. (2000) outline an accumulation of factors such as pedagogical techniques and Science curricula which negatively influence Black women's ability in developing and preserving education and careers in STEM. Additionally, outside the classroom, other factors can negatively

impact Black women's interests in STEM. Research supports this stressing that Black girls are less likely to be exposed to Computers and Technology in younger years, contributing to restricting their preliminary interest in STEM (Fisher, Margolis and Miller, 1997; Margolis et al., 2011). King and Pringle (2018) cite Morris (2007) who reported in middle-class schools a corrupt perception of Black femininity with girls being judged as inadequately feminine as they do not conform to models of womanhood. This discrepancy between cultural practices and school norms influences marginalisation within their science classes (Nasir et al., 2012).

Furthermore, as Black women are less successful in Maths and Science in younger years, they are left underprepared to achieve success in STEM at undergraduate levels (Espinosa, 2008; Johnson et al., 2011; Perna et al., 2009). At undergraduate level, studies identify how social and academic factors affect Black Women's persistence in STEM with Black women being less likely to complete their STEM studies, because of a range of issues including social, academic and financial difficulties (Buzzetto-More et al., 2010; Charleston, 2012; George et al., 2001). Additionally, Palmer, Maramba and Dancy (2011) identify their feelings of alienation in STEM classes. Essentially, the underrepresentation of Black women in STEM is a result neither of competency nor interest, rather of education systems disengaging, under educating and utilising Black women (Farinde & Lewis, 2012; Johnson et al., 2011; Ko et al., 2013).

Regarding gender individually, women face sexism within STEM. This view is supported by Okeke (see Manning, 2020) as he states: "The truth remains that women are under-represented in engineering and technology". Modern scholars utilise the term gender, describing assumptions, norms and beliefs attributed to men and women from society, grounded in the perceptions of masculinity and femininity. Gender is thought to be "constructed" within a culture, often contrasted with "biological sex", referring to genetics and anatomy characterising

and differentiating men from women. Gender is real, however unbalanced due to redefining and reinterpretations within societies and intersecting with other categories (Perry, 2016). There are many clear findings examining women in STEM, such as a the gender pay gap (Beede et al., 2011) and the fact that college-educated women are much less likely than men to major in STEM fields. Even when women choose STEM degrees, their typical career paths diverge substantially from males. McGuire et al. (2020) cite WISSE (2018) who reports that women make up 22% of the STEM workforce in the UK. Men are more likely to have non-STEM management jobs than women; contrastingly, female STEM majors are twice as likely as men to work in education or healthcare (Beede et al., 2011).

Moreover, stereotypes surrounding STEM correspond with Western masculinity (Carli et al., 2016). Gender stereotypes initially emerge in childhood (Cvencek, Meltzoff and Greenwald, 2011) influencing success; engagement; motivation and how children categorise and compare themselves to their peers concerning STEM (Liben & Bigler, 2002; Renno & Shutts, 2015). When children recognise categories, broader interactions with adults reinforce stereotypical behaviour (Ruble, Martin & Berenbaum, 2006). Children from two years of age understand gender labels (Ruble et al., 2006) forming ideas about gender groups (Mulvey, Hitti and Killen, 2010). From ages three to five, children show less support for their peers who speak of counter-stereotypical STEM career choices, such as a girl wanting to be an engineer (Mulvey and Irvin, 2018). Stereotypes are subsequently reinforced by the considerable presence of male STEM teachers and classroom gender composition (Riegle-Crumb, Moore and Buontempo, 2017).

Such gender stereotypes are reinforced and perpetuated in broader society and STEM workplaces, threatening both career choices and length of time in jobs (Beasley and Fischer, 2012; Cundiff et al., 2013). Evidence suggests scientific ability is viewed as gender innate

(Mascret and Cury, 2015) and men are view as being born to succeed in STEM, thus damaging women's career motivation and STEM self-efficacy (Cundiffet al., 2013; Schuster and Martiny, 2017; Garriott, Hultgren and Frazier, 2017). In reality, meta-analytic evidence suggests that girls and boys do not, in fact, perform differently in STEM categories, such as Maths (Lindberg et al., 2010).

Additionally, stereotypes are reported to influence women's association with feminine characteristics such as wearing makeup (Hewlettetal, 2008). Banchefskyetal et al. (2016) note if women cannot freely express with regards to their femininity it will remain the status quo and reinforce masculinity. A study by Hartman and Hartman (2008) revealed 70% of engineering students reported problematic perceptions of women in the field. Banchefsky et al. (2016) add when women challenge these stereotypes they are deemed as less likeable, feminine and incompetent.

Consequently, feminist theory should be acknowledged when exploring gender issues in STEM. Adichie (2014) outlines feminists as individuals supporting equality socially, politically and economically for all. Sexism within STEM manifests itself in the belief that males are superior and dominant (Lorde, 1984). Second wave feminists such as Betty Freidan broadly discuss women's discrimination. The second wave of feminism sees a shift from the idea of women as mothers and carers, to their equality with men, replacing maternalism and political ostracism (Franceschet, 2004). Friedan's own life experiences influenced her role of a feminist activist, notably her work as a labour journalist complicates the typical portrayal of Friedan as a liberal feminist with a middle-class focus (Henderson, 2007).

hooks (1984) presented a new definition of feminism, outlining women should fight for men's equality also, irrespective of class, race or imperialism, aiming to end oppression and exploitation as all forms are inextricably intertwined. Freidan claims activities such as housework

make it impossible for women of adult intelligence to achieve human identity; hooks' critique of this influenced her definition (hooks, 1984). hooks (2000) argues that women can be as sexist as men, not excusing men, but identifying the erroneous nature of projecting the movement as being against all men.

Conclusion

To conclude, an article published in the far left leaning *The Guardian* stated 'Diversity is key for success': why engineering needs more BAME women (Manning, 2020). This paper delineates how success cannot be achieved, as evidently diversity and equality is not currently accommodated. Focus was shifted to the foundations of the discrimination and underrepresentation of Black women in STEM, to unpick the claims before a clear link was drawn to theories surrounding gender, race and intersectionality to support the validly of underrepresentation claims. Additionally, inadequate inclusion of diversity has been identified. The key takeaway idea is that racism and sexism are still relevant issues in society and rather categories of oppression should not be individually explored, but collectively acknowledged with their intersections.

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Mia McDonald

Discuss the causes of the Toxteth Riots

Toxteth riots also known as L8 riots, erupted on the night of July 5th and lasted over nine days. There were 468 police officers injured, 500 people got arrested and more than 100 vehicles were set on fire in the rioting. The disturbance was eventually terminated by the police using CS gas to disperse crowds – this marked the first time CS gas was used on British mainland. There are a variety of explanations on the cause of the riots in the studies: aggressive policing, racial tension, criminal opportunism and political neglect resulting in the economic decline and the increasing unemployment (Marren, 2016).

Figure 1

First, overaggressive policing and selective law enforcement such as 'stop and search on suspicion' also known as the 'SUS laws' is one main factor that sparked the riots. The over-used 'SUS' laws by police damaged the relationship with the community, causing anger and resentment by young people, especially from those in the black community. The hatred towards the police got to the point that the local youth were no longer willing to obey the law and the police force.

Figure2

Second, studies show that the economic deprivation and unemployment may possibly be one of the root problems that caused the riots. The election of Margaret Thatcher to Prime Minister in 1979 and the Conservative Party's determination of reducing public spending resulting in high levels of unemployment. Marren (2016) uses quantitative methods showing the rate of unemployment and poverty in Toxteth were much higher than other Liverpool areas. Jobless, hopeless, frustrated, angry and bored, teenagers especially black youths with limited levels of educational attainment were the majority among the rioters.

Figure 3

Third, the racial tension in Liverpool dating back to the slave trade in the eighteenth and nineteenth century. Black people facing racial discrimination in terms of being excluded from employment, exposure to threats and violence, abused and harassed by an over-aggressive police force. Black people were forced to live in neglected inner-city areas such as L8 in Liverpool, and racial discrimination against black students and teachers remains controlling in British schools. As a result of which their suppressed frustrations led to anger and the riots were the only way for them to fight for their right to be treated equally.

MOB STORM POLICE HQ

Figure 4

Most common methods used in the literatures are: The quantitative methods which are in the form of analysing the content and the secondary data, surveys, and questionnaires.
The qualitative methods are in the form of document analysis, focus groups and unstructured interviews.

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Figure 2: Pearson, G &Powe, M (2020) *We spent seven years observing UK police stop and search – here's what we found* [online image] Available at: https://phys.org/news/2020-11-spent-years-uk-police.html Accessed at: 03/03/2021

Figure 3: Sandbrook, D (2019) *A nation torn apart, civil unrest, and a deeply divisive Tory PM fighting for survival. No not Boris in 2019, but the infinitely grimmer state of the nation under Margaret Thatcher* [online image] Available at: https://www.dailymail.co.uk/debate/article-7513431/DOMINIC-SANDBROOK-Margaret-Thatchers-divided-Britain.html Accessed at: 04/04/2021

Figure 4: The Thatcher years (2013) *1981 MOSS SIDE RIOTS – POLICE STATION MOBBED* [online image] Available at: https://thatchercrisisyears.com/2013/01/20/moss-side-riot-1981/ Accessed: 03/04/2021

Lee McGowan

Education Studies

An Expansion on Ethnic Minorities and Women's Roles in Educational Media and the Theories Affecting Learners, Learning and Contemporary Society

Abstract

This paper explores the role and representation of ethnic minorities and women in educational mainstream media. Two key case studies are presented, namely Dora the Explorer and Black Panther as author discusses the impact of representation on young people. Social Constructivism and social learning theory are applied to consider theories affecting learners, learning and contemporary society. The author argues that society is beginning to see more programmes stepping away from gender and racial stereotypes. Further, the author concludes that theories such as social learning theory will continue to play a crucial part in children's social and cultural development.

Key words: Gender; Media; Race; Representation; Women

Introduction

In this paper, I discuss the role of ethnic minorities within mainstream media and how these minorities are represented within the media. The past year has been a hot bed of political and social movements, from Donald Trump's removal from office and the ongoing impeachment debate that rages around the 45th United States president, to the main reason for writing this paper; the Black Lives Matter (BLM) movement. The importance of this issue cannot be understated, that in the year 2020, 155 years after the abolition of slavery within the United States,

the mistreatment, misrepresentation and vilification of ethnic minorities within media since 1885 has continued regardless of constitutional bills and changes to legislation. However, change is coming, society has changed, with users of social media being able to instantly stream and upload images and video, people are now taking a stand against this culture of injustice and bias calling individuals and corporations out when an act of injustice has been committed and forcing society to answer for its shortcomings. Society has also changed for the better, with stories and information being shared constantly, society has been given the opportunity to grow and learn from each other regardless of distance, social media is awash with stories of hope, positive interactions and videos of each other's pets. These factors are ensuring that many are standing up and taking notice of this theme of inequality. Alongside this, there has been a tidal wave of characters emerging, both in literature and media that are empowering, representing ethnic minorities and are spreading the message that not only are all people equal, gone are the days when Iron Man and Captain America™ (white rich middle aged super heroes) are needed to save the planet. Now both children and adults alike can look to Black Panther, Dora the Explorer and a collective of others that represent the rich diversity and culture that is reflected within society, on the big screen. This paper also offers an analysis of the learning theories that underpin children and young people's learning. This analysis is used to emphasise how important it is that children from all ethnic backgrounds see themselves represented on the screen and within the pages of their favourite book. The media examples selected are all aimed at children and young people in the early stages of their cognitive development, such as Dora The Explorer, Nell the Princess Knight and Doc McStuffin. However, there is also a focus upon the Black Panther and the impact this film and the actors in it has had upon young people; it has been argued that this is when children are most open to influential bias, stereotyping and also, potentially, developing undesirable characteristic behavioural traits (Oliver, 2001).

Firstly, this paper will examine Dora the Explorer and the impact she has had on children's media, whilst examining how her emergence in the early 2000's helped pave the way for an influx of multicultural characters within children's media. Within this case study is a consideration of the theory used to assist in the cognitive development of the watching audience, whilst also examining other media examples such as Doc McStuffin and Nell the Princess Knight. This paper will then go on to examine Black Panther; this example brought a Black superhero to the forefront and as he stood shoulder to shoulder with a collective of earth's greatest heroes, the character delivered an important message to society, that regardless of race, religion or background, each and every individual should stand shoulder to shoulder as equals. It is only right that as this special issue discusses the important of Black Lives Matter that Chadwick Boseman and his Black Panther are an integral part of this discussion when it comes to media.

Case Study 1: Dora the Explorer

"Dora the Explorer" (Dora) is a children's television (TV) show that was created by Nickelodeon in 2000 (Nickelodeon 2008). It features a multilingual child who, through the help of her audience, must complete a task or journey in each episode. Ryan (2010) states that Dora was a breakthrough for female role models when it came to educational programming as she was subjected to very few of the stereotypes that some roles associated with female characters can entail. Whilst Ryan (2010) also argues that educational television has been predominantly male led, Aubrey and Harrison (2004) further conclude that female TV role models have been generally subjected to sexism, gender bias and stereotype. Hence, an 8-year-old Latin American, without a male companion, whilst under duress, who is not rescued by a male, can be considered a monumental breakthrough for children's educational media. Dora has become a huge success; her program is shown in 75 countries worldwide and is broadcast in 32

different languages (Nickelodeon 2008). The boom caused by Dora prompted Nickelodeon to try to replicate the success that Dora was enjoying, this time with a male lead, in Go Diego Go. Although the show was another resounding success, it has not reached the heights hit by Dora (Schroeder-Arce, 2013).

With "Dora the Explorer" being a child's educational program, it has several learning and language theories embedded into each episode. For second language acquisition, it follows some aspects of Snow's (1977) theory of Child Directed Speech, for instance by breaking down language into small manageable chunks to make sure the younger portion of the audience are able to process the information given to them, whilst also fully immersing them in the program itself.

Dora the Explorer, it could be argued, was the first of a major step in the breaking through of ethnic minorities within the mainstream children's media. Other characters have since followed and slowly children's media is becoming a hub for equality; a place where skin colour, religion and gender have no hierarchy, everyone can be the superhero of their own story. Most significant for this paper is the implementation of Skinner's (1938) theory of operant conditioning. Dora's ideal demographic is children in the Preoperational stage of their cognitive development. At this age, children have started to develop what Piaget (1963) called 'magical beliefs'. Thus, as Dora embarks on her journey, when she pauses to interact with the audience, the children believe that they are interacting with her and without them, she cannot complete her journey. Therefore, the use of operant conditioning in Dora the Explorer could be considered a positive learning tool; one of the main aspects of the theory is to develop desirable behavioural traits. As McBain (2014) theorised, children can learn many desirable traits from these types of programs such as honesty, perseverance and bravery. Dora cements this reinforcement by always giving a positive reaction after a timed pause. This gives the audience time to put forward an answer and even if they

cannot repeat the chosen word, there is always positive feedback given. This, paired with the constant repetition of words and actions, concretes a solid basis for learning through reinforcement (Terry-Short et al., 1995).

As argued above, women portraying role models in children's educational media can be a very positive tool in the educators' arsenal. Espejo and Glaubke (2002) state that children who see people of their own gender and race on television will feel more socially important, they will feel included in their social environment and it paves the way for providing role models for the audience. Technology is becoming an ever-increasing part of our day-to-day lives, as access to the internet becomes easier and educational institutes find new and exciting ways to integrate technology into young children's learning (Young, 2001). Current research aims to assess whether this technology actually has a positive effect on young children's learning or whether young children be better off learning in a less technology dependent setting (see Christakis and Garrison, 2010).

Early Piagetian theory put forward a notion that children could learn by imitation and that drama, play and creativity come naturally to them and could serve an important role in their construction of meaning (Piaget 1962). Tommasello (2000) maintains that imitation is a key process in a child's cultural learning; this could suggest that Dora might also help develop cultural learning as she consistently asks her audience to imitate her actions. Thus, by utilising a child's imagination and the 'magical beliefs' that develop at this stage of cognition, programmes such as Dora the Explorer and Doc McStuffin (a show centred around a young girl who treats various ailments of her toys in the hopes of becoming a doctor like her mother), can educate a child on how socially important they are and help ensure that children of all races, cultures and genders have positive role models with a strong moral compass (Schroeder-Arce, 2013).

Bandura (1977) identified a theory of social learning in which children learn behavioural and cognitive traits through three means of stimuli, active, verbal and symbolic. He conducted experiments to see if young children would copy violent behaviour carried out by an adult on a Bobo doll (Bandura, 1977). This theory has been integrated into many forms of children's media, for example in Doc McStuffin children are encouraged to imitate the lead character's actions in order to find the cure for the toys and teddies that have visited her practise. Although imitation is usually visible, Bandura (1977) stated that social learning does not always result in a behavioural change and that it may change how a child sees an object/person or how they think in terms of forming opinions. Doc McStuffin portrays the four elements that are crucial for social learning to take place: attention, retention, reproduction and motivation (Bandura 1977). The higher the motivation for the audience, the higher the quality of learning.

Case study 2: Black Panther

This paper was designed to cover media aimed at younger children and the considerations of Dora the Explorer, Nell and Doc McStuffin have fulfilled this discussion. Yet, as this special issue is focused on the Black Lives Matter Movement, it would be remiss not to mention the release of Black Panther in 2018 and Black Panther's subsequent inclusion in the following Avengers films, which could be considered a major breakthrough within cinema. This further highlights the equality this movement seeks within society. The superhero genre is littered with rich white men swooping down to save the day, whilst defeating the bad guy (usually of a different ethnicity) (Hunt, 2019). For example, Superman, Batman, Captain America and Spiderman all are white men. Captain America is a superhero who is supposed to encompass the whole nation and in the original comics lead them to victory over the Nazis. His description, as a tall blonde hair blue eyed white man, is suspiciously similar to Adolf Hitler's description of his perfect Aaryan race (Stevens, 2015). However, when the lights went down, Black

Panther stepped onto the screen now not only a Black Superhero, but also defeating a white bad guy. This could also be considered as a significant moment in not only cinematic history but also a breakthrough for society as the fight for equality continues (Eckhardt, 2018). Black Panther's impact on young people cannot be understated; for so many this was their first superhero film on the big screen, a hero who not only represented them but their heritage as well. Young children worldwide all of a sudden had a host of games they could play on the playground in which they could be the hero and save the day. Merchandise became available so they could themselves wear Black Panther's mask and his costume, have action figures in his likeness so that in bedrooms and playrooms around the world children of all ages and races could play together and have characters of their own to inspire them.

Discussion: The impact representation has on young people

Richert, Robb and Smith (2011) maintain that children seeing others receiving reinforcement and punishment can be just as powerful as personal experience. Bearing this in mind, as class sizes rise, teachers may find it increasingly difficult to ensure each child receives the required level of motivation for social learning to take place (Blatchford et al., 2003). This could be a good starting point for early technology integration in the classroom. There are now virtual reality applications available that can place the teacher, or child, directly into the subject/story that they are learning. This would give the teacher the ability to provide the children with the correct level of motivation, whilst using tools, such as imitation and repetition, to ensure that social learning takes place. As technology advances, it may become possible for students to intermingle together in an interactive online learning environment and theories, such as Bandura's social learning theory (1977), will be built upon. Social learning theory indicates that, through

repetition and reproduction, the child can be given the opportunity to place him/herself in the environment of the characters in the media, they can begin to grasp the importance of positive role models, whilst explaining the destructive nature of negative ones.

Vygotsky (1978) put forward his theory on Social Constructivism. This has been encompassed into primary age children's media, for example, Dora and Doc McStuffin, furthermore, more recently, Nella the Princess Knight offers children's media a program that aims to step away from stereotypes aimed at women. Yes, Nella is a princess, however, she is also a knight - something that in mainstream media is not typically conveyed simply because of gender. The emphasis here is on Vygotsky's argument that knowledge is not simply constructed, it is co-constructed (Vygotsky, 1978). When looking at all three examples of children's media Dora, Doc McStuffin and Nella; the importance is not placed on individual problem solving, as it is accepted that the target audience can solve problems themselves.

Moreover, the impact of representation can be understood using Vygotsky's idea of a Zone of Proximal Development where a more knowledgeable other, in this case Nella, develops teamwork using the audience to solve problems that may be outside of their cognitive development stage. This would contradict Piaget's theory of Cognitive Development as he believed that children would be unable to process or digest any information that was outside of their development stage (Piaget, 1964). Vygotsky placed significant emphasis on language development in children. However, it was in this aspect that he argued other constructivists, such as Piaget, had failed to understand that learning is not just an individual acquiring knowledge through experience, but through the social nature of language knowledge acquisition, it is a collaborative effort (Vygotsky, 1978).

Nella, Dora and Doc McStuffin provide an ideal learning environment for Social Constructivism to take place. Using scenarios and objects that the audience may be unfamiliar with, the media encourages social interaction with both the on screen character and the child's parent/caregiver, resulting in the construction of knowledge between them (Vygotsky, 1978). Nella has a range of other characters that appear throughout her episodes and these characters also pose questions or give tasks to the audience that widen the social pool of interaction. This gives the viewers more people to interact with and form personal relationships with. Hence, the problems that the characters face become just as important to the audience as to Nella.

In memorandum: Chadwick Boseman

This paper has discussed the powerful impact that Black Panther has had on the Black community. The man behind the mask, Chadwick Boseman, sadly passed away in August 2020. Chadwick was an inspiration to children worldwide regardless of race, and his passing and the media coverage that followed was filled with stricken children visibly shocked that one of their heroes had passed. It is only fitting that a section of this paper if not the entirety is dedicated to a man who shouldered the burden of inequality within cinema. Marching his way forward to stand shoulder to shoulder with the very best superheroes in the galaxy, Chadwick inspired generations to be the hero of their own story and that they can save the day. At the same time, Chadwick instilled a sense of pride and passion in heritage as well as powerful lessons such as the importance of family, fighting for what is right and true and that regardless of who you are or where you come from, you have the ability to become the superhero you need and save the day. These lessons will never be forgotten, and the silver screen will never be the same without Black Panther and Chadwick.

Conclusion

To conclude, race and gender roles in children's media have changed dramatically in the last 15-20 years. Gone are the days when the heroic male character, usually white, would swoop in to save the 'damsel in distress'. Now, in one of the most socially aware periods of our generation, one would, perhaps, be more likely to find a male being rescued by Dora the Explorer or the tide of battle being turned by the arrival of Black Panther. The positive effect of having strong role models that represent both sexes are apparent and all races and backgrounds are represented fairly and most importantly equally. Whilst all of the media examples discussed in this paper stress the importance of working together no matter your gender or race, they all have lead role models of different ethnic backgrounds and are placed in roles that would have, stereotypically, been male dominated.

Theories like Bandura's social learning will continue to play a crucial part in children's social and cultural development. Operant conditioning can help children understand that their actions in the real world have similar consequences to those on screen, and that being a strong individual with a good moral compass is something to be desired. The media presented is a great example of how children's programs reflect changes in society. Society is now beginning to see more programmes stepping away from gender and racial stereotypes, they are able to include more viewers from different social and ethnic backgrounds. Thus, allowing children to use their imagination to learn, as well as delivering a more diverse and accurate perspective on equality and inclusion. However, the Black Lives Matter Movement and the importance of teaching equality within the classroom whilst delivering the same message in the programs that are aimed at young people from the media cannot be understated. The conversation has to continue until society achieves true equality, not just race equality but also gender and sexuality. Society has started the ball rolling and the following generations need to ensure it continues to roll. This paper

has highlighted several areas in which the media has begun to realise that the tone and message of toxic masculinity and the White man saving the day will no longer be tolerated as it does not reflect the true tone of today's society. These programs and actors that shoulder this burden should be championed and every programme aired and book published is surely a step in the right direction for equality and a victory for movements like Black Lives Matter.

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Alyssa Dalton

Education Studies and Early Years

**"Inside the School Where 98% of the Pupils are Travellers":
Exploring and Challenging Stereotypes Regarding the
Educational Experiences of Irish Travellers.**

Abstract

This paper explores and challenges stereotypes regarding the educational experiences of Irish Travellers. Using concepts from Post-Colonial Theory, this paper explores the othering of Irish Travellers and how they attempt to overcome the barriers associated with this othering. The author utilises Feminist Theory to examine gender norms within Gypsy, Roma and Traveller communities and how some women are choosing to challenge these norms and do gender differently. The author concludes that critically examining stereotypes and how they are perpetuated by the media can create a more just society, where settled and Traveller children can be educated together without fears of bullying and racism.

Key words: Educational Experiences; Irish Travellers; School; Stereotypes; Travellers.

Introduction

In 2017, the BBC published an article titled 'Inside the School Where 98% of the Pupils are Travellers' which offered a unique insight into Crays Hill Primary School, a primary school located in Essex where almost all of the pupils are Irish Travellers (Cawley, 2017). In stark contrast to the 2011 article by the Daily Mail titled 'Village school that's the forgotten victim of the Dale Farm invasion' (Bird, 2011), the BBC article depicts this small school as a pleasant place to be, where

children paint pictures of fantasy creatures and take dance lessons. News media plays a key role in shaping the public's perceptions of Gypsy, Roma, and Traveller communities and most reports are overwhelmingly negative (Bhopal, 2011; OpenDemocracy, 2016; Leahy, 2014). While this article by the BBC goes a long way in breaking down the negative stereotypes associated with Irish Travellers, it did at times perpetuate stereotypes or use inappropriate terminology. These instances are explored throughout this paper along with further explanation about the significant harm that such stereotypes have caused for Gypsy, Roma and Traveller communities.

Using concepts from Post-Colonial Theory, this paper explores the othering of Irish Travellers and how they attempt to overcome the barriers associated with this othering. Feminist Theory is also utilised to examine gender norms within Gypsy, Roma and Traveller communities and how some women are choosing to challenge these norms and do gender in a different way. Finally, the systematic inequalities that Irish Travellers face are examined through an intersectional perspective in order to illuminate their significant disadvantage in multiple areas, and to explore how Crays Hill Primary School is attempting to combat this.

Irish Travellers are a heterogeneous group of indigenous peoples from Ireland who refer to themselves as Pavees or Minceirs (Cavaliero and Levinson, 2019). In the UK, Irish Travellers are frequently categorised under the umbrella terms Gypsy, Roma, and Traveller; Gypsy-Traveller; or Traveller, all of which are frequently used in research and risk obscuring the diversity of the various groups that fall under these labels, reducing them to a set of core traits that are often inaccurate (Foster and Norton, 2012; Mulcahy et. al, 2017; Tremlett, 2014). For example, the grouping of Gypsy/Roma used in the School Census is problematic as Roma pupils who have recently moved to the UK have different support needs to English Romany Gypsies (Mulcahy et. al,

2017) and the term Gypsy is considered pejorative in much of Europe as it has been weaponised as an insult (Klaus, 2019). Regardless of which label is used, all are considered proper names and should thus be capitalised (Simhandl, 2006), which the BBC fails to do when referring to Travellers both in the title and throughout the article, except when referring specifically to Irish Travellers (Cawley, 2017). The BBC is the most widely viewed and highly trusted news broadcaster in the UK and thus plays a key role in shaping public perceptions (Nielsen, Schulz, and Fletcher, 2020). While the BBC is bound by impartiality and rejects assertions that it is biased (Farber, 2019), Lewis and Cushion (2017) assert that by choosing to report a certain story, the BBC in some way legitimises it even if the author does not agree with the claims being made.

Newspaper headlines overwhelmingly characterise Gypsy, Roma, and Traveller communities as 'dirty thieves' who are a detriment to local communities (Foster and Norton, 2012) and the BBC is no exception. Their Travellers news section includes articles about "Terrorising Travellers" (BBC, 2020a), a local woman's "desperate plea" about encampments (BBC, 2020b), and how parents with a "severely disabled daughter" are fearful of a proposed Gypsy site near their home (BBC, 2018).

Negative stereotypes in the media have radiating effects on Gypsy, Roma and Traveller communities as they increase stigma and hostility surrounding the provision of accommodation, with many local communities gathering to protest against proposed sites (OpenDemocracy, 2016). Lack of secure accommodation means that for many Gypsy, Roma and Traveller families, education does not take priority as they struggle to access schooling (McCaffery, 2009). While the newspaper article discussed in this article is generally positive, the wording is at times problematic and perpetuates negative stereotypes about Irish Travellers. For example, "…the primary school in Crays Hill

was at the heart of village life. Then came Dale Farm, which grew to become Europe's largest traveller sites…" locates deficit within the Travellers, who 'invaded' the village, rather than placing blame on the locals who all chose to withdraw their children from the school in protest (Cawley, 2017).

Freire (1977, in O'Hanlon, 2010) argued that the majority population of any given society see themselves at the centre and place marginal groups on the outskirts as outsiders. To illustrate this, Sir Jerry Wiggin (1997, in Turner, 2002) stated in a parliamentary debate with regards to Gypsy and Traveller sites: "Why must the new site be within five miles of a former school, and why should there be facilities for this, that and the other?". Meanwhile, the local residents of Crays Hill garnered sympathy in an article published by the Daily Mail as parents lamented their 'exhausting' six mile commute to a new primary school after withdrawing their children from Crays Hill Primary School (Bird, 2011). While Gypsy and Traveller communities are frequently labelled as a problem that needs to be fixed (Webb, 2009), by withdrawing their children from school in protest we can see that even when Travellers conform to the norms of the dominant society and attend formal schooling, they still are not welcomed by the local community. Although it is frequently claimed that Irish Travellers willingly separate themselves from society, Hamilton, Bloom, and Potter's (2012) interviews with Traveller families indicate that this is not the case – rather that cost and transportation difficulties were preventing them from accessing activities that would allow them to interact more with settled people. The BBC article supports these findings, as the head teacher at Crays Hill states that it is the unwillingness of settled parents to enrol their children into the school that prevents more mixing (Cawley, 2017).

The BBC article also plays briefly into stereotypes regarding the mysterious and secretive nature of Travellers, with sentences such as "…barely anybody wants to talk about this village school. At least not in public", "not a single Traveller parent would allow their child to talk about their school on camera or allow their children's faces to be photographed", and "…beyond this apparent wall of silence lies a hive of activity". While the article may simply be attempting to draw readers in, this wording is reminiscent of stereotypes about the 'Good Gypsies' who are mysterious people who travel in horse drawn carts, tell fortunes, and lead exciting lives (Tremlett, 2014; Derek and McDonald, 1999). In Post-Colonial studies, the term Orientalism is used to describe similar discourse that was used by the West to justify colonialism and imperialism in the East (Rizvi and Lingard, 2006). The Orient (the East) was characterised as mysterious, eccentric, sensual, and backwards, simultaneously a subject of fascination and an object to be fixed by the West (Said, 1985; Rizvi and Lingard, 2006). By implying that the Travellers are at fault for the lack of settled children in the school and by implying that they are secretive, the BBC has 'othered' Travellers, perpetuating the idea that they are deviant (Cemlyn, 2008). Gypsy, Roma, and Traveller cultures and languages are rarely positively depicted in the mass media or education and this undervaluing and misunderstanding is cited as a major reason for disengagement from education for parents and pupils from these communities (Rosario et. al, 2017; Hamilton, 2018; Matras, Howley, and Jones, 2020).

A further stereotype about Gypsy, Roma and Traveller parents and pupils is that they do not value education and this is often offered up as the reason for their low attainment and attendance. However, Deuchar and Bhopal (2013) found that Traveller parents did value education but felt that their concerns about bullying and a lack of support were being ignored. Likewise, Lloyd and McClusky (2008, in D'Arcy, 2014) found that the denial of difference and failure to

recognise and appreciate Traveller culture led to many families being disengaged. A recent study found that bullying and prejudice were mentioned by 86% and 73% of Traveller students respectively as their biggest challenge in schools (The Traveller Movement 2019, in Anti-Bullying Alliance, 2020). The BBC makes good progress on dispelling this stereotype throughout the article. One of the photographs featured in the article is that of a protest held at Basildon town hall during the Dale Farm evictions, full of children holding up signs saying "I love my school" and "we want to stay in school" (Cawley, 2017). A recent Ofsted (2017) report of Crays Hill Primary found this to be true, commenting that the children understand the value of their education and hope it will translate to a better future. O'Hanlon (2010) also found that Gypsies/Travellers value education, but worry that it will not translate into employment due to discrimination in the workplace.

Irish Travellers are highly underrepresented in secondary and higher education, with only 8% completing secondary and 1% obtaining a university degree and this helps to perpetuate inequalities generationally as they do not have the qualifications necessary to gain employment (Boyle, Fynn and Hanafin, 2020). Most Traveller sites have poor sanitation and are located in areas with high pollution, far away from necessary amenities and transportation which leads to poorer health outcomes (Hudson, 2009; Levinson, 2017; Powell, 2013) and Travellers who live in permanent housing experience high levels of deprivation and exclusion as well (McFadden et. al, 2016).

High levels of discrimination in education, the workplace, and within their local communities lead to many Travellers hiding their identities (The Traveller Movement, 2017). D'Arcy (2014) found that many parents and pupils were fearful of revealing their identity as Travellers in settings where they were a minority and instead 'played white'. Smith and Greenfields (2012) spoke to several Gypsy-Traveller respondents who hid their identity in order to obtain work. This links

closely with Bhabha's concept of mimicry which is explored within post-colonial theory as a method of masking one's own cultural identity and copying the identity of the coloniser (Singh, 2017). According to Bhabha, mimicry is a method of undermining the power of the coloniser, not intended to flatter or serve the interests of the dominant group (Bhabha, 1984). However, mimicry is often perceived to be an opportunistic pattern of behaviour aiming to take power for the individual who is mimicking rather than to undermine the authority of the coloniser (Singh, 2017). Hamilton's (2018) interviews with Gypsy/Traveller girls found that those who attended secondary school were frequently mocked or ostracised within their communities for acting too much like a settled person.

While at Crays Hill students do not have to hide their cultural identity, concerns about secondary education attendance were noted in the BBC article (Cawley, 2017). Foster and Norton (2012) identified numerous push and pull factors that influence Gypsy, Roma and Traveller parents and pupils' decisions to attend secondary education, including the fear that secondary education will either undermine their culture or signal that they are being disloyal to their community. The transition to secondary school may be particularly stressful for Travellers who have attended a Traveller-only primary school and must transition to a secondary school with mostly settled children. This concern was voiced by many parents at St. Mary's Primary School in Belfast, another school which has struggled to recruit settled children after gaining a reputation as a school for Travellers (Hamilton, Bloomer, and Potter, 2012).

Gender can be conceptualised as a matter of 'doing' rather than 'being' (West and Zimmerman, 2009), an ongoing social process that is achieved and upheld rather than identified at birth. How women and men perform gender is intertwined with their cultural identity, and in the case of Gypsy and Traveller communities, doing gender is seen

as a way to maintain cultural identity in a world that increasingly expects them to conform (Casey, 2014). Butler (2009) argues that gender is performative, a series of unconscious actions influenced by the societal norms that influence us beginning at birth. Butler emphasises that this does not mean that we choose to perform gender, and even when attempting to undo gender we work within the regulatory frame of established gender norms (Salih, 2002 in Lovaas and Jenkins, 2007).

However, challenging normative assumptions about gender can create opportunities and there is evidence that within the Traveller community, particularly amongst young people, gender norms are being challenged. While young women within Gypsy, Roma and Traveller communities are generally expected to care for the home and children, a report from the House of Commons (2019) found that many of the girls aspired to attend university and pursue a career, although it was recognised that there were barriers within and outside of the community that would make this difficult. In McGaughey's (2014) interviews with Irish Travellers of various age groups, some of the young people resisted the idea that the man was the head of the household, instead suggesting that men were lazy and that the division of work should be more equal. This is supported by Smith's (2017) and Hamilton's (2018) findings that indicate not all young women accept their place as caretakers and mothers as is traditional and would rather pursue different avenues of life. Additionally, there are a growing number of community activists, mainly young GRT women working in rights advocacy organisations, who are fighting for their rights both as women and as members of Gypsy, Roma and Traveller communities (Foster and Norton, 2012).

Conclusion: Triple discrimination

Travellers are often at the intersection of multiple overlapping oppressions, experiencing 'triple discrimination' (Hamilton, Bloomer, and Potter, 2012). Casey (2014) argues that Gypsy-Traveller women often face the triple burden of gender, class, and race. Friends, Families, and Travellers (2020) highlight that Gypsies and Travellers in the LGBT+ community have higher rates of suicide, full-time carers within the community report poor health, and Gypsy, Roma and Traveller prisoners are twice as likely to report depression but less likely to receive support. Wilkin et al. (2010) found that Gypsy Roma Traveller pupils have the highest rates of special educational needs and recognise this is likely due to inequalities in both education and healthcare. As of 2006, two-thirds of Irish Travellers qualified for free school meals compared to eighteen percent of the general population. These numerous overlapping oppressions can be explored through an intersectional perspective, which looks at the combined impact of multiple inequalities rather than looking at each as an individual problem (Nash, 2008). Intersectionality recognises that this overlap creates distinct experiences for those affected by them, and that the solutions must also be multifaceted, looking at all areas that affect a person's life, including work, education, the home, and the media (Hill-Collins, 2015).

While the BBC article does not delve into gender, it does state that seventy-five percent of students at Crays Hill Primary School are eligible for free school meals. Rated Ofsted 'Good' with 'Outstanding' elements (Ofsted, 2017), it is evident that the educators at Crays Hill are working hard to ensure their pupils, who experience the double burden of ethnicity and class, are supported to succeed. The head teacher explains that the children are separated by ability rather than year groupings in order to provide more relevant teaching (Cawley, 2017), and the Ofsted report describes their success at providing

assessment and support immediately once children return from travelling for extended periods. Crays Hill was also recognised in a good practice guide published by The Traveller Movement (2019) for their extensive engagement with parents through providing open classroom days during school hours, literacy workshops for parents, and visits to local sites. These strategies have shown to be effective, with both attendance and attainment improving (Cawley, 2017; Ofsted, 2017) and could thus be utilised by other educational settings in order to support pupils and parents from Irish Traveller backgrounds. While the article initially suggests that Crays Hill was 'once the heart of the village', it could be argued that it still is. Critically examining stereotypes and how they are perpetuated by the media can create a more just society, where settled and Traveller children can be educated together without fears of bullying and racism.

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