

Black Lives Matter

Webinar Series

September 2020



← Tweet



karen-gaughan

@karen_gaughan

Replying to @SWConcern

A systemic approach does not JUST mean relationship. When taught properly, it attends to CONTEXT, Power, privilege which all informs how we 'do' relationships among many other aspects. Context includes structural oppression, poverty, pathologising discourses, social injustice

19:31 · 23 Aug 20 · [Twitter for iPhone](#)

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**MAKING
CAMDEN'S BLACK LIVES
MATTER
IN WORK WITH FAMILIES**

**DR JASMINE CHIN
CLINICAL LEAD, CORAM
CLINICAL PSYCHOLOGIST, TAVISTOCK & PORTMAN NHS TRUST**

HOPES FOR THE HOUR

The immediate context

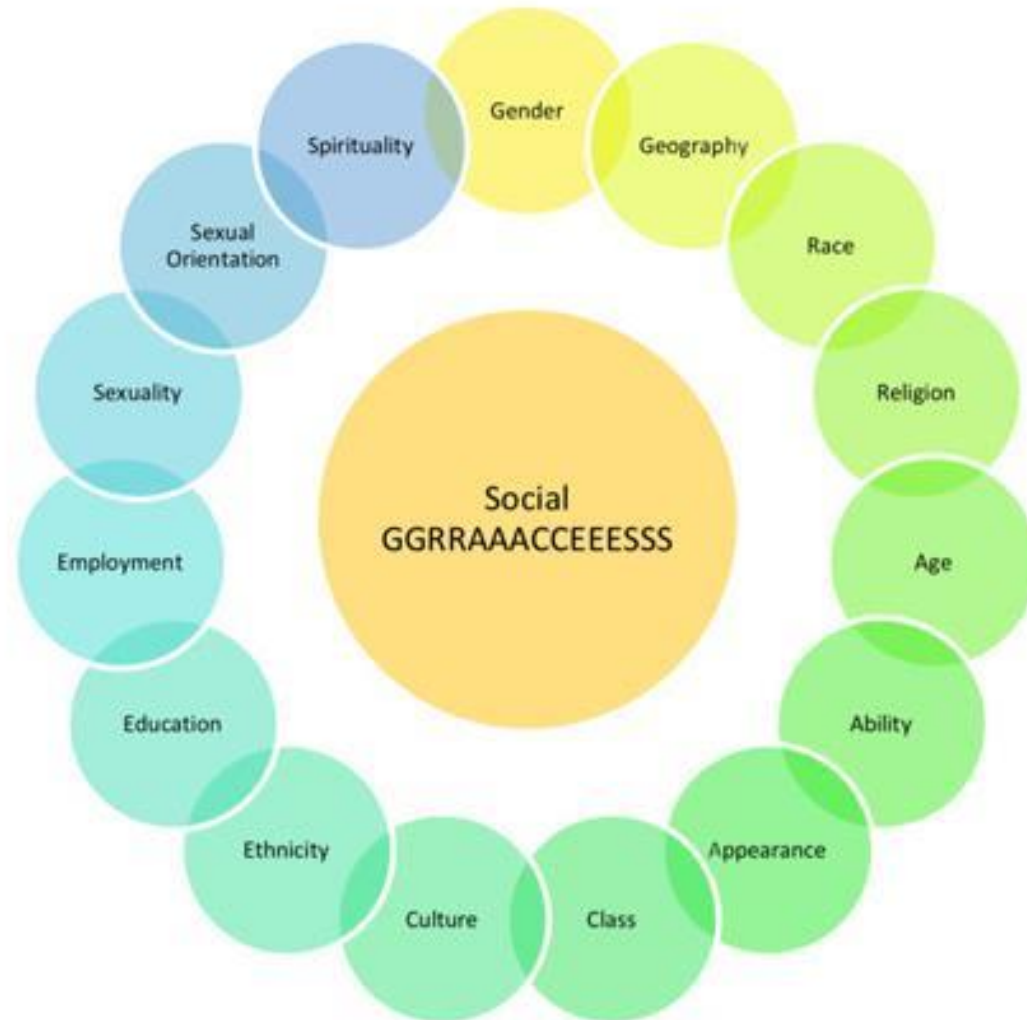
- Process (experiential) is just as useful as the content (theoretical)
- Self care

The wider context – power and the social context

- Your context - making it fit, discussion & questions



SELF REFLEXIVITY



MORE OF MY CONTEXT...

UK Blak

Many moons ago
We were told the streets were paved with gold
So our people came by air and sea
To earn a money they could keep
Then fly back home
Sadly this never came to be
When we learned we had just been invited
To clean up after the war
Back in '49 never intended to stay here
Who could afford to leave these shores
UK Blak, ending the silence now
UK Blak, letting you know that we're about
Born and raised this way
Is a different way biculturally
Fresh direction, new ideas
Opening our eyes and ears
Allowing us to save our day
No more frustration

Pushed back in isolation
Positive creativity
Finding ourselves
Aching to be set free

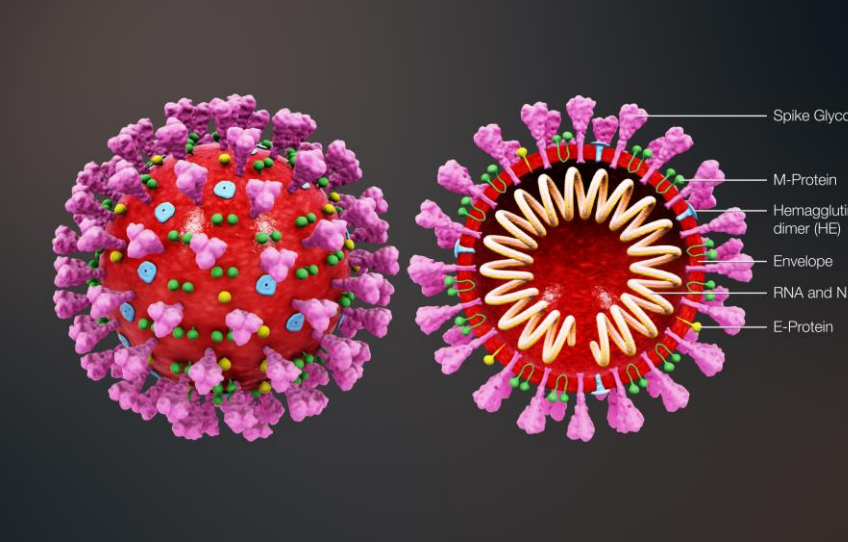
UK Blak, ending the silence now
UK Blak, letting you know that we're about
UK Blak, ending the silence now
UK Blak, letting you know that...

In society you can find me
If you stop living life so blindly
Daddy says we'll never change things
But I have faith in the African aboard, yes

UK Blak, ending the silence now
UK Blak, letting you know that we're about
UK Blak, ending the silence now
UK Blak, letting you know that we're about



WHAT HAS GOT US HERE?





WHAT GOT ME HERE?

A request from Becca !

What do we say that resonates:

- with you in your personal life?
- in your working life?
- How might the social GRAACES help us understand these resonances?



DILEMMAS ABOUT TALKING VS STAYING SILENT

1. *What have I been asked to do?*
2. *What do I think needs to be said?*
3. *Can I say that??*
4. *Because what do I think really wants to be heard?*
5. *So what do I then have permission to actually say?*
6. *And if I break the "rules" who will that be in service of? Me...BAME families...audience?*
7. *What are the risks?*
8. *What would it not be ok for me to talk about? For whom?*



"I have come to believe over and over again that what is most important to me must be spoken, made verbal and shared, even at the risk of having it bruised or misunderstood...

"And of course I am afraid, because the transformation of silence into language and action is an act of self-revelation, and that always seems fraught with danger. But my daughter, when I told her of our topic and my difficulty with it, said, "Tell them about how you're never really a whole person if you remain silent, because there's always that one little piece inside you that wants to be spoken out, and if you keep ignoring it, it gets madder and madder and hotter and hotter, and if you don't speak it out one day it will just up and punch you in the mouth from the inside." (Lorde, 1977)



TALKING ABOUT TALKING

(FREDMAN, 1997)

- Parallel process for families
- Double-bind of saying/not saying
- *"The difference that makes a difference"* (Gregory Bateson)
- How might we create a context in our practice that makes it safe to talk..... for us... our colleagues.... & for our families?
- What might this look like in action (small steps)?

Nolte (2017): "(We can be warned) "against the "**politics of politeness**" (Reynolds, 2013, p. 1/13) that can easily show up in our....sessions....

...Creating a **safe-enough context** where such reckoning with privilege becomes possible, becomes the most important starting point for diversity learning. This context should enable us not to have to pretend to know, while also remaining **aware of the effects of our conversations** on one another (Raheim, et al., 2004);

it should challenge the **discrimination of tentativeness** and support us in managing the influence of shame and guilt on those of us in positions of privilege and power so that this does not become paralyzing (Nolte, 2007);

it should aid us in **tolerating uncertainty** and **taking emotional risks** (Mason, 1993; Mason, B. & Sawyerr, 2002);

and it should **inspire us to act** (Reynolds, 2013)"

The **HOW TO BE BRITISH** Collection

1. Wrong



2. Right



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POLITICS OF POLITENESS

“As women MPs of all political persuasions, we wanted to express our solidarity with you in taking a stand against the often distasteful and misleading nature of the stories printed in a number of our national newspapers concerning you, your character and your family.

“On occasions, stories and headlines have represented an invasion of your privacy and have sought to cast aspersions about your character, without any good reasons as far as we can see.

Dr Jasmine Chin, Clinical Psychologist, Sept 2020



Photo: Chris Allerton © Sussex R

POLITICS OF PRIVILEGE



- “Even more concerning still, we are calling out what can only be described as outdated, colonial undertones to some of these stories. As women members of parliament from all backgrounds, we stand with you in saying it cannot be allowed to go unchallenged.
- “Even more concerning still, we are calling out what can only be described as outdated, colonial undertones to some of these stories. As women members of parliament from all backgrounds, we stand with you in saying it cannot be allowed to go unchallenged.

- “With this is mind we expect the national media to have the integrity to know when a story is in the national interest, and when it is seeking to tear a woman down for no apparent reason. You have our assurances that we stand with you in solidarity on this. We will use the means at our disposal to ensure that our press accept your right to privacy and show respect, and that their stories reflect the truth.” (Cross-party female MPs, Oct, 2019)

Daily Mail .com Femail

Not long to go! Pregnant Kate tenderly cradles her baby bump while wrapping up her royal duties ahead of maternity leave - and William confirms she's due 'any minute now'

By Siofra Brennan For Mailonline and Rebecca English Royal Correspondent For The Daily Mail
06:40 EST 21 Mar 2018 , updated 03:43 EST 22 Mar 2018

Daily Mail .com News

11k shares

Why can't Meghan Markle keep her hands off her bump? Experts tackle the question that has got the nation talking: Is it pride, vanity, acting - or a new age bonding technique?

By Mail on Sunday Reporter
18:58 EST 26 Jan 2019 , updated 11:45 EST 28 Jan 2019

TOP AND TOE HOLD

LEFT HAND TOUCH

DOUBLE HAND CLASP

TALK TO THE BUMP

THE HANDBAG SHIELD



“Difference must be not merely tolerated, but seen as a fund of necessary polarities between which our creativity can spark like a dialectic. Only then does the necessity for interdependency become unthreatening.

Only within that interdependency of different strengths, acknowledged and equal, can the power to seek new ways of being in the world generate, as well as the courage and sustenance to act where there are no charters.”

(Lorde, 1979;1984)

What will you have the courage and sustenance to act on?

What risks are you prepared to take to do this?

LET'S

IMAGINE

Imagine a person walking through the doorway of her living room, we'll call her Grace. She lingers, her hand in the door frame as she stands for a moment in quiet contemplative thought - it's been a nice day, I wonder what we'll have for dinner, should I buy that top....?

Grace's sister Julia follows behind her, pulling the door in and pulls the door in....not realising that Grace's fingers are still in the frame....the excruciating squeeze hits her fingers, then her arm, before her mind fully comprehends what's happened. Her heart is racing as she instinctively yells – a safe way of letting her sister know what's happened...

"oh my gosh...oh no" says Julia as she flings open the door and immediately hugs her sister – "I'll go and get ice, I'm so sorry, oh no....."

DO BLACK LIVES MATTER?

(Eating dinner yesterday eve)

You see these chopsticks (13yr old)

-Yes (me)

Imagine they're hot metal

-Ok-

Slaves would be tortured by having their tongues pulled like this

-How do you know that?

Mr Brownlow told me in history

-Why did he tell you that?

Because we're doing British imperialism and today it was on slavery

-But why did he have to describe it?

He showed us a picture too. He showed us lots of pictures....me and David shouted at Jamie because he was laughing...

-Are you ok?

(head hanging down,shrugs)

-I'm sorry. He didn't have to show you all of that

POWER & PRIVILEGE

POWER

Contextual Force:

The effect different levels of context have on communication. The greater the weight of the contextual force, the more a person can feel obliged to respond in a certain way.

Political – Meanings that are influenced by global/political context*

Spiritual – Meanings related to systems of belief**

Culture – Meanings that are shared within a community

Family – Meanings that are shared within a family

Interpersonal relationship – Meanings derived from relationships

Identity/life script – Personal/professional/autobiographical experiences

Episode – The event which adds meaning to what is communicated

Speech act – The act and/or utterance and meanings that are communicated

Bodily sensations – The bodily feelings/experiences that affect interpretation

Content – of a statement

Implicative force:

The effect the communicated response has on higher levels of context.

RESISTANCE

Framework for thinking about contextual and implicative forces on levels of context, as power and resistance – adapted from Cronen and Pearce (1985). *Addition made by Nimisha Patel, November 2005, personal communication. **Addition made by Karen Partridge, May 2007, personal communication.



EVERYDAY RACISM

Easy to notice and criticise when it's overt (physical assault and verbal abuse)

- BUTReport reveals racial bias in English football commentary
- Players with lighter skin more often praised for intelligence (62.60%), hard work (60.40%) and quality (62.79%)

What will you do now knowing this?



Power and pace referenced more often if player has darker skin. Commentators 6.59 times more likely to talk about the power of a player if he has darker skin & 3.38 times more likely to reference his pace

EVERYDAY RACISM

OVERT RACISM

Generally socially unacceptable

Hate crimes •
Lynching •
Anti-immigrant violence •
Blackface/Brownface •
Painting swastikas • Burning crosses • Racial slurs • The Ku Klux Klan • Public harassment of POCs speaking other than English

COVERT RACISM

Socially acceptable/practiced

White silence • Racial profiling • Denying institutional racism • Police brutality against People of Color (POC) • 'Law and order' • Tone policing • "There's only one human race" • Invalidating or disbelieving POC experiences with racism • Touting respectability politics • Fear of People of Color • Denying white privilege • 'Bootstrap theory' • Microaggressions • Rewriting history • Eurocentric school curricula • 'All Lives Matter' • Using POC culture as Halloween costumes • "You don't have an accent!" • "But they have Black colleges!" • Prioritizing white people as experts on everything • Denial of racism • Tokenism • Cultural appropriation • Treating children of color as adults • 'You're so articulate' • White self-segregating neighborhoods, churches, schools • "Where are you REALLY from?" • Weaponizing whiteness • Coded racist language and actions • "My intention was not racist!" • Racist sports mascots • Mass incarceration • Colorism • School-to-prison pipeline • English-only • Fetishizing POC • Meritocracy myths • "We need qualified people" • Eurocentric beauty standards • 'White savior' complex • Claiming 'reverse racism' • Colorblindness • 'Playing the race card' • Excusing/ 'white-splaining' racism • Mission trips



“David Lammy,
nice to meet
you!”



56 BLACK MEN
I AM NOT MY STEREOTYPE

#56BLACKMEN
FOUNDER | CEPHAS WILLIAMS

FROM 2003 - 2007

93% OF STUDIES IN
THE **TOP 6**
PSYCHOLOGICAL JOURNALS USED
ONLY WESTERNERS
AS TEST SUBJECTS

Q: WHO MAKES UP "THE WEST?"



A:

How will this change
your practice?



U.S.

FURTHERMORE

99% of the US subjects and

80% of the other westerners

WERE UNDERGRADUATE
PSYCHOLOGY STUDENTS

USED SAMPLES FROM ONLY



12% OF THE WORLD'S
POPULATION

EVIDENCED BASED PRACTICE

Reducing inequality benefits everyone

Research indicates that inequality changes the way that people engage with one another on a societal level.

Communities with higher levels of inequality are less likely to help each other in acts of altruism, engage in the political process and have lower levels of cultural activity.

Rates of violence are also higher in more unequal societies. Based on this, **reducing inequality would benefit all people in society, not just those currently disadvantaged.**

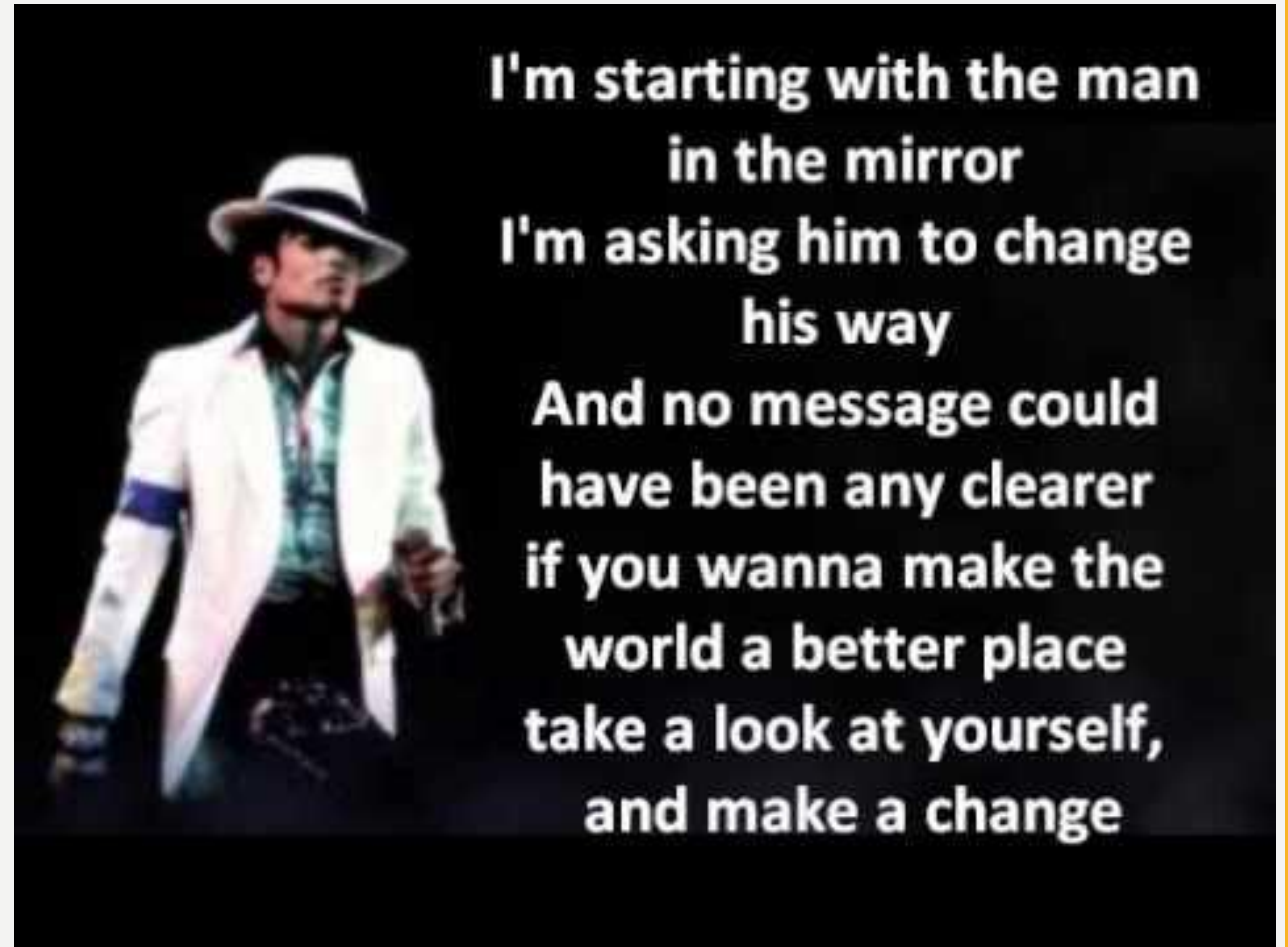
CHANGE FOR CAMDEN BLACK LIVES

The Power/Threat/Meaning framework poses these core questions:

- 'What has happened to you?'
(How is **Power** operating in your life?)
- 'How did it affect you?'
(What kind of **Threats** does this pose?)
- 'What sense did you make of it?'
(What is the **Meaning** of these experiences to you?)
- 'What did you have to do to survive?'
(What kinds of **Threat Response** are you using?)

MAKE CHANGE HAPPEN

- What are **you** going to do differently now?



“We can learn to work and speak when we are afraid in the same way we have learned to work and speak when we are tired. For we have been socialized to respect fear more than our own needs for language and definition, and while we wait in silence for that final luxury of fearlessness, the weight of that silence will choke us.

The fact that we are here and that I speak these words is an attempt to break that silence and bridge some of those differences between us, for it is not difference which immobilizes us, but silence. And there are so many silences to be broken” (Lorde, 1977)