



FROM
LOCAL TO
GLOBAL

Key Stage 5
Educational
Resources

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Scarborough
Museums and Galleries
Shaping the world around you

From Local to Global Key Stage 5 Teaching Resources

Secondary Key Stage 5 (16–18 years old) Workshop Plan

Aims and Outcomes:

By the end of the four sessions, students will be better able to:

- Understand the two meanings of decolonisation and a variety of terms it encompasses;
- Identify how British colonialism is still prevalent in how we think, speak, make decisions and treat other people;
- Use critical thinking and awareness to examine historical records by an awareness of gaps, erasures, diverse viewpoints and biases;
- Write and present an argument for decolonisation in the educational environment;
- Reflect on how the legacy of colonialism has affected Scarborough and how young people can be activists against forms of racial oppression.


Features of resource




- Flexible resource – it includes pre- and post-workshop additional exercises for extension of the material and homework. Suggests use of Scarborough (and other North Yorkshire Libraries) in the post-workshop task;
- Some flexible tasks are included that can be used or omitted depending on time frame;
- Uses objects and texts from the *From Local to Global* (FLTG) exhibition run by Scarborough Museums and Galleries (SMG);
- Highlights and uses a range of research resources.


Materials provided



- Teacher's workshop plan;
- CPD resource for teachers;
- Workshop answers sheet for teachers;
- Student exercise sheets;
- Corresponding PowerPoint slides.




From Local to Global Workshop Plan for Teachers



TASK	INSTRUCTIONS	TIME
Pre Workshop Task		
To introduce participants to some of the key language that will be explored.	<p>What do you understand by the following terms:</p> <ul style="list-style-type: none"> • Antiracism • Belonging • Colonialism • Covert • Curator • Decolonisation • Empire • Eurocentric • Extraction • Heritage • Imperialism • Inequalities • Overt • Racism • Representation • Single stories • Supremacy • Stereotyping • Whitewashing <p>What do you think the next lesson is going to be about?</p>	30 mins 





TASK	INSTRUCTIONS	TIME
Lesson 1		
Homework feedback	<p>Feedback on the terms you needed to look up and understand for homework.</p> <p>Opportunity to review and recycle some of the key terms used in the workshop.</p> <p>Mandatory safety warning to all students about racism.</p>	10 mins 
	<p>Can you guess what the subject is that we're going to be talking about? [Ask the whole class for possible subjects.]</p> <p>Safety warning to all participants. [It is important to make this clear at the start of every session.]</p> <p>Racist language or behaviour will not be tolerated in or outside the workshop.</p>	
Workshop Aims	<p>This is on the PowerPoint slides.</p> <p>By the end of the four PSHE workshops, students will be better able to:</p> <ul style="list-style-type: none"> • Understand the meanings of colonialism and decolonisation and a variety of terms these encompass; • Identify how British colonialism is still prevalent in thought, speech, decision making and our treatment of other people; • Use critical thinking to examine historical records by an awareness of gaps, erasures, diverse viewpoints and bias; • Write and present an argument for decolonisation in the educational environment; • Reflect on how the legacy of colonialism has affected Scarborough and how young people can be activists against forms of racial oppression. 	2 mins 
Introducing Harrison	<p>A handout in pairs. (Jigsaw Reading)</p> <p>Printable texts are available in the Workshop Answers sheet for Teachers.</p> <p>Text A: his diary (excerpt) Text B: from a newspaper Text C: blog</p> <p>Read about Colonel Harrison and his collection.</p> <p>[Share in groups of three what you've learnt about Colonel Harrison.]</p> <p>Feedback as a class on some of the main points from each.</p> <p>[If you are struggling for time, you can cut this out.]</p>	15 mins 


TASK	INSTRUCTIONS	TIME
<p>Reading comprehension</p> <p>Providing context to the workshop. Text taken from FLTG website.</p>	<p>[Students scan the short text and answer questions on the worksheet provided.]</p> <p><i>A wealthy landowner and big game hunter, Colonel James Jonathan Harrison (1857-1923) of Brandesburton Hall in the East Riding of Yorkshire spent his extensive leisure time travelling the British Empire and beyond, hunting and killing animals for pleasure and to fund his lifestyle. He frequently visited East and Central Africa, particularly the Ituri (It-oo-ri) Forest, in what was then Congo Free State and under the direct authority of King Leopold II of Belgium. In 1905, he brought back six indigenous Bambuti (Bam-boo-ti) people from the Ituri who he toured as a human 'zoo'.</i></p> <p><i>After his death, his widow gave his collection of taxidermied animals, diaries, photographs, gramophone recordings and objects obtained on his travels to Scarborough Corporation, where it was displayed in a room named after him (now the Concert Room at Scarborough Library). In the 1950s, the collection moved to the Wood End Natural History Museum and was absorbed within the museum's collection.</i></p> <p>Source: www.fromlocaltogloball.co.uk/about</p> <p>Who was Colonel Harrison?</p> <p>What was he doing in Africa?</p> <p>What trophies did he take from The Democratic Republic of the Congo?</p> <p>What did he bring back to England with him?</p> <p>What was wrong with that?</p> <p>Whose voice/s is/are missing from the information we know about Harrison? What is the effect of that?</p> <p>[Feedback on answers as a class.]</p>	<p>15 mins</p> 





TASK	INSTRUCTIONS	TIME
<p>Lesson 2</p>		
<p>Review</p> <p>Recycle and review lesson 2.</p>	<p>Recap the last lesson and what you learned/considered.</p> <p>Reiterate workshop aims.</p> <p>Safety warning to all participants. [It is important to make this clear at the start of every session.]</p> <p>Racist language or behaviour will not be tolerated in or outside the workshop.</p>	<p>5 mins</p> 
<p>Noticing Task 1 – Visual Comprehension</p> <p>On PPT.</p> <p>Encourage participants to engage and critically reflect on the purpose of museums and their collections. Introduction to the Collection and project. Providing a local context for the rest of the lessons.</p>	<p>Ask the class to consider:</p> <p>What is a museum in England for? Who sees their history and culture represented there?</p> <p>Introduce Colonel Harrison briefly and then show them some of the objects that the curator of the <i>From Local to Global</i> exhibition has had to look at and choose from for the exhibition. What is a curator?</p> <ol style="list-style-type: none"> 1. Look at some of these objects from his collection – what might be right or wrong about taking them from the Democratic Republic of the Congo? 2. Look at what we know about the items. What other questions would you like to know about these items? Write three questions for each. 3. Who could answer those questions most effectively? 4. Should the objects be in Scarborough or the Democratic Republic of the Congo? <p>[Give students a template to complete.]</p>	<p>10 mins</p> 



TASK	INSTRUCTIONS	TIME
Decolonisation definition – Gap Fill	<p>Today we are going to be learning about decolonisation. Does anyone know what the difference is between colonisation and decolonisation?</p> <p>Feedback and go through the answers (original meaning of decolonisation and the meaning we are using today).</p> <p>Complete the definition of decolonisation that Scarborough Museums & Galleries have been using for the <i>From Local to Global</i> project.</p>	<p>5 mins</p> 
	<p>[Students discuss their answers in pairs and then feedback on the board.]</p>	<p>10 mins</p> 
Jigsaw Reading and Comprehension	<p>[Students work in groups of three. Each gets a short text to read and cannot show it to the others as they are different. They need to read it twice and summarise the key points when they share their information with each other.]</p> <p>Printable texts are available in the Workshop Answers sheet for Teachers.</p> <p>Text A: <i>State of the Nation</i> report by the Runnymede Trust</p> <p>Text B: <i>Whose Heritage?</i> By Stuart Hall excerpt</p> <p>Text C: <i>Ownership and Ethics in Public Museums</i> by Tehmina Goskar, The Curatorial Research Centre</p> <p>Briefly summarise your text to your group without showing them it. Discuss the answers to the questions below in a group.</p>	<p>15 mins</p> 
	<p>To synthesise information and notice biases and get a general sense of some of the colonial issues that SM&G are addressing.</p> <ol style="list-style-type: none"> How is the content in your texts similar? What problem/s are Scarborough Museums trying to address? 	

TASK	INSTRUCTIONS	TIME
Lesson 3		
Review	<p>Reiterate workshop aims.</p> <p>Safety warning to all participants. [It is important to make this clear at the start of every session.]</p> <p>Racist language or behaviour will not be tolerated in or outside the workshop.</p>	<p>5 mins</p> 
	<p>Recycle and review Lesson two. Recap the last lesson and what you learned/considered.</p>	
Noticing task 1	<p>So what are the features of colonisation that you have noticed so far?</p> <p>Answers might include:</p> <ul style="list-style-type: none"> • Hierarchy • Control • Binary thinking • Categorisation • Power • Wealth • Oppression • Extraction of resources • Underdevelopment • Eurocentric Bias • White supremacy • Whitewashing of history • Erasures of history • Violence • Establishment • Conquest • Invasion • Expansionism • Inequality <p>[Look at the slide in PowerPoint.]</p> <p>Question: Which is/are considered acceptable/unacceptable in 2022?</p> <p>Acceptable: Establishment, Binary Thinking, Categorisation, Power, Wealth and Hierarchy.</p> <p>Unacceptable: Inequality, Oppression, Extraction of Resources, Underdevelopment, White Supremacy, Whitewashing of History, Violence, Invasion, Erasures of History, Eurocentric Bias.</p> <p>Debateable: Conquest and Control (but this could also be defined as power), Expansionism.</p> <p>[Caveat that language and culture changes regularly so this is not fixed.]</p>	<p>5 mins</p> 

TASK	INSTRUCTIONS	TIME
	<p>Important communication to students: remember, the practices that were seen as unacceptable were not acceptable to the people who were oppressed during the colonial period or at any point afterwards.</p> <p>[Ask the following questions to all.]</p> <p><i>Question:</i> Who holds the 'power' and 'wealth'?</p> <p><i>Ans:</i> The colonisers.</p> <p><i>Question:</i> Who are 'underdeveloped' and 'controlled'?</p> <p><i>Ans:</i> The countries that were colonised.</p> <p><i>Question:</i> Whose history is erased?</p> <p><i>Ans:</i> The colonised. As a further form of oppression and subjugation.</p> <p>Have a look at the <i>Pyramid of White Supremacy</i>. (on PowerPoint)</p> <p>Do you recognise any of the things that were mentioned just now or from the texts here?</p> <p>[Give students time to discuss this together in small groups.]</p>	<p>5 mins</p> 
<p>Steps to Decolonise the Museum</p> <p>Highlighting steps that can be taken by a museum or a person to decolonise.</p>	<p>[The steps can be cut up for the participants to put them in order of priority from the Teachers Worksheet Resource.]</p>	<p>5 mins</p> 
	<p>What are some of the steps that Scarborough Museums could follow to decolonise their exhibition? Feedback and ideas from the whole class.</p>	<p>5 mins</p> 
	<p>Scarborough Museums have already started. For the <i>From Local to Global</i> exhibition they've made some changes in the way they've approached this project. [Look at the cut up cards and hand one set out to each table.]</p>	<p>5 mins</p> 
	<p>Look at the steps on the worksheet with a partner. Discuss which ones you'd guessed and which three are the most important in your opinion. Explain why.</p> <p>What is missing? Discuss. [I wouldn't expect too many ideas back from the participants at this stage but listen to all responses but do not comment on any as being good/bad.]</p>	

TASK	INSTRUCTIONS	TIME
	<p>Possible answers:</p> <ul style="list-style-type: none"> • Lack of workforce representation; • Creating a sense of belonging; • More different perspectives and stories; • Social healing; • Misunderstanding/racism/stereotyping of cultures we don't really understand; • Language – only using colonial language (French/English) instead of including some of the four national languages of the Democratic Republic of the Congo: Kituba (Kikongo), Lingala, Swahili, and Tshiluba. <p>Scarborough Museums have already thought about how they can do this better during this project and wanted to make changes to the way they managed this whole exhibition.</p> <p>Feedback as a group. Is there anything else you think that Scarborough Museums could or should do next time on their journey to decolonise their practice in the museum?</p>	
<p>Reflection</p> <p>Give participants an opportunity to consider what decolonisation means in a personal context to them.</p>	<p>What issues might there be at your school that might need to decolonise?</p> <p>Some suggestions:</p> <ul style="list-style-type: none"> • Hair policies; • Success and achievement; • Curriculum content; • Representation; • Methods of learning; • Methods of teaching. <p>In groups of four – discuss this and choose a subject to talk about in a three minute presentation for the next PSHE session.</p> <p>[Ensure that each group does a different presentation.]</p>	<p>15 mins</p> 

TASK	INSTRUCTIONS	TIME
Lesson 4		
Review Recycle and review Lesson 3.	Recap the last lesson and what you learned/considered. Reiterate workshop aims. Safety warning to all participants. [It is important to make this clear at the start of every session.] Racist language or behaviour will not be tolerated in or outside the workshop.	5 mins 
Student Presentations	Listen to their three minute presentations. [Give feedback on any interesting questions it raises.]	25 mins 
Decolonising everyday practice	Summarise together what they think you could take into your everyday life – the way you are thinking or feeling?	10 mins 
Consolidation of Learning	Reflection questions about the sessions in groups. 1. What have you learned about decolonisation? 2. What are the positive effects of decolonisation? 3. Do you think that social justice and activism in museums is important? Why?	5 mins 

TASK	INSTRUCTIONS	TIME
Post workshop Task		
Crossword Puzzle	To revise and recycle some of the terms they have used in the class.	15 mins 
Further Study	Create a learning resource/project as a group that will hold this information. Write a blog post on one of the following writing ideas: Hair policies in school – who do they serve? Stories told in public places - questioning hero worship of Captain Cook; Cultural Appropriation; "African cultural heritage can no longer remain a prisoner of European Museums." <i>bit.ly/3LFUDED</i> Quote from Emmanuel Macron. Colonisation was "a crime against humanity" Who is Great Britain, without her colonial loot? Whose heritage? The Koh-I-Noor diamond - discuss. Some useful resources: Scarborough Library Resources <i>www.northyorks.gov.uk/scarborough-library</i> Runnymede Trust reports <i>www.runnymedetrust.org</i> YouTube – The Black Gallerina <i>www.youtube.com/c/TheBlackGallerina</i> The Danger of the Single Story <i>bit.ly/40g52uK</i> YouTube – TED Talks <i>www.ted.com/talks</i> Whose Heritage – Professor Stuart Hall, 1999 <i>www.readingtheperiphery.org/hall2</i> The White Pube - blog posts <i>www.theWhitepube.co.uk/blog</i> Supporting Decolonisation in Museums - Museums Association <i>bit.ly/42pZm3e</i>	60 minutes 

From Local to Global CPD Resource for Teachers

Background on *From Local to Global* Project and Exhibition

A wealthy landowner and big game hunter, Colonel James Jonathan Harrison (1857-1923) of Brandesburton Hall in the East Riding of Yorkshire spent his extensive leisure time travelling the British Empire and beyond, hunting and killing animals for pleasure and to fund his lifestyle. He frequently visited East and Central Africa, particularly the Ituri Forest, in what was then Congo Free State and under the direct authority of King Leopold II of Belgium. In 1905, he brought back six indigenous Bambuti people from the Ituri who he toured as a human 'zoo'.

After his death, his widow gave his collection of taxidermied animals, diaries, photographs, gramophone recordings and objects obtained on his travels to Scarborough Corporation, where it was displayed in a room named after him (now the Concert Room at Scarborough Library). In the 1950s, the collection moved to the Wood End Natural History Museum and was absorbed within the museum's collection.

The exhibition at Scarborough Art Gallery, October 2022 — February 2023, explored his collection as a new, dynamic archive. It can be viewed in a virtual tour of the exhibition here:

virtualexhibition.v21artspace.com/from-local-to-global

It does not follow the conventions of a traditional museum display that tells the 'story' of Harrison or focuses on themes. Instead, it recognises that this archive is an unfinished project, with multiple strands and layers, that raise many questions. It was made possible through funding from The National Lottery Heritage Fund with the aim of re-appraising the Collection to enable other histories to be shared.

Citizen researchers from Scarborough and beyond, members of the Congolese community in the UK, indigenous Bambuti people from the Ituri Forest in the Congo, academics, students, artists and activists have been introduced to the collection and made contributions to demonstrate how a collection like this can act as a springboard to explore multiple perspectives, some that have always existed, but have been marginalised by British colonial thinking.

From Local to Global : Position Statement

1. Scarborough Museums and Galleries, like other organisations in the UK, has benefitted from colonialism. The donation of the Harrison collection is one example of this. We acknowledge that these benefits have been to the detriment of those people who experienced colonisation;
2. We think the positive legacy of British colonial rule, which has promoted the idea that colonised countries have benefitted from Britain's governance and ingenuity, has been exaggerated. This view privileges a western worldview above that of indigenous peoples' and minorities';
3. Racist attitudes and beliefs, which were shaped by White colonisers, continue to influence wider society and the museum sector today. Harrison is an exemplar of the White, British, upper-class man who typified British colonial attitudes. It has been useful to study him to understand more about how these attitudes were formed. We believe that Harrison's behaviour was wrong;
3. We are beginning to reappraise our collections to understand the lasting impact of British colonialism and challenge the consequences of that history, to try to reverse the legacy of racism and inequality it produced, and that still exist today;
4. We want to give back some of our power and privilege to those who have been historically excluded, marginalised or misrepresented, not only within Britain but around the world. This includes consciously involving African people and others who lived under British or European colonial rule, or their descendants, in our project;
5. We recognise this is a long-term process and that we make mistakes. We are learning that it takes actions, not just words, to make change.

Did you know?

- The nature of racism in secondary schools is organised around four key issues: the teacher workforce; curricula; police; and school policies. This calls for anti-racism to be placed at the centre of our education systems. This should be reflected in policies, in the curriculum, in the racial demographic of the teaching force, and in the competencies of teachers. (Runnymede Trust, State of the Nation report, 2020)
- In education, decolonisation involves acknowledging and critically examining the influence of colonial legacies on education systems as a whole, and its various sub-components such as knowledge and the curriculum. There is a consensus that decolonisation is by definition an iterative and ongoing process. (Johnson, M and Mouthaan M, 2021)
- UK museums are still shrines to imperialism instead of being a critical witness to history. They are not seen as living spaces that serve local communities and still predominantly serve White middle class audiences that reflect the White middle class audience working in them, not representative of the population.
- Learning, according to the Audience Agency is the biggest reason for visiting museums, across all age groups who visit museums. (Audience Agency, 2018)
- In Ofsted's current quality of education judgement, '*all schools are also required to promote the spiritual, moral, social, cultural, mental and physical development of pupils at the school and of society; and prepare pupils at the school for the opportunities, responsibilities and experiences of later life management.*' (Ofsted Handbook, no.208)

- Over the last century and a half, the global North has been responsible for over 90% of all emissions while pocketing most of the profits from the fossil fuel-powered economy. Today, the average person in the UK emits more carbon in two weeks than a resident of Malawi, Ethiopia, Uganda, Madagascar, Guinea or Burkina Faso does in a whole year. At the same time, nearly all the countries most affected by extreme weather like Pakistan, Bangladesh, Mozambique and Zimbabwe are in the global South. (Runnymede Trust, 2022)
- Decolonising education needs to follow several steps: 1) A broad and balanced education in which teaching fully examines British imperialism and racism, as well as histories and cultures from around the world. 2) Understanding the history of inequalities: colonisation's many legacies shape the world we live in today. 3) A sense of belonging for Black people: Black teachers are not represented proportionately, especially in senior positions. Black students do not see themselves reflected and are not represented sufficiently in the curriculum or in teaching and learning resources. Additionally, Black students face high levels of racist bullying and stereotyping and disproportionality in exclusions and in some areas of attainment. Debates about Black children are often stereotypical and stigmatising, and Black communities are often viewed in deficit terms. 4) Challenging racism: *'colonisation was both predicated on, and reinforced, racism. If all young people learnt about colonisation, we would have a better collective understanding of how race is constructed and used. This would mean we would all be better equipped to challenge racism more effectively.'* (National Education Union, undated)
- Ethnic minority groups tend to be more over-qualified than White ethnic groups but White ethnic groups are more likely to be promoted than all other groups. (*The McGregor Smith Review*, 2017)
- Only 5% of staff working in museums and heritage are ethnically diverse so clearly under-represented. This is significantly below the 2011 Census national population average of 14% and London's average of 40%. (YouGov 2019)
- Over the next decade, museums need their collections to be empowering, relevant and dynamic and bring communities together. (Museum Association, 2018)
- 30% of British people believe that colonies were better off as part of British Empire, 37% report that they are neither proud or ashamed of colonialism. (YouGov, 2019)
- British journalism is 94% White and 55% male. Researchers reported that just 0.4% of British journalists are Muslim (under-represented compared to 5% of population) and only 0.2% are Black (under-represented as 3% of the population are Black). (*The Guardian*, 2016)
- Neutrality is out of fashion in art galleries and museums and social justice and a clear stand on your values is en vogue. Communities expect a much more radical approach in the pursuit of social justice and civic duty from museums and heritage organisations and their learning teams need to reflect that.
- The National Curriculum has been overhauled to herald a return to 'traditional' subjects and teaching methods which have sought to overturn decades of more diverse, socially inclusive and multicultural curricula (Alexander et al, 2015; Alexander and Weekes-Bernard, 2017). (*State of the Nation Report*, Runnymede Trust, 2000, page 98)
- A key element of the experience of ethnic minority pupils in schools, but one which has perhaps been less examined or monitored, is the everyday experience of racism. This may arise in relationships between pupils, but also in the relationships between pupils and teachers, and in wider issues around the curriculum and the 'hidden curriculum' in schools' cultures (e.g. the Prevent agenda). (*State of the Nation Report*, Runnymede Trust, 2000, page 107)

Myths and Misconceptions

You can decolonise a museum

Never entirely, as many British museums are colonial structures built to showcase to the world the spoils of Empire. They house a lot of violence and trauma as many of the items in museums were stolen through violent means so the provenance (origin) of the objects or their original use is often not really known. However, it is possible for a museum to decolonise their processes and practices, as Scarborough Museum and Galleries is starting to do, to create a more inclusive culture, to highlight voices, knowledge and history that has been erased and forgotten and to ensure that the future culture and practices of the museum benefit everyone, not just the White majority staff or visitors as it has done in the past.

The difference between Race and Class oppression – aren't they the same and why are we focused on race instead of class in this discussion?

You are likely to be asked this question by your students and may also query this yourself. Social deprivation is a huge concern in Scarborough and North Yorkshire and more broadly, socio economics is a huge issue that is often not addressed enough in Britain.

There is a huge intersection between race and class, as working class Britain is not only White but is often thought in those terms when race and class are looked at separately. However, the reason that race/racism is focused on separately here is that while White working class British people experience significant disadvantage by a lack of money and opportunity, racial oppression means that people who are considered ethnically diverse/different, face disadvantage, lack of opportunity and oppression in our society in everything that they do.

Race and class are also often pitted against each other as a divide and conquer strategy that undermines notions of a collective national identity and deflects from the real issues of oppression, inequality and disadvantage that could both be alleviated by the ruling classes. It is important to understand that racist discrimination is a concept that is continually undermined and denied in British society, which invalidates the need to eliminate racism.

It was acceptable to treat people of colour differently in the past.

It was never okay to oppress, enslave or treat people of colour differently in the past. Historical records have been written by White people who often did the oppressing. It is important to remember that there was always an abolitionist movement working against enslavement and it has never been considered just and fair behaviour by the people who were persecuted and oppressed, but their voices and actions have rarely been recorded. We do have some historical records in Britain of well-known figures such as Olaudah Equiano, (www.bbc.co.uk/history/historic_figures/equiano_olaudah.shtml) Mary Prince, (www.rmg.co.uk/stories/topics/who-was-mary-prince) Ottobah Cuguano, (www.blackhistorymonth.org.uk/article/section/bhm-firsts/ottobah-cugoano) Mary Seacole (www.natgeokids.com/uk/discover/history/general-history/mary-seacole) and other famous Black people like Ira Aldridge (www.blackhistorymonth.org.uk/article/section/bhm-firsts/ira-aldrige).

Museums are places to learn and gain knowledge

Absolutely, but it is important to view that knowledge through a critical lens, particularly the knowledge about places and people and cultures that are not from Britain. Knowledge, history and traditions from other countries and cultures are just as important. Africa, for example is now considered to have been one of the most innovative and forward-thinking continents in the world, rich in resources, that is now perceived differently through colonial oppression and extraction by many countries, including Britain.

Key Terms to Understand about Racism

Familiarise yourself with all of the terminology explored in the student resource. Definitions are in the Workshop Answers sheet for Teachers. Two terms that are not included but worth familiarising yourself with are the following:

Racism

Race is a social construct that artificially divides people into groups based on certain characteristics, like skin colour, ancestral heritage, cultural history etc. **Racism** is a system of oppression – it is the harmful or unfair things that people say, do, or think based on the belief that their own race or ethnicity makes them more intelligent, able, good, moral, and civilised than people of other races or ethnicities (supremacy or inferiority). This also includes behaviours, rules, etc. that result in a continued unfair (www.dictionary.cambridge.org/dictionary/english/unfair) advantage to some people and unfair or harmful treatment of others based on race/ethnicity.

Different types of racism

Overt – is racial discrimination that is intentional and/or obvious harmful attitudes or behaviours towards another person or group. It is easiest to see and name as racism.

Covert – is racial discrimination that is concealed or subtle rather than obvious or public, it is sometimes harder for those who do not experience it to understand this as racism.

Micro-aggressive – indirect, subtle, or unintentional discrimination against a person or members of a marginalised group of people.



Source: www.equalityinstitute.org/blog/blacklivesmatter-being-actively-anti-racist

The above diagram is known as the Pyramid of White Supremacy. It is really interesting to view and could be used to create conversation, especially with pupils who might not be aware of what is considered racist behaviour (look at Veiled racism). This will also make up part of the lesson.

White supremacy is the belief that White people are a superior race and should therefore dominate society, typically to the exclusion or detriment of other groups/races of people.

White fragility is the discomfort and defensiveness from a White person when confronted by information about racial inequality and injustice.

White privilege – by Kehinde Andrews
www.bbc.co.uk/newsround/53068444

Student Safety Notice for Teachers

It is important to consider the safety and wellbeing of students in your class who have most likely experienced racism in the past, possibly from other students. This is a key responsibility of the teacher. You don't want them to feel oppressed or open up opportunities for them to be bullied. It is also important that they do not feel singled out. This should be seen as an opportunity to empower them, not make them feel even more marginalised or oppressed. If you only have one or two students in your class who are from marginalised communities, it might be useful to create affinity groups for a task or game first. This means they belong to a group before tackling the subject, so there's some camaraderie built with other students before bringing them back together as a whole. Have a look at the resources below on talking to students about racism in the classroom, or at home. The purpose of this lesson is to look at practical solutions to empower and give voice to communities who have long been oppressed and misunderstood and persecuted for their difference. As such, it is vital to have a zero tolerance policy towards racism in this workshop. This can be challenging subject matter as we are not taught the full extent of the British Empire's colonial mission, not only about the power and wealth it brought to Britain, but also that the cost of that wealth, extraction of resources and the violent oppression of indigenous people (by the British) is still being felt around the world today in Africa and India, as well as for those ex-colonial subjects who now reside in Britain. There is also a resource for young teens in regards to their opinions about racism and mental health in the Further Reading Resource at the bottom of this section.

Support Services

Some support services that you might want to also share with children in your classrooms.

Young Minds
www.youngminds.org.uk/young-person/coping-with-life/racism-and-mental-health

Mental Health Resources for People of Colour
bit.ly/3ySjkGn

Therapy for Black Girls
www.therapyforblackgirls.com

A Variety of Useful contacts for 11-18 year olds
www.mind.org.uk/information-support/for-children-and-young-people/useful-contacts

Young & Black campaign
www.ukyouth.org/what-we-do/youngandBlack

100 Black Men of London
www.100bml.org.uk

Conversation starters for teenagers about racism

Creating dialogue and discussion around racism is really important in the classroom. However, you need to ensure that there are some boundaries around safety for anyone who might experience racism in your classroom. Here are some essential links to resources that might help you.

Being Black & Being Me (a film made by Black children in Leeds)
www.mindmate.org.uk/being-Black-and-being-me

Racism and Mental Health: A Guide for Young People
www.youngminds.org.uk/young-person/coping-with-life/racism-and-mental-health

What Inequalities do Black People Face in the UK?
www.bbc.co.uk/newsround/53070882

Everyone Needs an Equal Chance in this Country
<https://www.bbc.co.uk/newsround/53068444>

Black Celebrities on Life Growing up in Britain
www.bbc.co.uk/newsround/53068444

Unfortunately, a lot of resources about race are written in the USA, but they are mostly still useful and insightful.

Talking about Race with Kids: Conversation Starters
www.pbs.org/parents/thrive/talking-about-race-with-kids-conversation-starters

5 Ways to Start a Conversation About Race with Your Teen
www.yourteenmag.com/family-life/communication/conversation-starters-about-race

Talking to Kids about Race and Racism (parental resource)
www.kidshealth.org/en/parents/talk-about-race.html

Talking to your Kids about Racism
www.unicef.org/parenting/talking-to-your-kids-about-racism

How these resources can be used for different subjects

This resource can be used flexibly across a range of subjects so experiment by using them across your school in different classrooms. You can use the Harrison Collection and Scarborough Museums as a starting point to then connect the materials to a specific subject like Geography, Science, English, or Art. It does not just have to be used in a History or PSHE class.

How/why does this fit in a PSHE context?

- A review of PSHE programmes by Pro Bono Economics shows they are effective 'in developing social and emotional skills, supporting emotional wellbeing, improving physical health and tackling bullying. The evidence then links these positive outcomes to improved academic attainment.' (PSHE, 2017)
- According to the review by Pro Bono Economics, PSHE education significantly benefits young people's academic success, especially those from socio-economically disadvantaged backgrounds. (PSHE, 2017)
- In Ofsted's current quality of education judgement, 'all schools are also required to promote the spiritual, moral, social, cultural, mental and physical development of pupils at the school and of society; and prepare pupils at the school for the opportunities, responsibilities and experiences of later life management. (Ofsted Handbook, no.208)
- Teachers 'have an even greater obligation to plan lessons for pupils who have low levels of prior attainment or come from disadvantaged backgrounds.' (DfE, 2014)
- Challenging Racism through PSHE Education
bit.ly/3YZZiEr

Scarborough and North Yorkshire Libraries Resource

We would like to encourage the participating students to utilise Scarborough and North Yorkshire libraries to do further research.

These are the online resources that are available in the library.

- British Library Newspaper
- Ancestry
- Find my Past
- Access to Research (up to level 8 (GCSE – A-Level)
- Encyclopaedia Britannica – online
- 19th Century newspapers – online
- News Bank – (1995 – present day)
- Who's Who

All of these resources are available in the library but students will need a library card. You can join the library online, it is also advisable to do this online prior to your visit if you are in a large group or by submitting a list of names, addresses, date of birth, postcode and email addresses and this can be done in advance if they are given a week's notice. Scarborough library can also do online visits to the library if they are booked in advance, ideally with two weeks' notice.

Scarborough library can help guide students in online research methods and they have an exhibition and study space at the bottom end of the library if any students need somewhere quiet to do their work.

If you feel that any students would benefit from some support around some of these issues then the Reading Well series (tra-resources.s3.amazonaws.com/uploads/entries/document/6296/Reading_Well_for_teens_-_book_guide.pdf) available in the libraries might be useful. They cover a range of subjects, including anxiety, depression and self-harm. The library also can provide self-care tool kit rucksacks which students can take home for three weeks and are based on mindfulness resources; they are free of charge and accessible at all North Yorkshire libraries.

If you are not based in Scarborough then you can find a list of other participating libraries in North Yorkshire at www.northyorks.gov.uk/libraries

Further Reading Resources

The Anti Racist Educator – Pranav Patel
www.waterstones.com/book/the-antiracist-educator/pranav-patel/9781529767353

From Local to Global
www.fromlocaltogloball.co.uk/

The Danger of the Single Story – TED Talk
www.youtube.com/watch?v=D9lhs241zeg

Being Black & Being Me
www.mindmate.org.uk/being-Black-and-being-me

Racism and Mental Health: A Guide for Young People
www.youngminds.org.uk/young-person/coping-with-life/racism-and-mental-health

State of the Nation report – Runnymede Trust
bit.ly/40l2qf7

The National Education Union’s Anti-racism Charter
www.neu.org.uk/anti-racism-charter

Further Talks about Decolonisation (North Yorkshire)
www.teacherconsciousness.wordpress.com

Research into African History in Yorkshire – Gifty Burrows
www.africansinyorkshireproject.com

African Diaspora History in North Yorkshire – Dr Nicholas Evans
www.hull.ac.uk/staff-directory/nicholas-evans

We Promise to Decolonise the Museum – Brenda Caro-Cacotle
bit.ly/3Z62uyy

Brutish Museums – Professor Dan Hicks
www.danhicks.uk/brutishmuseums

From Local to Global Key Stage 5 Workshop Answers for Teachers

Here are the definitions of key terms used in the workshop and the Pre Workshop task.

Anti-racism – against racism (two words).

Belonging – an affinity for a place, group of people or situation.

Colonialism – control and oppression over a nation, area or people; where a country conquers, exploits and extracts people, objects and resources for their own gain.

Covert – racial discrimination that is concealed or subtle rather than obvious or public, it is sometimes harder for those who do not experience it to understand this as racism.

Curator – someone employed by a museum or gallery to manage a collection of artworks or artefacts.

Decolonisation – questioning and removing the systems, methods and processes we use that were created to serve the interests of White supremacy and the oppression of other cultures.

Empire – a term used to describe a group of territories ruled by one single ruler or state. They are built by countries that wish to control lands outside of their borders mainly to get power or wealth.

Erasure – the removal of writing, recorded historical material, or data.

Eurocentric – focus on European culture or history to the exclusion of a wider view of the world; implying that European/Western culture as superior.

Extraction – the process of removing something, especially by force, such as natural resources from another country.

Heritage – the values, traditions, culture, and artefacts handed down by previous generations.

Hierarchy – is a system of organising people into different ranks or levels of importance, for example in society or in a company.

Imperialism – a system in which a country rules other countries through political and economic control, sometimes having used force to get power over them.

Inequalities – the unfair situation in society when some people have more opportunities, money, etc. than other people.

Invasion – an unwelcome intrusion into another's country or home.

Oppression – prolonged cruel or unjust treatment or exercise of authority.

Overt – racial discrimination that is intentional and/or obvious harmful attitudes or behaviours towards another person or group. It is easiest to see and name as racism.

Power – capability of doing or accomplishing something.

Racism – harmful or unfair things that people say, do, or think based on the belief that their own race or ethnicity makes them more intelligent, able, good, moral, and civilised than people of other races or ethnicities. This also includes behaviours, rules, etc. that result in a continued unfair advantage to some people and unfair or harmful treatment of others based on race/ethnicity.

Representation – allows a smaller group of people who are not always considered to feel validated. It is where ideas are diverse, perspectives are varied and everyone feels valued.

Single stories – a narrative from one perspective that can lead to assumptions, conclusions and decisions that lead to misunderstandings (two words).

Stereotyping – to believe unfairly that all people or things with a particular characteristic are the same.

Supremacy – the belief that White people are a superior race and should therefore dominate society, typically to the exclusion or detriment of other groups/races of people. (two words)

Whitewashing – to alter, in a way that favours, features, or caters to White people: such as casting a White performer in a role based on a non-White person or fictional character.

Introducing Harrison

[Print and pass out a copy of text A-C to groups of three. They should have one text each and not be able to see anyone else's in their group]

Text A: Harrison's diary (excerpt)

'Up early and after feeding went down to wash and clean up at river before going on to the Dutchman's camp. Just entered water when I spotted on bank two lioness, and 50 yards off me in river bed a lion watching me and meaning mischief. Getting to my rifle I knelt and fired - made a good shot - staggered him and gave me time to reload and fire again as he came on about 15 yards off. Hit him badly again, and luckily he bolted up the bank while I trekked into the water pretty quick. Followed his spoor but went into reeds, so decided to leave him till morning to die. Went to see Millar and settled to hire his span of oxen - Reached camp at dark. Great excitement – lion in trap. Away I went with James and blue light. After numerous adventures I shot him dead - rather risky work as two more were with him.'

Tuesday, 16th July, 1889. Diary 1, South Africa



Text C: Blog excerpt

'On 1 June 1905 six Africans arrived in London on the Orestes. They had been coaxed from the rain forests of the eastern Congo by big-game hunter Colonel James J. Harrison who arranged for them to go on stage at the Hippodrome in central London...The Hippodrome employment continued into late August 1905. The six, assisted by William and Jani Hoffman, settled to a routine which was broken on Sundays when the theatre was closed. One June Sunday saw them and 16 motor cars travel to Crawley in Sussex (Variety Theatre, 23 June 1905, p 6). On 6 July they were at the birthday celebrations of Princess Victoria in the grounds of Buckingham Palace (The Standard, 7 July 1905, p 6). They were visited in their rooms, a fee-earning arrangement.'

Source: www.jeffreygreen.co.uk

THE TATLER

[No. 490, NOVEMBER 16, 1910

THE MARRIAGE OF A FAMOUS SPORTSMAN.



THE SALOON OF BRANDESBURTON HALL—THE HOME OF MANY TROPHIES

This fine apartment is a veritable museum—a magnificent pair of tusks, 110 lb. each, adorn one mantel, while a fine pair of cow elephant's tusks, 36 lb., grace the other. Some fifty cases of rare animals and birds are grouped round the room, with fine heads above; rare Indian rugs presented by Indian friends are covered with equally rare skins—to mention a few only are the okapi, white rhino, bongo, Congo bush buffalo, giant pig, Harrison's antelope, lions, leopards, tigers; and there are lovely china and embroideries



THE FRONT HALL OF BRANDESBURTON

Here are to be seen innumerable trophies of Mr. Harrison's prowess as a hunter of big game

Mr. Harrison of Brandesburton Hall, two views of which are given above, after leaving Harrow and Oxford settled down to cricket, hunting, and shooting in England until he took a trip in 1886 to the Brazils and South America. Since then he has become known as one of the most enthusiastic big-game hunters; his collection of heads, skins, birds, small mammals, and curios is said to be unique. India, Ceylon, North and South America, Canada, China, Japan, South Africa, Beira, and Portuguese East Africa, Uganda, and Abyssinia have all been visited in turn, besides trips in the Congo. Mr. Harrison was for many years an officer in the Yorkshire Hussars



MR. J. J. HARRISON

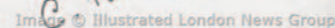
Of Brandesburton Hall, the famous sportsman and hunter, who is marrying Mrs. Sumner Clarke on Saturday next



MRS. SUMNER CLARKE

Of Illinois, whose marriage to Mr. J. J. Harrison is announced to take place on Saturday next, the 16th inst.

Printed by EYRE & SPOTTISWOODE, LTD., His Majesty's Printers, at East Harding Street, London, E.C., and Published Weekly by THE SPHERE & TATLER, LTD., Great New Street, London, E.C.—November 16, 1910. Entered as Second-class Matter at the New York (N.Y.) Post Office, 1903



Decolonisation Gap fill

Decolonising is about addressing the lasting impact of our (1) colonialism – it's an attempt to reverse the legacy of inequality and racism and tackle the unequal (2) power relations it produced and perpetuated. In short, decolonisation is to go beyond the thinking and talking, to taking (3) action, to do things (4) differently.

Decolonising is different from diversity and inclusion work because it addresses historical (5) inequalities, then looks to (6) disrupt their impact and develop ways of thinking that include many (7) diverse voices with knowledge and relevant experience and give them a platform.

Fundamentally, decolonising is (8) not about hiding our colonial history. It is about recognising, acknowledging and challenging the consequences of that history through re- (9) education. The impact of colonialism continues today on the global (10) economy and the way institutions and businesses operate. For example, where raw materials are exported from former colonies and production is outsourced to cheap labour markets in former colonies, which, for example, employ child labour and have little or no accountability. Raising consciousness within Scarborough Museums and Galleries and our communities of the need to decolonise our practices and processes will truly bring that global idea of decolonisation into the (11) locality, to inform the learning journey that the Scarborough Museums and Galleries and its Local to Global stakeholder group are on. By excavating our (12) museums and their practices as institutions, we become truly (13) committed to decolonisation in the long term. A large part of that is taking action to make (14) change; promoting and championing (15) activism to create that (16) positive transformation in the community.

Steps to Decolonising the Museum

STEP	OUTCOME
<p>1. Ensuring that knowledge comes from outside of the museum – the museum staff do not know everything, especially about African history, so inviting in expertise from the Democratic Republic of the Congo as well as from people who have experienced colonial oppression historically.</p>	<p>Providing more balanced and less Eurocentric opinions and viewpoints on Africa. Inviting knowledge into the museum from the African diaspora who know more about these objects and their histories than we do.</p>
<p>2. Using a shared definition of decolonisation for all staff to understand and guidelines for what good practice is and isn't.</p>	<p>This ensures that everyone in the museum team is working and learning together.</p>
<p>3. Bringing in curatorial advisors that are from a variety of different ethnic backgrounds to get different perspectives.</p>	<p>We are less knowledgeable about different cultures. Understanding the importance of lived experience (cultural/family history) as well as learnt experience (academic knowledge) provides a much richer and more knowledgeable content and perspectives.</p>



STEP	OUTCOME
<p>4. Working with an African project manager who had researched the African history of North Yorkshire.</p>	<p>Traditionally, academic research in Britain into an area or a period of history has been done by White academics who've told stories that are Eurocentric and have hidden or erased stories of other cultures in Britain. Bringing in academic research from other sources of knowledge is imperative in decolonising history and heritage.</p>
<p>5. Reaching out and making links in the Democratic Republic of the Congo and in the UK with the Congolese community and consulting them on the exhibition and its content.</p>	<p>Understanding that a museum is not the knowledge expert on a different culture from Africa is very important. Understanding and respecting that people from Africa and the Democratic Republic of the Congo have a lot more knowledge about their country, continent, history, traditions and culture than we do, therefore involving them and centring their knowledge, rather than the museums, was vital.</p>
<p>6. Understanding and respecting that people from Africa and the Democratic Republic of the Congo have a lot more knowledge about their country, continent, history, traditions and culture than we do.</p>	<p>British colonialism was violent and many cultures, traditions and history were erased from those countries as a form of control or stolen or destroyed with violence.</p>
<p>7. Not using racist or inaccurate terminology and language to refer to people, places and objects that we do not understand.</p>	<p>Language changes and is fluid. It is important to understand that some language is not appropriate to use to describe other people. Language that is racist is purposely used to oppress people that we do not understand or believe are less important (White supremacy).</p>

STEP

OUTCOME

8.
Paying people who are oppressed for their knowledge as it is has been taken without payment or acknowledgement in the past.

Extraction was a very common practice during and since British Colonial period. It is important to pay people fairly for their lived experience in the same way we pay people for their learnt experience, such as academics.

9.
Introducing different perspectives on the single story of Colonel Harrison told by people from different communities and backgrounds.

Single narratives from one point of view are dangerous because they are largely inaccurate so it's important to tell the story from different perspectives to understand moments in history more fully.

10.
Thinking about safety and comfortability of the audiences that are often not represented – audiences of colour.

It is important to make sure everyone feels welcome in a museum space. As taxpayers everyone in the UK has to pay for public museums so we have an equal right to be in them and to benefit from the knowledge they provide.

11.
Acknowledging Britain's colonial history in the present will help people that were affected badly feel safer and give them a greater sense of belonging in museums.

Acknowledging this painful part of British history might be difficult and bring up feelings of guilt and shame at the violent means of control that were used to oppress people in order to steal their wealth, knowledge and culture. But if museums are supposed to represent everyone, then they need to be open and honest about how and for what purpose they were originally created.

STEP

OUTCOME

12.
Scarborough Museums and Galleries have made it clear where they stand as regards racism (in their Position Statement online) and British Colonialism and acknowledge how they have benefitted from colonial expansion as a museum.

Having a clear position and a zero tolerance policy in racism means that the museum has made it clear that people from different backgrounds will be made to feel welcome in the museum. This is called inclusion.

13.
They have acknowledged that the decolonial process is a long journey and is not resolved in one project, but needs to be continued in a change of approach to subsequent projects and handling of collections.

You cannot decolonise in one exhibition; this is about slowly and thoughtfully changing the way that you do certain things in the museum to ensure that they benefit and empower everyone.

What is missing?

[I would not expect too much back from the participants at this stage but listen to all responses but do not comment on anything being good or bad, unless it is racist or offensive.]

Some possible answers:

- Lack of workforce representation (especially in management/decision making roles);
- Creating a sense of belonging;
- Including more perspectives and stories;
- Including texts that are not the colonial languages of English and French. The national languages of the Democratic Republic of the Congo are: Kituba (Kikongo), Lingala, Swahili, and Tshiluba.

Jigsaw Reading Texts

Text A: State of the Nation: Education

Education has long been a key site in the struggle for racial and ethnic equality in Britain. Seen as both a mechanism for social mobility and a means of cultural integration and reproduction, schools (as institutions) and schooling (as a practice) lie at the heart of the pursuit of a successful future for an equal multi-ethnic Britain. Nevertheless, 35 years on from the Swann report (1985), which argued for Education for All, and 20 years after the Future of Multi-ethnic Britain report (Parekh et al, 2000), issues of racial and ethnic inequality in our schools are as pertinent as ever.

Education remains a primary arena for both the maintenance of ingrained racial stereotyping and discrimination, on the one hand, and anti-racist activism, on the other. Concerns over structural racism, low educational attainment, poor teacher expectations and stereotyping, Eurocentric curriculum and high levels of school exclusions for some groups remain entrenched features of our school system. While there has been progress and change, recent years have seen the erosion of the fragile gains made in the wake of the Macpherson report (1999) and the Race Relations Amendment Act 2000, which imposed a duty on schools to promote race equality. In their place we have seen a refocusing on 'fundamental British values', a narrowing of the curriculum, the embedding of the Prevent agenda in schools and universities and the use of schools as internal border sites, focusing on new migrant and asylum seeking children and families (Alexander et al, 2015). These measures have introduced a 'hostile environment' within schools and imposed an exclusionary version of citizenship, which has pushed issues of race equality and diversity to the margins.

Adapted from *Ethnicity, Race and Inequality in the UK – State of the Nation Report*, by the Runnymede Trust, 2020

Text B: Whose Heritage?

'The National Heritage is a powerful source of such meanings. It follows that those who cannot see themselves reflected in its mirror cannot properly belong'. Even the museums and collections apparently devoted to surveying the universal, rather than the national, achievements of culture — like the British Museum, the Louvre, or the Metropolitan Museum in New York — are harnessed into the national story.

Heritage is bound into the meaning of the nation. In fact, what the nation 'means' is an on-going project, under constant reconstruction. We come to know its meaning partly through the objects and artefacts which have been made to stand for and symbolise its essential values. What would 'England' mean without its cathedrals, churches, castles and country houses, its gardens, thatched cottages and hedgerowed landscapes, its Trafalgars, Dunkirk, its Nelsons and its Churchills and its Benjamin Brittens?

We should think of The Heritage as a discursive practice. It is one of the ways in which the nation slowly constructs for itself a sort of collective social memory. Just as individuals and families construct their identities in part by 'storying' the various random incidents and contingent turning points of their lives into a single, coherent, narrative, so nations construct identities by selectively binding their chosen high points and memorable achievements into an unfolding 'national story'. This story is what is called 'Tradition'.

Excerpt adapted from Professor Stuart Hall (a cultural theorist), speech called *Whose Heritage?* 1999.

Text C: Ownership and Ethics in Public Museums

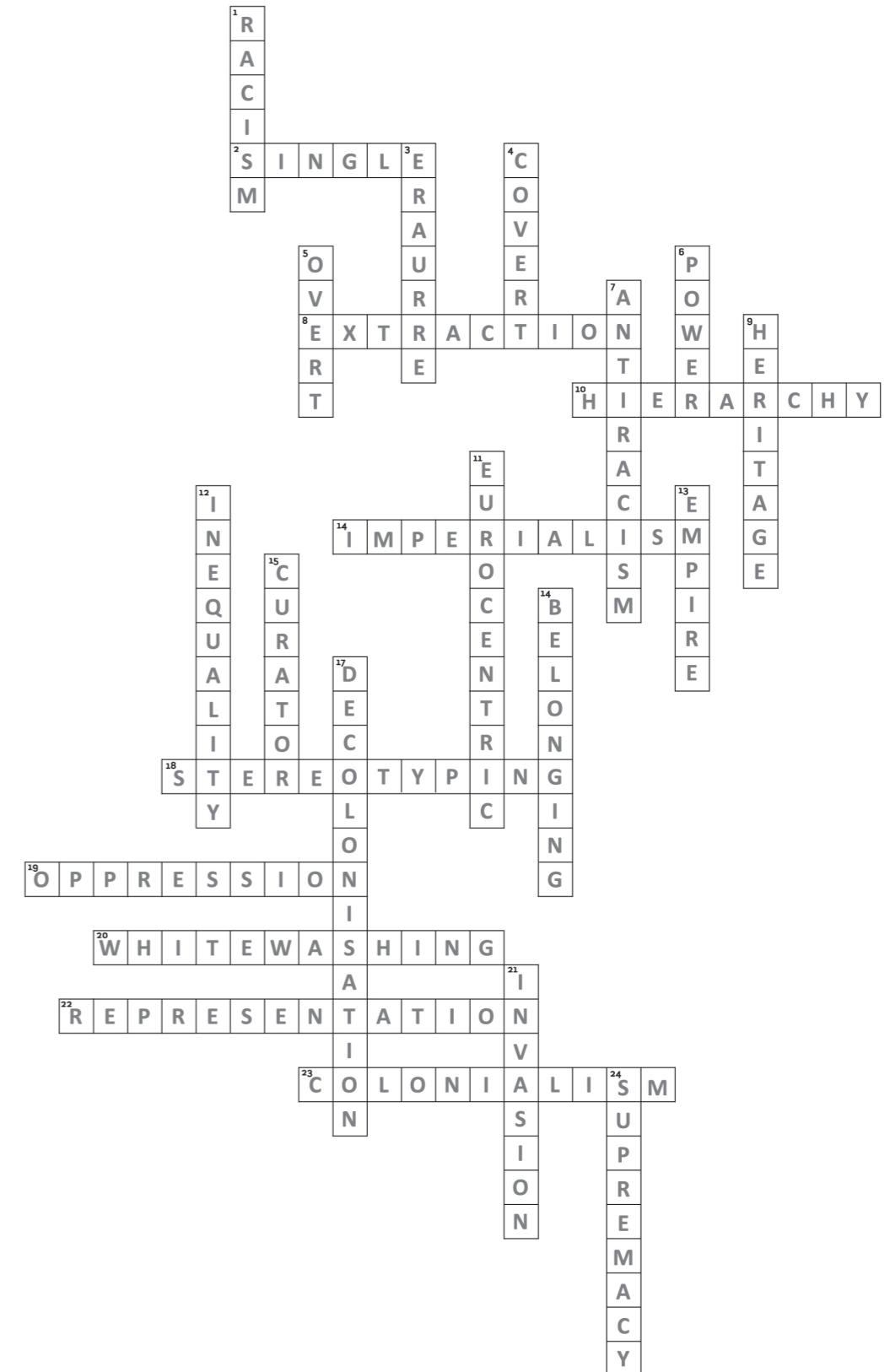
Museums have had to deal with claims for repatriation and restitution of objects for a long time. The most famous of these (unresolved) claims is the long-term call for the return of the Parthenon Marbles from the British Museum to Athens in Greece where a purpose-build museum for them has been in place for many years. More recently, particularly with accelerated calls to decolonise museums, including to return colonial loot such as the Benin Bronzes to Nigeria, the question of what museums have the right to own has come into the spotlight and is likely to stay there. The poor documentation kept by museums over the decades and centuries is both precipitating these calls, bringing them into the public spotlight, and encouraging new, more thorough provenance research (research of their origins).

However, claims contesting museum ownership are nothing new. Spoliation during WW2 and other 20th-century conflicts have also brought claims against museums who have inadvertently or knowingly bought or otherwise acquired objects, specimens, art and antiquities that were stolen, confiscated or looted, such as carried out by the Nazis against Jews and others in the 1940s.

What has proved far more opaque is how claims for the repatriation of items confiscated or taken or even dubiously (unethically) sold during the era of British and European colonialism might be dealt with, and while National museums such as the British Museum are constrained by their legal foundations, and the whims of whichever Government is in power, most museums have not taken a proactive stance on examining how cultural objects, natural specimens, and the mortal remains of human beings, have historically come to be part of their collections.

Adapted from *Ownership and Ethics in Public Museums*, Tehmina Goskar, The Curatorial Research Centre, 2021

Post Workshop Task: Crossword Puzzle Answers





FROM
LOCAL TO
GLOBAL

Key Stage 5 Student Worksheets

Pre-Workshop Task

What do you understand by the following terms? Complete the second column 'Your Definition' below.

Term	Your Definition	Any extra information from class
Decolonisation		
Antiracism		
Belonging		
Single stories		
Heritage		
Colonialism		

Representation		
Empire		
Covert		
Overt		
Supremacy		
Eurocentric		
Curator		
Stereotyping		

What do you think the next lesson is going to be about?

Part 1

Introducing Harrison

Read your text and write down any notes from your text that tells you more about Colonel James Harrison.

Notes on your text

Notes from the other two texts

Any similarity in your observations of Harrison?

Reading Comprehension: Who was Colonel James Harrison?

Read the text below and answer the questions.

A wealthy landowner and big game hunter, Colonel James Jonathan Harrison (1857-1923) of Brandesburton Hall in the East Riding of Yorkshire spent his extensive leisure time travelling the British Empire and beyond, hunting and killing animals for pleasure and to fund his lifestyle. He frequently visited East and Central Africa, particularly the Ituri Forest, in what was then Congo Free State and under the direct authority of King Leopold II of Belgium. In 1905, he brought back six indigenous Bambuti people from the Ituri who he toured as a human 'zoo'.

After his death, his widow gave his collection of taxidermied animals, diaries, photographs, gramophone recordings and objects obtained on his travels to Scarborough Corporation, where it was displayed in a room named after him (now the Concert Room at Scarborough Library). In the 1950s, the collection moved to the Wood End Natural History Museum and was absorbed within the museum's collection.



1. Who was Colonel Harrison?

2. What was he doing in Africa?

3. What trophies did he take from The Democratic Republic of the Congo?

4. What did he bring back to England with him?

5. What was wrong with that?

6. Whose voice/s is/are missing from the information we know about Harrison? What is the effect of that?

Part 2

Review and Recycle

Write down any of the terms that you are finding it difficult to remember.

Visual Comprehension

1. What is the purpose of museums in Britain?

2. Who gets to see their history and heritage represented there?



Look at some of these objects from Harrison's collection above and answer the questions below.

1. What might be right or wrong about taking them from the Democratic Republic of the Congo?

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2. Look at what we know about the items? What else would you like to know about them? Write three questions for each.

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3. Who could answer those questions? Should the objects be in Scarborough or the Democratic Republic of the Congo?

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Decolonisation Gap fill

Here is a definition of 'Decolonisation' that Scarborough Museums & Galleries are using for the project. Read it through and see if you can fill the gaps with the terms below. You can only use each word once.

- | | | |
|--------------|-------------|-----------|
| Colonialism | Differently | Positive |
| Inequalities | Committed | Power |
| Actions | Museums | Activism |
| Change | Disrupt | Diverse |
| Not | Economy | Education |
| Locality | | |

Decolonising is about addressing the lasting impact of our (1)_____ – it's an attempt to reverse the legacy of inequality and racism and tackle the unequal (2)_____ relations it produced and perpetuated. In short, decolonisation is to go beyond the thinking and talking, to taking (3)_____, to do things (4)_____.

Decolonising is different from diversity and inclusion work because it addresses historical (5)_____, then looks to (6)_____ their impact and develop ways of thinking that include many (7)_____ voices with knowledge and relevant experience and give them a platform.

Fundamentally, decolonising is (8)_____ about hiding our colonial history. It is about recognising, acknowledging and challenging the consequences of that history through re-(9)_____. The impact of colonialism continues today on the global (10)_____ and the way institutions and businesses operate. For example, where raw materials are exported from former colonies and production is outsourced to cheap labour markets in former colonies, which, for example, employ child labour and have little or no accountability.

Raising consciousness within Scarborough Museums and Galleries and our communities of the need to decolonise our practices and processes will truly bring that global idea of decolonisation into the (11)_____, to inform the learning journey that the Scarborough Museums and Galleries and its Local to Global stakeholder group are on. By excavating our (12)_____ and their practices as institutions, we become truly (13)_____ to decolonisation in the long term. A large part of that is taking action to make (14)_____; promoting and championing (15)_____ to create that (16)_____ transformation in the community.

Jigsaw Reading Comprehension

Briefly summarise your text to your group without showing them it. As a group then discuss the answers to the questions below.

1. How is the content in your texts similar?

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2. What problem/s are Scarborough Museums trying to address?

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Part 3

Review and Recycle

Write down any of the terms that you are finding it difficult to remember.

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Noticing Task

So what are the features of colonisation that you have noticed so far?

Question: Which are considered acceptable/unacceptable in 2022?

Acceptable

Unacceptable

Debateable

On reflection

1. Who holds the 'power' and 'wealth'?

2. Who are 'underdeveloped' and 'controlled'?

3. Whose history is erased?

Now have a look at the Pyramid of White Supremacy.

Do you recognise any of the things that were mentioned just now or from the texts here?



Source: www.equalityinstitute.org/blog/blacklivesmatter-being-actively-anti-racist

Steps to Decolonise the Museum

1. What are some of the steps that Scarborough Museums could follow to decolonise their exhibition?

Scarborough Museums have already started. For the *From Local to Global* Exhibition they have made some changes in the way they've approached this project. [Look at the cut up cards, and hand one set out to each table.]

Look at the steps on the cards with a partner:

2. Which ones had you guessed and which three are the most important in your opinion? Explain why.

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3. What is missing?

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.....
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Scarborough Museums have already thought about how they can do this better during this project and wanted to make changes to the way they managed this whole exhibition.

4. Is there anything else that you think that Scarborough Museums could or should do next time on their journey to decolonise their practice in the museum?

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Reflection

Using Scarborough Library – research one of the following subjects as a group and put together a short presentation.

What issues might there be at your school that might need to decolonise?

Some suggestions:

- Hair policies;
- Success and achievement;
- Curriculum content;
- Representation;
- Methods of learning;
- Methods of teaching;

In groups of four – discuss this and choose a subject to talk about in a three minute presentation for the next PSHE session.



Part 4

Review and Recycle

Write down any of the terms that you are finding it difficult to remember.

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Presentations

What did you learn from the presentations? Write one to two key ideas that you learnt from each one below.

- 1.

2.

3.

4.

5.

6.

Decolonising Everyday Practice

Reflect on what you have learned and think about what you could take into your everyday life.

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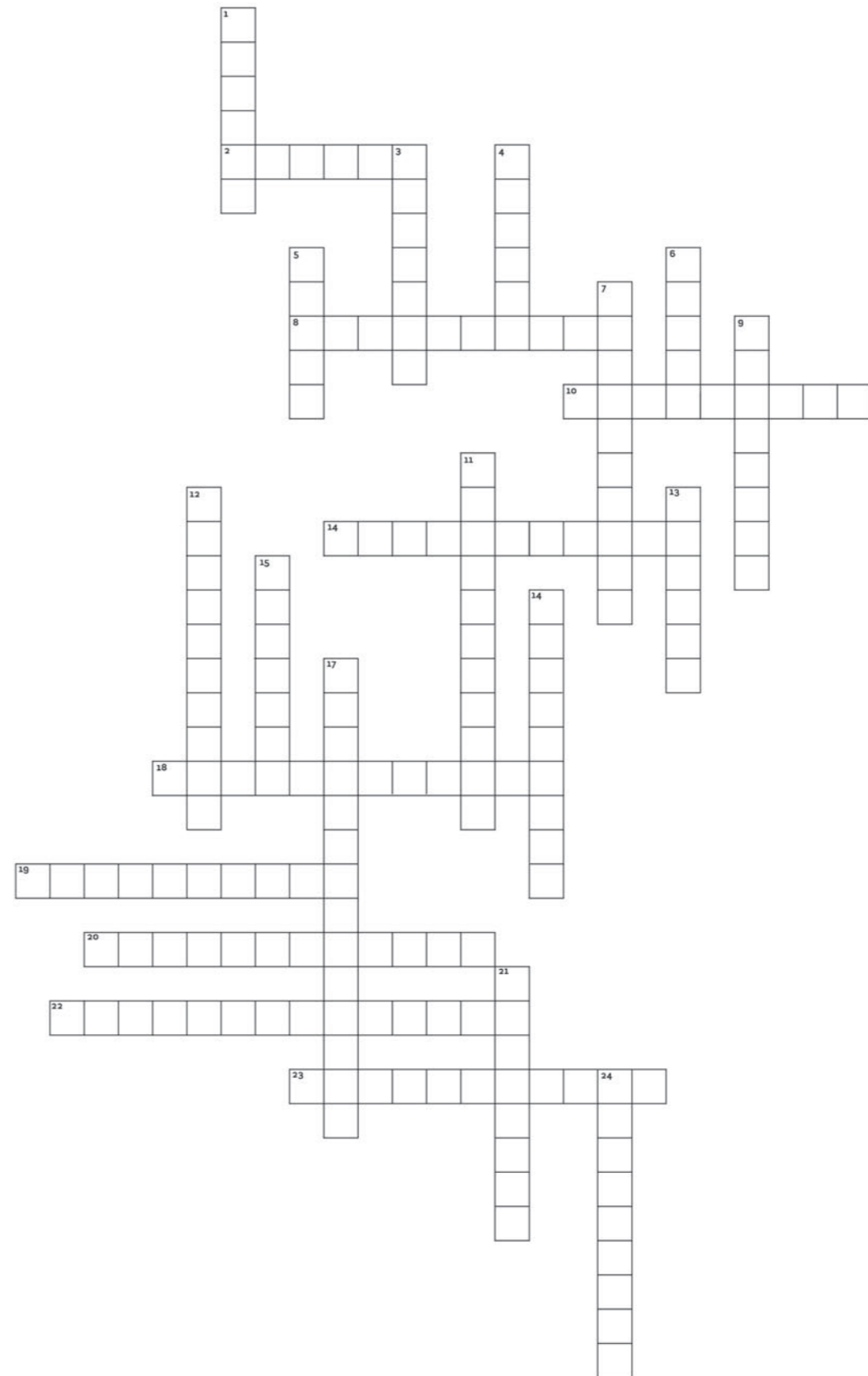
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Post Workshop Tasks

Crossword Puzzle



Across

2. Stories - a narrative from one perspective that can lead to assumptions, conclusions or misunderstandings (2 words).
8. The process of removing something, especially by force, such as minerals and other resources from another country.
10. A system of organising people into different ranks or levels of importance, e.g. in a society or a company.
14. A system in which a country rules other countries through political and economic control.
18. To believe unfairly that all people and things with a particular characteristic are the same.
19. Prolonged cruel or unjust treatment, or to exercise authority.
20. To alter...in a way that favours, features or caters to White people, e.g. casting a White performer in a Non-White person's role.
22. Allows a small group of people who are not always considered, to feel validated. It is where ideas are diverse, perspectives are varied and everyone feels valued.
23. Control and oppression over a nation, area or people; where a country conquers, exploits and extracts people, objects and resources for their own gain.

Down

1. Harmful or unfair things people say, do or think based on the belief that their own race is more intelligent, able, good, moral, and civilised than others.
3. The removal of writing, recorded historical material, or data.
4. Is racial discrimination that is concealed or subtle rather than obvious or public, it is sometimes harder for those who do not experience it to understand this as racism.
5. Is racial discrimination that is intentional and/or obvious harmful attitudes or behaviours towards another person or group. Is easiest to see and name as racism.
6. Capability of doing or accomplishing something.
7. Against racism.
9. The values, traditions, culture and artefacts handed down by previous generations.
11. Focus on European culture or history to the exclusion of a wider view of the world, implying that European/Western culture is superior.
12. The unfair situation in society when some people have more opportunities etc. than other people.
13. A term used to describe a group of territories ruled by one single ruler or state. They are built by countries that wish to control lands outside of their borders for power or wealth.
15. Someone employed by a museum or gallery to manage a collection or artworks or artefacts.
16. An affinity for a place, group of people or situation.
17. Questioning and removing the systems, methods and processes that were created to serve the interests of white supremacy and the oppression of other cultures.
21. An unwelcome intrusion into another country or home.
24. The belief that (White) people are a superior race and should therefore dominate society, typically to the exclusion or detriment of other groups of people (2 words).

Blog Post Writing

Create a learning resource/project as a group that will hold this information.

Write a blog post on one of the following:

- Hair policies in school – who do they serve?
- Stories told in public places - questioning hero worship of Captain Cook
- Cultural appropriation
- "African cultural heritage can no longer remain a prisoner of European Museums."
Source: bit.ly/3LFUDED
- Colonisation was "a crime against humanity"
- Who is Great Britain, without her colonial loot?
- Whose heritage? The Koh-I-Noor diamond: discuss.

Scarborough Library Resources can be found here - www.northyorks.gov.uk/scarborough-library

Here are some other useful research resources you might not have heard of before.

Runnymede Trust reports
www.runnymedetrust.org

YouTube – The Black Gallerina*
www.youtube.com/c/TheBlackGallerina

The Danger of the Single Story
www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story

YouTube – TED Talks
www.ted.com/talks

Whose Heritage – Professor Stuart Hall, 1999
www.readingtheperiphery.org/hall2

The White Pube - blog posts
www.theWhitepube.co.uk/blog

Supporting Decolonisation in Museums - Museums Association
www.museumsassociation.org/campaigns/decolonising-museums/supporting-decolonisation-in-museums

*Note that some of these videos include material that references death and dying.

You can write notes from your research here.

Now write your blog post about it here.

Title: