

ANTI-RACISM

TOOLKIT



**TEACHING RESOURCE FOR
DIFFICULT DISCUSSIONS**

CREATED BY

The Cork Migrant Centre

contents

i
Introduction

Before you begin
Icebreakers

01

Identity & Intersectionality

Identity: Activities

White privilege

White fragility/defensiveness

Intersectionality

13

Racial Stereotyping & Bias

19

Racial Bullying & Microaggressions

19

Systems of Oppression

Power Dynamics

Colonialism

24

Racism on Social Media

24

Challenging Racism

Allyship

27

Extra Resources

Introduction



Ireland has long had an experience of ethnic, cultural, linguistic and religious diversity. This can be seen, for example, in the way in which bilingualism in Gaeilge and English has played an important part in Irish life as well as in the long-standing presence of the Traveller community and of minority religious groups. In recent years this diversity has been added to through immigration.

Education not only reflects society but is also an influence in shaping its development. As such, schools are one of the institutions that have a role to play in the development of an intercultural society. While education cannot bear the sole responsibility for challenging racism and promoting intercultural competence, it has an important contribution to make in facilitating the development of intercultural skills, attitudes, values and knowledge. An intercultural education is valuable to all students in equipping them to participate in an increasingly diverse Ireland, Europe and global society.



Frequency of bullying and attacks against Black and Brown children in Ireland is the highest in the EU (Fundamental Right Agency, 2022), and 70% of young Irish Travellers are not in employment, education or training (Fundamental Rights Agency, 2019). This indicates the necessity of ongoing anti-racism work within the education sphere.

It is important, educators recognize the intersections of race and poverty and how these underlying factors can contribute to challenges such as school absenteeism, incomplete homework, untidy uniforms, or falling asleep in class all of which may often be misinterpreted as "bad behaviour".

Teachers should critically reflect on how they respond to "misbehaving" or "difficult" students and consider whether they unconsciously or consciously empathize more readily with white, settled students while harbouring biases against ethnic minority or Black and Brown students. Such biases can lead to disproportionately harsh treatment of these students, including accidental adultification and a reduced likelihood of identifying neurodivergence or learning disabilities in these groups compared to their white peers

Black and Brown and ethnic minority students may experience anger and loss of control at being constantly subjected to racism, inequality and exclusion which may cause acting out, shutting down or extreme perfectionism.

There is an important distinction between equality and equity. While treating all students equally may seem fair, it overlooks the fact that some children face multiple layers of challenges and require additional support. Simply claiming to treat all students the same cannot justify a lack of understanding for those who are struggling more.

Conversely, students who often face lower expectations from others may internalize this, leading to reduced confidence in their abilities.

Racism is not just an act performed overtly by 'bad people' but also a systemic framework from within which all of us operate, even though we may believe otherwise.

Racial discrimination in schools, including bullying can also originate from teachers. This is particularly damaging because of the power imbalance and the harmful precedent it sets for acceptable behaviour both in and outside the classroom.

With over 95% of teachers being white Irish, educators must confront their own biases, challenge those of their colleagues, and stand against discriminatory policies. By fostering compassion and equitable support, they can help Black and Brown and ethnic minority students overcome challenges and achieve their full potential.

Racial bullying in schools has a profound impact on children, often harming their well-being and mental health. Addressing this requires urgent action from structural and organizational reforms to fostering inclusive and supportive classroom environments. It also demands a commitment to nurturing respectful interactions between teachers, students, and peers.

Language support needs are often misconstrued as indicators of low academic capabilities (Ní Dhuinn & Keane, 'But you don't look Irish', 2021)

Resilience literature has identified schools as settings that offer children opportunities to form social ties, model prosocial behaviour, and nurture a sense of security, belonging and identification with a larger group (Ward, Martin, Theron & Distiller, 2007)

Education professionals have a huge role to play in creating an enabling environment to set up resilient building processes for all children in their classes.

Cognizant of all these facts there is a lack of structural infrastructure and support systems in place to address racism in schools and introduce a system of zero tolerance.

In comparison, there has been a lot of work done in schools on bullying with systems in place to raise awareness and counter bullying. Similar work needs to be done on racism in schools, including de-escalation procedures. Education professionals have a huge role to play in creating an enabling environment to set up resilient building processes for all children in their classes. This Anti-racist toolkit is a resource to equip teachers to undertake this task.

Using real life experiences within Irish society, the anti-racist toolkit activities provide 13 to 16-year-old students a challenging avenue to explore their world and its diversity and the role they play within it. The resources examine themes of identity and intersectionality, white privilege, stereotyping and unconscious bias, racial bullying and microaggressions, exposure to social media platforms and ways of challenging racism.

Students, as well as educators, are encouraged not to leave the learning in the classroom but to continually reflect and use their learning as an opportunity to explore their understanding and new-found awareness within their relationships.

“You can’t go back and change the beginning but you can start where you are and change the ending”.

2024 Report on Bullying from the Children’s Ombudsman

These activities can be used as an introduction to the concept of being anti-racist, alluding to the concepts of race, colourism, privilege, identity and allyship.

By highlighting personal stories, we hope to highlight the passive and aggressive nature of racism and discrimination.

This toolkit aims to empower students to become vocal and active allies for equality, to learn to question, be proactive and learn to use their voice to effect positive change in their world.

Before You Begin



The activities in this toolkit do not only facilitate learning and reflection on the roots and symptoms of racism in our society, but they also encourage ways of challenging hidden racism and underlying discrimination. Equally important is that activities have been included that aim at empowering those who are confronted with racist attitudes and actions.

As a brave space, the classroom should also be a courageous space, which means students opening themselves to vulnerability. To make that process easier for them, students should discuss and decide on ground rules to follow, as for example:

Honour confidentiality + Be respectful + Note your surprise and check your bias + Be comfortable with silence + Assume positive intent + Speak from the “I” perspective + Listen and then respond + Be fully present + Lean into discomfort + Be patient with the process of others + Do not interrupt + Be succinct + Stay on topic + Do not use names when telling stories + Do not judge others

Before You Begin

Racism is the belief that the distinct physical features we see amongst people, such as skin colour, facial features, hair, as well as place of origin are indicators of different abilities, qualities and/or worth.

This is a deliberately prejudiced belief system based on the idea that those with white skin are superior to those with darker skin and that being white is the “norm”.

This belief system is still in existence today and is not simply about “bad” individual intentions and/or actions.

It is part of our societal norms. It is the status quo.

[I Wish I Knew What to Say! - Anti Racist Cumbria](#)

Here are the different types of racism that students should be introduced to, discussed in pairs, and their understanding shared with the class. Encourage them to provide examples of how these forms of racism might manifest in their community or society:

- Historical Racism
- Structural Racism
- Institutional Racism
- Individual Racism

Provide students with the definitions from INAR (the Irish Network Against Racism) and facilitate a comparison of these definitions. This activity will help students understand these concepts in a broader context and encourage them to critically reflect on how they appear in their daily lives and surroundings.

Tips for Teachers

Dos

- Set the expectation that everyone's personal identity will be respected in the classroom. It may be necessary to emphasise that racism will not be tolerated.
- Ensure all voices in the class are listened to and heard, this may be supported by providing alternative ways for students to comment and share.
- Make the classroom a diverse and inclusive space, feature a variety of historical events and figures in lessons that might not always be featured in the textbook.
- Learn the correct pronunciations of student names.
- Know the difference: Diversity, Inclusion & Belonging.

Don'ts

- Make assumptions.
- Single out students based on their physical appearance.

Know the difference: Diversity, Inclusion & Belonging

DIVERSITY	INCLUSION	BELONGING
is being invited to the Party	is being asked to Dance	is dancing like no one's Watching





Identity & Intersectionality

Identity

Understanding and valuing cultural diversity are essential to countering racism. Everyone should feel free to explore the uniqueness of their own culture and identity while learning about the diversity that exists in the world around them.

Watch and listen to Fionnuala talking about her identity and feelings on belonging.



Students in pairs reflect on the following themes in the video and then share their reflections in the class.

- Identity
- Belonging
- Racism
- Acceptance

For more student activities go to pp.

White Privilege



White privilege does not mean that all white people have inherently easier lives, it is a term to describe the absence of specific types of life hurdles and obstacles which are not present for white people but exist for ethnic minorities due to the colour of their skin.

“For those of us who are white, one of our privileges is that we see ourselves as individuals, “just people,” part of the human race. Most of us are clear, however, that people whose skin is not white are members of a race. The surprising thing for us is that, even though we don’t see ourselves as part of a radical group, people of color generally do see us that way.”

Francis E. Kendall Understanding White Privilege, 2002

White privilege refers to the unearned advantages that white people experience in society due to systemic racism. This privilege means being more likely to succeed in areas such as education or career advancement and facing fewer consequences for mistakes or wrongdoing, simply because of racial identity. White privilege grants access to opportunities and benefits that are often unavailable to Black and Brown and ethnic minority people, perpetuating inequities within society.

White Privilege



Watch and listen to the author and educator Dr. Joy DeGruy sharing how her sister-in-law uses her white privilege to stand up to systemic inequity.



A study in Australia highlights how white privilege appears in everyday life. Researchers tested whether people of different races could board public buses without enough money, explaining their situation to the driver. Out of over 1,500 attempts, 72% of white and lighter-skinned passengers were allowed to ride, compared to just 36% of Black and Brown passengers. (Redzo Mujcic, Paul Frijters 2021)

This unequal treatment wasn't earned by white people or deserved by Black and Brown people—it results from systemic racism and bias. Even if unnoticed by white individuals, this privilege persists due to past and present conscious choices shaping society.

White fragility / defensiveness

Conversations about race can be uncomfortable because they can challenge our sense of our own identity. American author and anti-racist educator Robin DiAngelo's theory of white fragility looks at the way white people can react when their privilege, power and attitudes towards race are brought to their attention, especially 'progressives' who don't consider themselves to be racist.

DiAngelo describes the tendency for white people to react with discomfort, defensiveness, anger, denial, irritation or feelings of hurt when their racism or white privilege are discussed. This can hijack the conversation from discussing racism to soothing the feelings of the white person who feels uncomfortable in the discussion about race.

[Video](#)

[How 'white fragility' reinforces racism – video explainer](#)

White fragility / defensiveness

I do not want you to feel anger and shame and tell me you are not a racist, because this is not about you and your feelings. It is about listening, acknowledging, and showing empathy, not sympathy, for those who are racially abused, and acting accordingly.

When dealing with this topic it might be helpful to give the following recommendation to students to help them overcome any feelings of discomfort and defensiveness.

If they feel uncomfortable in a discussion about race, they should try to stay in the uncomfortable feeling and listen to the points raised, rather than shutting the conversation down, leaving the room, reacting defensively, making excuses or jokes, or shifting the discussion to their feelings of hurt. Avoid dismissing or labelling the other person as aggressive, emotional, tedious, humourless, unprofessional or irrelevant. If another white person reacts this way, don't lend their support to the other person's behaviour.

Students should step back and decentre themselves. Active listening shows support, as does creating safe spaces within the school setting where Black and Brown and ethnic minority students are supported to express their concerns and experiences.

Intersectionality

Intersectionality refers to the complex way in which the effects of multiple forms of discrimination (such as racism, sexism, ableism, and classism) combine and overlap, and affect the experiences of marginalized individuals or groups.

Watch the video for an understanding of intersectionality



Invite students to consider how intersections of identity may function in someone's life, for example a person may experience bullying or discrimination on multiple fronts, or someone may have the privilege of a university education but they find it difficult to get a job anyway due to their skin colour, not speaking fluent English or being undocumented or having a disability.



Racial Stereotyping & Bias

Educating the mind without educating the heart is no education at all

Aristotle



Racial Stereotyping

Racial stereotypes are constructed beliefs that assume all members of a particular race share specific traits. These traits are often negative and contribute to biased perceptions.

Stereotypes, especially about minority groups, shape widely accepted but inaccurate beliefs about racial attributes.

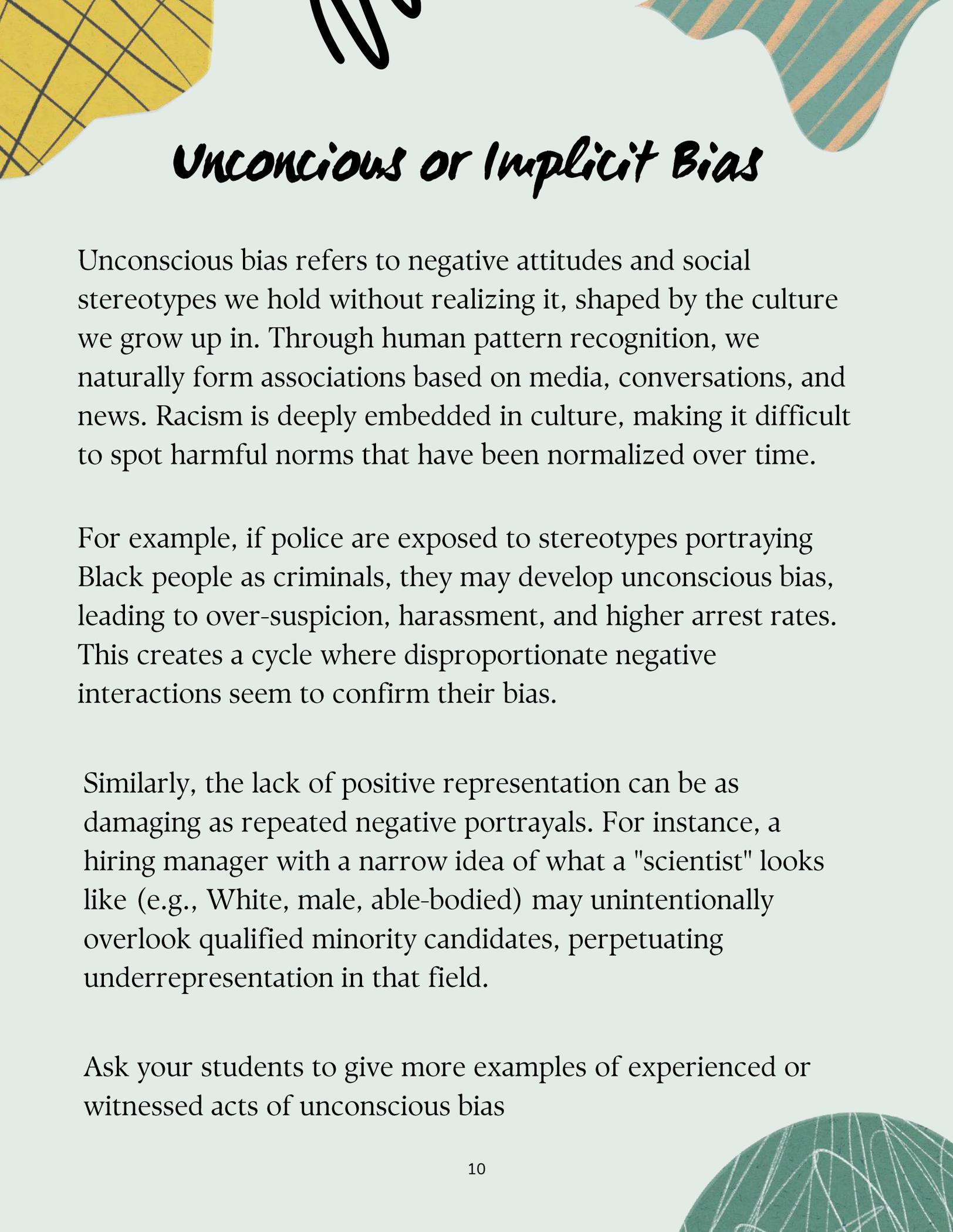
To introduce the topic of racial stereotyping, ask your students to first define "stereotypes" in their own words. Explain that stereotypes are oversimplified generalizations about social groups based on characteristics such as sex, gender identity, race, ethnicity, nationality, age, socioeconomic status, and language.

Encourage students to provide examples of stereotypes they harbour and have encountered.

Resource recommendation p.

Spotlight on Stereotyping: A versatile CSPE resource linking concepts like identity, human rights, equality, and the law. It offers a seven-lesson unit for 1st-3rd Year or adaptable content for the CSPE course, plus action project ideas and links to other Junior Certificate subjects

What? me? a racist? : A humorously written and informative pamphlet designed for teachers to use when addressing the subject of stereotyping and racism with young people



Unconscious or Implicit Bias

Unconscious bias refers to negative attitudes and social stereotypes we hold without realizing it, shaped by the culture we grow up in. Through human pattern recognition, we naturally form associations based on media, conversations, and news. Racism is deeply embedded in culture, making it difficult to spot harmful norms that have been normalized over time.

For example, if police are exposed to stereotypes portraying Black people as criminals, they may develop unconscious bias, leading to over-suspicion, harassment, and higher arrest rates. This creates a cycle where disproportionate negative interactions seem to confirm their bias.

Similarly, the lack of positive representation can be as damaging as repeated negative portrayals. For instance, a hiring manager with a narrow idea of what a "scientist" looks like (e.g., White, male, able-bodied) may unintentionally overlook qualified minority candidates, perpetuating underrepresentation in that field.

Ask your students to give more examples of experienced or witnessed acts of unconscious bias

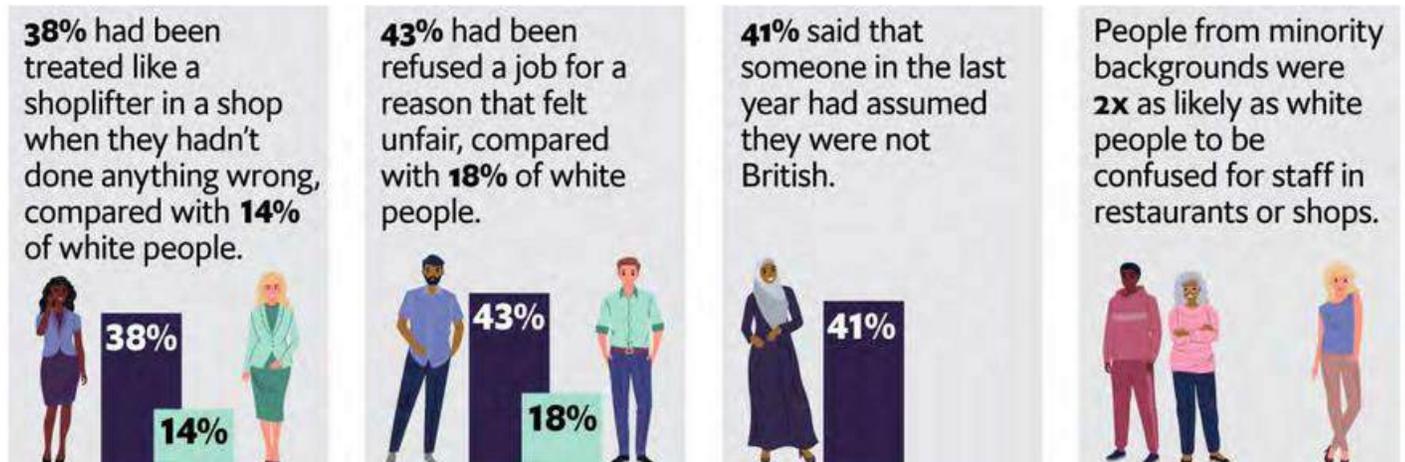
Unconscious or Implicit Bias

WHAT DOES RACISM LOOK LIKE?

Racism is not always as obvious as abusive language or violence.

Often, it is shown through one race being treated differently than another, which creates inequality. Look at the following examples of how people have experienced racism in Britain.

A survey of 1,000 people from ethnic minority backgrounds showed:



WHAT DOES RACISM LOOK LIKE?

- How do the survey numbers make you feel?
- How do they show **prejudice**? How do they show **discrimination**? How do they show **unconscious bias**?
- What can be done to reduce this type of racism?

Implicit vs Explicit Bias

Explicit or conscious bias occurs when we are aware of our prejudices and attitudes toward certain groups. Positive or negative preferences for a particular group are conscious. Overt racism and racist comments are examples of explicit biases.

Which of the following do your students consider implicit or explicit bias? Discuss

- Noticing the cashier placing the change into the hand of a white customer but gesturing with a nod of her head to the Black or Brown customer to place the change on the counter before she picks it up.
- Observing the disrespectful way a woman is treated in the shop because she is wearing a headscarf, or her English is not good enough.
- Seeing a Black or Brown passenger on the bus offering an elderly man a seat next to them and he looks at them with disdain and says, “I don’t sit next to people like you.”
- When the teacher introduces the topic of Trans-Atlantic Slavery and asks a Black student if they would like to contribute something to the subject and all the students turn around and stare at them.
- Hearing a student telling a Black or Brown fellow student that when she has children she wants to live in a Black free zone like when she was a child and adding “But don’t take this personally.”

How do your students think people experiencing these biases feel? Can they think of other examples of unconscious or explicit bias that they may have experienced or witnessed?



Racial Bullying & Microaggressions



Racial Bullying

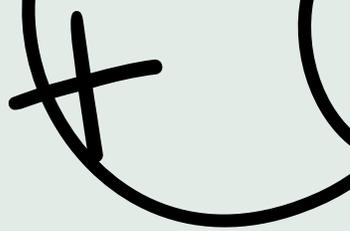
Secondary school can be both exciting and challenging for young people, offering new freedoms and responsibilities. However, bullying remains a concern for educators and steps are often taken to closely monitor potential situations. As bullies mostly target what makes someone different, skin colour or ethnicity can become a weapon, leading to racism. Racial bullying harms a young person's development and leaves them feeling vulnerable.

Warning signs of bullying include declining grades and lower self-esteem, but racist bullying adds another layer of harm. It can range from offhand remarks to deliberate physical attacks. Racist bullying is identified by its motivation, language, or targeting of individuals based on skin colour or ethnicity.

Is there an anti-bullying programme in place in your school? If not, should there be one? Discuss this with your students as well as whether there is a need to extend the programme to focus also on anti-racial bullying.

Resource p.

NASC School Training Pack.pdf



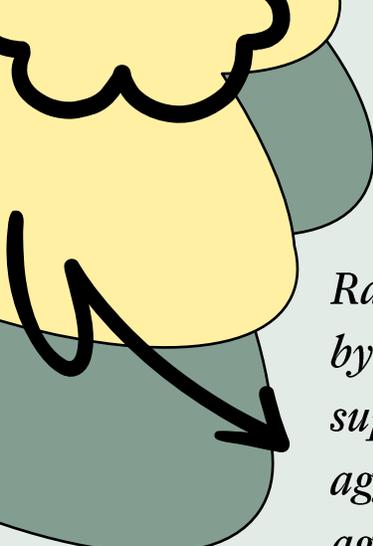
Microaggressions

Microaggressions refer to verbal or behavioural slights - whether intentional or unintentional - that communicate hostile, derogatory, or negative attitudes toward those that are different to the perpetrator.

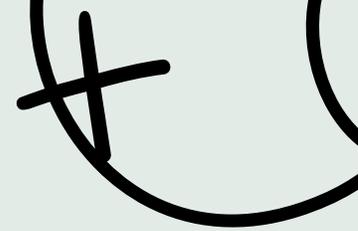
Ask your students to watch and listen to Angela explaining what microaggressions are and her experience of them?



Your paragraph
text



Microaggressions



Racism is not only acts of overt, conscious, and intentional hate by individuals who believe their race and skin colour are superior. Racism manifests in the form of subtle racial microaggressions and explicit bias that Black and Brown people of all ages face every day, and which have a profound impact on their lives and mental health.

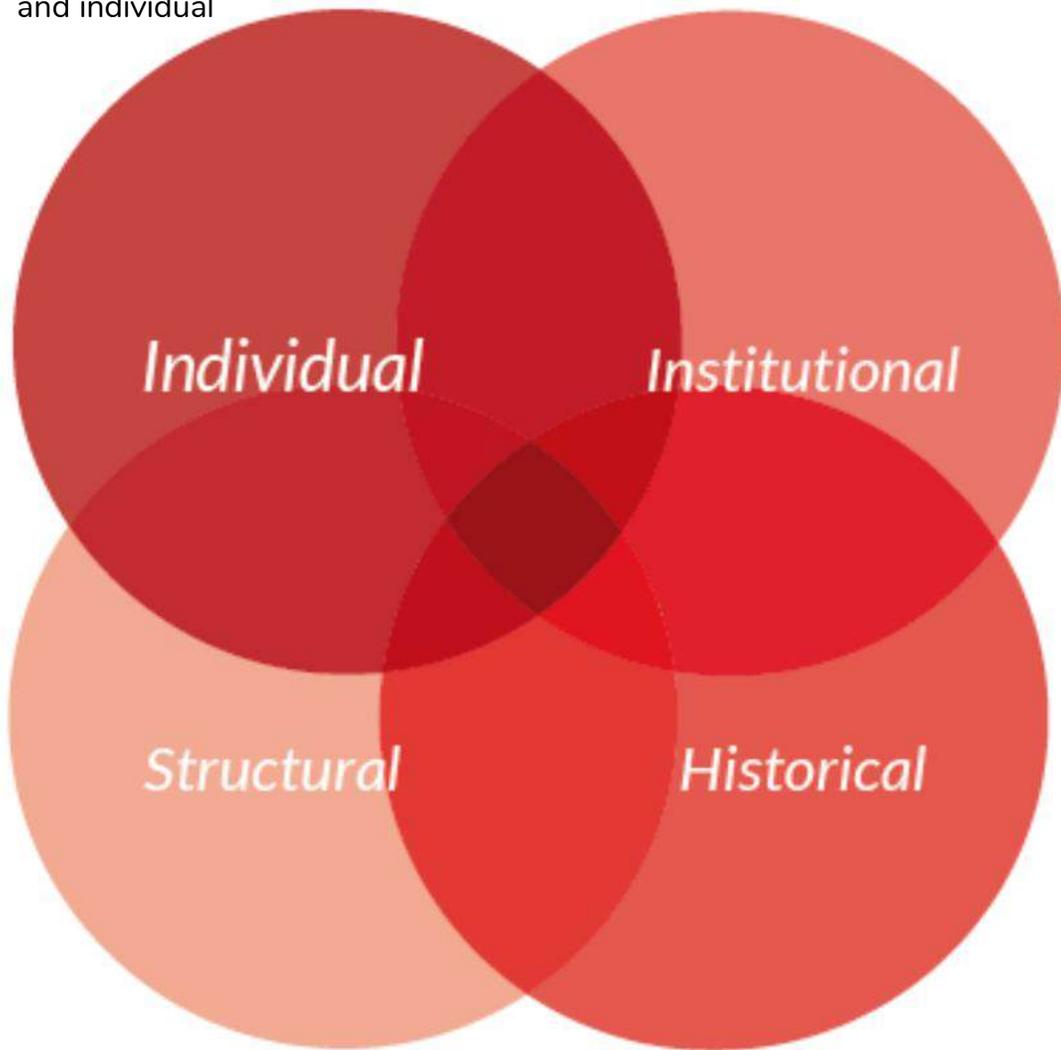
Watch the video



With your students look back at the examples of implicit/unconscious bias and explicit bias on p. Which could be considered microaggression? Discuss the difference between them.



Four overlapping dimensions of racism: historical, structural, institutional and individual



*Systems of Oppression
Power Dynamics*



Systems of Oppression Power Dynamics

“Slavery is not African History. Slavery interrupted African History.”

Mutabaruka, Jamaican musician and poet

Racism is rooted in a history of power and the oppression of "non-white" groups. It intersects with other systems of oppression, like classism, sexism, and homophobia, reinforcing privilege and inequality. It's important to see racism as a systemic issue, not just individual acts of bigotry.

Like other systems of oppression, racism operates through several overlapping dimensions: historical, structural, institutional and individual.

Adapted from INAR

Systems of Oppression

Power Dynamics: Historic Racism

Processes of Racialisation

Historical racism is the domination of certain groups based on race, shaped by each society's unique history. These histories influence laws, culture, and attitudes, affecting groups differently today. In the US for example, the specific history of people of African descent means that to this day African Americans experience a distinct form of racialisation from Native Americans, from Roma in Europe and from Asians in Britain. These past events continue to shape the positions of different groups in society

Races are not biologically 'real', but they are 'made real' by 'racializing' people where stereotypes are assigned to groups (Garner 2017; INAR 2020, p.3). These stereotypes influence emotions, behaviours, and decisions. In Ireland, Black, Brown, and some White ethnic groups, like Irish Travellers and Eastern European migrants, still face racialization and marginalization today.

In many parts of our globalised world, migrants are racialised for being migrants. Jews are racialised for being Jews and Muslims are racialised for being Muslims.

Globally, 'race' is one of the key bases for inequality, along with other bases with which it intersects, like gender, class and the marginalisation of LGBTQI+ and disabled people.

Systems of Oppression

Power Dynamics: Historic Racism

The racialisation of the Irish in history

Understanding history and how race and racism are shaped helps us understand the present. Historical racism refers to how power and inequality created unique racial hierarchies in different societies, often tied to global histories of colonialism and capitalism.

Under British conquest and colonialism, for example, the Irish were racialized as inferior, with stereotypes portraying them as drunken, primitive, untrustworthy and uneducated. Historian Charles Kingsley even described the Irish as "human chimpanzees" (Curtis 1968, cited in Ní Shuinéar 2002, p.180; see also INAR 2020, p.5-7).

This dehumanizing view, dating back to writings from the 12th century, justified British aggression, land seizures, cultural suppression, and the impoverishment of the Irish population, framing these actions as part of a mission to "civilize" Ireland. as well as the suffering caused by events like the Great Hunger of 1847, which led to over a million deaths.

Systems of Oppression

Power Dynamics: Historic Racism

The Racialisation of

Racism is socially constructed and learned. Hate speech towards Travellers is widespread online and offline with past stereotypes transmitted from generation to generation.

The Irish State's recognition of Traveller ethnicity in 2017, while symbolically significant, has done little to address the racism and discrimination Travellers face (FRA 2020a).

For example, Travellers are nearly ten times more likely to face discrimination when seeking work and over twenty-two times more likely when accessing private services (McGinnity et al. 2017).

They often face refusal of service in pubs, hotels, shops, or job applications.

Institutionally, Travellers experience racism through a lack of visibility in the school curriculum, inadequate educational supports, and low teacher expectations (Delaney & Hennessy 2021). They also face threats and violence that hinder access to housing (O'Rourke 2021),

At an institutional level, there was an underspend with regard to local authority budgets on Traveller appropriate housing between 2008 and 2019 (Wilson 2021).

Systems of Oppression

Power Dynamics: Historic Racism

Colonialism and Racism

It is important to understand that racism is an ideology from a colonial past which **“holds one race superior, while another inferior”** Bob Marley in his song ‘War’

An example of 19th-century scientific racism is the influential American publication Harper’s Weekly which created a racial hierarchy, placing White Anglo-Saxon Protestants (“WASPs”) in the role of the “superior” race, while subordinating the Irish and then Africans as “inferior”.

In the 17th century, thousands of Irish people were captured, forced into indentured servitude, and sent to the Americas, often to the West Indies. Though brutal, this system was distinct from chattel slavery (owned and sold like property), as it involved fixed terms, allowed for the possibility of freedom, and granted basic human rights. Unlike enslaved Africans, indentured servitude did not extend across generations.

These differences reinforced racial hierarchies, with the Irish later contributing to racism against African Americans. After the Great Hunger in the 19th century, impoverished Irish immigrants initially lived alongside freed slaves in relative harmony, sharing similar societal disdain. However, through organized violence enforcing segregation, the Irish were gradually accepted into the “white” race, gaining rights at the expense of African Americans’ equality.



Social Media

“No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.”

Nelson Mandela

Social Media - Pipelines to Racism

Social media algorithms can lead average people with mild views down rabbit holes of far right content, radicalising them into deeply hateful and bigoted ideology.

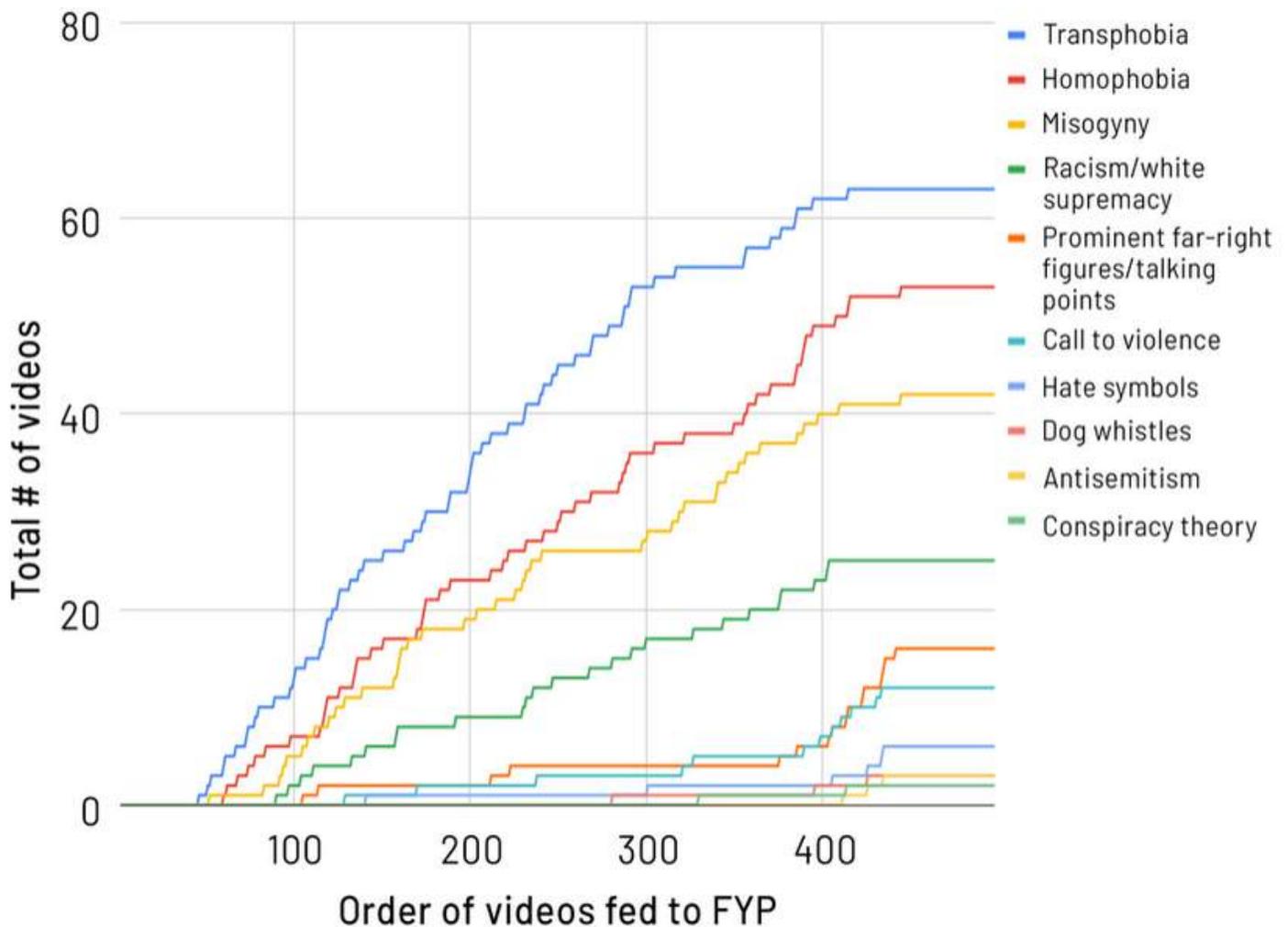
Engaging with seemingly harmless content that is mildly misogynistic or racist can lead algorithms to promote increasingly extreme right-wing content over time, even outright Nazism.

A 2021 study found that interacting with transphobic content on TikTok for just a few hours triggered recommendations for misogynistic, racist, white supremacist, anti-vaccine, antisemitic, and ableist content, including hate symbols and calls to violence.

Such content often acts as a pipeline to extremism, appealing to those who feel disillusioned or believe they are owed lost privilege. These individuals may turn to conspiracy theories that blame women and minorities for societal problems and personal unhappiness.

Online communities led by influencers and grifters profit from this radicalization, trapping many—often young white men—deeper into echo chambers of hate.

Trends in TikTok's "For You" page (FYP) narratives following engagement with transphobic content



Media Matters engaged with transphobic content on TikTok and then tracked the types of content recommended on the "For You" page (FYP).

MEDIAMATTERS
FOR AMERICA

(Little and Richards, 2021)

Social Media - Pipelines to Racism

ONLY WORDS? THE LANGUAGE
OF RACISM IS THE LANGUAGE
OF VIOLENCE.

inar.i
e

Racist hate speech includes any expression that spreads, incites, promotes, or justifies hatred, stereotyping, or discrimination based on intolerance.

This intolerance can target people for their real or perceived racial, national, ethnic, cultural, or religious identity, including groups like Travellers and Roma.

Stereotyping entire communities happens when repeated claims are presented as facts, minorities are blamed for societal issues, or the actions of a few are used to define the whole group.

Myths and misinformation fuel environments where discrimination, threats, and violence are more likely.

inar.i
e



Challenging Racism

Challenging Racism

The death of George Floyd on May 25, 2020, sparked global protests and raised awareness of racism, including in Ireland. This “awakening” revealed that racism has long existed here, with issues such as systemic racism against Travellers, anti-Black racism, stigmatization of Muslims and refugees, and the poor treatment of those in Direct Provision. These challenges highlight the urgent need for action to combat racism in Ireland.

While recognizing the scale of racism can feel overwhelming, it’s a call to action, not despair. Anti-racism goes beyond simply "not being racist." It is an active process that acknowledges racism can occur unintentionally and without a clear victim.

inar.ie

What is Anti-Racism ?

Anti-racism is an active process of working against racism. It differs from simply 'not being racist', which is passive. It involves conscious, deliberate actions to create equity and ensure equal opportunities and outcomes at both individual and systemic levels.

Watch the video below for an in depth explanation!

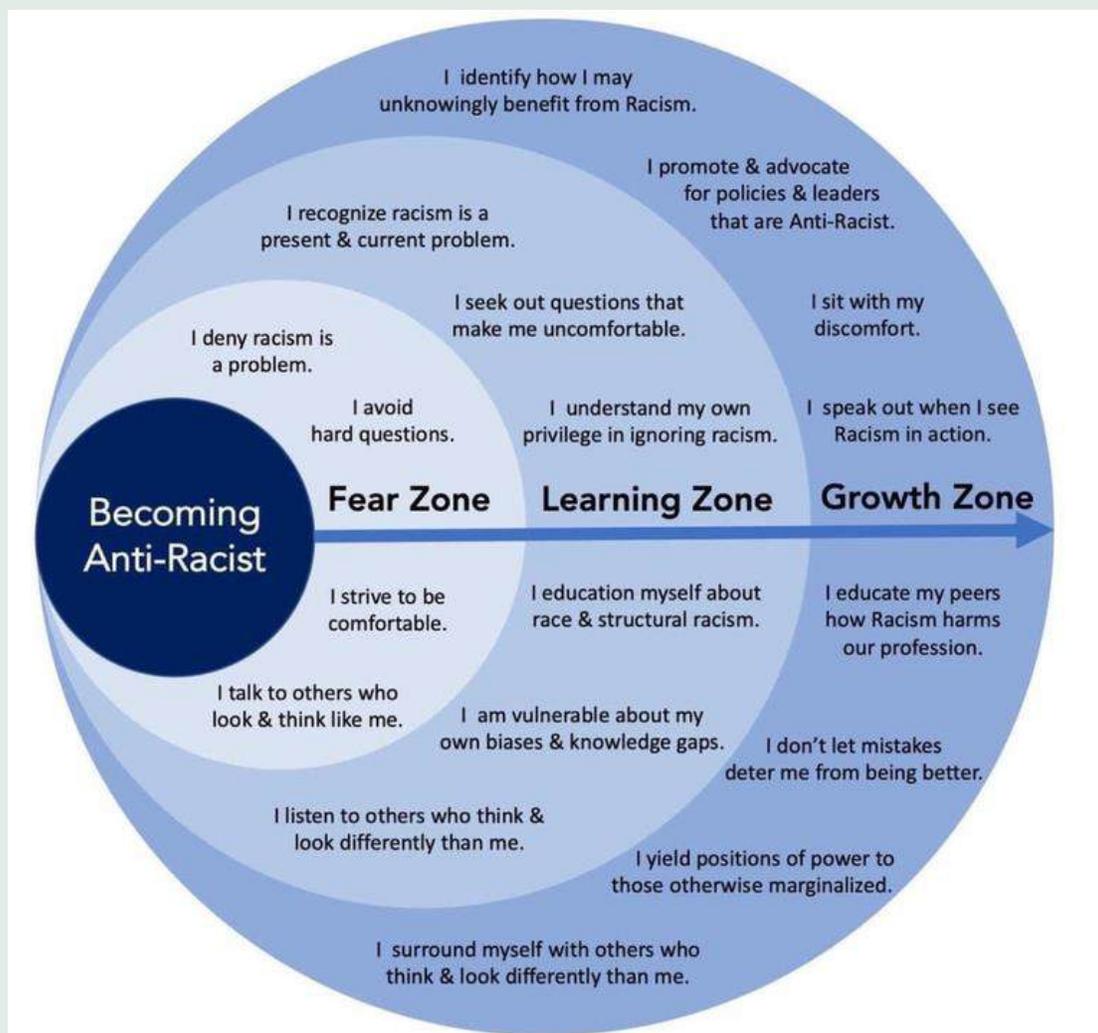
[What is Anti
Racism?](#)

Challenging Racism

Becoming anti-racist

Becoming anti-racist requires ongoing self-reflection and an understanding of how you may benefit from systemic racism. Learning about these issues is not about winning arguments but about gaining a deeper understanding of racial privilege and society.

Consider and reflect on this info-graph that shows how anti-racism progresses from fear, to learning, to growth. The key here is taking personal action.



The Becoming Anti-racist chart was adapted by Andrew M. Ibrahim MD, MSc from “Who Do I Want to Be During COVID-19” chart (original author unknown) and is re-used from Black Life Matters: Anti-Racism Resources for Social Workers and Therapists, June 2020, (<https://www.socialwork.career/2020/06/anti-racism-resources-for-social-workers-and-therapists.html>).

Challenging Racism

Becoming anti-racist

Moving from the fear zone to the learning and growth zones is challenging but essential for addressing racial injustice. Growth begins with building awareness, questioning how you may unknowingly support inequality, and reflecting on your own role in perpetuating racism. Overcoming white fragility/defensiveness and embracing accountability are key steps.

The growth zone involves deeply understanding racial injustice, educating yourself on white privilege, and acknowledging its societal impact. This awareness allows you to take meaningful action against racism.

Biases often appear in subtle ways, like making assumptions based on appearance or favouring certain groups.

Reflect on how your experiences have shaped your beliefs. For example, growing up in a predominantly white community may lead to unintentional biases.

Seek out diverse perspectives, engage in conversations with people from different backgrounds, and actively listen to broaden your understanding.

This is a continuous process. Unlearning biases takes time and effort, but by staying open, honest, and committed to self-reflection, you can work toward greater inclusivity and diversity in all aspects of life.

Activities

Before you begin



Creating a courageous space: Ground rules

Ask students: What are ground rules and why might we need them in class? Divide the students into pairs/small groups and give them a few minutes to discuss what needs to happen in the group in order for the class to be a positive experience for all. Take one suggestion from each group and discuss it. If the class is in agreement, the ground rules can be written on a flipchart page and hung up on the wall.

Suggestions:

Confidentiality: I will not discuss what people say outside of the group.

Respect: I will respect others' opinions even when different from mine.

Listening: I will listen when someone else is speaking.

Participate: I will participate and not dominate.

Sensitivity: I will not put others down or slag others.

Honesty: I will be honest in what I say



Before you begin

ICEBREAKERS

1) I Bring a Letter...

Preparation: Chairs one less than the number of participants

Time: 5-10 minutes

Group size: 20 -30

Instructions 1. Arrange the chairs in a circle. 2. Ask the participants to sit on the chairs and the person without one to stand in the middle. 3. Tell the person in the middle to say something like: “I bring a letter for those who ... wear glasses (... have taken a shower that morning ... who wear trousers ... for those wearing a watch, or whatever according to their imagination). 4. All those wearing glasses must change chairs, while the person in the middle uses this opportunity to get a chair for himself/herself to sit on. 5. Tell whoever is left in the middle to bring the next letter. 6. Stop the game after 5 or 10 minutes or when everyone has had a turn to call and everybody has had to change place.

2) Belonging and Connecting

In small groups, students describe what promotes a sense of belonging in school, at home, and in the wider community, what factors contribute to and nurture their sense of connection and belonging and their own role in creating an inclusive environment. They explore what they can do to contribute to others’ sense of belonging and connection. A sense of acceptance of ourselves and others fuels connection.

The activity may be written (see worksheet), it may be a presented visually as a poster, or it may be performed.

Before you begin

Worksheet – Feeling included



Draw a picture or write some words that describe what it's like to feel included?

What helps you to feel part of a group/feel included?



What can you do to include others?



Before you begin

ARTICLE FOR DISCUSSION

Report on Bullying from Children's Ombudsman

Goal: Kickstarting with the topic of bullying, to sensitize students to the issue of racist bullying and initiate the uncomfortable discussion on racism

Materials: Copies of articles for each student, colourful markers and highlighters, scissors, glue, large poster board sheets for posters presenting results of survey to hang up on the classroom walls.

Pre-activity: Ombudsman for Children Protecting the rights of children in Ireland. Explore students' knowledge of the Ombudsman's work. Ombudsman for Children (oco.ie)

Activity: Each student reads the report and in small groups highlight in three different colours (1) the issues and concerns of the students (2) what they consider to be positive (3) their suggestions and recommendations.

(4) Compare results in the class and make a poster showing the results (include examples of intersectionality, the different social categories like race, class, gender, which combine to shape a person's experiences and opportunities).). (5) Create a Call to Action / An idea for a project in their school based on the survey.

READ ARTICLE ON BULLYING



File image of schoolboy. Image: [Alamy Stock Photo](#)

Bullying

Almost half of Irish secondary students have experienced bullying, new survey says

The report from the Ombudsman for Children’s Office says 47% of students have experienced bullying in school.

6.00am. 9 Aug 2024

The report, published today, says that 47% of students surveyed say they have experienced bullying in school, while 36% report having experienced discrimination and 15% say they have been subject to racism.

The Ombudsman for Children Dr Niall Muldoon [said](#) “bullying regularly features in complaints that come to the OCO so it is not surprising that bullying has come up in the survey”.

“However, its prominence and the widespread nature of bullying is really concerning”, he continued, calling on the Department of Education to continue to focus on the issue.

Almost 70% of students said they want increased action from schools on bullying. Students also want more education on issues such as racism and discrimination, with more consequences when it happens, the survey found.

Over half of students (51%) surveyed also report being concerned with online safety, with more education on how to stay safe online the most requested change.

ARTICLE ON BULLYING CONTD.

While an overwhelming majority of students (71%) rate Ireland as being a good country where children can fulfil their potential, many students outlined a number of issues for students.

The cost-of-living crisis was ranked highest (44%), followed closely by mental health services (40%) and housing in the future (33%).

Mental health and student wellbeing were areas highlighted by students throughout the survey, with students overwhelmingly seeking an increased focus on the overall well-being of students (77%) and on mental health issues and supports (75%).

40% of students also said they would make use of a therapist at their school if they had access to one.

Students also feel their opinions are not being considered when decisions are being made about children.

Dr Muldoon said “children also us that they rarely feel listened to by adults both inside and outside the classroom”, adding that more needs to be done to communicate to children about how their opinions shape policy decisions.

Students hold a positive outlook on the education system, with 62% telling the survey they rate it as being good or very good.

However, they also outlined a number of different improvements for the system and curriculum.

The majority of students also asked for less emphasis on exams (59%) and a reduction in the amount of homework (75%).

Over 8 in 10 students told the survey they would like greater involvement in making decisions about their school and different learning styles in the education system.

“With children the key stakeholders in our education system, it is incumbent on us to pay attention to what they are saying and take these recommendations on board in a meaningful way,” Dr Muldoon said, adding that “there is a lot for us to take from this survey and learnings to be had that will inform the work of our Office in the coming years”.

Over 1,000 secondary school students from across 23 schools in Ireland took part in the survey, carried out by Amárach Research as part of the OCO’s 20th Anniversary. The online survey was open to children aged 12 – 18 years in secondary schools. A small number of students (7%) aged 18 and over who are still in school also completed the survey.

Once a school was signed up to take part in the survey, it was still up to individual students to decide to participate. Every survey response was also anonymous, with only the school identifiable



Identity & Intersectionality

Activities

Activity: Identity

Watch and listen to Catherine from Nigeria and Emer from Ireland sharing their experiences on the importance for their identity of confidence building and inclusivity.



Video from Ombudsman: (the first: Catherine from Nigeria and the fourth, for inclusivity, Emer with the long pinkish hair).

Students discuss and share their reflections and personal experiences.

Activity: Identity



Taking the example of the identity chart made by Black and Brown and ethnic minority students on what identity means to them, students in groups brainstorm their own chart and share in the class.

Activity: Identity

About Me

Use this worksheet to share more about the positive things about you!

NAME

MY POSITIVE TRAITS



MY SKILLS AND TALENTS



MY ACHIEVEMENTS



WHAT MAKES ME UNIQUE?



MY FUTURE PLANS

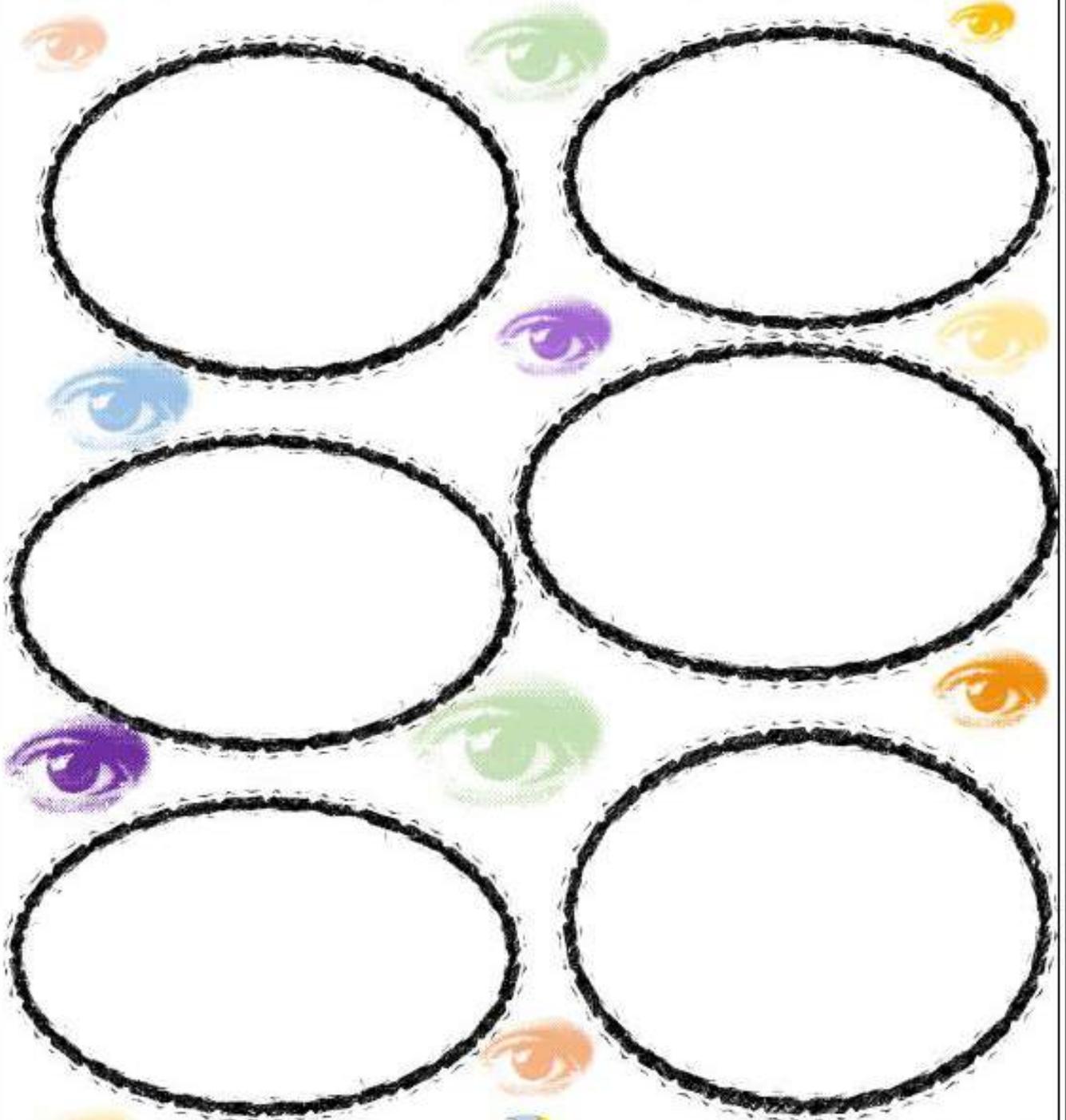


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Activity: Identity

WHEN THEY SEE ME

What assumptions do people make when they first see you? What type of person do they think you are when they see your skin color, height, weight, hair style, etc.?



The activity consists of six large, hand-drawn circles arranged in a 3x2 grid. Each circle is intended for a student to write their response to the question. The circles are surrounded by several colorful, stylized eye illustrations in shades of orange, green, purple, blue, and yellow.



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Activity: Identity Signs

Race Nationality
Disability Income
Body Size Sexuality
Gender Language

This activity is intended to help students describe themselves and how different aspects of their identity have shaped their lives.

Set up:

Arrange room for easy movement and hang up copies of the identity signs around the walls.

The teacher will read statements and invite students to move to the sign that most applies to them. Students can discuss in small groups with other students underneath the sign and then can be invited to share any insights with the class after each prompt.

<https://thesafezoneproject.com/activities/identity-signs/>

Identity Statements

The part of my identity that I am most aware of on a daily basis is...

The part of my identity that I am the least aware of on a daily basis is...

The part of my identity that was most emphasized or important in my family growing up was...

The part of my identity that I wish I knew more about is...

The part of my identity that makes me feel discriminated against is...

The part of my identity that provides me the most privilege is...

The part of my identity that I believe is the most misunderstood by others is...

The part of my identity that I feel is difficult to discuss with others who identify differently is...

Activity: Identity

Where Do You Stand?

What do we think about racism and discrimination? How capable are we of defending our own points of view and of understanding that of others?

Issues addressed

- Racism, anti-semitism, xenophobia and intolerance.
- Responsibility for one's personal actions.

Aims

- To challenge participants' views and opinions on racism, anti-semitism, xenophobia and intolerance.
- To raise participant's self-awareness of the role they play as members of society.
- To get participants to share their thoughts and opinions.
- To draw out and recognise the differences in thinking in the group.
- To break down communication barriers and encourage everyone to express their opinion.
- To make participants aware of how quickly we sometimes have to come to a decision and then how fiercely we tend defend it unable to accept the other's point of view.

Group size: 10 to 40 people

Time: 1 hour

Preparation

- Flip chart and markers or alternatively an overhead projector
- A list of statements.
- Before starting the activity write down the statements on flip chart or an overhead transparency.

Instructions

- Tell participants that they should imagine that on one side of the room there is a minus (-) sign and that on the opposite there is a plus (+) sign.
- Explain that you are going to read out statements and then those participants who disagree with the statement should move to the side of the room with the minus sign. Those who agree should move to the side with the plus sign. Those who have no opinion or who are undecided should stay in the middle, but they will not be able to speak.
- Read out the first statement.
- Once everybody is standing in their chosen position ask those by the walls, in turn, to explain to the others why they chose that position. They should try to convince the rest of the group that they are right and therefore, that the others should join them.
- Allow between 5-8 minutes for this.

From: Standing Together
Against Racism: A Training
Handbook

Where do you stand

- When everyone has spoken invite anyone who wishes to change their position to do so.
- Now read a second statement and repeat the process.
- Once all the statements have been discussed go straight away into the evaluation.

Evaluation and debriefing

- Start by asking the following questions:
- How did you feel during the exercise?
- Was it difficult to choose? Why?
- Was it difficult to stay in the middle and not be able to speak?
- What sorts of arguments were used, those based on fact or those which appealed to the emotions?
- Which were more effective?
- Are there any comparisons between what people did and said during this exercise and reality?
- Are the statements valid?
- Was the exercise useful?

Tips for the facilitator

In order to facilitate participation you may invite members who are particularly silent to voice their opinion. In the same way ask someone who intervenes too often to wait a bit.

The statements are necessarily controversial. It is important to explain this at the end of the evaluation.

Depending on the group you can develop the discussion on several points:

- Despite their ambiguity, there is also a certain truth in the statements. Explain the fact that in all communication different people understand different things in the same statement. It is also normal that people think differently and differ about what they think. There is not necessarily a right or wrong attitude or position. What is more important is to know and understand the reasons that motivated the position.
- Try to draw out the links with the reality of everyday life. Often we think only about one side of a problem. It also happens that we are sometimes asked to support an issue but not always given the chance to think deeply about why we should do so.
- You could ask the group to consider how this affects democracy.
- How much do we actually listen to other people's arguments? How well do we make our points clear? The more vague we are the more we nourish ambiguity and risk being misunderstood.
- How consistent are we in our opinions and ideas?

From: Standing Together
Against Racism: A Training
Handbook

Suggestions for follow up

It is not always easy to stand up and be counted, sometimes it is dangerous to do so. But you do not have to feel alone, there are others who are working

Activity: Identity

Where do you stand

all different
all equal

for a better world. There is always something you can do. Brainstorm the things you can do to improve the lives of minorities in your community and to support human rights in your own country and abroad and decide to take some action however small it may seem.

If you want a quick activity, which gets people into groups and at the same time raises issues about feeling isolated, try 'Odd one out' (page 133). Alternatively you could think a little more about why it is so hard for people to make what they want to say heard. Who has the power and why won't they listen? 'The rules of the game' (page 154).

SOME EXAMPLES OF STATEMENTS:

'MUSLIMS CAN NOT REALLY INTEGRATE INTO EUROPEAN SOCIETIES'

'NATIONALISM MEANS WAR'

'MEN ARE MORE RACIST THAN WOMEN'

'IT IS BETTER TO BE BLACK THAN GAY'

'ROMA ARE THE ONLY TRUE EUROPEAN PEOPLE'

'YOUNG PEOPLE ARE AT THE FOREFRONT OF RACIST ATTACKS'

'IMMIGRANTS TAKE AWAY HOUSES AND JOBS'

'LOVE CAN SOLVE ANY PROBLEM'

From: Standing Together
Against Racism: A Training
Handbook

Roleplay: Looking for a job, a place to live, going into a nightclub which race/class would students prefer to belong to?

White Privilege

Activity: Privilege Walk

Outside activity: Ask students to stand in a line and take a step forward when a statement applies to them.

Get everyone to look around and everyone's positions and then gets students to run to the finish line .

White privilege' does not mean that all white people have inherently easier lives, it is a term to describe the absence of specific types of life hurdles and obstacles which are not present for white people but exist for ethnic minorities due to the colour of their skin.

This activity will show that racism is not always as obvious as abusive language or violence. It also exists systemically—in unequal treatment, opportunities, representation, and inclusion.



The systemic discrimination faced by ethnic minorities is often most evident in statistics showing greater challenges in work, education, health, housing, and justice.

Equally important, however, are individual experiences that reflect these systemic realities and deserve to be heard

Activity: Privilege Walk Statements

Modified from Peggy McIntosh - Unpacking the invisible knapsack

1. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed
2. I can do well in a challenging situation without being called a credit to my race
3. I am never asked to speak for all the people of my racial group
4. I can easily find plasters, foundation, sun cream, crayons, tights, ballet shoes and other 'skin colour' products in my shade
5. I can watch videos, television shows and movies in mainstream media and see people of my race widely represented.
6. I can swear, or dress in second-hand clothes without having people attribute these choices to the bad morals or the poverty of my race
7. I can go into a supermarket nearby and find the staple foods of my culture
8. I can go into a hairdresser's and find someone who is experienced in cutting my hair type

Activity: Privilege Walk

Statements

9. I can be pretty sure that my neighbours will be neutral or pleasant towards me, anywhere I move

10. In school I learn about the achievements and historical contributions of my race

11. When I go to the doctor I can be sure I will not be taken less seriously because of my race and I will be treated by someone who knows what various conditions look like on my skin colour

12. I can criticize our government and talk about how much I fear its policies and behaviour without being seen as a cultural outsider

13. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race

14. If a police officer pulls me over, I can be sure I haven't been singled out because of my race

15. I can easily buy posters, picture books, dolls, toys and magazines featuring people of my race

16. My natural hair and cultural hairstyles are not considered 'unprofessional' or 'unsuitable' in any environment

Intersectionality

4

Watch Raphael's Video on his experience of going to school in Ireland



Do you see an example of intersectionality in the video? Discuss in pairs and share own experience in group, whether lived or observed.



*Racial Stereotyping &
UNCONSCIOUS BIAS
Activities*

Stereotypes

Walking

Debate

Time: 15 minutes

Learning Focus: Understanding stereotyping

Stand to the left side if you agree with the following statements and to the right side if you Disagree with the statement:



Irish people are friendly

Black people are better athletes than white people

People who are gay have great fashion sense

The Germans are boring

Irish people drink too much

Asians are good at maths

Related questions:

- Why are you standing there?
- What is your opinion about the statement?
- Would you agree with that opinion?
- Are there situations when this might not be the case?

Reflection:

Stereotypes are assumptions made that people from a social group are all the same and based on incorrect information. Stereotypes tend to focus on just one aspect of a person's identity. Stereotypes can be positive and negative. It is important to recognise that while positive stereotypes may seem harmless, they are problematic because they tend to be patronising in tone and damaging in effect. Stereotypes are expressions for people based on their perceived association with a given group, but stereotypes do not account for difference within a group. The Holocaust occurred in the 1940s but in the 1920s, stereotypes about Jews pervaded and were not challenged.

[2dary_SCHOOLpack_1_2019-01-14.indd](#)
(immigrantcouncil.ie)

In your groups discuss other examples of stereotyping in sport, multimedia, tv, school etc

Stereotypes

SO WHAT IS STEREOTYPING?

When we try to make sense of the world, we often simplify and generalise things.

Students give examples:

Suggestions: • Boys don't cry • Black boys like hip-hop and play basketball • Girls are great at multitasking • Asian students are better at maths than African students

'The danger of a single story' by C. Adichie

Video and discussion Time: 45 minutes

Materials: Video, projector, laptop, speakers,



Debriefing questions:

- Did you like the video? Why/ why not?
- To what extent does Adichie's talk reflect our topic?
- In which way is this whole topic connected to dealing with different cultures or being abroad?
- What have you learned from this video?

Stereotypes: Cultionary



What is your first image of somebody from another country? How do you translate it into a drawing?

Aims: To work with and explore our stereotypes and prejudices about other people

To work with the images we have of minority groups

To understand how stereotypes function

To generate creativity and spontaneous ideas in the group.

Preparation: • A list of things for participants to draw • A flip chart and marker to record the scores • Sheets of paper (about A4 size) and pens for the group drawings • Sticky tape or pins to display the drawings

Time: 45 minutes to 2 hours
(depending on the size of the group)

Instructions

1. Ask participants to form teams of three or four people. 2. Tell the teams to collect several sheets of paper and a pencil and to find somewhere to sit so they are slightly isolated from each other. 3. Call up one member from each team and give them a word.

4. Tell them to return to their groups and to draw the word while the other team members try to guess what it is. They may only draw images but not flags and currency; no numbers or words may be used. No speaking except to confirm the correct answer.

5. The rest of the team may only say their guesses, they may not ask questions. 6. When the word is guessed correctly tell the team to shout out. 7. Put the score up on the flip chart. 8. After each round ask the drawer to write on their picture, whether finished or not, what the word was. 9. Now ask the teams to choose another member to be the drawer. Make sure everyone has an opportunity to draw at least once.

10. At the end ask the groups to pin up their pictures so that the different interpretations and images of the words can be compared and discussed.

Stereotypes: Cultionary

Debriefing and evaluation

Do this in small groups (they can be the same teams). • Ask participants to say if the activity was difficult and why. • Then ask people to look at the drawings on the walls and compare the different images and the different ways people interpreted the same words. • Ask them to say whether or not the images correspond to reality and ask the drawers to say why they chose particular images. • Go on to ask where we get our images from, whether they are negative or positive and what effects that may have on our relations with the people concerned.

This activity is likely to raise the most immediate and generalised stereotypes we have about other people, including foreigners or minorities. However, it is very important that the activity does not stop at the drawings but that the group reflects on the risks of stereotyping and, especially, where we get our images from.

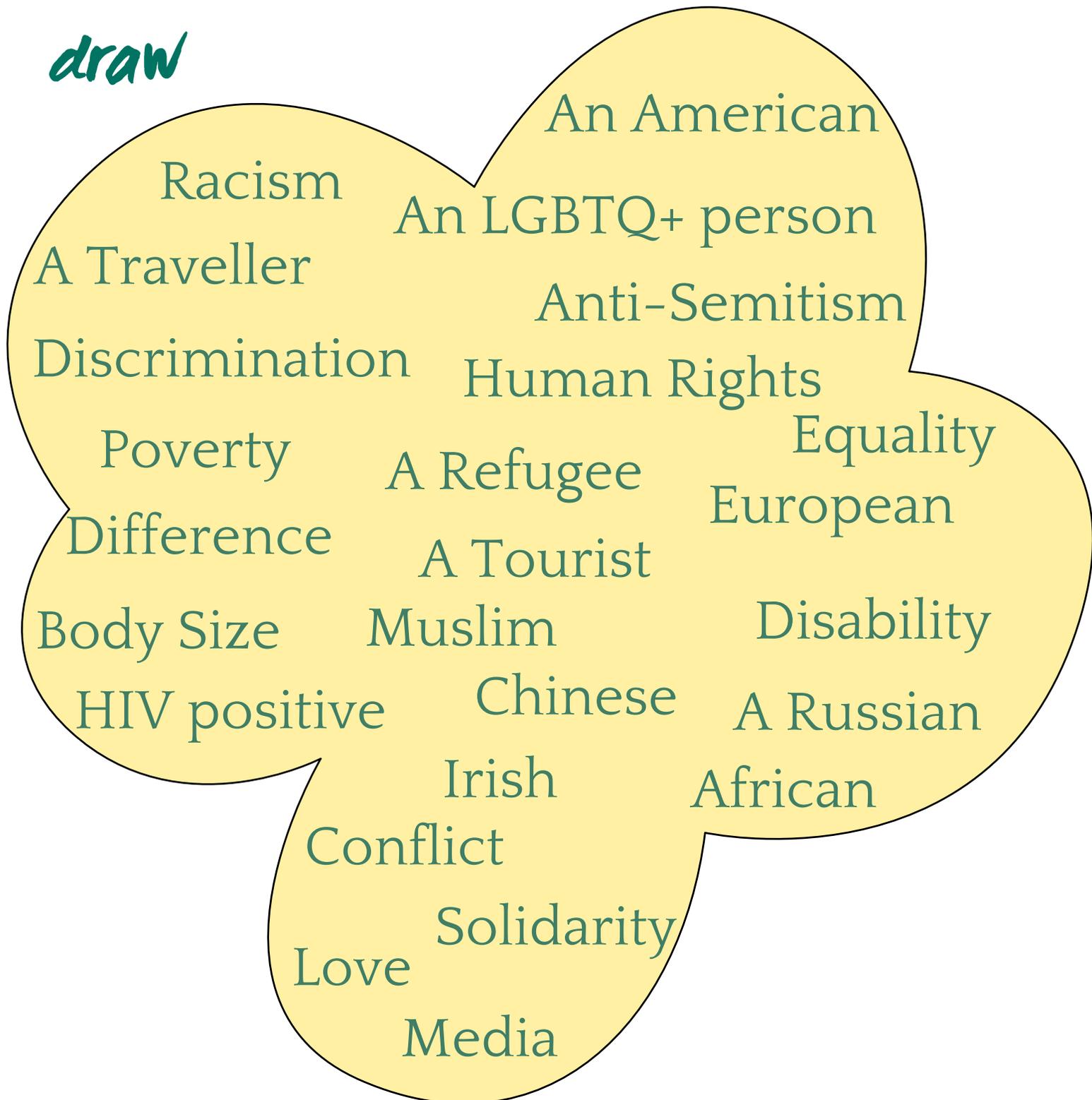


Everybody needs stereotypes in order to be able to relate to the environment and the people around us. All of us have, and carry stereotypes, this is not only inevitable but also necessary. Therefore, any judgements about the stereotypes participants have should be avoided. What the evaluation and discussion should promote is that we need to be aware that stereotypes are just that: images and assumptions which often have little to do with reality.

Being aware of stereotypes and of the risks that relying on them entails is the best way to prevent prejudice that leads to discrimination.

Stereotypes: Cultiionary

Words to draw



Stereotypes

Guess the location

Students will be asked to look at a number of photos and guess which countries these photos were taken. [Photos will be found in the appendix]

Lesson: There are different sides to a place. Just as Ireland has beautiful cityscapes and gardens, the same exists for a lot of countries around the world despite what they see on TV.

Activity 2: Students will be asked to think about the different cultures that they grew up in and share in groups and in the class

Follow up: Encourage members of the group to be more aware of how stereotypes are used in the media and in advertising and of their own reactions to them. Ask them to find examples to bring to the next session.

Dogwhistle Politics

ARTICLE TO DISCUSS

Dog whistles cannot be heard by humans but they can be heard by dogs. The term ‘dogwhistle’ in politics refers to the use of coded language and references to existing stereotypes to suggest or imply certain things to their intended audience without saying them outright.

“Law and order” & “Tough on crime” are dogwhistles used frequently to imply that black and brown communities are inherently criminal and dangerous and require more policing to keep white people safe.

Historically, this has meant harsh sentencing for non-violence crimes and putting as many ethnic minorities in jail as possible for as long as possible.

“Welfare queen” & “benefit scroungers” are dogwhistles which imply that low income ethnic minorities are less hardworking and undeserving of government support or even cheating the system.

“Illegal immigration” & “invasion” & “border crisis” are all dogwhistles which villainize asylum seekers to evoke a panic about ethnic minority migrants overtaking the white population and ‘stealing’ a country’s resources.

“Incompatible with our culture and values” is a dogwhistle which is used to say that ethnic minorities don’t belong, and that cultural diversity is a negative.

These sorts of phrases are often used by right wing politicians to garner support from white voters by promoting racial myths and inflaming racial prejudices without openly using language that would be immediately recognised as racist.

True or False

Discuss in groups why people may believe these statements

1.

Migrants are taking jobs and houses away from Irish people

2.

Affirmative action and racial quotas are an unfair advantage

3.

Illegal immigration is on the rise

4.

Travellers are not discriminated against anymore

5.

People in direct provision are getting everything handed to them for free

6.

The DNA of white and black people is completely different

Stereotypes are based on an oversimplified generalisation of a social group.

Correcting the myths

1.

Even with higher qualifications, migrant workers are overrepresented in low paid jobs with poor working conditions.

There are almost 12 times more empty houses (over 163,000) than there are homeless people (around 13,800) in Ireland.

2.

Policy actions which seek to increase the proportion of ethnic minorities in workplaces are simply efforts to correct for the vast amount of racial bias and inequality that exists in the world, so that capable and qualified people of all races are hired.

3.

'Illegal' immigration doesn't really exist. Any person has the right to apply for asylum and remain in the country until their application is processed and there is no illegal means by which to travel to a country when fleeing danger.

4.

Travellers face high levels of both individual and structural discrimination which has resulted in lower life expectancies, high suicide rates, poor quality of life, and fewer job opportunities.

5.

Direct Provision has been criticized by human rights groups for poor, isolated and crowded conditions, with many people waiting years on a very low income

6.

Natural variation in melanin pigment in the skin is the reason for the spectrum of human skin colour. All humans share almost all the same DNA - due to humans originating in Africa.

Unconscious or Implicit Bias

What does this statement mean? Can you give examples of where or when this can happen?

“Racism can take place without a Black or brown person being present”.

Does this video give a good explanation of what implicit bias means? if no, why not.

Students debate these statements in groups and share

Activity 4 Agree/ Disagree Statements

4

Time: 15 minutes

Learning Focus: Understanding aspects of immigration

Ask all students to stand up. Read out each of the statements below one at a time allowing some time for participants to discuss each with each other. Are they reasonable statements?



There should be open borders

There should be strict controls at the border

You should only have full citizenship if you are economically useful

Having a variety of cultures in Ireland benefits the country

Reflection: Convene whole group and take feedback on what students thought about the activity. Consider the complexity of issues such as immigration. Irish people live in other countries both in Europe and outside. People have come to live in Ireland from all over the world. They work in global oriented employments where languages are required.

Media Representation

Becoming aware of our unconscious biases helps us not to make judgements and decisions based on them

Students watch videos in .groups and share their reflections with the class on how the media influences peoples perceptions of Black and Brown people and Muslims.

<https://www.youtube.com/watch?v=hzvppFzS3YY> Short video on Black stereotypes in media [5 minutes]

<https://www.youtube.com/watch?v=mEy9ZKf5NOo> Alternatively - more comprehensive overview of Black stereotypes in media [26 minutes]

<https://www.youtube.com/watch?v=ddCJPtcxEwo> Arab and Muslim media representation [Start at 4.20 for a shorter video]



Racial Bullying & Microaggressions Activities

Racial Bullying

Constantly encountering racism and microaggressions can lead to a range of mental and physical health issues such as anxiety, hyper-vigilance, [blood pressure and cardiovascular irregularities](#). Experts argue that racial trauma should be considered a direct cause of PTSD.

Due to shared community experiences of racism and fear, groups or individuals may feel the need to isolate and separate, creating further tensions within society.

The impacts of racist incidents can be made far worse by when the other people present do nothing. Victims can feel that they are completely alone, helpless and surrounded by people who don't care about their experiences which is why it is important to learn to overcome discomfort to intervene and offer support wherever possible.

11

Activity 11 *Why don't we challenge racism?*

Time: 15 minutes

Learning Focus: *Understanding appropriate responses*

Break your class into pairs or groups. Everyone has a right to go to school, work or participate in their daily activities free from the impact of racism and the right to be treated equally. Discuss:

Why don't people challenge racism?

Reflection:

There are a number of difference reasons why we may not respond

- **It's uncomfortable**
- **Fear of repercussions**
- **It's easier to avoid it**
- **Someone else's problem**
- **Feel intimidated**

Remaining silent or doing nothing contributes to the behaviour continuing and can be a form of collusion. Collusion is defined as the:

"Cooperation with others, knowingly or unknowingly, to reinforce stereotypical attitudes, particularly behaviours or norms".

Three forms of collusion:

- 1) **Silence**
- 2) **Denial**
- 3) **Active cooperation**

Silence is the most common form. By saying nothing when people tell jokes, exclude others and exhibit inappropriate behaviours, we reinforce the status quo.

Racial Bullying

Remember:

It is very important that the person being bullied realises they are not alone and that they tell somebody about what is happening. It can oftentimes be scary to tell a teacher or member of staff about the racist abuse they are receiving but, it is important to let a classmate or friend know.

Students watch this video on [Anti-Racist Bullying Training](#)



Students discuss the relevance regarding their school and what they learnt from the video?

Translating Microaggressions

Experiencing microaggressions is sometimes called “death by a thousand cuts” due the cumulative impact of being subtly but constantly marked as lesser and different in a way that is often more difficult to address than overt discrimination, because people will often defend their intentions rather than hear what the negative impact was.



Students reflect on how racialised students feels and give advice on what they should do when experiencing microaggressions.

Addressing Microaggressions in the classroom

Students watch video



Debrief questions for students:

When people discuss microaggressions, a common response is that they are “innocent acts” and that the person who experiences them should “let go of the incident” and “not make a big deal out of it”. Do you agree or disagree?

If you have experienced microaggressions, has anything prevented you from addressing it? What would you like others to keep in mind regarding their reactions if you do address it?

Match Columns

STATEMENT

POSSIBLE INTERPRETATION

“The only race is the human race.”

Everyone from your group acts the same

“No, where are you really from?”

I can't be racist

“You are so articulate”

Your experiences as a minority are no different from anyone else's

“You don't even seem Black.”

You don't fit the stereotypes of your group

“I have plenty of Black friends”

You don't belong here

Match columns

STATEMENT

“As a woman I understand how it feels to be a minority too”

“I don’t see color.”

“Why are you so loud and sassy”

“You speak English very well.”

“Everyone can succeed in this society, if they work hard”

POSSIBLE INTERPRETATION

People that look like you don’t normally communicate well

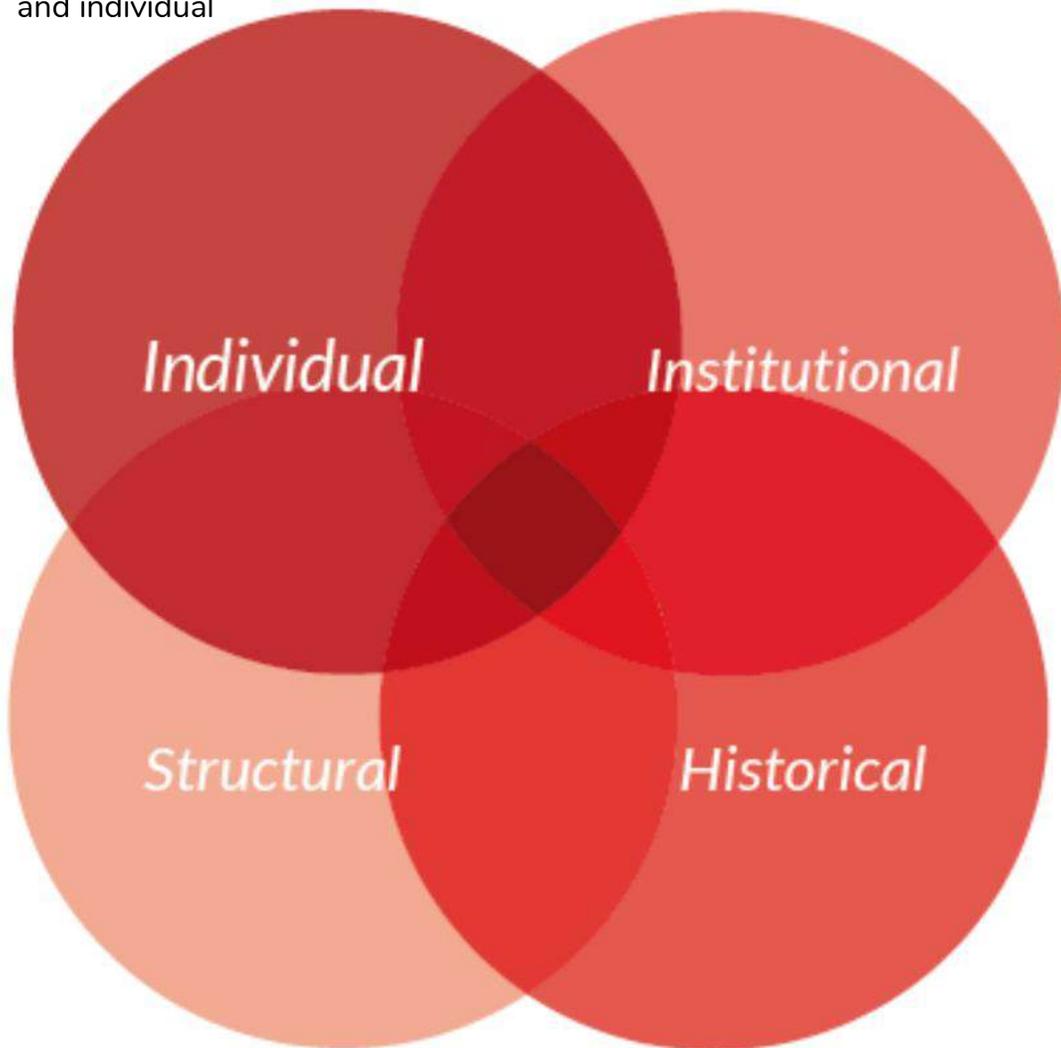
I’m not racist because I’m also oppressed

Your experience is not different to mine

There’s no inequality, your group is just lazy

You should assimilate to the dominant culture

Four overlapping dimensions of racism: historical, structural, institutional and individual



Systems of Oppression
Power Dynamics
Activities

Systems of Oppression



Summary

A drama activity to uncover power dynamics in different situations: the audience becomes active, as 'spect-actors' they **explore**, show, **analyse** and transform the reality in which they are **living**.

The Forum Theatre is about **firstly** recognising an issue or prejudice; **secondly** learning not to act out the prejudice; **thirdly** pointing out if somebody has done it; and finally challenging the oppressor in a way that **helps** them reflect on and change their behaviour. This method is not preaching a moral code. However, it does go deeper into reflection on and changing of **people's** behaviour around how they treat other people.

Goals/Learning Objectives

- To empower an oppressed group/person
- To express their own interests and aims
- To **develop** the ability to take action and find **possible solutions**
- To make concerned person aware of the issue

Materials

- Lots of space for the performance and the spectators
- Requisites depending on the scene

Preparation

Choose a scene, which **clearly** shows a goal that seems **impossible** to reach for an oppressed person. The oppressed person(s) and the 'spect-actors' should be **familiar** with and connected to the issue or conflict. It is important that one or more antagonists are **involved** in this process and that the issue is **actually possible** to solve for the oppressed person. In a Forum Theatre scene, the protagonist reacts to the **obstacles** in his/her **usual** way and is **not able** find the right way to reach their goal. That is the point where the 'spect-actors' jump in.

Systems of Oppression

Forum Theatre

The scene can be chosen by the facilitators, but also by the participants if they have a specific situation that they want to share. It should come from a mixture of people's individual life experiences. The facilitators create a safe space to share and facilitate the building of the story, but it is the participant's story combined with the story of oppression. The scene can also link to issues discussed previously in other activities. Examples could be facing microaggressions, for instance:

- a. On the first day of school, a teacher is surprised that a Black Student or a Student of Colour can speak the national language fluently.
- b. A Romani girl is new to her class. Suddenly, another girl says an expensive item she owns is missing. Others accuse the new girl of stealing this item and bully her. Finally, the original girl admits that she lost the item but was too afraid to tell, as her parents would be angry.
- c. In an international exchange, two men are sharing a room. One of them is part of a sexual minority and the other man wants to change the room.
- d. Racism.

Flow of the

Exercise of three to 16 participants prepares a short theatre scene regarding a conflict.

2. The actors perform a play with a basic script in which an oppression relevant to the audience is played out. It is necessary that the scene shows clearly what the protagonist wants, and that the accomplishment of the goal is not possible due to barriers.
3. After reaching the scripted conclusion, in which the oppressed character(s) fail to overturn their oppression, the actors begin the production again, although often in a condensed form. At any point during this second performance, any 'spect-actor' may call out 'stop!' and take the place of the actor portraying the oppressed individual. This actor stays on stage but to the side, giving suggestions to the 'spect-actor' who has replaced him/her. They are not allowed to replace the antagonist(s).
4. If the oppression has been overthrown by the 'spect-actors', the production changes again: the 'spect-actors' have the opportunity to replace the oppressors now and find new ways of challenging the oppressed character. In this way the audience, who may be affected by oppression, can make a more realistic depiction of this oppression. The whole process is designed to be dialectic, concluding through the consideration of opposing arguments, rather than didactic, in which the moral argument is one-sided and pushed from the actors with no chance of reply or counter-argument.

Systems of Oppression

After the performance, start with a short neutral overview about the scene and its solutions as a whole followed by asking questions about the feelings of the oppressed person(s) and the 'spect-actor(s)' whether or not it was difficult, and why:

- What was the situation? What barriers or issues arose? Why was/were people oppressed?
- Which solutions were suggested? Were they effective? Why, or why not?
- Ask the oppressed person(s): how did you feel while acting? How do you feel after seeing and listening to the proposed solutions? Do you think they could help you in reality?

Forum Theatre

- Ask the 'spect-actor(s)': How did you feel while you were observing or trying to find a solution? What emotions were, or are still, working inside you? Have you observed such a situation in your everyday life? Would you act differently now if you see such a situation again?

Variations

Alternatively, 'spect-actors' can intervene directly to take over from the actors and develop alternative outcomes, the facilitator can stop the role-play at intervals and ask the audience to comment or to make suggestions about how the role-play should continue.

An alternative drama activity is the method 'Image Theatre', which is an efficient method for when you want people to reflect on discrimination. Ask one person - the sculptor - to create a collective image by using some of the other participants and 'sculpting their' bodies to produce a tableaux or scene showing a discriminated situation. When the sculptor has finished, the rest of the group can comment and ask questions. The next step should be to transform the representation into a positive, non-violent image of the situation.

Another method to reflect on microaggression, racism and interpersonal discrimination and how to respond to racism is the method 'Do Not Act Like Me!'

In the method 'Path to Equality Land', participants explore issues of inequality, privilege, discrimination and racism through imagination and drawing, and try to overcome inequality, which they have faced or observed in their everyday life.

Possible Follow up Activities

If you or the participants want to focus more on discrimination, racism and inequality, 'Change Your Glasses' is a way to explore and to reflect on privilege and inequality in their own community.

Recommendations

It is necessary that the facilitator stays neutral to be at the centre of proceedings. The facilitator takes responsibility for the logistics of the process and ensures a fair process, but must never comment upon, or intervene in, the content of the performance, as that is the province of the 'spect-actors'. Fairness in this context means making sure that the problem story, which by its nature involves a situation of oppression that must be overcome, is not solved. Just the participants (the 'spect-actors') focus on solving the problem in as realistic and plausible way as possible, even though it is being played out in a fictional theatrical piece. The result should be something like group 'brainstorming' about social problems within their community.

If the facilitator wants to create a safe space for oppressed persons or the participants are feeling more comfortable to do that activity with other person who are also facing oppression, it is recommendable to implement the 'Forum Theatre' just for persons who have faced similar experiences.

Systems of Oppression: Power Dynamics

Definitions, Helping Tools and Materials

The background story of Forum Theatre

Forum Theatre is a type of theatre created by the innovative and influential practitioner Augusto Boal, one of the techniques under the umbrella term of 'The Theatre of the Oppressed'. This relates to the engagement of 'spect-actors' influencing and engaging with the performance as both spectators and actors, termed 'spect-actors', with the power to stop and change the performance. As part of the Theatre of the Oppressed, the issues dealt within Forum Theatre are often related to areas of social justice with the aims of exploring solutions to the oppression featured in the performance.

While practicing in South America earlier in his career, Boal would apply 'simultaneous dramaturgy'. In this process, the actors or audience members could stop a performance, often a short scene in which a character was being oppressed in some way (for example, a typically chauvinist man mistreating a woman, or a factory owner mistreating an employee). In early forms of 'simultaneous dramaturgy', the audience could propose any solution by calling out suggestions to the actors who would improvise the changes on stage. This was an attempt to undo the traditional audience/actor partition and bring audience members into the performance to have an input into the dramatic action they were watching.

Forum Theatre was essentially born from 'simultaneous dramaturgy'. The concept of the 'spect-actor' became a dominant force within and shaped Boal's theatre work, gradually helping it shift into what he called Forum Theatre (due to the take on the character of a public discussion or series of proposals, only in dramatic format). The audience were encouraged to not only imagine change but to actually practice that change, by coming on stage as 'spect-actors' to replace the protagonist and act out an intervention to 'break the oppression'. Through this process, the participant is also able to realise and experience the challenges of achieving the improvements he/she suggested. The actors who welcome the volunteer 'spect-actor' onto the stage play against the 'spect-actor's' attempts to intervene and change the story, offering a strong resistance so that the difficulties in making any change are also acknowledged.

Boal clarifies that this practice is not intended to show the correct path, but rather to discover all possible paths, which may be further examined. The Theatre itself is not revolutionary; but it does offer a chance to rehearse for revolution. The 'spect-actors' learn much from the enactment even though the acting is fiction, because the fiction simulates real-life situations, problems, and solutions. It stimulates the practice of resistance to oppression in reality and offers a 'safe space' for practicing making change. When faced in reality with a similar situation they have rehearsed in theatre, participants who have experienced Forum Theatre ideally will desire to be proactive, and will have the courage to break oppressive situations in real life, since they feel much more prepared and confident in resolving the conflict. Another way of thinking about it is that rehearsing the actions helps 'spect-actors' to develop their own courage and encourages them desire action for change in real life. The practice of this form creates an uneasy sense of incompleteness that seeks fulfilment through real action.

Systems of Oppression

Power Dynamics

Forum Theatre

Spect-actor

This is a term created by Augusto Boal to describe those engaged in Forum Theatre. It refers to the dual role of those involved in the process as both spectator and actor, as they both observe and create dramatic meaning and action in any performance. Boal emphasises the critical need to prevent the isolation of the audience. The term 'spectator' brands the participants as less than human; hence, it is necessary to humanise them, to restore to them their capacity for action in all its fullness. They must also be a subject, an actor on equal plane with those accepted as actors, who in turn must also be spectators. This will eliminate any notions of the ruling class and the theatre solely portraying their ideals while the audience members are the passive victims of those images. This way the spectators no longer delegate power to the characters either to think or act in their place. They free themselves; they think and act for themselves

Adapted from Boal, Augusto (1993). *Theater of the Oppressed* p. 132-133. New York: Theatre Communications Group. ISBN 0-930452-49-6.

Boal, Augusto (1996). *The Rainbow of Desire: the Boal method of theatre and therapy* (Reprinted. ed.), London: Routledge. ISBN 0-415-10349-5.

Wardrip-Fruin, Noah, and Nick Montfort. 'From Theatre of the Oppressed'. *The NewMediaReader*. Cambridge, Mass.: MIT, 2003. ISBN 0-262-23227-8, p. 339-52. Print.

Systems of Oppression: Power Dynamics

Historic Racism

Processes of racialisation are an outcome of our histories of colonisation, enslavement and segregation. They assign particular meanings to people's identities. Unfortunately, people still believe in the stereotypes and norms which underpin processes of racialisation. A 2018 study found that 'just under half of adults born in Ireland believe some cultures to be superior to others, and 45 per cent that races/ethnic groups were born harder working' (McGinnity et al 2018b, p.vii).

Activity 1.1:	When I talk about 'race' or racism I feel (Fill in a word cloud using Vevox)
Activity 1.2:	Letter to yourself – write answers in a sealed envelope – to be revisited in post-placement workshop
Part 1	<ul style="list-style-type: none">▲ What does it mean to be White, a Traveller, a person of colour?▲ When did you realise there was such a concept as race?▲ Did you ever identify yourself within it or do others identify you with it?▲ When did you first become aware of your racial identity?▲ What role does race play in your daily life?
Part 2	<ul style="list-style-type: none">▲ What challenges am I facing with regard to responding to race in my personal, college or practice setting?

Systems of Oppression

Power Dynamics

In this BBC video Irish travellers say racism is causing a suicide crisis. Note the reasons why and discuss in groups and share



Systems of Oppression

Power Dynamics

Activity 1.9

Reflection on influences with regard to Irish Travellers and settled White Irish people

Family Influences	What did my parents and other family members tell me about members of the Irish Traveller community and/or settled people? To what extent was I aware of myself as a settled person or a Traveller? Why is that?
--------------------------	--

Educational Experiences	What did teachers/schoolbooks/curriculum tell me?
--------------------------------	---

Peer Experiences	What did peers tell me? Did I have members of the Traveller community among my peers – why/why not?
-------------------------	---

Media Influences	What were the most influential images of Irish Travellers in books, movies, TV shows, newspapers, music etc.
-------------------------	--

Critical Incidents	What critical incidents happened during my life that might have affected or changed my views on Irish Travellers and settled people?
---------------------------	--

Employment and Career	Did I come into contact with Travellers in my workplace? Were interactions in the workplace positive/negative or mixed?
------------------------------	--

Further Reflection: Do I believe some of the messages about Travellers that portray them as inferior in some way? How could wider cultural beliefs and my experiences impact my practice, my interactions with Travellers in a Community Development/Youth Work setting?

Systems of Oppression: Power Dynamics

Colonialism

Black people were also portrayed as animal-like and not fully human by European colonialists and this served as a justification for colonialism and their enslavement and segregation. These racialized hierarchies established from the 17th century onward, were, and continue to be, reproduced in Ireland. Consider, for example, how mixed race children in Irish institutions during the 20th century were subject to ‘segregation, starvation, sexual abuse, forced labour and violence’ (Michael 2015, p.11) or how people of African descent in Ireland are ‘offered far fewer employment opportunities commensurate with their education’ (Michael 2015, p.40)



Fact check what Junior says about his home city, Benin, in Nigeria. Do the results surprise you and if so, why?

Systems of Oppression: Power Dynamics

Colonialism

Zoie's video and poem from the 2023 Youth-led anti-racist summit on

Colonialism and the exploitation of African children for advertising for donations etc.



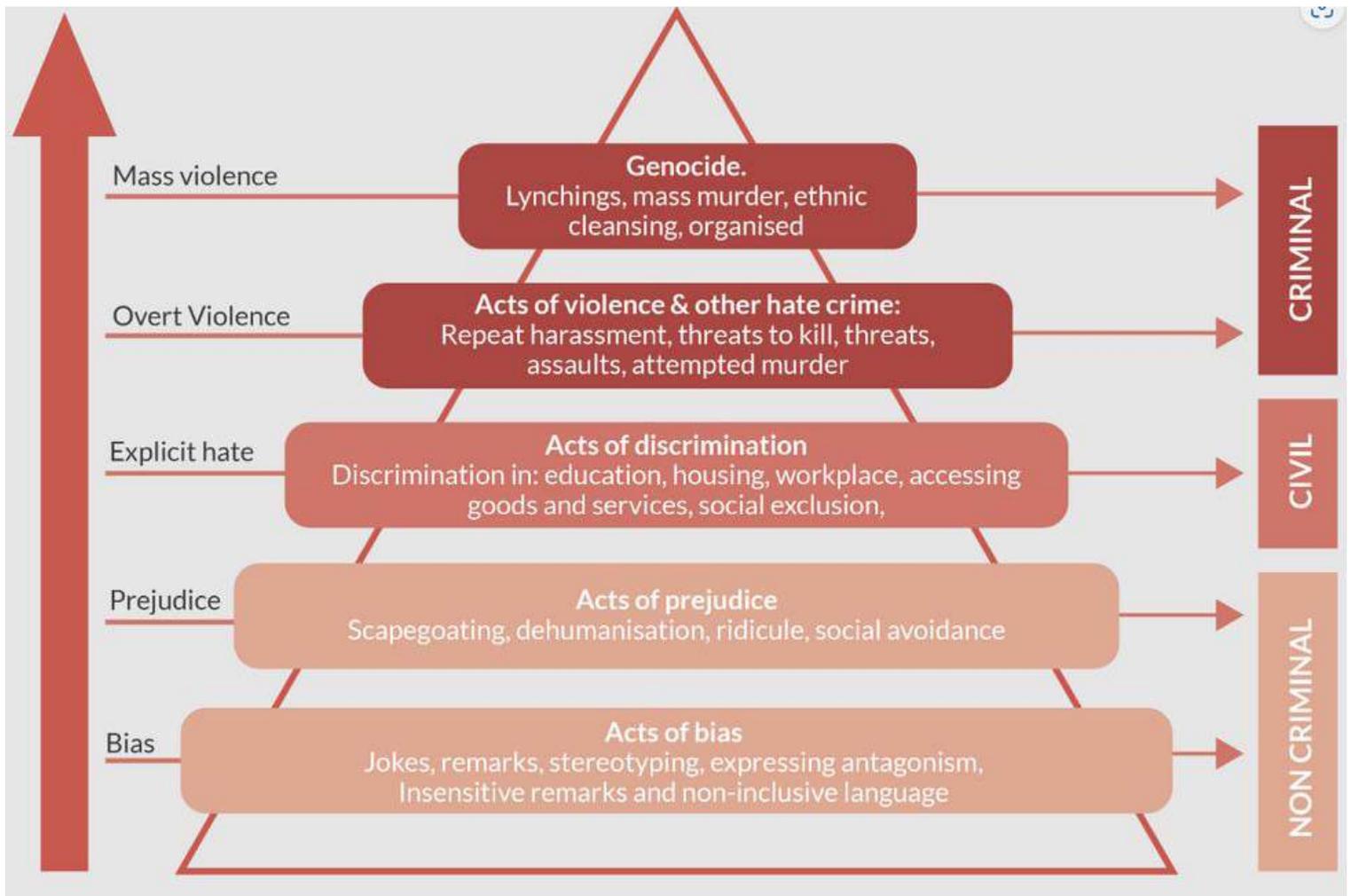
Students research videos on empires from other non-western cultures and present in the class.



Social Media

Activities

Social Media: Pipelines to Racism



The pyramid of hate is a scheme for explaining the relationship between the most extreme acts of racial violence, including genocide, and other lesser acts of violent and verbal hatred and prejudice. Every escalation of hatred is more likely to occur if the context includes the presence of 'lesser' manifestations of prejudice and hatred. The people responsible for escalating acts of hatred, do so under the pretext that they are expressing the views of the group they claim to represent; they are enabled to escalate to the next level by the normalisation of prejudice around them. As each level of hatred becomes accepted as normal, society moves up the scale of hatred towards genocide.

Social Media: Pipelines to Racism

The Pyramid of Hate Exercise

This classroom exercise is designed to help educators teach students ages 14- 18 about the effects and consequences of bigotry and intolerance. Through this exercise, students will explore their own attitudes about, and experiences with, prejudice and bigotry; examine the individual's roles and responsibilities regarding ethnic, racial, and religious bias; and think critically about examples of prejudiced attitudes, acts of prejudice, discrimination, violence, and genocide. It is designed to promote recognition of the value of interrupting that progression.

Student Objectives

- Examine how discrimination based on bias can escalate into acts of violence.
- Discuss the impact of prejudice on individuals and on society.
- Recognize the role of individuals in interrupting the escalation of hate.

Materials for Lesson: • Have You Ever? handout (one copy for each participant) • Genocide transparency (attached) • Pyramid of Hate handout (attached) • Pyramid of Hate activity sheet (attached) • Chart paper, markers and push pins, or velcro • Optional: easels

Time Requirement: 45-60 minutes Space: Room for students to work in small groups

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Social Media: Pipelines to Racism

The Pyramid of Hate Exercise

Procedures

1. Distribute Have You Ever? handout to students and tell them that they are to answer “yes” or “no” to each of the questions in the handout.

Assure the students that the handouts are for their eyes only. [3 minutes]

2. When students have completed their questionnaires, lead a discussion using some or all of the questions listed below. List students’ responses on chart paper or on the chalkboard. [10 minutes]

- Why do you think people tell ethnic jokes about other groups, insult others, or exclude them socially? (A possible response might be that “others” are different.)

- Why would these differences cause a person to “put down” someone else? (Possible responses might be that it makes the person feel superior or more important, that he/she is afraid of the “other,” or that he/she fails to understand another’s culture.)

- Where do people learn to disrespect people who seem different? (Responses may include home, school, friends, or the media-- newspapers, television, movies, and music.)

- Can you give examples of a prejudice you have perceived and/or learned through the media?

Social Media: Pipelines to Racism

The Pyramid of Hate Exercise

1. Read the following case study:

In one school, a group of four boys began whispering and laughing about another boy in their school that they thought was gay. They began making comments when they walked by him in the hall. Soon, they started calling the boy insulting anti-gay slurs. By the end of the month, they had taken their harassment to another level, tripping him when he walked by and pushing him into a locker while they yelled slurs. Sometime during the next month, they increased the seriousness of their conduct – they surrounded him and two boys held his arms while the others hit and kicked him. Eventually, one of the boys threatened to bring his father's gun into school the next day to kill the boy. At this point another student overheard the threat and the police were notified.

4. Ask the students if something similar to this could happen at their school. How do they think a situation like this could affect the entire school? What could have been done to stop the situation from escalating? Who should have stopped it? [7-8 minutes for case study and discussion]

5. Tell the students that they have been discussing a situation that started out as “whispering and laughing” and became more intense, escalating to violence. A visual way of describing this type of progression is called a Pyramid of Hate.

Distribute the Pyramid of Hate handout or draw a Pyramid on chart paper or on the chalkboard. Briefly review each level of the Pyramid starting with Level I. Ask students to provide one or two examples to exemplify each level. [5 minutes]

Social Media: Pipelines to Racism

The Pyramid of Hate Exercise

Based on the case study, ask students the following questions:

- Where would you place “whispering and laughing” on the Pyramid?
(Level I)
- Why do you think that what seemed harmless initially progressed into violence? (Answers might include that nobody stopped it, that the perpetrators gained confidence that they could continue without interference or consequences, or that the victim did not seek help, etc.)
- Even if it seemed harmless to the perpetrators and bystanders, do you think it felt harmless to the victim? How do you think he felt?
- At what level of the Pyramid do you think it would be easiest for someone to intervene? What would be some possible ways to intervene?
[5 minutes]

Extra

6. Ask the students if they can think of examples of genocide in which groups were subjected based on their race, national origin, religion, sexual orientation, etc. (e.g., Native Americans, Aborigines of Australia, enslaved Africans, Rwandans, Armenians, Muslim Bosnians, and Jews in Nazi occupied Europe.) Chart their responses. [2 minutes]

7. Present the United Nation’s definition of “genocide” by using the Genocide transparency. [3 minutes]

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Challenging Racism

Activities

Challenging Racism

10 THINGS YOU CAN DO ABOUT RACISM IN IRELAND:

1. Recognise your privilege and its meaning.
2. Explore and address your prejudice.
3. Educate yourself.
4. Educate others.
5. Be an active anti-racist ally.
6. Respond to racism in your community.
7. Support those affected by racism.
8. Report racism.
9. Be an anti-racism advocate in your organisation, work, school.
10. Pressure leaders.

Challenging Racism



Responding to Microaggressions and Unconscious Bias

Microaggressions are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

There is not a single “best way” to respond when we witness a microaggression in an interaction between two people, or when we observe actions or hear comments that seem to demonstrate unconscious bias. For people whose identities are not directly targeted by the words or actions, we have a responsibility to take action in solidarity and find ways to use whatever privilege we have to take action and influence the person who did the harm. At times, that action may simply be calling out unacceptable behavior or naming the impact those words or actions had.

If we are committed to help shift another person’s thinking and behavior in the long term, we must take a few things into consideration, such as:

What is my relationship with this person? To what extent do we know and trust one another, and how might that impact this conversation?

What might I need to consider about how this person may experience me, given who I am and who this person is (age, race, gender, sexuality, role, experience, etc.)?

How might I get some sense of permission or authentic agreement from the person to engage this issue (now or over time)?

What assumptions and beliefs am I holding about this person that might get in the way of a productive conversation? How can I hold on to some “grace” with them (connecting to empathy for who they are, not projecting my distress onto them, acknowledging that it will ultimately be their choice whether to make a change)?

How might I approach the conversation in a way that will actually get this person to open up to a new understanding and change their behavior?

Some suggested strategies and sample responses:

- Take a breath and take care of yourself. Avoid getting reactive, which will only increase the person’s defensiveness. Consider if now is the time to respond; if not, commit yourself to when you will return to the conversation.
- Consider getting permission: “Can we talk about what just happened?” or “What just happened didn’t sit right with me – are you open to talking about that?” or “Can I share a different perspective on what you said?”
- Clarify what was said to check your own assumptions. “I think I heard you say ____, is that right?”
- Be sure to focus specifically on the person’s exact actions or words they used, rather than who they are as a person. When people hear judgement or accusations about who they are (especially if called out in front of others), their defenses go up and they usually cannot take in new perspectives or learning.
- Draw out the speaker further to get more information: “Can you tell me more what you mean by ____?” or “What led you to say / believe ____?” or “What leads you to that conclusion?”
- Acknowledge the feelings the person may be having / express some empathy: “It seems

Challenging Racism

like you're feeling frustrated about ____" or "I can understand that you'd be upset if you felt disrespected when ____."

- Whenever possible, reflect any positive intentions: "It sound like you were intending to express ____" or "I'm sure you didn't mean to convey ____."
- Clarify the difference between intent versus impact : "While you didn't intend to convey ____ the words you used can send a message that ____" or "Even though your intention was ____, the person you were talking to may have experienced ____"
- Share the impact it had on you: "When I hear things like that, I feel ____" or "That makes me think about ____ which is not ok / really upsets me."
- Share your own experiences of saying or doing things that had an unintended impact: "I am saying this because I've had similar experiences - I used to think / say ____, and I learned that ____... It felt awful to realize that I had upset someone, but I over time I realized I needed to focus on making it right instead of just defending my intentions."
- When relevant, challenge any stereotype that the person used or implied: "Actually, in my experience ____" or "I think that's a stereotype - I've learned that ____" or "I know that you & I were not exposed to a lot of people / information / history like this, but there's a lot more that we need to learn about ____"
- Appeal to the person's empathy: "You and I may not have experienced ____, but imagine how this person might feel if they were regularly hearing things like ____?" or "How do you think you'd feel if you or someone close to you were regularly experiencing ____?"
- When possible, appeal to core values: "I know you are someone who cares a lot about ____. What I just heard doesn't seem to live up to that, despite your intentions."
- Consider connecting them to people and/or resources that may shift their perspective: "Have you spoken to ____ about this? I think you might appreciate what they have to say." Or "This (video / podcast / article / book) had a big impact on me - I'd love to talk with you about it if you're open to that."

If you are receiving feedback about your own words or actions (someone expresses that they experienced a microaggression or heard bias in something you said or did), consider these suggestions:

- Take a breath and take care of yourself. Taking full breaths can help our bodies calm down and allow our brain to focus.
- Listen carefully. Don't interrupt and don't justify. Let the person share as much of their experience as they want to share and try to take it all in.
- If someone is expressing that they have been directly harmed by something you said or did, listen to them and believe them. While you may think of your intent/words/actions in a different way, their experience of being upset is their real experience. Focus on understanding the impact you had.
- Take responsibility: acknowledge and apologize for the negative impact you had. If you are clear about how you can make this right / avoid this / do better in the future, name that commitment.
- Particularly in interactions across differences of identity (race, gender, sexuality, culture, etc.), you may not understand why what you did was problematic; you have not experienced what it means to live in the world with another identity. Try to stay curious to learn more about what you don't know - but don't assume this person wants to educate you about it.
- Depending on the relationship and context, you might seek permission to talk more: "I want to be sure I'm fully understanding you. Are you open to talking more about this?" If they agree, start by asking clarifying questions - not challenging what they offered.
- Take time to sort out what you heard. Seek out people who you share some affinity with (similar identities to you) who may be able to offer helpful perspectives. Seek out people whom you trust who will not simply validate your position, someone with whom you can speak openly about what's still confusing / challenging for you about what you heard and get some valuable insights.
- Continue to do your own work and learning about counteracting bias and microaggressions (online resources, books, articles, podcasts, etc.).

Challenging Racism

Forming biases starts early, and parents and other trusted adults often wait to have tough conversations about discrimination until far after children have formed implicit biases. Sometimes the adults in our lives still hold their own biased opinions. So it's not easy to unlearn biases, but it is important for our mental health and our relationships with others. Here are some helpful steps to identify and [unlearn biases](#):

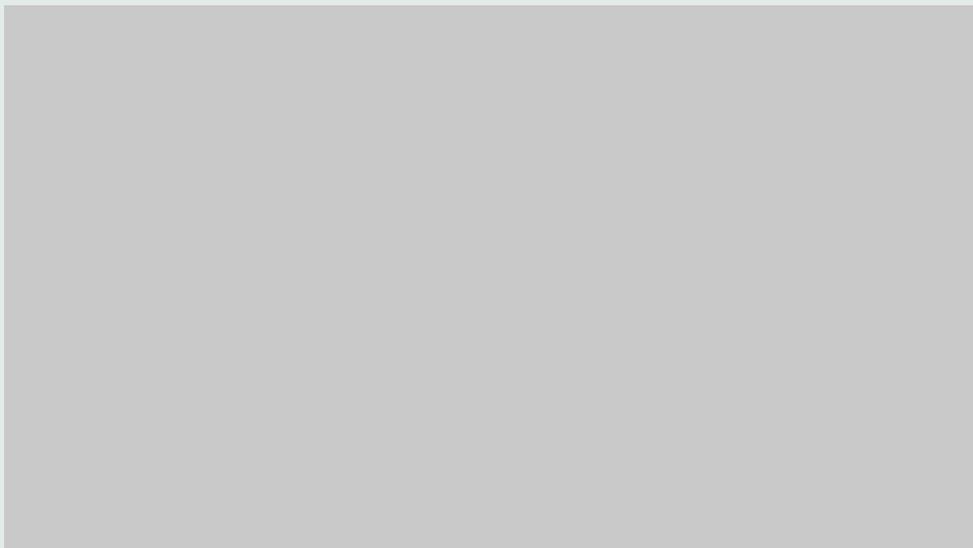
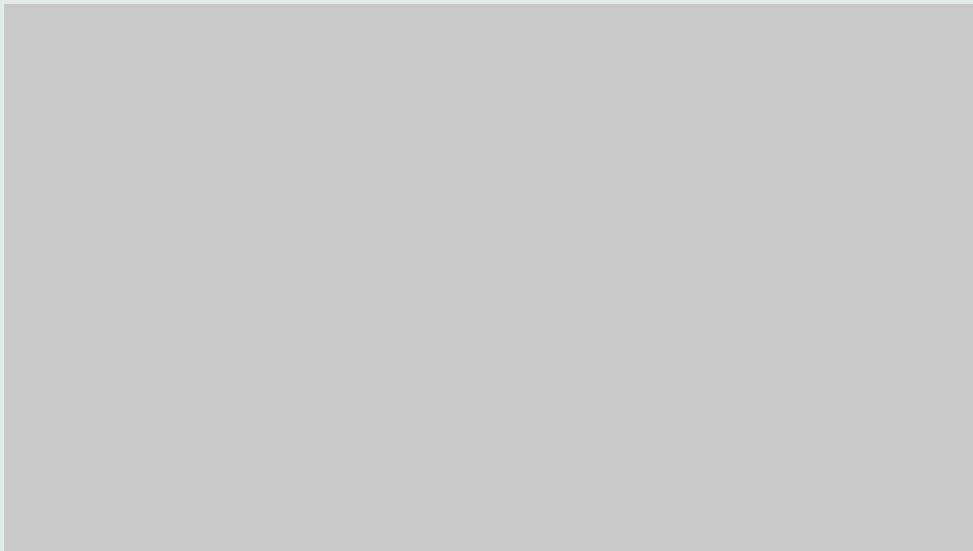
Change
this

Activity: Goal Setting

Challenging Racism

Allyship

Students brainstorm definitions for allyship and what it could mean before they watch Yeaneah's and Raphael's videos?



Challenging Racism

“Empathy is not sympathy, Sympathy is what you feel, what you feel yourself when you witness somebody in difficulty. It is about getting into the other person’s shoes, seeing where they’re coming from, and actually doing something about it.”

Professor Pat Dolan,
UCG

**Watch the video with empathy
and not sympathy**

What is the difference between empathy and sympathy and what are the possible outcomes of both?



Show Racism the Red Card 2019

Challenging Racism

Activity 10 What if you witnessed racism

10

Time: 15 minutes

Learning Focus: understanding other people's perspectives and responsibilities in responding to racism

Break your class into six groups and give each group a role card.

Reflection: The GAA have implemented change to their rule book, whereby incidents of racism are a red card offence, while the FAI sets it out as a red card offence combined with match ban and/ or fine to club or player involved. The governing bodies can also decide additional measure in response, which help create a safe environment for all to play. Players, umpires and others have been subject to red cards, match bans and barred from activity.

(activities sheet next pages)

Role Cards

Group 1 Teammates

You are members of the team and have heard racist abuse directed at one of your teammates

- How do you feel?
- How do you react?
- What should be done to stop this kind of behaviour, whether from other players or from supporters?
- What should the coach/ club do?



Group 2 You are members of the team management and have heard racist abuse directed at one of your players.

- How do you react?
- What should be done to stop this kind of behaviour?

Do you:

- Substitute the player who is the target of abuse?
- Take your team off the pitch?
- Support the player who has been abused?
- Ignore it?
- Talk to the team as a whole about the abuse- what would you say?

Challenging Racism

Group 3 You are the referee and have heard racist abuse during the game. How do you react?

Do you:

- Abandon the game?
 - Mention the abuse in your match report?
 - Talk to a member of club from which abuse came?
-

Group 4 Supporters

You are a supporter of either side and have heard racist abuse during the game. How do you react?

Do you:

- Shout abuse at those shouting, so as to outshout them?
 - Gesture or throw objects at them?
 - Complain to a steward or Garda?
 - Complain to your club officials?
-



Group 5 FAI/ GAA/ IRFU or governing body of sport

You are members of the disciplinary board of your sport and have received reports of racism during a game. How do you react?

Do you:

- Ignore it and deal with other correspondence
 - Investigate it. How do you investigate?
 - Come up with a different plan. What is this?
-

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immigrantcouncil.ie

Challenging Racism

Show Racism the Red Card (SRTRC) programmes offer an opportunity to integrate anti-racism education into the learning experiences of pupils. This engagement can be in the form of a workshop, watching the SRTRC video, or through the context or involvement in a creative project. We strongly encourage you to consider using this education pack in the context of one or more of our programmes.

- www.theredcard.competition - **Anti Racism Creative Competition**
- www.theredcard.ie/fare - **Football Fortnight of Action against Racism (FARE)**
- www.theredcard.ie/wear-red-day - **Wear Red against Racism**

SRTRC programmes include:



Challenging Racism

Becoming anti-racist

‘the only way to undo racism is to consistently identify and describe it—and then dismantle it’ argues Kendi who sees the need to move beyond the binary of good/bad people (namely racist/not racist) and to look at it instead in terms of power and policy (Kendi 2020). Racist and anti-racist are on a spectrum and neutrality is not an option. Anti-racism is something we need to learn and work on.



This video on how to apologize is required for anyone and everyone who aspires to be a decent person, but especially if you’re an ally to marginalized people.

Apologizing isn’t just about saying “I’m sorry” – it’s a skill that takes a lot of practice and reflection. Knowing how to apologize thoughtfully and authentically is a key part of being an ally.

Apologizing is an essential part of responding to call-outs, but it should always be accompanied by a commitment to doing better. Just saying “I’m sorry” isn’t enough – you need to also express your investment in the community that has called on you.

Let them know that you’re not only sorry for the harm you caused, but that you’ll learn from this experience and change your behavior. Because real talk, an apology is useless if you don’t intend to make a change.

Challenging Racism

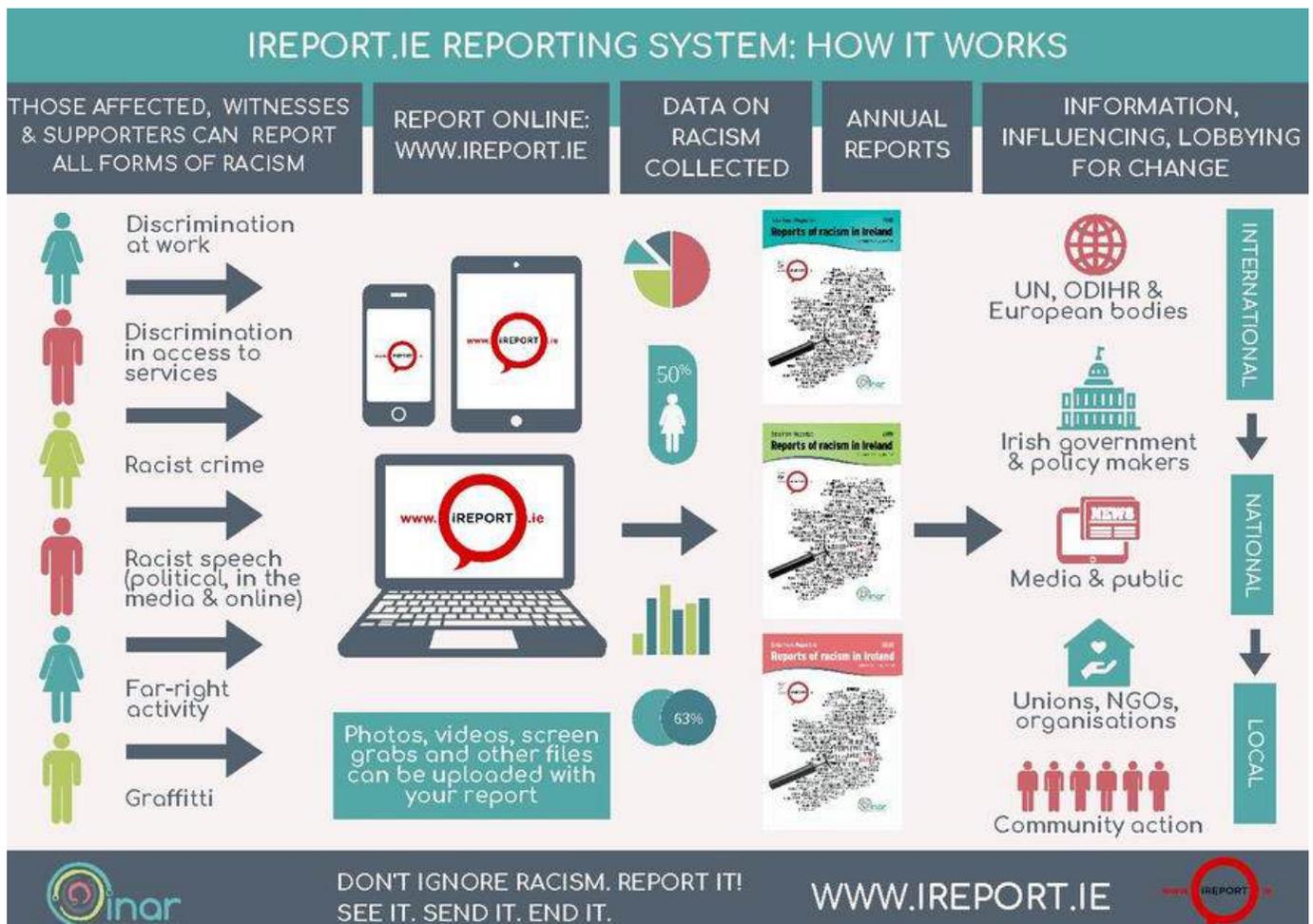
Becoming anti-racist

[9 Phrases Allies Can Say When Called Out Instead of Getting Defensive \(everydayfeminism.com\)](http://www.everydayfeminism.com)

Websites offering support on how to deal with racial abuse whether as a victim or an observer

<https://spunout.ie/life/your-rights/how-to-report-discrimination>

iReport.ie makes it as easy as possible for people to self-report all racist incidents by using any device connected to internet. It is a way for people whose voices are often unheard, to be heard, and to participate in the national conversation on racism.



Challenging Racism

Becoming anti-racist



REFLECTION



"That's the only way this can be solved - by having uncomfortable conversations."

– Demi Stokes

"You can create a new normal, one that is fairer, and gives everyone opportunity, and treats everyone equally, and builds bridges between people instead of dividing them."

– Barack Obama



How could the following people help to create a "new normal"?

- A person who owns a business
- A child in the playground
- A celebrity
- A restaurant worker

Shutterstock.com / Jose Breton- Pics Action; / Grindstone media group

EXTRA RESOURCES

DOCUMENTARIES

- **13th**
- **Race: the power of an illusion**

BOOKS

- **How to be Antiracist** - Ibram X. Kendi
- **Why I'm No Longer Talking to White People About Race** - Reni Eddo-Lodge
- **So You Want to Talk About Race** - Ijeoma Oluo
- **Don't Touch My Hair** - Emma Dabiri
- **'The New Jim Crow'** - Michelle Alexander

VIDEOS

- <https://youtu.be/obgwD2CzOsk?si=ArlrbS-8uvvuml88> - **Emotional Intelligence, racial stereotypes, & the politics of emotional expression**
- https://youtu.be/hmqq9_XTeIM?si=7zpob96gkIp_vwtd - **Beauty is in the eye of the coloniser**
- <https://youtu.be/s1FkO7Tr70A?si=BGhhOSa3FMqQK7AL> - **Dissecting the Manosphere**
- <https://youtu.be/EtXPTGkuJIA?si=1oSVyvQlbS1WJxub> - **Black boys are not safe**
- <https://www.youtube.com/watch?v=P55t6eryY3g> - **How to radicalize a normie, the alt-right playbook**

EXTRA RESOURCES

WEBSITES

SpunOut.ie's Anti-Racism Guide - spunout

[2dary_SCHOOLpack_1_2019-01-14.indd \(immigrantcouncil.ie\)](#)

Education_pack_all_different_all_equal.pdf (perspektiven-studium.ch)

2016_Education_pack_all_different_all_equal_en.pdf

[Microsoft Word - Anti_Racism_Placement_Resource_new.docx \(tudublin.ie\)](#)

DOCUMENTARIES



Unsilencing Black Voices is a multimedia campaign to document experiences of racism among the Irish - Black community. Individuals were asked to recount one instance of racism that they experienced that stuck out the most.

EXTRA RESOURCES

NON-RACIST V ANTI-RACIST

If you add the prefix "**non**" to a word, what does it do?

For example "non-fiction".

If you add the prefix "**anti**" to a word, what does it do?

For example "antifreeze".

not something
= non

against something
= anti

Using these definitions, what do you think non-racist and anti-racist mean?

How might a non-racist person behave?

How might an anti-racist person behave?

How are they different?

NON-RACIST VS ANTI-RACIST

Look at the following examples and decide whether they are non-racist or anti-racist:



Telling a friend they are wrong for making a racist joke.



Joining a protest in support of Black Lives Matter.



Feeling embarrassed by a racist comment but not saying anything.



Reading about how racism affects people to understand how to help.

- When have you seen any examples of non-racist or anti-racist behaviour in the news?
- What impact do you think **non-racist** people will have on racism?
- What impact do you think **anti-racist** people will have on racism?

VIDEO RESOURCES

Cork Migrant Centre Youth Initiative against Racism



Listen to Deborah's experience with racism as a child growing up in Ireland



VIDEO RESOURCES



"War" is a song recorded and made popular by Bob Marley in 1976. The lyrics are almost entirely derived from a speech made by Ethiopian Emperor Haile Selassie I before the United Nations General Assembly on 4 October 1963.

What is his message?



Although Ellis Fearon is not from the US, from the moment when he witnessed what was happening in the "leading power of the world," he had a conversation with his parents about the implications of those events, he knew that he wanted to make more people aware about this. His talk is about what "being black" means to him.



A critique of those who cannot, or refuse to try, pronouncing her name correctly.

VIDEO RESOURCES



An anti racist and pro black education programme in a Scottish school



BBC
Report

SOURCES

Bowers, S. (2024) **Number of vacant and derelict homes brought back into use for social housing fell last year**, The Irish Times. Available at: <https://www.irishtimes.com/ireland/housing-planning/2024/05/21/number-of-vacant-and-derelict-homes-brought-back-into-use-for-social-housing-fell-last-year/>

Citizens Information Board (2019) **Review of Direct Provision and the International Protection Application Process**, Submission to the Joint Oireachtas Committee on Justice and Equality. Available at: https://www.citizensinformationboard.ie/downloads/social_policy/submissions2019/Direct_Provision_and_the_International_Protection_Application_Process.pdf

Irish Traveller Movement (2019) **Anti-Traveller Racism**. Available at: <https://itmtrav.ie/our-work/anti-racism-interculturalism/anti-traveller-racism/>

Laurence, J. et al (2023) **Wages and working conditions of non-Irish nationals in Ireland**, ESRI. Available at: <https://www.esri.ie/system/files/publications/JR2.pdf>

Little, O. and Richards, A. (2021) **TikTok's algorithm leads users from transphobic videos to far-right rabbit holes**, Media Matters. Available at: <https://www.mediamatters.org/tiktok/tiktoks-algorithm-leads-users-transphobic-videos-far-right-rabbit-holes>

Loubriel, J. (2017) **4 Racial Dog Whistles That Politicians Use (While Pretending They're Not Racist)**, Everyday Feminism. Available at: <https://everydayfeminism.com/2017/05/politicians-racial-dog-whistles/>

Ní Dhuinn, M. and Keane, E. (2021) **'But you don't look Irish': identity constructions of minority ethnic students as 'non-Irish' and deficient learners at school in Ireland**, International Studies in Sociology of Education, 32(4):1-30.

O'Shaughnessy, A. (2019) **Racism and Mental Health**, Irish Network Against Racism. Available at: <https://inar.ie/racism-and-mental-health/>

Peter McVerry Trust (2023) **Information on Homelessness in Ireland**. Available at: <https://pmvtrust.ie/news/facts-and-figures/>

Refugee Council (2024) **The truth about asylum**. Available at: <https://www.refugeecouncil.org.uk/information/refugee-asylum-facts/the-truth-about-asylum/>

Social Workers Union (2023) **Dogwhistles**, SWU Blog Series. Available at: <https://swu-union.org.uk/wp-content/uploads/SWU-blog-series-Dog-Whistles-2023.pdf>

IDEAS FOR PROJECTS

Bullying and Microaggressions

How to deal with racist bullying at school - BBC Bitesize

Decolonising the curriculum

<https://youtu.be/pnvhfCdOtHA?si=NnhUDYCTcFlt07DF>

<https://www.theantiracisteducator.com/post/pupils-in-scotland-call-for-change-it-s-time-for-an-anti-racist-decolonised-curriculum>

Challenging Racism

<https://inar.ie/witnessing-racism-what-to-do-as-a-bystander/>

Identity and Intersectionality Activity: Privilege for Sale

IDEAS FOR PROJECTS

Trailing Diversity

The multi-cultural dimension of our societies is expressed in many different ways and forms. The 'footprints' of other cultures are everywhere so that very often we don't even notice them. This activity allows participants to trail the signs of multi-culturalism and to take a new look at the social environment around them.

Issues addressed

- We live in an interdependent world: our countries are dependent on each other.
- In every society we find clues to the presence of different cultures.
- The relationship between different cultures and the recognition that their mutual influence on each other enriches both.

Aims

- To enable participants to identify the influences of other cultures on their own society and contributions they make.
- To value the influences positively.

Time

Part A: planning the activity: 30 minutes

Part B: trailing: 2 - 2 1/2 hours.

Part C: reporting back: 1 hour

Part D: the exhibition (Optional): If you are able to collect pictures, films, recordings etc. you will need to allow extra time for the preparation of the exhibition.

Group size

A minimum of 10 and a maximum of 25 people.

Preparation

- For part **A** you will need paper, pens and flip charts and markers of different colours.
- For part **B** the materials required will depend on the resources available. Ideally video recorders or cameras and tape recorders may be used. However, if these are not available, participants may simply make a list of the "footprints" that they came across.
- For part **D** if the participants are able to take photos or tape recordings you should arrange a space and time for these to be displayed and heard.

Instructions

Part A: Planning

1. Split the participants into groups with a maximum of six people per group.
2. Tell each group that they are to explore their local environment (village, city district, town) and look for "footprints" from other countries and cultures and to make a list of their findings and document them through pictures, sound recordings, video, etc. (or simply make a list, if the groups are short of resources).

IDEAS FOR PROJECTS

Trailing Diversity

3. Brain-storm some of the areas where people might look for the “footprints”:

Gastronomy: foods and spices from other cultures which are now used in their own cooking, restaurants from abroad, drinks, etc.

Garments and fashion: clothes which originally came from other countries and cultures, shoes or clothes made abroad and imported, etc.

Music: Check the music programmes on FM radio stations. Listen for music from other countries in public places such as coffee bars, pubs and discos. Look out for any places, which specialise in music from certain areas or countries.

Mass media: compare different TV channels for foreign programmes incorporated into their schedules.

Language: words from the other countries, which we use in our daily lives.

Part B: Trailing

1. Ask the groups to plan a time during the next week when they can spend 2 hours exploring their environment (village, city district, town etc.) and look for “footprints” from other countries and cultures.

Part C: Presentation

1. Ask each group to present the conclusions of their research and make a brief summary of the things they found.

2. Help the participants prepare an exhibition with the documentation they made of the “footprints”. This will help them get a global vision of the collective work done during part B.

Debriefing and evaluation

The presentations should finish with a discussion. You can facilitate the evaluation with questions like:

- Were there any surprises?
- What is the significance of the fact that there are so many “footprints” from other countries and cultures around us?
- How do we value the fact that there is a growing knowledge about other cultures and societies, even when this knowledge is partial or very superficial?
- What does this knowledge bring us?
- What limits does it have?
- Would it be useful to increase it?
- How could we do that?
- Could you detect any patterns or trends in the ‘footprints’?
- Do more come from some countries rather than from others?
- Why is that?

Tips for the facilitator

It is very important that you motivate the groups so that they enjoy the activity. For example, you could stimulate people by comparing the research to a detective story, a voyage of discovery or an adventure.

It is also important to stress that the research is supposed to be a collective effort.

IDEAS FOR PROJECTS

Trailing Diversity

In the discussion try to draw out:

- That we live in an interdependent world and that our countries are dependent on each other. In every society we always find evidence of the presence of different cultures.
- The technological and communication revolution provides us with enormous possibilities for mutual exchange and knowledge.
- The relationship between different cultures and their mutual influence on each other enriches both.
- The contributions from each culture should be valued as such and not in the context of the country or society from which they originally come.

If possible, and if the participants agree, you may invite people from other countries or cultures (related to the findings) to visit the exhibition, for example a disk-jockey from a radio station, somebody from a local minority association, somebody working in a shop etc.

Suggestions for follow up

You might like to share your exhibition with others. Have an open evening and invite people from local groups and organisations.

It is easy to accept the things we like from other cultures such as food and drink, but often the people who come are not so welcome. What happens when your neighbours have different customs and habits and are not so easy to get on with? You can explore some of the issues in 'In our block' (page 93).

Alternatively, if you are interested in what may happen when different cultures meet, you might like to try the simulation game 'The island' (page 98).

IDEAS FOR PROJECTS

In Our Block

Racist attitudes lead not only to violent attacks on foreigners or refugees but also to discrimination in housing and employment and other aspects of everyday life.

This activity is a roleplay.

Issues addressed

- Conflicts between people from different cultures can be solved in a positive way.
- Our analysis of conflict and the way we deal with it differs depending on the origin of the social and cultural background of the people involved.
- Our own interests may distort our perception of the problem and make it bigger than it is.

Aims

- To analyse our attitudes towards people from different cultural or social groups.
- To explore problem solving strategies.
- To reflect upon the limits of tolerance.
- To reflect upon the relationship between discrimination and conflicts of interest.

Time: 1 1/2 - 2 hours

Group size: A minimum of 10 people and a maximum of 25.

Preparation

- Copies of the role cards
- Copies of the Observers' notes
- Copies of the sheet: Clues for finding a solution
- Pens and paper for the observers to make notes

Instructions

1. Tell the group that they are going to roleplay a situation that could happen in anyone's daily life, then read the following:
"There is an apartment block near where you live. One of the apartments is rented to a group of foreign students who often have visitors from home staying and who also frequently organise parties. Some neighbours, especially those living in the apartments closest to the students, are annoyed and complain that the students and their friends make lots of noise, don't let them sleep and don't take care of the building. The neighbours have called a meeting to try to solve this problem."
2. Ask for volunteers to play the roles of the neighbours. You will need a minimum of 6 and a maximum of 9. The rest of the participants act as observers.
3. Share out the role cards between the volunteers and give the observers each a copy of the Observers notes. Allow 5 minutes for people to think about what they have to do.

IDEAS FOR PROJECTS

In Our Block

4. Remind the players that their aim is to come up with a solution to the problem then start the roleplay.
5. Allow the discussion to proceed for about 10 minutes and then, without interrupting, hand each of the players a copy of the Clues for finding a solution. Let the roleplay continue for a further 10 minutes. However, you may interrupt or prolong it as you consider necessary.

Debriefing and evaluation

Ask all the participants to get together in a large group for the discussion, which should be divided into two parts:

1: The roleplay

Talk about what happened in the roleplay using the following questions as a guide:

- What did the observers record and what were their impressions of what happened during the roleplay?
- How did the actors feel about it? Was it difficult to get into the role they were given, what did they find hardest and what easiest etc.?
- Did the participants perceive any difference between the first and second stage i.e. after the actors had been given the Clues for finding a solution.
- What kinds of arguments were put forward and were they based on fact, reason or emotion?
- Was it easier to find arguments for or against the students?
- Where did people get their arguments from?
- Was the problem resolved and was everyone happy with the outcome?
- Was it a fair solution or did one side have to give up more than the other?
- What alternative solutions could there have been?

2: The situation in real life

Once everybody has had a chance to speak, you should help the group to analyse and reflect about the issues involved. You can launch the debate by addressing questions such as:

- Did the roleplay reflect any reality in daily life? What were the similarities and what were the differences? Did anything seem to be exaggerated?
- Which of the characters most faithfully reflected attitudes common in our society?
- When we face a conflict involving people from different cultural backgrounds do we look for a solution that may satisfy everybody, or do we rather try to impose our point of view and neglect those who think or feel differently from ourselves?
- To what extent is the conflict actually related to differences in culture rather than to other things such as personal or economic interests?
- Has anyone experience of this sort of conflict? What were the circumstances? If this hasn't happened to you, why is that?

Tips for the facilitator

Pay careful attention to how the role play is going because what happens will affect the way you facilitate, for example you may not need to use the clues for finding a solution cards and afterwards when you lead the discussion you will

IDEAS FOR PROJECTS

In Our Block

have to decide how to balance the discussion between analysing the group dynamics, group decision making processes and relating the issues to real life.

Note that there are two different “clues for finding a solution” cards; card 1 for the “chair” and card 2 for the other players. Who gets card 1 will depend on what has happened in the roleplay so far. If it has already been democratically decided that a particular person should chair the meeting then give card 1 to that person, otherwise give it to the Leader of the resident’s committee.

Finding solutions to problems and making decisions are difficult processes. People need to have good communication skills, to be sensitive to the needs of others and to show imagination and trust so that they can explore the issues honestly.

It is easier when people argue about their interests and try to find some common ground or consensus for mutual gain so that each person has some of their needs met and a stake in the outcome.

Unfortunately all too often people argue from a position which they then reluctantly have to abandon and compromise so that in the end everyone feels they have lost something rather than gained.

It is important that during the evaluation you try to make the group aware of and distinguish between the attitudes we often adopt to foreigners or people who are different and the ways in which we deal with the concrete, everyday problems involving interpersonal and communication skills.

Suggestions for follow up

Ask the participants to consider, in the light of what they have learned from doing this activity, what practical steps they can take to improve the relations between different groups who live in the local community. Put the plans into action.

If you want to follow up issues about national identity, you could use the activity ‘National Holiday’ (page 131). Alternatively, if you are interested in exploring prejudice and conflict within the family, try ‘Guess who’s coming to dinner’ (page 88).

IDEAS FOR PROJECTS

In Our Block

all different
all equal

ROLE CARDS (to be copied for participants)

Young foreigner

You speak and understand the language of the host country very well but do not understand why your neighbours are upset. In your opinion, both you and your student friends behave perfectly normally. You will not leave the apartment under any circumstance.

Leader of the residents committee

Your apartment is far away from the one the foreign students live in. Personally they cause you no bother. But you do not like foreigners and you don't want them living in your building.

Young woman (25-30 years old)

You live alone and are afraid of the young students because they seem very strange and different from you.

Young person

You are also a student. You do not have any clear opinion about the problem but you would like to move into the apartment where the foreign students live.

Refugee

You are also a foreigner, although from a different country than the students. You and your family do not have much to do with other people in the block. You have never had any problems with anyone despite the fact that you feel rather isolated.

Elderly couple (this role should be played by two people)

You are both aware of the problems that force many people to leave their home country and try another life elsewhere. You support an organisation which provides aid to developing countries.

Unemployed neighbour

You strongly disagree with policies that allow foreigners to come to live and work in your country. You think that foreigners should only be allowed in as tourists.

The owner of the building

The young foreigners always paid their rent punctually and you don't want to lose the income from that apartment. But you don't very much like foreign people and you see this conflict as a possible opportunity to raise the rent for the foreign students. On the other hand, you also have the possibility of renting them another apartment on the outskirts of town.

Observers' notes

Your job as an observer is to watch what happens very carefully and to make notes to feedback in the discussion at the end of the roleplay.

IDEAS FOR PROJECTS

In Our Block

Things to note are:

- Do the players respect each others turn to speak or do some people but in or does everyone try to speak at once or do one or two people try to impose their point of view?
- Does anyone try to take a lead and to facilitate the meeting?
- What kinds of arguments did players use?
- Was there any change in the attitude and behaviour of the players after they received the "clues for finding a solution"?

all different
all equal

CARD 1 - CLUES FOR FINDING A SOLUTION

This card is for the person who is chairing the meeting.

Note: If, so far in the roleplay, no one has been democratically elected to chair, then this card is for the Leader of the Residents Committee.

- 1) **Chair:** You have already been democratically elected to chair the meeting continue to do so. Follow the tips below.
- 2) **Leader of the Residents committee:** So far in the role play no one has been elected to chair the meeting so suggest that the meeting needs a chair and that it should be democratically decided who it is. Propose that you be chair because of your position as leader on the residents committee. If the others agree keep this card and follow the tips for the chair below. If someone else is elected pass this card to them and take their card in exchange.

Tips for the chair of the meeting

It is your job to keep order and facilitate the meeting. You should try to make sure that:

- Everybody has a chance to speak
- People respect each others turn to speak
- If necessary, set a limit of time for each contribution and do not let the players go beyond that limit
- Do not allow abusive language and make sure people keep to the issue and don't deviate
- Try to move the discussion on and keep it positive
- Keep people on track; the aim is to find a solution to the problem.

CARD 2 - CLUES FOR FINDING A SOLUTION

To be given to each player except the Chair.

Think about what you can do, within your role, to try to find a solution:

- Listen actively and respect the right of everyone to have their say
- Try to relate what you have to say to what has been said previously.
- When it's your turn to speak start with a summary of what the person who spoke before you has said.
- Try to distinguish between the facts and your opinions
- Try not to divert the discussion but keep to the point, focus on the problem of the students and the need to find a solution, do not bring in other facts, opinions or ideas that you might have.

IDEAS FOR PROJECTS

Media Biases

An exciting and wide-ranging activity for a group to work on the role of the media in spreading or countering stereotype, prejudice and bias.

Issues addressed

- Stereotypes and prejudice: how they are multiplied and spread in society.
- The quantity, quality and amount of information: manipulation, slants, abuse and lack of information, etc.
- Images of people and "different" groups due to generalizations and stereotyping.
- The difficulties we face in changing our images and perceptions.
- The social "scapegoat" mechanism. The tendency to blame "others" for certain social problems without analysing all the causes.

Aims of the activity

- To enable participants to explore the images that the majority society has of people from different cultures or origins, minorities, etc.
- To notice that not all the cultures different from our own carry a socially negative image.
- To analyse the role of the mass media in the creation and development of stereotypes and social prejudice.

Time

Part A: Two and a half hours

Part B: One week

Part C: Two and a half hours

Group size

A minimum of ten and a maximum of twenty five people.

Participants should be over 13 or 14 years of age.

Preparation

Part A:

- Flip chart, marker pen

Part B:

Depends on the resources available. The materials which can be used in this type of activity are very varied:

- newspapers,
- magazines,
- video recordings of TV programmes,
- radio etc.

It is however, possible to do this activity simply with newspapers and magazines that the participants can bring into the working groups.

IDEAS FOR PROJECTS

Media Biases

Part C:

- For the plenary: a flip chart or large board as well as some markers or chalk.

Instructions

This activity is developed in three stages:

Part A: Preparation

1. Divide the participants into groups of 4-6 people.
2. Explain that during the course of the next week, they are going to analyse the different mass media: TV, radio and, especially, written press in order to find out how foreigners or 'people who are different' are portrayed.
3. Discuss exactly what the participants are going to look for and be aware of. For example, the language used (are they freedom fighters or terrorists?), the amount of time or space given to these news items, the priority given to it e.g. is it headline or footnote and check how people are treated or portrayed according to their origin. What sorts of photos and other images are used.
4. List the types of media you are going to work on and allocate them to the groups. Depending on the members of the group and your own acquaintance of the mass media you may opt between giving all the groups the whole task, or asking each group to deal specifically with one medium, i.e. one team works with daily newspapers, another with weekly magazines, another with TV another with radio, etc.

Part B: Field work

Allow a week for the groups to carry their research and tasks.

Part C: Conclusions

1. In plenary ask each group to present the results of their research and documentation. Allow 20 minutes per group.
2. Write down the main findings of each group on the flip-chart or board.

Debriefing and evaluation

Once the results have been put together, give a brief summary of the information reported by each group. Try to stress the most common findings as well as those which might be contradictory.

The discussion can follow with questions such as:

- What are the main features by which the minority groups around us are portrayed in the media?
- Are there minorities or groups of foreigners that are portrayed positively?
- Are there others that are portrayed negatively?
- Are the images presented based on facts and data or upon assumptions or judgments?
- How are the images built, from the real knowledge about those groups or minorities, or through stereotypes and manipulation of information?

IDEAS FOR PROJECTS

Media Biases

Tips for the facilitator

Part A: There are advantages and disadvantages in both options. Asking all the groups to cover the range will require a greater effort and organisation of the work, asking each team to deal specifically with one medium will limit the global vision of each group but will be easier to organise and perhaps allow people to go into the issues in greater depth.

Since the main part of this activity is carried out over a week, introduce the activity (part A) at the end of a session but reserve a whole session for bringing the results together (part C).

It is recommended that you do this activity with participants who already know each other and have some experience of group work e.g. be members of a youth club or organisation.

Depending on how well you are acquainted with the participants and the situation you may change the time frame indicated for the activity. For example, if the activity takes place during school holidays, the time needed for the field work may be reduced to three days; similarly it may be extended if circumstances call for it.

Suggestions for follow up

According to the work done by the teams, you may propose that they set up a 'watch dog' group to regularly review the media for examples of bad reporting and distortion. This could be followed by writing collective letters to the newspapers, TV or radio whenever they find examples of discrimination against someone or some minority.

If you wish to explore further the relationships between ideas, words and images, a fun way to do it is to play 'Cultionary' (page 67). Alternatively, you might enjoy playing the board game, 'The path to development' (page 138) which raises many social, economic and political issues covered regularly in the media.

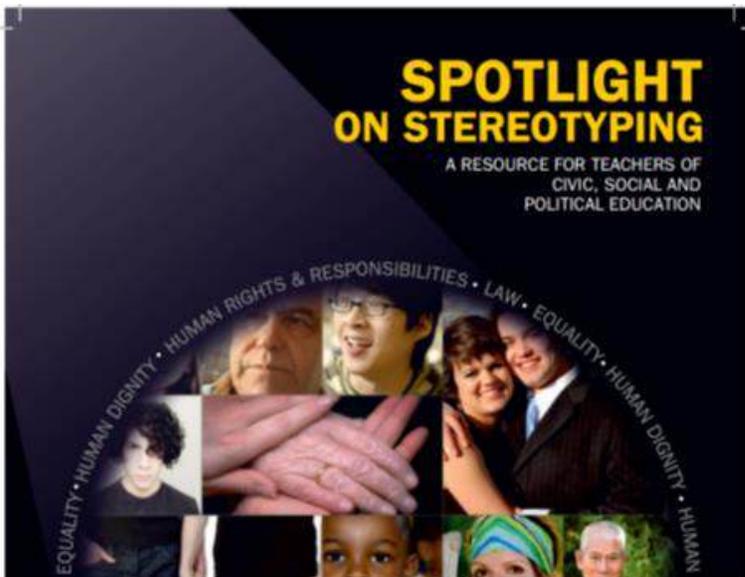
RESOURCE PACKS

FOR TEACHERS

[Learn About Racism in Ireland » INAR](#)

[What? me? a racist?](#)

This humorously written and informative pamphlet has been designed for teachers to use when addressing the subject of racism with young people



[Spotlight-on-Stereotyping.pdf](#)

A valuable resource for teachers exploring different forms of stereotyping. Developed for the Civic, Social, and Political Education (CSPE) curriculum, It also includes ideas for action projects and a curriculum framework linking it to other Junior Certificate subjects.

[NASC School Training Pack](#)

An anti-racism tool kit, developed as part of Nasc's 'Cork City Social Inclusion Project' in 2014 engages with issues of racism and discrimination via different areas that are applicable to young adults