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Hello, my name is Karim Fereidooni, I am a junior professor for the didactics of social science education at the Ruhr-University Bochum and I would like to present a lecture with the title "Racism(criticism) in the school system" and in it I discuss some studies on racism experiences of students in the German school system and some selected results of my own dissertation on racism experiences of teachers with so-called migration background.

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After you have worked through this chapter, you will be familiar with the different, also racism-critical, labeling practices in the migration society. You know the difference between discrimination and racism. You know the history of the origin of racism and can distinguish biological racism from cultural or neo-racism. And you know which different racism-related thinking, speaking and acting practices are effective in school. Furthermore, you know the patterns of dissociation that are responsible for the fact that racism and racism experiences are being de-thematized, both in society and in school.

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How do I want to proceed? First, I will present my perspective on different social naming practices. Then I will go into detail about the difference between discrimination and racism. And the main points of the lecture will be no. 3 and 4, i.e. racism experiences in the classroom and racism experiences in the teacher's room. And in conclusion I will tell you what my perspective is on these two forms of racism in the classroom and racism in the teacher's room. Finally and in conclusion I will give you some literature references.

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First of all, let us look at social naming practices: Although I use these terms migration background, migrant history and so on in my dissertation, I also criticize these terms. Why? First of all, you have to ask yourself on a quantitative level, how long does someone remain a migrant at all, a migrant, we are now talking about the third and fourth generation. Are we talking about the 58th generation in 2050? So how far does the generational succession go? And above all, what is the point of it all in the, in the sense of the qualitative level, you have to ask yourself, why is anyone here at all? So we distinguish according to migration causes. Is someone here because someone was born here and still has a migration background or is a migration background attributed to him or her? Is someone here because he or she has fled? Is someone here because he or she was recruited by a large German company? So when we talk about migration background, we are talking about many different life realities. And I believe that this addition of "migration background" contributes to shortening these realities of life, which are very, very different.

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There are alternative concepts critical of racism, for example Paul Mecheril points to one concept, namely "migration-others" (Migrationsandere). The term migration-others differs from migration background in that Paul Mecheril focuses on the construction of migration backgrounds. He assumes that no one in Germany has a migration background per se, but that people are made into someone who has a migration background because, for example, they do not phenotypically fit into German society, because they are not blond and blue-eyed.

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Kien Nghi Ha points out that Black Germans, Germans of Color or white Germans can be named. This is not a reproduction of the biologicistic racism that operates with different races, but quite the opposite, these are resistant term designations for people who are critical of racism. Being German applies to all persons in our society. And this being Black, of Color or white refers to different privileges that people have in our society with regard to racism.

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Maisha Eggers points out that a distinction can be made between people who have experienced racism and those who have not. And in general, Maisha Eggers says that language is a commodity. And I would say that the self-designation of persons is always better than the external designation of persons.

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Kurz zu dem Unterschied zwischen Diskriminierung und Rassismus und ich gehe zunächst einmal auf Diskriminierung ein, Diskriminierung sehr, sehr breit gefasst. Menschen können diskriminiert werden aufgrund des sozial konstruierten Geschlechts, da würde ich von Sexismus sprechen, weil sie nicht so viel Geld haben, um an der Gesellschaft zu partizipieren, da würde ich von Klassismus sprechen, aufgrund der sexuellen Orientierung, da würde ich von Heteronormativität oder Heterosexismus sprechen, also Diskriminierung ist sehr sehr breit gefasst.

Briefly on the difference between discrimination and racism, and I will first of all deal with discrimination, discrimination in a very, very broad sense. People can be discriminated against because of their socially constructed gender, I would speak of sexism, because they don't have so much money to participate in society, I would speak of classism, because of sexual orientation, I would speak of heteronormativity or heterosexism, so discrimination is very, very broadly defined.

And racism, on the other hand, only refers to, racism is a variety of discrimination and refers to only one aspect, namely the ascribed or factual origin of persons, which is devalued. Period. Racism means the ascribed or factual origin of persons is devalued, whereby it must be said that a racial construction must always be in the foreground. So racial construction plus power equals racism. Some people say that racism is a basic anthropological constant, so racism has been around since mankind has existed. This is wrong. Racism is an invention of the Age of Enlightenment. This might surprise you. Why in the Age of Enlightenment, when freedom, equality, brotherhood and sisterhood were preached? At least in Europe. The Age of Enlightenment was not only the age of declaration of universal human rights, but also the age of colonization of Africa. And one cannot say on one side of the world that we are all free, equal, brothers and sisters, and on the other side of the world enslave people. You can only do that by using a trick. And the construction, the invention of human races, i.e. 'white', 'yellow', 'red', 'black' was this trick, just to say that we are all equal, but white people are in the stage of development above black people and therefore it is the burden of the white man and also of the white woman to go to Africa, in order to teach these half children, half devils, to become real people. Significantly involved in the racial construction in Europe were Kant and Hegel.

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Kant wrote very, very great texts and the prospective German teachers among you will probably always discuss one thing with your students in Secondary school (16 – 19 years old), namely the categorical imperative of Kant, i.e. "Act as if your actions could be declared a law". Kant wrote some very, very great texts. But Kant also wrote texts like: "Only white people are beautiful and able to think and work scientifically and black people are only suitable as servants of white people". Kant also wrote such texts and he did not use the term black people for the, for black people, but the N-word. I do not want to repeat this now. But classical biologicistic racism, as I said, operates with different human races. But in general, we are convinced that not only as researchers of racism, but also as biologists we are of the opinion that there are no human races.

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And sometimes it is the case that racism in our society or even in schools does not appear in the form of classical biologicistic racism, which operates with different races, but in the guise of neo- or cultural racism, which operates with higher value or inferiority of cultures, religions or languages. So after 1945, after the factory-based murder of Jews, communists, homosexuals, transsexuals, and people in Germany who generally thought differently, classical biological racism is no longer acceptable. Racism is changing and adapting to the times. And nowadays we would speak of neo- or cultural racism besides the classical biologicistic racism. And the following statements are much more presentable in the teacher's room, for example, when teachers say, "I don't know whether my young Muslim students perceive me as a woman, accept me as an authoritarian teacher, as an authority figure, because in Islam it is laid down that women and men are treated unequally". Such things are much more acceptable than, for example, sentences like, "My black students are generally dumber than my, my black students are generally dumber than my white students." Such sentences are rather less presentable.

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And maybe last, and after that I will present you some interview clips of studies on racism in the classroom, the difference between primary and secondary experiences of racism. Primary experiences of racism are those which one collects in 1-to-1 contact, for example when a person devaluates my attributed or factual origin, primary experiences of racism. And secondary experiences of racism are those according to Cicek, Heinemann and Mecheril, for example when I share these first, these primary experiences of racism with people who themselves have no experiences of racism in their lives

and then instead of reaping understanding or demanding or being able to demand helpfulness, then the people who themselves have no racism experiences in their lives, dethematize my racism experiences and say, don't act like that, that wasn't meant that way, you have to get a thick skin. These are then the secondary racism experiences.

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I will present some research results from the study of Wiebke Sharathow and also the study of Mrs. Artamonova. Both wrote their dissertation in a school context and were able to document different experiences of racism. First of all by Mrs. Artamonova, she worked ethnographically in the school and observed one thing, among others. Harun said the following here in the interview: "Let me put it this way: in society you don't need to classify

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yourself. The others do that for you. And they don't leave you any space, they don't leave you any time to classify yourself ... to find yourself where you belong. You will be put in your box first."

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And this box can also be the famous migration background, because in the institution school many negative aspects are thematized with this container word 'migration background'. So my student doesn't do his homework, it's clear he has a migration background - his parents don't come to the parent-teacher conference, it's clear he has a migration background. So migration background is a container word for all the negative attributes that can be attributed to a person. What I find astonishing is that no one actually says, "My student is highly gifted, yes, of course, he has a migration background". So, giftedness and immigrant background do not fit together somehow, negative aspects do.

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Jamil reported the following to Ms. Sharathov: "In fifth grade I had so many problems with my German teacher, because he was always making jokes that I didn't understand. But I did - when I discussed it at home with my sister, she said ... those were more like racist slogans."

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Ms. Scharathow's dissertation is called "Risks of Resistance." And in this episode, Jamil also points out that, first of all, the students may not understand some things that the teachers say. And secondly, the students do not dare to stand up against racism or to take action against it, because the teachers do the grading. This means that there is a fear of receiving bad grades.

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Mrs. Artamonova worked ethnographically in her dissertation, that is, she was in every lesson in the seventh grade of a secondary school for six months and observed different things and I would like to present some of them to you. So one episode is the following, the teacher asks a student, Fahrid, to take off his jacket. Teacher: "Take off your jacket!" Kayrat, another student: "We are not in Kanakistan, Mr. Müller would say". So Mr. Müller, another teacher, introduced the term Kanakistan into the classroom to sanction the students, and in the meanwhile the students are adopting this term and calling each other by it and saying, we are not in Kanakistan here, so please behave.

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Another episode: The teacher explains the way to the collective class reunion in the city. The described way is not far from the school. Kayrat wants to know if you walk there or take the bus. Kayrat: "Oh, are we walking then?". Teacher takes a deep breath, looks disappointed: "Shall I call your mama to see if she will provide a donkey? You pull it, though. Would fit, too." So there, too, the teacher uses a traditional stereotype about people who are not legitimate Germans. And yes, then insults the student with a racist stereotype as a camel or donkey driver.

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Another episode: The teacher asks for a yellow or green marker. Teacher: "thank you ...", takes Fahrid's marker, smells the marker, smiles, looks at Fahrid suspiciously, "here I have to

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be careful you ... But there where / since you have been to in Pakistan recently". Fahrid: "There's no bomb in there". Here, too, the construction of students as potential terrorists.

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Another episode and I'll end with that, racism in the classroom and turn to racism in the teachers' room. Ella reports on the episode when her best friend Alice wanted to become class president. Mr. Müller expressed concern about her wish and said that she could not become class president because of her skin color. So this is the classic reference to biologicistic racism. So because you're black, because Alice is black, she can't be class president.

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On the topic of racism in the teachers' room, I have done research on this and written my dissertation. Generally speaking, we know very, very little about teachers with a so-called migration background. So we know quite a bit about professional self-image, about career choice, motivation, about migration background as either a problem or a resource. And we also know quite a bit about empowerment strategies. And there are still some ongoing dissertation procedures, but they are not finished yet. The presented results, which I will present in the following, are from my dissertation, which you can also download for free.

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What did I do? First of all, I looked at different research literature and conducted 10 pre-interviews. I was guided by studies from Great Britain, Canada and the USA. In a second step, these pre-interviews helped me to develop a questionnaire. I distributed the questionnaire to 159 trainee teachers and teachers with a so-called migration background. And in a third step, I took 10 people out of this pool of 159 and conducted problem-centered interviews with them, five people who stated, yes, I have had experiences of racism in the school context, in the teachers' room or in the study seminar and five who said or indicated in the questionnaire that racism plays no role at all for me in the professional context, because I wanted to find out why some people experience racism while others do not.

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And in a fourth step, whoops, in a fourth step I could, I had the possibility, so to speak, to combine the qualitative part with the quantitative part and could then still address those who said, either I was discriminated against or I was not discriminated against.

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This is a result of the quantitative part, 60 percent of the respondents stated "Yes, racism plays a role in my professional context", 40 percent stated "I have never had anything to do with racism". This slide is a bit tricky, because this slide basically says nothing. Why this slide says nothing and I nevertheless present it to you and consider it important, I will not make transparent to you yet, keep this slide in mind, I will do that only later, I will go into this slide again.

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First of all, the interview excerpts, and in the following I will present you with an interview excerpt on one, on a difference category relevant to racism, origin. And I use a concept from racism research, which is called "othering" and "othering" means that while one's own group is thought to be particularly progressive, intelligent, women-friendly, democratic, the

opposite, the other, is the negative opposite. And I would like to read you an example of this. And then I will cursorily go into what I find relevant to racism in it. I have named the example, i.e. named it as follows, construction of "foreignness and otherness". And the example is like this: "I just, only once I had collected a letter and that hurt me here. Tenth grade. Then two students wrote letters. And then I collected one, right? One student wrote to the other, "Yeah, well, where is your teacher from?" The other student replied, "I think Jamaica or something." Then the one said: "You can tell by the color of his skin, right?" "Yes, his appearance. And the way he speaks German." I took the letter and said: "You can't do that, it's discriminatory, yes. If I go to the school administration, you'll get in real trouble". I didn't do it, also to protect the student. At the end of the day, I say, you should punish that kind of thing, right? I don't know. Well, I was also very new here at the time, and I didn't want to get into trouble. Because I know that discriminatory, racism, the school is also school without racism, supposedly. Ashamed, yes, so along the lines of, am I wrong here, I was hurt and pissed off simply. I was, that was a shock simply also. No? I always thought I was well integrated in this country. Right? I've always tried everything not to make a fuss, not even religiously, and so on, right? You give so much, right? And then they still see you like that. Why?"

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So the situation is the following: Two students are writing letters to each other. One asks the other, where is your teacher from? And the other one doesn't say he's from Bremen, but she says he's from Jamaica. Then the other one asks: How do you know that?

And then the addressed person says, stupid question, you can see that from his skin color and the way he speaks German. So the student who sees that the teacher can't come from Bremen because of his skin color, she has internalized the classic biologicistic racism in my opinion, because she says Germans have a certain appearance. Being German is linked here with being white. And since this person is not perceived as white enough, he cannot be from Bremen, but must be from Jamaica.

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What I find even more exciting, even more exciting than the reference to classic biologicistic racism is, the student says yes, the way he speaks German, he can't be from Bremen. I did an hour and a half interview with Mehdi Azar and Mehdi Azar speaks German just like me. If some of you think that I also have an accent, I would say I don't think so. But I can imagine why you perceive things that are not actually there, because I know the Rubin's experiment. Rubin did an experiment with his students in '92, namely he had a lecture recorded, given by a white U.S. American woman and he played the lecture back twice. The first time, students were asked to evaluate, does this person do have an accent, yes or no, and he projected the image of a white U.S. American woman on screen. And most of the students indicated, no, this person does not have an accent.

Second run, identical lecture was played, he just changed the picture. This time an Asian looking U.S. American woman was seen and the students were again asked to evaluate, does this person have an accent, yes or no. And the difference was statistically significant. And from that we take, when I'm talking to you right now, you're not only analyzing my factual language, but you're perceiving my language and also my body at the same time. And when

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language and body don't seem to match, you perceive things that aren't actually there. Therefore, once again: I don't have an accent. But it's not bad if you perceive one.

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And that's how I explain it to myself with the student, Mehdi Azar doesn't actually have an accent. But the student says, anyway, you can't come from Bremen the way you look, and certainly not the way you speak. Then Mehdi Azar tells me something else astonishing. He says: I wanted to, but I didn't go to the school administration. I didn't go to the school administration because I didn't want any trouble. Then you ask yourself, why should he get in trouble, he didn't do anything wrong. Well, he knows that the discussion of racism is difficult with people who have not experienced racism themselves in their lives, because they always come up with sentences like, "Don't be like that," "I didn't mean it that way," "I know Jörg, he's not a Nazi, he's a really nice guy," "We don't have anything like that at school". Everyday racism is not about being nice or being intelligent, but racism researchers assume that all people possess and use racism-relevant knowledge.

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And then maybe one more thing, "School without racism", says Mehdi Azar, "allegedly". I find "school without racism" a little critical, because I think that this label, first of all, if you get this label, it doesn't mean that you then also make an effort to continuously do work that is critical of racism. Some schools then rest, have the label and nothing happens for ten years. Second point, there are no spaces without racism. In all spaces where people come together, racism, heterosexism, classism, sexism plays a role.

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If one makes a special effort, spaces critical of racism can emerge, but no space is free of racism. And the last point perhaps about school without racism. Often only the students are focused on, but not the teachers. And that's what I criticize as a subject didactician who is responsible for teacher training and teacher education for the subject of politics in Bochum. I always focus on the teachers so that they can be seen as multipliers.

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Last point on Mehdi Azar. He says, I have integrated myself, what else should I do? Why don't they accept me as I am?

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From this you can see that for some people in our society, the request "Please integrate" or "You better integrate" never ends. Other people in our society are integrated by birth and they don't have to prove their integration performance. Which people these are, I don't know, but maybe you have an idea.

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Why is it so important to talk about origin at all? And, because some people also tell me, "Mr. Fereidooni, you make a problem out of everything. Jamaica as a birthplace is much more exciting than Bremen."

Then I say, well, I don't know if Jamaica is more interesting than Bremen. But what I do know is that the denial of being German in the institution of school for teachers often goes hand in hand with the denial of professional competence to them.

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Language plays an essential role in the institution of school. I have given you the example of Rubin, and I would now like to talk about a concept called neolinguicism, which was developed by Inci Dirim from Vienna, among others. And this sounds more complicated than it is. Neolinguicism actually means that not all non-German languages are devalued in a school institution, but only certain non-German languages are devalued. So think, for example, of English, Spanish, Italian, French, Latin, or at the humanistic Gymnasium perhaps Greek. These languages tend not to be devalued in German society. But think of languages like Farsi, Turkish, Kurdish, Russian, Polish. These languages tend to be devalued in the institution of school. And here is an example of what I called "language bans and language hierarchies": "A non-German language was spoken and someone came into the teachers' room and the first thing he said was: "German is spoken here!" Basically that was a devaluation of that language because a) it sounds nice and b) because I feel that's an enrichment because basically these colleagues now again train, now again clarify or now again train to speak this language."

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Another teacher described the following situation to me: She was in the teachers' room with a second teacher, and a third person came in. The two were talking in a non-German language and the person who came in said: "Stop speaking that language right now. I don't understand it. I don't want it either. Speak German." As the teacher addressed replied, "Wait a minute, the Spanish teachers also sometimes speak Spanish to each other. Haven't you heard that?" Then she says, "Spanish is something different." So in her perception, Spanish is different because she assigns a certain educational value to Spanish that these languages, Farsi, Turkish, Kurdish, etc., just don't have.

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This enabled me to determine that not only does it play a role for students whether they speak German or not, or whether they are not allowed to speak other languages in the schoolyard, but the same applies to teachers in the staff room. So there are legitimate and illegitimate languages in the teachers' room as well.

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In general, I was able to work out different forms of racist discrimination and you still have this slide in the back of your mind hopefully, 60%, 40%. This slide basically says nothing because both interview excerpts that I presented to you were from people who stated, both in the questionnaire and in the interview, "I have nothing to do with racism at all". And that is the most exciting finding of my dissertation. So it is not exciting that I conducted interviews with teachers who say "we are discriminated against in a racist way", but exciting is the finding that some people experience racism, but either cannot perceive it as such or cannot or do not want to name it as such.

And that was the opportunity for me to present different dethematization strategies. Mr. (?) would also speak of survival strategies. Mehdi Azar was the only one who stated, "yes, I was racially discriminated against," but I still have to work with my colleagues for another 20 years, so, yes, I actually repress that. Insecurity with Raphael Tresto, who told me that if your wallet is stolen, you know you've been robbed. But the colleagues are so nice. But sometimes they say things that give me a stomach ache, that give experiences of racism a

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somatic, physical dimension. Trivialization of Hakan Yilmaz, who said, these are just jokes, these are, they don't mean any harm and I'm above that. Denial of Zahra Hagh. She experienced something astonishing. A student said to her, "F***ing foreigner, I won't take anything from you. Go back to where you came from." And Zahra Hagh says the student was punished and that's not so bad. And Ewa Sokola, she has also experienced astonishing things. One person also said to her, "Fucking foreigner, I won't take anything from you. You are not a real teacher". And she says that we people with a so-called migration background, Germans of color or Black Germans have to integrate, we have to assimilate, we have to finally put our non-German languages aside and then at some point the Germans will accept us as full members of society.

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I come to the conclusion, why is it important to deal with racism in the institution of school, because I believe that racism criticism, that is, the competence, the competence to see racism and also to comment on it critically and then to steer critically against it, must be a completely normal professional competence of prospective and fully trained teachers.

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You should ask yourself three questions: First, what does racism have to do with my own life? Because as Eske Wollrad says, racism damages the integrity of all people. Racism not only has something to do with Karim, Mohamed, Kofi and Ayse, but racism often has something to do with the lives of Petra, Uwe and Michael.

And also these people, white German read person, have to ask themselves, what does racism have to do with my own life, how far has racism influenced me, in order to be able to act effectively in the school, so to speak, and to ask themselves, what happens in my lessons that is relevant to racism and to what extent do my teaching materials promote knowledge that is relevant to racism. Just as they should be able to teach grammatical structures to their students, they should be able to educate themselves on the topic of racism first and then also teach or recognize racism-related situations that have happened in the classroom.

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For this path, I wish you a lot of fun. I have also brought you different literature references. And I recommend as a first book the book by Susan Arndt, 120 pages, 12,90 Euro, that's all you need to know about racism. You can download my study free of charge. Whiteness also plays a role. And there are also different literature references on this. And otherwise, thank you for your attention and I wish you all the best.