



GÖTEBORGS
UNIVERSITET

“Rethinking education strategies for vulnerable groups by mapping of barriers to social inclusion and education”

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“Silencing in education of racialized bodies and subjects”



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”the Other” in teacher education

– A study of the racialized Swedish student’s conditions in the era of globalization

'The Other' in teacher education	
Main research question	How is the imaginary 'Other' constructed, reconstructed and/or exceeded by agents in teacher education?
Method	Research circle with teacher educators and student counselor Interviews with Non- European teacher students, trainees mentors and language tutors
Theoretical framework	Postcolonial theory (Said, 1978, Hall 1999) Critical whiteness theory (Frankenberg 1993, Ahmed 2011)

Whose Language?

More than 44% of all children and young people in the three big cities and over 30% in the medium-sized cities today speak a language other than Swedish as a first language.

26 mars 2020

Tobias Hübinette baserade på SCB

<https://tobiashubINETTE.wordpress.com/>

Whose voice? Whose silence?



The voices



...Often this speech about the “Other” annihilates, erases: **“No need to hear your voice when I can talk about you better than you can speak about yourself.** No need to hear your voice. Only tell me about your pain. I want to know your story. And then I will tell it back to you in a new way. Tell back to you in such a way that it has become mine, my own. Re-writing you, I write myself anew. I am still author, authority... /---/ Silenced. We fear those who speak about us, who do not speak to us with us. We know what it is like to be silenced. We know that the forces that silence us, because they never want us to speak, differ from the forces that say speak, tell me your story. Only do not speak in a voice of resistance. Only speak from that space in the margin that is a sign of deprivation, a wound, an unfulfilled longing. Only speak your pain. /---/ I am still colonizer, the speaking subject, and you are the center of my talk. (hooks, 1990, s. 151-152)

Student voices

TEXTSERIE



Rasism i utbildningssystemet

Att bli lärare eller att vilja vara en lärare, var något som slog mig sista året i gymnasiet. Jag har alltid velat att engagera mig, där en aktivist inom mig fanns. Jag brann alltid för samhällsfrågor, men visste inte vart jag passade in, tills jag började lärarutbildning på Göteborgs Universitet (GU). Jag var så lycklig när jag fick reda på att jag kom in på GU. Jag såg fram mot universitetsvärlden! Man skulle träffa på så många olika människor, utvecklas som person och utmanas. Men sedan kommer jag kommer ihåg första gången jag klev in på universitetet, hur homogent och vitt det var. Det var så motsatsen till det man förväntade sig. Idag har jag gått fyra terminer på lärarutbildningen och jag har inte haft en enda rasifierad föreläsare, seminarieledare osv, ingen som bryter mot vithetsnormen som råder i vårt samhälle. Detta är lärarutbildningen. Under min uppväxt och tid i

utrustad än så här som framtida samhällslärare. Är syftet att jag ska lära ut till mina framtida elever utifrån bara ett perspektiv? Hur ska jag kunna utbilda dem då till goda demokratiska medborgare, om jag bara lära dem att jämlikhet är lika med likhet? Varje gång man lyfter denna kritik inom lärarutbildningen, och att en förändring behöver ske, är svaret vi studenter får: det finns inte tillräckligt med utrymme. Men däremot finns det tillräckligt med utrymme för att läsa kurser som handlar om samma sak om och om

» Jag behöver och MÅSTE vara bättre utrustad än så här som framtida samhällslärare »

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Student voices



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Complexity of silence and its consequences

Lack of linguistic self-confidence

Belittling looks and comments. Another silence the students told about was when **they decided not to go to the student union with complaints, so that "immigrants" would not be portrayed as trouble-making** – something they thought is the image that the media promotes. They were also afraid that the situation could become worse for them if they mentioned the discrimination and exclusion that they suffered.

Exempel for Silencing in Classroom

Teacher Unreasonable Requirement

Accent, (Exempel from english language education : American or English pronunciation).

Hidden curriculum for part of the student group

They are afraid to tell Swedes that it is racism here-

Fear of contacting the student union

Structural silence

A structural silence can also be exercised **through regulations and guidance documents**. These texts are then counted as agents affecting structures and other stakeholders.

Exempels :

Educator from mainstream

Eurocentric education

Silence of knowledge

Non-white Swedish students' stories show that the perception of equality with white Swedish students or other stakeholders have been the dividing line between “positive” practices and “negative” experiences.

Negativ eexperience

Stereotype

Excluding

Infantilisation

Stigma

Positiv experience

They feel that they have valuable skills, or where students received recognition for their achievements and were encouraged to pursue further studies.

SILENCE and VOICE

- Some of the students in the empirical study claim that they chose silence during class or group discussions because they had experienced stigma and bullying from some Swedish students and teacher educators.(Nezhat, Hiba)

Scilencing practice and mechanisms

This could continue through, among other things, the stories of the consequences of these racialized discourses for the victims and their experiences being described as “exaggerated”, as “hypersensitivity”, or “misunderstandings” (see Ahmed, 2011; De los Reyes, 2007; Essed, 2005), thus quieting down the voices of the marginalized.

One strategy that some teacher educators had, according to the students, was to **ignore the students' visualization of exclusionary practices**, or turning the problem searchlight towards the excluded students themselves. Mistrust raising, or asserting ones own diligence while constructing ”the Other” into its opposite, are targeted and selected strategies that help to create a “We” and “They”.

Resistance

When **non-white Swedish students in parallel** with white Swedish students **formed their own groups**, according to Hall (1992, p. 308) in response to "cultural racism".

"Spearheads" among non-white Swedish students, who, despite discrimination and exclusions remain – so as to show that they can (Fatima and Hiba), and that it is their right to be treated as equal citizens.

"White dissident position"

If people of **foreign background are underrepresented among teachers**, it will affect the undergraduate programme, both regarding the shaping of the courses and the amount of influence students of foreign background have.

For example, **the lack of role models** among teachers could inspire the students of foreign background with a feeling of difficulty to make an academic career. This could later make them less inclined to apply for higher university degrees etc.

...the discourse of stranger danger, not only allows the abdication of any social and political responsibility for the violence that takes place within legitimated spaces, and which is sanctioned through Law, but also becomes a mechanism for the justification of act of violence against those who are already recognised as stranger.

Ahmed (2000, s. 37)



Communication is a **multilateral relationship** that all participants must take responsibility for. You can not put all the responsibility on those who are not native speakers.

(Brennan-Kemmis, 2012 interview)

Ros Brennan Kemmis has held the position of Head of the School of Education at Charles Sturt University.

Pluralistic education for an unified and sustainable society

On a structural level:

Exempels for Changes which are neccesery from a monocultural to a pluralistic multidimensional education

Senior agents and representativity, Including Litterature, Courses, Multilingustics, Theories, Methodes, Supportive struckture

Individually

Antirasism of everyday life. Self-reflection, The courage to be uncomfortable and to challenge different oppressions and rasicom of everyday life during meetings, tea-time, lessons, courses.



Thanks

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