

# ANTI-RACIST (MORAL) EDUCATION

A review of approaches, impact and theoretical underpinnings from 2000 to 2015



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## Outline

1. Why anti racist education
2. A brief history
3. Methods of this study
4. Findings
5. Implications



## Racism as a moral issue

1. Prominent after second world war – building a new world
2. Social contact - Gordon Allport
3. Social experiments/experiences – Jane Elliot
4. Awareness programmes
5. Refutation of scientific racism
6. Social movements – Civil rights, anti-Apartheid, #BlackLivesMatter in US, #RhodesMustFall in South Africa, #RoyallMustFall at Harvard and #RhodesMustFallOxford at Oxford University.





## Aims of the paper

- To contribute to a more formalised approach to anti-racist moral education
- To establish
  - i. the definitions and aims of anti-racist education that people/papers draw upon
  - ii. the theoretical frameworks underpinning these
  - iii. the methods used in education efforts
  - iv. their intended (and actual) impact
  - v. The geo-politics of efforts i.e. where these knowledges and methods are (author location and implementation context)
- Limitations: not civic participation, narrow range of sources

## Definition of moral education

[Moral education concerns]... intimate, communal and national relationships between human beings, as well as between people and their environment. [It] should be concerned with **violence and crime, conflict and peace, slavery and human trafficking, social spending and consumption, judgement and incarceration, inequality and greed**. It must be interested in the moral significance of **social class, poverty and unemployment**, as well as the moral implications of lack of housing, welfare, access to education, gender **equality, freedom of opportunity, fairness, racism, homophobia, human rights and justice** in all its forms. These are all moral issues and of importance for moral education (p. 268).

Swartz, S. (2010). The pain and the promise of moral education in sub-Saharan Africa. *Journal of Moral Education*, 39(3), 267-272.



## Coming to Anti-racist education

1. Multi-cultural education - early 1970s as precursor to ARE
2. Addressing race-based inequity
3. Promoting acceptance of cultural diversity
4. Remedying race-based disadvantage
5. Promoting equal opportunities
6. Reducing individual prejudice
7. Celebrating diversity
8. Pride in cultural heritage
9. Criticised as inadvertently functioning to “reinforce the status quo [...], subvert minority resistance [...], and reproduce social and economic inequities” (Mansfield & Kehoe, 1994, p. 418).



## Anti-racist education

1. ARE concerned with transforming structural inequities that maintain racism
2. ARE more political with race seen as an intentional organising principle of the social and political structure
3. Linked to discrimination that deny human rights
4. Not only personal prejudice, but as existing in interconnected ways through the personal, structural and institutional
5. Critical race theory – race at the centre not periphery
6. Recognise power, authority structures in race
7. Develop critical consciousness



## Method of study

1. An 'integrative' systematic review, recent scholarship (2000-15)
2. Whittemore and Knafl, 2005, p. 550 "data from primary sources are **ordered, coded, categorised**, and **summarised** into a unified and integrated conclusion"
3. **Databases:** Acad. Search Compl, ERIC, ProQuest Cent and JStor
4. **Excluded:** Metanalyses, books and reports; multicultural education without ARE
5. **Keywords:** "anti racist/anti-racist/antiracist" and "education"; also "anti-oppressive", "social justice education", "moral education" or "critical pedagogy" in relation to race.
6. **Number of articles:** 52 articles (1 u/a) – **43**; only 19 empirical
7. **Summarised each article:** Description; Definitions/Impacts; Intervention Approaches; Theoretical bases



## Who writes and about what?

1. 63.2% tertiary education settings
2. 15% across a range of contexts (e.g., in a tertiary education and community setting)
3. 10.5% in secondary schools
4. 1 article referring to a community context only
5. 81% authors from North America
6. 14% from UK
7. 5% from Norway, China and South Africa (1).
8. Focus on white resistance to engaging with anti-racist curricula.
9. Recommendations for anti-racist instructors to better engage white women - "white women teaching white women about white privilege" (Gillespie et al., 2002, p. 237).
10. 3 articles focus on the perspectives and subjectivities of black persons (Dei, 2001; Gosine, 2012; Mogadime, 2003).



## Definitions and purpose of ARE

- Three common goals of anti-racist education can be identified across the dataset, drawn on to different extents in the various studies:
  - (1) identifying or *making visible systemic oppression* **VISIBILISING**
  - (2) challenging denial of complicity in such oppression **RECOGNISING**
  - (3) ultimately *transforming structural inequalities* **STRATEGISING**
- the intended impact of anti-racist education is clear and largely shared, although not always realised



## Anti racist moral education

ARE as a deliberately politicised pedagogical approach, concerned with confronting systemic and structural oppression - *systemic, structural features*

“a commitment to educate students in ways that make racialised power relations explicit, deconstruct the social construction of race, and analyse interlocking systems of oppression that serve to marginalise and exclude some groups while privileging others” (Hassounah, 2006, p. 256).



## Anti racist moral education

- becoming race-aware (Gillespie et al., 2002); challenging denial of complicity
- taking “anti-racist action” (Gillespie et al., 2002, p. 249)
- work towards the “remov[al] of institutional barriers” (Morelli & Spencer, 2000, p. 168).
- bringing about social transformation (Swartz et al., 2014)
- “achieving systemic change” (Srivastava & Francis, 2006, p. 304)
- generating a “sustained challenge to both “institutionalised and micro-level forms of racism” (Gosine, 2012, p. 709)





## Methods used in ARE

1. 44% refer to a specific activity or a programme of activities used in educational efforts
2. 63% written reflection on a text, autobiographical writing
3. 2 articles referred to service learning to facilitating “deep learning about white privilege and racism” (theological education and teacher education)
4. Individual approaches to eradicating group/systemic oppression



## Theories used in ARE

1. Theoretical frameworks seldom explicitly stated – but inferred
2. Able to identify in 84% of the articles analysed
3. Two main groupings of theoretical frameworks
  - 56% Critical pedagogy, including theorists such as Paulo Freire, Henry Giroux, bell hooks, Joe Kincheloe and Kimberle Crenshaw - black feminist, queer, critical race and post-colonialist theorists
  - 25% Poststructuralism (and psychoanalytic), including theorists such as Judith Butler, Michel Foucault and Vivienne Burr.
  - 19% Critical whiteness/white privilege
  - Remainder “institutional theory” (Lee, 2001, p. 66); moral responsibility (Applebaum, 2005); and a capability approach (Børhaug, 2012).
4. Intersectionality as cross cutting theme





## Summarising findings

1. Anti-racist moral education should comprise three interconnected components
  - Visibilising - making visible systemic oppression
  - Recognising - recognising personal complicity in oppression through unearned privilege
  - Strategising - developing strategies to transform structural inequalities
2. Few articles employ all three aspects
3. Children absent
4. Focus on whiteness not black experiences
5. Northern scholarship predominates



## Implications for research

1. Higher education students/contexts are most researched
2. We need a focus on primary (absent) and high school students
3. Almost nothing on community initiatives
4. North-South partnerships needed
5. Research that explores how marginalised persons account for interpersonal relations, social contexts or institutions that they experience as *not* being oppressive.



## Implications for education

1. Antiracist moral education must be distinguished from **assimilation** or **colour-blindness** in race AND from **multiculturalism** or the **political accommodation** of **diversity**
2. All three features of ARE: Visibilising systemic oppression, recognising personal complicity and strategising to transform structures – critiques individual approaches
3. ARE offers a basis for “allyship” (no longer bystanders) - helping youth to act as individuals and groups to racial injustice operating no matter what ‘race’ they are from