

Black Lives Matter Teaching resources for secondary school students

On 25 May 2020, George Floyd was killed by police in Minneapolis, USA, after being detained on suspicion of attempting to make a transaction using counterfeit money. His death sparked mass activism right across the world, including the UK, in support of anti-racism and against long history of police brutality against black people lives and black men in particular in predominantly white governed countries,

These activities help young people to understand the current situation and facilitates a frank and open honest discussion. Learners will reflect, listen to those affected, other's experiences as they explore the people behind the news.

Learning objectives

Learners will:

- be informed of the current anti-racism Black Lives Matter movement
- focus on how people might experience racism and how it might feel
- listen to experiences of racism
- begin to plan how, we can learn more about these issues of racism

Resource overview

I. **Definitions: matching activity**

Helpful definitions to build understanding of the words used in the media. Learners can match the term with the description.

2. **Behind the words: discussion activity**

Learners will consider the meaning behind a series of powerful active words and statements, such as "I can't breathe", "Black Lives Matter" and "No justice no peace"

3. **Activism and resilience: reflection activity**

Through reading about Black history, learners will consider if they agree or disagree with a series of statements and discuss why

4. **Black voices: listening activity**

Learners consider experiences from those affected by racism by listening to audio and stories from Clara Amfo, Leigh-Anne Pinnock, John Boyega and other voices relating to racism.

- II. How do they feel?
- III. Have any learners ever felt this way?

IV. Can they understand the emotions of feeling discriminated because of skin colour?

5. How can we do better: reflection activity

Learners can use practical activities to learn more about Black history and listen to Black voices.

Racism **HOW** does it **FEEL** and **WHY** do **Black** **Lives Matter**

Black Lives Matter

On 25 May 2020, George Floyd was killed by police in the city of Minneapolis in the USA, he was detained on allegations and suspicion using counterfeit notes, a \$20 money bill, (equivalent to about £15.50 GBP) and was subsequently killed in custody of police outside a shop in Minnesota. A police officer knelt on his neck for 8 minutes 46 seconds, causing him to stop breathing and he died on the street in broad daylight and with an audience of members of the public on the sidewalk who filmed the whole incident in horror while pleading with the officers to remove his knee while George's life ebb away crying out for his Mama " I can't breathe". The video went viral on social media. His death sparked mass activism across the entire world, including the UK, against racism and police brutality and in support of anti-racism. Since George Floyd's death 4 police officers have been fired, but only after protest and demand. Demonstrations continued to sweep major cities across the US – more than three months after Floyd was killed and have continued every day...

Police Officer Derek Chauvin, 44, was charged with second degree murder, third degree murder and manslaughter, 3 Police Officer Thomas Lane 37, J Alexander Kueng 26, and Tou Thao 34, were charged with aiding and abetting second-degree murder and aiding and abetting second-degree manslaughter.

This was not the first time an unarmed Black person has been killed in the USA by serving police officer or by other civilians in the last few months. Ahmaud Arbery was shot by two White men when he was out jogging in a park on 23 February in Georgia. The men have since been arrested for murder, BUT only after it came to light after video being shared on social media 3 months after the murder of Ahmaud.

Then there was Breonna Taylor, she was shot when police opened fire in her home in Kentucky, without warning on 13 March, again this caused global outrage. An investigation started and finally any pay-out settlement was reached along with new police practice included and part of the agreement, with the family in September 2020.

It didn't stop there Jacob Blake, a black man was shot seven times in the back as he attempted to access his vehicle by a white police officer in close proximity and eyesight of his children sat in the back of his car, in the US state of Wisconsin July 2020, Jacob was left paralysed from the waist down. Again wide spread protest pursued largely in the US, and some countries across the world took to protesting too against police brutality and for racial justice.

These are just a few recent examples of the reality Black people, black communities regularly experience. Legal action was taken in these cases because people drew attention to these incidents and demanded answers, many more have gone unnoticed and without any justice and accountability at all.

Not one police officer in the UK has ever been charged with the death of a black man in custody even when the death at inquest had been recorded as unlawful.

These situations have increased support and awareness of the 'Black Lives Matter' movement which began as an outcry to this issue of violence against black and brown people and term often used in US is 'people of colour'. It has encouraged people worldwide to talk about racism and anti-racism and a way never experienced before, 60 years ago we had the Civil Rights movement that made impact, then Martin Luther King Jr was assassinated. Black Lives Matter movement is the significant movement since the 1960's.

Racism is very common but often an uncomfortable and unspoken problem within the white community, all but silent from black peoples perspective, If it's not spoken about it doesn't have to be addressed or from some it's not actually there at worst "it doesn't exist" often only rising publicity when a serious incident arise as and when it may occur. However, for black people racism is a constant and every day topic and lived experiences and lifelong.

Prior to Black Lives Matter we had the Civil Rights movement in the 60-70's. Racism is and has been long been a pandemic left to fester, a disease spread across the world and, gone unaddressed, unresolved.

Racism affected by systems can have dire consequences for black peoples in different places, countries and different parts of the world, social and criminal justice may be draconian, but racism is racism and not lessened because the law of the land or seas

separate one country from the other, black peoples are affected by self-image and fellow humans long and persistent suffering.

Use this resource to explore the news and encourage young people to reflect on people's stories, can be people unknown to them as well as an even better is the opportunity to choose those closer to home, in their community, in their class, people they actually know and listen to their experiences, it may be uncomfortable but it really is a discussion we all need to have and to hear.

Think about what this moment symbolises and take the time to reflect on your own behaviour and actions. Many British intuitions have started to reflect and most will have found that they can do so much more and a lot better too.

WE CAN WE DO BETTER

Learning objectives

Learners will:

- be informed of the current anti-racism movement
- focus on how people might experience racism and how it might feel
- listen to other's experiences, not just hear but really listen
- begin to plan how we can learn more about these issues
- reflect on the actions we can take as a society and as individuals to be anti-racist

Definitions activity: Words in the media

Look at the list of definitions related to the current news stories.

Is the terms known and what is meant?

Black Lives Matter:	Was created in 2013 to campaign against violence towards black people and institutional racism.
Movement	A loosely organised drive of a large group of people to bring about a goal or goals for justice and equality system change:

	<p>❖ Your establishment can also be one to affect change. We must all work together for common goals for human rights, equality, social and criminal justice for its citizens.</p>
Racism	<p>Racism: The belief that people of different races have a different value in society and using power and influence against people of a race you value less.</p>
Anti-Racism	<p>More than just being “not racist”, it means you actively oppose racism through your beliefs and actions.</p>
Institutional/systematic racism:	<p>Where Racism is systemic built into the structure and fabric of society and different institutions (e.g. schools, police, judiciary, government).</p>
Unconscious bias:	<p>This means that you think positively or negatively about different things without even realising you are doing it.</p>
White privilege:	<p>Suggests you have some things others do not. Acknowledges that people experience life differently because of their race and or colour or skin</p>
White fragility:	<p>Discomfort and defensiveness on the part of a white person when confronted by information about racial inequality and injustice.</p>
White saviour:	<p>The term white saviour refers to a white person who provide help to non-whites in a self serving manner.</p> <ul style="list-style-type: none"> ○ Black people would much prefer equality than charity.

Police brutality:	When the police use too much force and violence against people without a good reason.
Activism	A type of campaigning which uses actions and resources to bring about change or accomplish goals.
Ally	In this context, a person who supports a cause, even if you haven't directly experienced it e.g. a White person who supports Black Lives Matter and stands in solidarity, a comrade.
No justice no peace	There is no peace because there is no justice There will be no peace until there is justice

Discussion activity:

The meanings behind the words

People protesting during 2020 have used some statements to express how they feel. Read the statements, what do you think they mean?

- **"Black Lives Matter"**
- **"I can't breathe"**
- **"Say his/her name."**
- **"White privilege"**
- **"White fragility"**
- **"White silence"**
- **"Silence is violence."**
- **"Say his/her name"**

Why did people protest choose to use these sentences – what do people want you to think about?

Some people dislike the statement "Black lives matter" and respond by saying "All lives matter" – What do you think about this?

Some people have explained the statement "Black lives matter" by saying this:

“We never said only Black lives matter. We know all lives matter”. “We just need you to help with Black lives matter because we can’t do it alone” “When Black lives matter is when all lives matter” “While there’s No justice, there’s no peace”.

What are your thoughts on this? Do you understand why people use the statement Black Lives Matter?

Reflection and debate activity: activism and resilience

Across the world and throughout history persecuted groups have used protesting and other forms of activism to draw attention to their experiences and the need for change. In the UK and USA Black communities have fought against racism for a very long time, from slavery to modern day, happening right now, today and will continue tomorrow.

- **Rosa Parks**, refusing to move so a white passenger on her bus could sit down, started the Montgomery bus boycott (meaning they refused to use the bus), which lasted 381 long days.
- **Inspired** by Rosa Parks, a group of Black people in Bristol staged a bus boycott on a service that refused to interview a Black driver. It lasted 3 months.
- **Freedom Riders**, a group of people who purposefully rode buses from state to state where it was illegal for black and white passengers to be on the same bus together, rode for seven months.
- In the 1980s in **Brixton**, a predominantly Black community in London, there were many examples of activism from protests to legal cases, against the unfair treatment of Black people by the police.
 - *The Scarman report was commissioned by the UK Government following the Brixton riots Brixton riots 1981 - The Scarman report was published on 25 November 1981.*
- the **Greensboro sit-ins**, where Black people sat in places that it was illegal for them to go like restaurants and diners, lasted from February to July 1960.

Protests are just one type of activism, but they have been used many times in history to draw attention to important issues and to demand social change, justice and equality.

Think about activism and resilience.

Many people from a whole range of backgrounds, ethnicities, nationalities, colours supported the Civil Rights movement and even more for Black Lives Matter movement. The support receive has helped draw attention to Black people’s voices and experiences. Look at the statements below. How far do you agree (10 is a lot, and 1 is not at all) with these statements? Why? Discuss with others who may have different ideas than you.

- Supporting people and social justice groups when they have problems is a the right thing to do
- Listening to people is an excellent way to understand and to support fellow humans
- Listening to others helps you to emphasise on effects of racism
- Listening to others is considerate and empathetic thing to do
- Helping people fix social problems makes the community come together an be stronger
- Helping people fix problems makes the community a nicer place to grow up and live in
- Communities should and need to work together
- Working together and supporting each other helps people cope with many challenges
- Working together helps with to create the changes needed sooner
- Standing against racism for equal justice is the right thing to do

Reflection activity: Online activism

Supporters have used lots of methods to show their support for the Black Lives Matter movement. Many people used social media as a tool to show their support. On Tuesday 2 June many people took part in “Blackout Tuesday”. It was initially started by Black people working in creative industries like music and film. Its purpose was to ask people to disconnect from social media and spend this time to educate themselves on the Black Lives Matter and anti-racism movements.

Why is it important to take time to think and reflect?

Do you think social media is a distraction from social causes or a good tool to promote them? Why? Discuss with your friends, classmates.

For other examples how you can use social media as a tool for activism, look at the using social media for good resource.

Have you heard of any other ways people have used social media to draw helpful attention to Black Lives Matter cause or share resources?

Listening activity: Black voices

Listening to other people’s stories is an important way to build empathy and understanding. The current movement has given many people the courage and determination to speak out about their experiences here in the UK, and many more countries outside of the US have spoken. Here are some examples of Black people you may know, and what they have said about their experiences of racism.

Clara Amfo

Listen to this speech by the BBC radio presenter Clara Amfo.

- 1) [Clara YouTube: Amfo powerful speech on Radio 1 - Death of George Floyd](#)

“You want my talent but you don’t want me”

Reflect and discuss:

- how does she feel?
- what does she say about racism and “anti-blackness”?
- why does she say “You want our culture, but you don’t want us”?
- can you understand why she said these things?

Leigh-Anne Pinnock

from the girl band ‘Little Mix’ has also spoken out about her experiences.

- 1) [YouTube: Leigh-Anne shares her black live experience](#)
- 2) [YouTube: Leigh-Anne feels weight lifted](#)
- 3) [YouTube: Leigh-Anne talking about Black Lives Matter](#)

Listen and read some of the things she said, how do you think she felt when she said these things?

“There comes the point in every Black human’s life when you realise racism does not exclude you,”

“My reality is feeling anxious before fan events and signings because I always feel like I’m the least favoured.”

"My reality is constantly feeling like I have to work ten times harder and longer to make my case in the group because my talent alone isn't enough."

“My reality was feeling lonely while touring to predominately white countries where I sing to fans who don't see me, don't hear me, don't cheer me on.”

“My reality is, all the times I have felt invisible within my group, I am fully aware my experience would have been even harder to deal with had I been dark skinned.”

Reflect and discuss:

- how do you think she feels?
- think about how racism affect people’s health and wellbeing.
- have you ever felt this way, can you understand how she feels?

John Boyega

Think about these words from the actor John Boyega, who spoke at a protest in London.

- 1) [YouTube: Full Speech - George Floyd protest speech](#)

2) [John Boyega on his George Floyd speech](#)

"Black lives have always mattered, we have always been important, we have always meant something, and we have always succeeded, regardless." "And now is the time, and I ain't waiting."

- how do you think he feels?
- how does "and we have always succeeded, regardless" link to ideas of successes and resilience?

Video activity:

Footage of raw emotion of racism and oppression from the 60's

1) [YouTube: 7 angry Americans express they rage in the 1960's](#)

- has much or enough has changed in 60 years?
- after watching to the end how does it make you feel?
- built up anger and rage has to have an outlet, how?
- how may this spill out into personally?
- how may this spill out into society?
- did you understand why peoples may commit a crime to survive?
- Do you think if black peoples should or shouldn't protest and why?

Understanding white privilege and fragility

- 1) [YouTube: Understanding white privilege part 1](#)
- 2) [YouTube: Understanding white privilege part 2](#)
- 3) [YouTube: Understanding white privilege part 3](#)
- 4) [YouTube: Understanding white privilege part 4](#)
- 5) [YouTube: Understanding white fragility](#)
- 6) [YouTube: White people stop saying you're not racist](#)

Understanding white saviour often combined white saviour complex

- 1) [YouTube: What's wrong with white saviours | How not to be a racist](#)
 - 2) [YouTube: The white saviour complex | The dark side of volunteering](#)
- after watching to the end how does it make you feel?
 - can you understand having listened why black peoples and countries may not need as much charity if racism didn't exist and there was equality?
 - what else could be done as individuals of governments to ensure we have equality at home and or around the world
 - what else do you think and feel?

Watch this video about privilege and listen to the story

➤ [YouTube: Trip to the grocery store](#)

- what is the point of the story?
- how did the woman at the shop treat the speaker and her sister in law differently?
- why do you think she treated them differently?
- imagine you were her daughter that she talks about. If this happened to your mum, how would you feel?
- has this ever happened to you?
- How did it feel? If this is too painful you to share, you can choose not to.
- if you saw someone being treated like this, would you say something? Why?

Watch this video about talking to white people about racism

[Why I know longer talk to white people about racism](#)

Renni Eddo-Lodge

What happens when I try to talk race with white people

"You can choose not to see the sky, but it exists. That's how Renni Eddo-Lodge responds when somebody tells her they don't see race. Trying to raise the topic in white-dominated social circles often led her to an immediate shutdown, one that might spring from others' fear of being wrong, she says. Eddo-Lodge offers her Brief but Spectacular take on talking to white people about race."

Based on a 2014 blog post of the same name, Reni Eddo-Lodge's book 'Why I'm No Longer Talking to White People About Race' exploded onto our shelves last in 2017 with its eloquent, frank survey of structural racism in the UK.

A book that has legitimately changed the landscape of contemporary discourse around race, it was also voted Non-Fiction Book of the Year in 2017. Below, in an extract from early on in the book, Eddo-Lodge writes about her own awakening to the often-overlooked history of slavery in Britain and its legacy today. [foyles.co.uk]

Read an extract from *Why I'm No Longer Talking to White People About Race*

An extract from *Why I'm No Longer Talking to White People About Race* by
Reni Eddo-Lodge

IT WASN'T until my second year of university that I started to think about black British history. I must have been about nineteen or twenty, and I had made a new friend. We were studying the same course,

and we were hanging around together because of proximity and a fear of loneliness, rather than any particular shared interests. Ticking class boxes for an upcoming term found us both opting to take a module on the transatlantic slave trade. Neither of us knew quite what to expect. I'd only ever encountered black history through American-centric educational displays and lesson plans in primary and secondary school. With a heavy focus on Rosa Parks, Harriet Tubman's Underground Railroad and Martin Luther King, Jr, the household names of America's civil rights movement felt important to me, but also a million miles away from my life as a young black girl growing up in north London.

But this short university module changed my perspective completely. It dragged Britain's colonial history and slave-trading past incredibly close to home. During the course, I learnt that it was possible to jump on a train and visit a former slave port in three hours. And I did just that, taking a trip to Liverpool. Liverpool had been Britain's biggest slave port. One and a half million African people had passed through the city's ports. The Albert Dock opened four decades after Britain's final slave ship, the *Kitty's Amelia*, set sail from the city, but it was the closest I could get to staring out at the sea and imagining Britain's complicity in the slave trade. Standing on the edge of the dock, I felt despair. Walking past the city's oldest buildings, I felt sick. Everywhere I looked, I could see slavery's legacy.

At university, things were starting to slot into place for me. In a tutorial, I distinctly remember a debate about whether racism was simply discrimination, or discrimination plus power. Thinking about power made me realise that racism was about so much more than personal prejudice. It was about being in the position to negatively affect other people's life chances. My outlook began to change drastically. My friend, on the other hand, stuck around for a couple of tutorials before dropping out of the class altogether. 'It's just not for me,' she said.

Her words didn't sit well with me. Now I understand why. I resented the fact that she seemed to feel that this section of British history was in no way relevant to her. She was indifferent to the facts. Perhaps to her, the accounts didn't seem real or urgent or pertinent to the way we live now. I don't know what she thought, because I didn't have the vocabulary to raise it with her at the time. But I know now that I was resentful of her because I felt that her whiteness allowed her to be disinterested in Britain's violent history, to close her eyes and walk away. To me, this didn't seem like information you could opt out from learning.

With the rapid advancement in technology transforming how we live – leaps and bounds being taken in just decades rather than centuries – the past has never felt so distant. In this context, it's easy to view slavery as something Terrible, that happened A Very Long Time Ago. It's easy to convince yourself that the past has no bearing on how we live today. But the Abolition of Slavery Act was introduced in the British Empire in 1833, less than two hundred years ago. Given that the British began trading in African slaves in 1562, slavery as a British institution existed for much longer than it has currently been abolished – over 270 years. Generation after generation of black lives stolen, families torn apart, communities split. Thousands of people being born into slavery and dying enslaved, never knowing what it might mean to be free. Entire lives sustaining constant brutality and violence, living in never-ending fear. Generation after generation of white wealth amassed from the profits of slavery, compounded, seeping into the fabric of British society.

Slavery was an international trade. White Europeans, including the British, bartered with African elites, exchanging products and goods for African people, what some white slave traders called 'black cattle'. Over the course of the slave trade, an estimated 11,000,000 black African people were transported across the Atlantic Ocean to work unpaid on sugar and cotton plantations in the Americas and West Indies.

The records kept were not dissimilar to the accounts of a modern-day business, as they documented profit and loss, and itemised lists of black people purchased and sold. This human livestock – these 'black cattle' – was the ideal commodity. Slaves were lucrative stock. Black women's reproductive systems were industrialised. Children born into slavery were the default property of slave owners, and this meant

limitless labour at no extra cost. That reproduction was made all the easier by the routine rape of African women slaves by white slave owners.

Profit and loss also meant documenting the deaths of 'black cattle', because it was bad for business. The vast slave ships that transported African people across the Atlantic were severely cramped. The journey could take up to three months. The space around each slave was coffin-like, consigning them to live among filth and bodily fluids. The dead and dying were thrown overboard for cash-flow reasons: insurance money could be collected for those slaves that died at sea.

The image of the slave ship *Brooks*, first published in 1788 by abolitionist William Elford, depicted typical conditions. It shows a well-packed slave ship: bodies are lined up one by one, horizontally in four rows (with three short extra rows at the back of the ship), illustrating the callous efficiency used to transport a cargo of African people. The *Brooks* was owned by a Liverpoolian merchant named Joseph Brooks.

But slavery wasn't just happening in Liverpool. Bristol, too, had a slave port, as well as Lancaster, Exeter, Plymouth, Bridport, Chester, Lancashire's Poulton-le-Fylde and, of course, London. Although enslaved African people moved through British shores regularly, the plantations they toiled on were not in Britain, but rather in Britain's colonies. The majority were in the Caribbean, so, unlike the situation in America, most British people saw the money without the blood. Some British people owned plantations that ran almost entirely on slave labour. Others bought just a handful of plantation slaves, with the intention of getting a return on their investment. Many Scottish men went to work as slave drivers in Jamaica, and some brought their slaves with them when they moved back to Britain. Slaves, like any other personal property, could be inherited, and many Brits lived comfortably off the toil of enslaved black people without being directly involved in the transaction.

The Society for Effecting the Abolition of the Slave Trade, which was founded in London in 1787, was the idea of civil servant Granville Sharp and campaigner Thomas Clarkson. Sharp and Clarkson formed the society with ten other men, most of whom were Quakers. They campaigned for forty-seven years, generating broad-based support and attracting high-profile leadership from Members of Parliament – the most famous being abolitionist William Wilberforce. The public pressure of the campaign was successful, and an Act of Parliament declared slavery abolished in the British Empire in 1833. But the recipients of the compensation for the dissolution of a significant money-making industry were not those who had been enslaved. Instead it was the 46,000 British slave-owning citizens who received cheques for their financial losses. Such one-sided compensation seemed to be the logical conclusion for a country that had traded in human flesh.

Despite abolition, an Act of Parliament was not going to change the perception overnight of enslaved African people from quasi-animal to human. Less than two hundred years later, that damage is still to be undone.

Reflection activity: How can we do better?

One of the things we can do to better to understand people and their experiences is being open to listening to their stories. Black people's story entwined with white history and social relationships is a long traumatic history of inequality, social and criminal injustices and there are many human beings behind each generation to present day that have a story to tell. It is everyone's responsibility to do more to learn this history and listen to these today's as well

as past stories of lived lives oppressed and dehumanised. Reflect on your own life and your own community, history. Think about your actions and your assumptions and stereotypes of Black and Brown people and how and when your views were shaped to what you perceive to be but that you have never actually experienced in your life.

Challenge to affect change

How can you, and what can you do to challenge and or change stereotypical picture, description, or imitation of black or brown people particularly in the media, in which is found to deliberate set about having image or a character or characteristics of black and brown people placed alongside a story in order to create stereotypes effects of racism or alarm the reader/nation?

How can you, and what can you do to challenge and or change racist view, stereotypical beliefs, comments of description of black or brown people in your friend group, your own family and even in your school/university?

How can you, and what can you do to challenge, change and stand up for black and brown people when you see racism and injustices and not to remain silent?

Think about what we can do in our lives to be empathic and more humane.

Here are some ideas for us to start:

- Listen to Black voices, there is likely to be plenty of people close by you can talk to, if not seek them out
- Educate ourselves, black people cannot keep educating white peoples with the same story of inequality, social and criminal injustices
- White people have to take responsibility to know about racism towards black and brown peoples, it's been around a long time and everyone should be taught and know about it early on in life
- Reflect on privilege not just in financial status, though can plays a part and social privileges
- Think about the ways we can all support anti-racism, be anti-racist in our society
- Be supportive and help build successful and resilient communities, work together to improve life for everyone.

**BLACK LIVES STILL
MATTER.**

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