COMMUNITY DEVELOPMENT AND YOUTH WORK

ANTI-RACISM PLACEMENT RESOURCE

OLLSCOIL TEICNEOLAÍOCHTA BHAILE ÁTHA CLIATH
TU DUBLIN
TECHNOLOGICAL UNIVERSITY DUBLIN

COMMUNITY DEVELOPMENT AND YOUTH WORK ANTI-RACISM PLACEMENT RESOURCE

TU DUBLIN

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Introduction

The aim of this anti-racism resource is to better prepare students to recognise and address racism in practice placement settings.

Third level institutions and practice education settings are a microcosm of Irish society and therefore also sites where racism is experienced and/or witnessed by students. Poole (2019), in her research conducted with Community Development and Youth Work (CDYW) students on the Blanchardstown campus, found that some students witnessed racism on placement but did not feel equipped to address it (see also Adeleye et al 2020). As white lecturers working on the CDYW programme with diverse students we realised we needed to deepen our own and our students' understanding of the multifaceted phenomenon of racism. The purpose of this resource, co-created with students and informed by insights from the Irish Network Against Racism (INAR) and the Immigrant Council of Ireland, is to support students' learning on their anti-racism journey. We have also engaged with our placement partners as part of the process.

The resource will do this by

- explaining key terms and concepts related to race, racialisation and racisms
- outlining what to do if students experience or witness racism on placement
- developing students' capacity to challenge racism, and
- sharing useful resources and case studies to discuss responses to lived experiences of racism in practice settings.

The focus of this resource is on the practice placement as the site where students apply their theoretical learning to context specific situations. This resource is designed for students and lecturers on the CDYW programme. While a series of pre-placement workshops for students in Year 2 and Year 3 will accompany this resource, anti-racism is being developed as a component in modules across the four years of the CDYW programme.

Context

Diversity is an undeniable characteristic of contemporary Irish society. Migration as a global phenomenon has had a significant impact on Irish society, particularly over the last two decades. Historically a country of emigration, Ireland experienced striking levels of inward migration between 1996 and 2008 before the recession hit (CSO 2021). Immigration has continued since, although at a reduced level initially (CSO 2021). The resulting extent of national, ethnic and religious diversity in Ireland is notable; for example, people from 200 different countries of origin live here (CSO 2017). While diversity is a reality of Irish society in 2021, it is not a new phenomenon (see Murray and Urban 2011). However, the scale of immigration experienced since the mid-1990s, and the range of ethnic diversity is new. The impact of the changing demographics is evident across Irish society, including the domain of higher education and community development and youth work settings. Community development and youth work in Ireland take place in increasingly diverse cultural contexts. This requires practitioners to have the skills, knowledge and value base not only to work from an intercultural perspective, but to recognise the reality of racism, the impact of racism and racial discrimination on both the individuals and the communities that they work with and feel empowered to respond to it.

Racism is not just a global issue but is a pervasive feature of Irish society. The experiences of many migrants and people of migrant background in Irish society challenge the myth of Ireland of the hundred thousand welcomes, with studies

demonstrating that racism is all too real in Ireland today (for example Walsh 2017; McGinnity et al 2017; Michael 2021). In the aftermath of the Black Lives Matter protests of 2020 Ireland witnessed a voicing of experiences of racism, particularly from young people through social media channels (see for example Osikoya and Ndahiro 2020). The immigration of the 1990s and 2000s did not instigate the emergence of racism in Ireland. Racisms existed historically as detailed by McVeigh (1992) prior to Ireland becoming a country of immigration. The experience of Travellers (see Joyce 2018) or the discriminatory treatment of mixed-race children in Mother and Baby Homes (see CERD 2019; Cox 2021; The Association of Mixed Race Irish) are just two examples. The persistence of racism, exclusion, and discrimination, what Murray and Urban label the 'shadow side' to diversity (2011, p.127) in Irish society has been highlighted by research nationally and internationally.

Protestors for Black Lives Matter at the US Embassy in London in June 2020. (Wikimedia Commons)

The European Commission against Racism and Intolerance (ECRI) have documented the issue of hate speech in public places in Ireland and 'an undercurrent of low-level racist violence which is not adequately recorded or addressed' (2019, p.9). Racism in the Irish context takes many forms, the most prevalent being anti-Black racism, anti-Traveller racism, anti-Muslim racism, anti-Roma racism, anti-migrant racism (xenophobia) and anti-Jewish racism (or antisemitism) (INAR 2020, p.13). Ireland has been identified as having one of the worst rates of racism based on skin colour in the EU (EU Agency for Fundamental Rights 2019 (FRA), 2019, p.2). Moreover, Travellers in Ireland experienced one of the highest levels of discrimination among the six countries surveyed across the EU (FRA 2020b p.2).

Recent research has documented that incidents of racism are on the increase in Irish society. Despite the long number of months that the country was in lockdown during 2020, INAR's online racist incident reporting system iReport recorded an increased number of reports of racism, totalling 700, predominantly with regard to criminal offences, hate speech and graffiti (Michael 2021, p.7-8).

The Irish Human Rights and Equality Commission (IHREC) launched a national awareness campaign around racism in December 2020, entitled All Against Racism, in response to a survey which found that 48% of young people between the age of 18 and 24 witnessed or experienced racism in the previous year (IHREC 2020).

Given the prevalence of racism in Irish society, as the CDYW team we consider it imperative to embed anti-racism in our programme with a particular emphasis on professional practice and the development of professionals for community development and youth work settings. Our starting point is that it is not enough to be 'not racist', rather we need to be actively anti-racist (Kendi 2020). Anti-racism work is very much in keeping with the core values underpinning community development and youth work practice and education, including the values of human rights, equality and anti-discrimination (AIEB 2016; NSETS 2013). Anti-racism as a call for social change and action is very much in keeping with our CDYW programme mission to produce graduates who are 'agents of change'.

This is a living document, a developing document and as Community Development and Youth Work educators and students we are on a learning journey. We all have a commitment to address racism and embed an anti-racist approach in our practice.

Creating 'brave spaces'

This resource will be used in conjunction with a range of modules across the programme and the three workshops delivered to Year 2 and Year 3 CDYW students as part of their placement preparation. When discussing race and racism, it is important to acknowledge that the learning environment is not a 'safe space' for students given the different levels of power and privilege in any class group (Pawlowski 2019), but a 'brave space' (Arao and Clemens 2013, p.142). We will build 'brave spaces' in our workshops and on the CDYW programme, doing the groundwork to have difficult conversations on race, racism and racial inequalities and responses. Ground rules of engagement and communication will be drawn up as part of creating a 'brave space' (Pawlowski 2019). We recognise that these discussions will bring up different experiences from people's practice and personal perspectives which can be challenging. Anti-racism work can be *challenging* and *uncomfortable,* but the workshops and CDYW classrooms are also a supportive space for learning and facilitated to build solidarity. Echoing Tatum (2021, p.158) we recognise that 'constant re-education' constitutes a significant component of 'interrupting the cycle' of racism.

Section One provides an explanation of key terms and concepts related to race, racialisation and racisms. Section Two examines how to challenge racism in professional practice contexts and a list of supports available for students are detailed in Section Three.

SECTION ONE:
KEY CONCEPTS AND TERMS

Race

There is no agreed definition of the meaning of the term 'race'. While 'race' is a category of difference constructed by society as opposed to a given fact, the impact it produces is very real (Garner 2017; Joseph 2020). Racial categories were invented historically, particularly during the expansion of European empires and colonisation, to falsely divide populations into biologically superior and inferior groups.

There is no scientific or biological basis for dividing the human population into different 'races'. However, the stereotypes, norms and assumptions that were rooted in the construction of the category of race as a system of oppression, are still present in contemporary society. Race matters and it is important as practitioners that we understand and reflect on how race continues to inform how society is organised.

Sources: Racial Justice - An Introduction (NYCI 2020)[1] for Year 2 students

RaceWorks Series, Video 1 Doing Race (Stanford SPARQ 2020) for Year 3 students

Ethnicity/minority ethnic

It is important to acknowledge that we all have ethnicity. History, cultural practices, language, religion, ethnic origin or ancestry are common elements which people use to differentiate themselves as an ethnic group. While ethnicity, like 'race' is also a social construct, it does constitute a major form of collective identity. Identity is not something fixed, but dynamic, multidimensional (e.g., Asian-Irish) and can change over time. The term ethnicity is often used to refer to the 'Other' (for example immigrant/non-white) (Bhavnani et al 2005, p.213) as opposed to the majority 'us'.

The term minority ethnic is preferred to underline that we all have an ethnicity, whether we are in the majority or minority. Almost one in seven young people in Ireland between the ages of 15 and 24 are minority ethnic (Walsh 2017).

Sources: See NYCI 2019a.

Processes of racialisation

Races are not 'real', but they are 'made real' by 'racialising' people (Garner 2017; INAR 2020, p.3). Processes of racialisation attribute racial stereotypes to groups of people and our emotions behaviours and decisions are based on those stereotypes, norms and assumptions. In Ireland today Black, Brown and some White people, such as Irish Travellers or eastern European migrants, are subject to distinct but overlapping processes of racialisation that result in their marginalization.

[1] This video was created and produced by the Youth 2030 team at the NYCI.

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	◢ 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	◢ What challenges am I facing with regard to responding to race in my personal, college or practice setting?

Whiteness/white privilege

Terms that describe racial and ethnic backgrounds are contested. White people in particular can be very reluctant to see or describe themselves as White. They are accustomed to seeing themselves as outside of race and exempt from processes of racialisation. Irish White people also point to the Irish experience of being colonised in order to highlight affinity with other oppressed peoples.

The term whiteness describes a set of cultural norms, assumptions and practices which establish being White as the norm. Historically considered as 'racially unmarked' or 'racially invisible', White people were thus in a position to assume power as 'the norm' and define 'Others' in racial terms.

In the Western world racisms operate by privileging whiteness and by engendering advantages and disadvantages related to it (Garner 2017; Joseph 2020). All White people do not gain equal benefit from whiteness - as a set of cultural norms, assumptions and practices - because other norms (such as those that position being settled as superior to being nomadic) are also operative in local contexts. For example, a long history of discrimination and a whole range of norms shape the experiences of Irish Travellers and the settled majority in Ireland today. Other examples of groups regarded as 'not quite white' (Garner 2017) would include Roma or Eastern European migrants in the Irish context.

Summary

Although race is not real, processes of racialisation produce very real effects for people globally and in Ireland today. Race is a structure of power which shapes society in unequal and oppressive ways (Lentin 2020; Kendi 2019). The hierarchies it creates operate at an individual level and a group level, advantaging some groups and disadvantaging others (Joseph 2020). The term race is still widely used in legislation. In Irish equality legislation, the 'race' ground is described as 'race, colour, nationality or ethnic or national origins'.

'white privilege like any privilege is more about the absence of an inconvenience, the absence of an impediment or challenge'.

Activity 1.3:	Listen to: John Amaechi's video on White privilege He says *'white privilege like any privilege is more about the absence of an inconvenience, the absence of an impediment or challenge'* Discuss in small groups what you this means.
Activity 1.4:	Watch Professor Nell Irvin Painter talk about processes of racialisation in the United States: The Expanding Definition of Whiteness
	What processes of racialisation do you know about in Irish history?

Discrimination

In Irish equality legislation (the Employment Equality Acts 1998–2015 and the Equal Status Acts 2000-2018) discrimination is described as treating someone 'less favourably than another [person] is, has been, or would be treated' in a comparable situation on any of the nine/ten grounds. The nine grounds under the Employment Equality Acts include gender, marital status, family status, age, disability, sexual orientation, race, religion and membership of the Traveller community. In addition to these nine grounds, the Equal Status Act includes a tenth ground, namely discrimination in terms of providing accommodation services to recipients of rent supplement, housing assistance or social welfare payments. The Irish equality legislation is currently being reviewed and the inclusion of a socioeconomic ground for discrimination is one element under consideration.

Intersectionality

The concept of intersectionality originates and was developed by Black women scholars, including Kimberlé Crenshaw and Patricia Hill Collins.

Professor Kimberé Crenshaw (Wikimedia Commons) *Professor Patricia Hill Collins (Wikimedia Commons)*

Crenshaw (1989) points out that the way we talk about gender discrimination foregrounds the experiences of White women, and the way we talk about racism foregrounds the experiences of Black men. She highlights that thinking about race and gender as separate in this way, makes Black women's experiences invisible.

Taking an intersectional approach means not only looking at 'who' is in what spaces, but also, and kind of more importantly, looking at 'how things work' in various spaces. The focus on reflecting on how lived experiences are made invisible or silenced is a very important part of this approach.

This means we have to look at how, processes of discrimination based on sexism, racism and homophobia for example disadvantage some people, and, very importantly, how they work to advantage other people.

Activity 1.5:	Reflection on positionality and associated power and privilege.
	Adaptation of the power flower activity to reflect on our social identities (Arnold et al 1991). In a group fill in the dominant social identities on the outer circle. Students will individually fill in the inner circle of the flower in terms of their own positionality with regard to 'race', ethnicity, nationality, sexuality, social class, gender, ability and reflect on the dominant social identity and whether they are part of this group or not. Focusing then on 'race'/ethnicity, students will reflect on their positionality and share (what they are willing) how associated power and privilege (if relevant) will impact their professional practice. See: The Power Flower

Racism

It is more accurate to use the word racisms in the plural given the range of forms it takes and the different levels at which it operates. These will be outlined in more detail in the following section.

We have adopted the Irish Network Against Racism definition. We understand racism as:

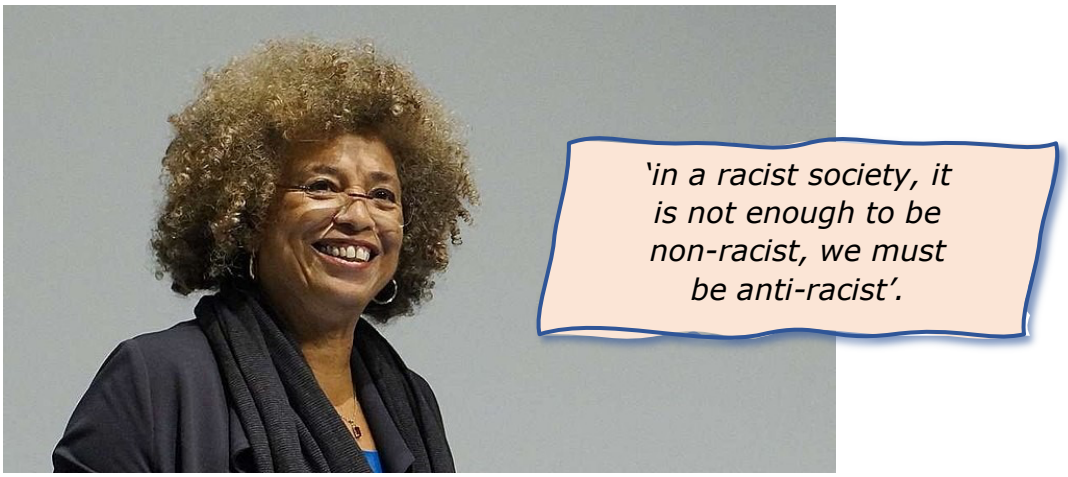
Any action, practice, policy, law, speech, or incident which has the effect (whether intentional or not) of undermining anyone's enjoyment of their human rights, based on their actual or perceived ethnic or national origin or background, where that background is that of a marginalised or historically subordinated group. Racism carries connotations of violence because the dehumanisation of ethnic groups has been historically enforced through violence.[2]

For more information on race and racism in the Irish context see (Lentin 2021) 'Race and Racism in Contemporary Ireland'.

[2] The National Anti-Racism Committee defines racism as 'the power dynamics present in those structural and institutional arrangements, practices, policies and cultural norms, which have the effect of excluding or discriminating against individuals or groups, based on their identity, as outlined in Article 1 of the International Convention for the Elimination of Racial Discrimination (ICERD) … 'the term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.'

Anti-Racism

Anti-racism involves actively opposing racism. In the words of Angela Davis, 'in a racist society, it is not enough to be non-racist, we must be anti-racist' (1979 cited in Kendi 2019).



Professor Angela Davis (Wikimedia Commons)

Kendi argues that 'the only way to undo racism is to consistently identify and describe it—and then dismantle it'. He argues for 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.

Tatum (2021, p.91) uses the metaphor of the moving walkway to illustrate anti-racism:

> *I sometimes visualise the ongoing cycle of racism as a moving walkway at the airport. Active racist behaviour is equivalent to walking fast on the conveyor belt. The person engaged with active racist behaviour has identified with the ideology of White supremacy and is moving with it. Passive racist behaviour is equivalent to standing still on the walkway. No overt effort is being made, but the conveyor belt moves the bystanders along to the same destination as those who are actively walking. Some of the bystanders may feel the motion of the conveyor belt, see the active racists ahead of them, and choose to turn around, unwilling to go to the same destination as the White supremacists. But unless they are walking actively in the opposite direction at a speed faster than the conveyor belt – unless they are actively antiracist – they'll find themselves carried along with the others.*

Summary

In thinking about discrimination and harm we need to consider how we are both advantaged and disadvantaged by dominant norms, beliefs, structures and practices. If the norm in my workplace or classroom is that a worker is White Irish, able bodied and male – as a White Irish woman for example I may be discriminated against based on my gender. However, I also benefit from - or I am a good fit with - expectations related to race/ethnicity and being able bodied. It is likely I will be able to see processes of discrimination which impact on me directly (related to gender discrimination), but I will be far less aware of how racism manifests in my workplace or classroom, or of how accessible or inaccessible my work practices are.

Racism as a multifaceted phenomenon

Racism is often portrayed as primarily (or only) occurring at the individual level, for example experiencing racist abuse both physically and verbally. However, racism is not a single act or one-off event, rather it takes multiple forms, and these are often interdependent.

To counter racist beliefs, assumptions and practices we need to understand the historical bases of different forms of racism (historical racism), the norms, laws, regulations and practices that structure society (structural racism) and *how* norms, laws and regulations are implemented in institutions (institutional racism) (INAR 2020).

Racism is not just about individual prejudice, rather it is systemic, permeating organisations and communities. Racism as a 'system of oppression' operates within the context of differential power relations and intersects with other systems of oppression such as sexism, ableism and classism. While acknowledging the systemic nature of racism, it is important to acknowledge the fact that lots of people operate or make up the system.

Historical Racism

It is important to learn about our histories and see how race and racism are produced and reproduced in order to understand the present. Historical racism refers to the specific histories of power and subordination of different groups in a particular society i.e., how their relationships were and are racialised. Each society has its own histories of domination and hierarchies. Although processes of racialisation are derived from global histories of colonialism and capitalism in particular, they also take distinct forms in each society.

There are numerous examples of the racialisation of the Irish within British colonialism such as the nineteenth century Cambridge historian Charles Kingsley's account of the Irish as white 'human chimpanzees' (Curtis 1968, cited in Ní Shuinéar 2002, p.180; see also INAR 2020, p.5-7).

A satirical cartoon, from the Punch, showing an Irishman depicted as an ape. (Wikimedia Commons)

Comparing people to animals meant they were viewed as less human, and this then became a justification for colonisation. Irish people were thus racialised as uneducated, backward, drunk and beggars within the British empire. Notably this discourse was wholly transferred to Irish Travellers upon the establishment of the Irish Free State. Settled Irish people were embarrassed about how they had been previously depicted and those in power sought to distance themselves from these representations and establish a modern nation state with no nomadism. At the core of anti-Traveller racism is the assumption that nomadism is not a valid way of life. Travellers have been viewed as 'failed settled people' or 'broken' in need of being 'aided' in becoming 'settled'. Dr Sindy Joyce argues that this approach can be defined as cultural and ethnic genocide (Joyce 2018).

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).

Structural Racism

This refers to how society is structured i.e., what norms, laws, regulations and practices are in place and what has their impact been on different groups of people. It refers to the norms, laws and practices that (intentionally or not) exclude people from ethnic minority backgrounds from taking part equally in society and having equal life outcomes in terms of employment/unemployment, health, and education for example.

Looking at ethnicity and nationality in the Irish labour market for example, 17% of Traveller women and 13% of Traveller men are in paid employment compared to 68% of settled Irish women and 80% of men (FRA 2020a, p.4).

Black non-Irish nationals are far less likely to be working (0.4 times) than White Irish. While the Black Irish group have similar employment rates to the white Irish, both the Black Irish and Black non-Irish nationals are much less likely (0.3 times) to occupy a managerial position than White Irish (McGinnity et al 2018a, p.x). Further examples of the adverse outcomes experienced by Travellers and Black people in Ireland are outlined in more detail on pages 19-23.

Covid 19 has not affected different ethnic groups equally in Ireland (NESC 2021). Based on 2020 data available, minority ethnic groups are more likely to catch the virus than the White Irish population: those of Asian ethnicity are 2.3 times as likely to catch COVID-19; those of Black ethnicity about 1.9 times as likely and Irish Travellers are 2.6 times as likely (Enright et al 2020). The fact that African and Asian workers are 'overrepresented' among 'key workers' working in the health care sector is one possible explanation for higher rates of COVID-19 among these groups (Enright et al 2020, p.47). In the case of Irish Travellers, the higher likelihood of them living in overcrowded accommodation and having underlying health conditions than the settled population, are two potential reasons for their increased rates of COVID-19 (Watson et al 2017).

In terms of higher risk living conditions, people in Direct Provision were also included amongst those at greatest risk of getting COVID-19 due to their inability to social distance and isolate in residential centres (Enright et al 2020, p.15). With regard to the situation in the UK, Younge (2021) outlines that 'the virus does not discriminate on the grounds of race. It didn't need to society had done that already' in terms of structural inequalities. In the Irish context and given some of the examples cited above, some of the challenges experienced by migrants and minority ethnics during the pandemic originate from 'pre-existing disadvantage experienced by these groups' (NESC 2021, p.2).

The terms structural racism and systemic racism are often used interchangeably. The Anti-Racism Committee tasked with producing the forthcoming National Action Plan Against Racism outline how racism is 'embedded in structures, reflected and reproduced by institutions, and experienced individually' (2020, p.7). It is the 'interplay between structure and institutions in the reproduction of racism' that constitutes 'systemic racism' (2020, p.7).

Activity 1.6:	In small groups list and discuss the factors which explain the lower employment figures for Travellers, or the lower number of Black non-Irish and Black Irish nationals employed at a managerial level.
Listen:	Black and Irish Podcast Systemic Racism

Institutional Racism

This refers to how institutions discriminate against certain groups (intentionally or not). In order to address racism, institutional actors need to have a good understanding of how it is perpetuated, and they need to think critically about how they can prevent discrimination. For example, the provision in the Equal Status Act 2000-2018 where schools are allowed to admit persons of a particular religious denomination in preference to others has a disproportionate negative impact on people from minority ethnic groups (Baker 2022; IHREC 2022). Another example is the 3-year residency requirement for student grants or student support. This applies to all equally but has a disproportionate impact on refugees and international protection applicants who have already had their lives put on hold for several years (Meaney-Sartori and Nwanze 2021, see also Deconstructed).

Individual Racism

This refers to interpersonal interactions that are racist or have racist content. It covers a range of incidents from microaggressions, to name-calling and bullying, to discrimination and racist hate crimes. Sue et al (2007, p.273) define racial microaggressions as 'brief and commonplace daily verbal, behavioural, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults to the target person or group'[3]. The 'micro' relates to the individual nature of these interactions which are so commonplace that they are frequently overlooked. However, whether intentional or not, microaggressions cause harm and have a significant impact on those targeted over time (Joseph 2021). They imply distrust of, and difference and distance from those affected. For example, Black people in Ireland are constantly asked 'where are you really from?' even if they have lived their entire lives in Dublin, Tullamore or Letterkenny (see Osikoya and Ndahiro 2020; Imperial College London 2020) or can be complemented on their English language competency (the assumption being it is not their native language). Incidents of individual racism are the most recognisable form of racism, but they occur in the wider context of historical, structural, and institutional racism which contribute to making them appear 'normal'.

[3] Microaggressions appear in three different forms: microassaults, microinsults and microinvalidations. Sue et al (2007, p.274) define these as follows:
A microassault is an explicit racial derogation characterised primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behaviour, or purposeful discriminatory actions.
A microinsult is characterised by communications that convey rudeness and insensitivity and demean a person's racial heritage or identity. They represent subtle snubs, frequently unknown to the perpetrator, but clearly convey a hidden insulting message to the recipient of colour.
Microinvalidations are characterised by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of colour.

Activity 1.7:	Listen to extracts of the documentary Unsilencing Black Voices – list the types of racism experienced. What was the impact of racism on the young people who spoke?
Activity 1.8:	The Office of the Ombudsman for Children conducted a project with children living in Direct Provision. Click on the link below and spend 10 minutes looking at the artwork and messages from these young people. Discuss the impact of institutional racism on the project participants. https://oco.ie/directdivision/

(See also Activity 2.3 in Section Two)

Forms of racism in Ireland

We will now consider two forms of racism in Ireland in more detail.

Anti-Traveller Racism

Travellers constitute a distinct ethnic group given their shared history, values around family ties, language, customs, music and culture based on a nomadic way of life. The distinctive Traveller identity and culture distinguishes them from the Irish settled population. Mincéirs is the word for Irish Travellers in their own language which is called Cant or Gammon (See: A short history of Irish Travellers (Pavee Point 2019)).

Traveller Ethnicity Pin (Image courtesy Travellers Media)

In most societies nomadic people are discriminated against by the majority sedentary or settled population, and the assumption that nomadism is not a valid way of life is at the core of anti-Traveller racism (Joyce 2018). In Ireland the State viewed nomadism as a problem to be solved and adopted measures throughout the 1960s and 1970s to 'assimilate' Travellers and turn them into settled people. The processes of racialisation that have been applied to Travellers in the Irish context include – identifying nomadism as an invalid way of life; constructing Travellers as 'failed settled people' and therefore 'inferior' to the majority population; adopting measures which are designed to assimilate Travellers into settled Irish society; and marginalising nomadic ways of life and culture.

On March 1st, 2017, the Irish State formally recognised Traveller ethnicity. Although this is of huge symbolic value to the Traveller community, racism and discrimination is part of the Traveller experience in Irish society (FRA 2020a). Indeed, the shared experiences between Irish Travellers and Roma highlight commonalities in terms of racism and discrimination that nomadic people endure (FRA 2020b). Travellers experience racism on an individual level (for example being refused service or in a pub, hotel or shop or when seeking employment). Travellers are nearly ten times more likely to discriminated against when looking for work compared to the White Irish settled population and over twenty-two times more likely to experience discrimination when accessing private services (McGinnity et al 2017). Travellers also experience racism on an institutional level – lack of visibility of Traveller culture in the school curriculum; lack of supports in education, Traveller children on reduced timetabling and low teacher expectations (Delaney and Hennessy 2021). Travellers face violence and threats that impede them accessing housing (O'Rourke 2021). At an institutional level, there was an

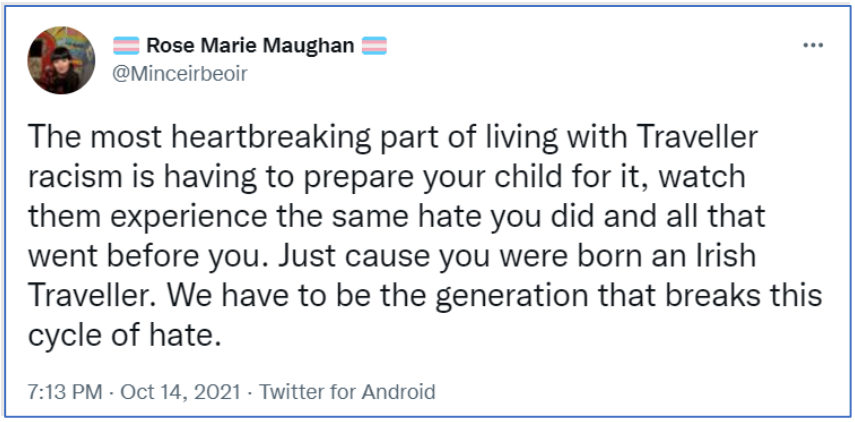
underspend with regard to local authority budgets on Traveller appropriate housing between 2008 and 2019 (Wilson 2021).

The ongoing criminalisation of nomadism (see Irish Times 2003), racial profiling and discrimination experienced in areas such as housing, health, and education continue to have a hugely negative impact on Travellers' health and life outcomes. A recent report produced by the Ombudsman for Children (2021) highlights 'deplorable' living conditions experienced by Traveller children on a local authority halting site in Cork. Children are living without access to running water and toilets:

> *"walking up to school you see all the rats" …… "they would be running up and down the walls of the trailer" — (girl 12)*
>
> *"people ask why I'm dirty, but I'd be ashamed to say. I don't want to say it was from walking out of the site" — (girl 14)*
>
> *"it takes two or three hours to heat up a bath and we're all using the one water" — (girl 13) (Ombudsman for Children 2021, p.5)*

Furthermore, lack of Wi-Fi access constituted an additional barrier for Traveller children and young people in terms of accessing education during lockdown (Pavee Point 2020)

Racism is socially constructed and learned. Hate speech towards Travellers is widespread online and offline with past stereotypes transmitted from generation to generation, as summed up by Rosemarie Maughan's recent tweet:



The nomination of Senator Eileen Flynn to the Seanad in June 2020 constituted a milestone in terms of the first Traveller as a member of the Oireachtas (see also Eileen Flynn presenting as part of Community Work Ireland AGM and Conversation about Racism).

Resources: NYCI (2019a) 'Working with Young Travellers' in *Access All Areas: A Diversity Toolkit for the Youth Work Sector,* Dublin: NYCI/Youthnet.

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?	

Anti-Black Racism

Anti-Black racism is racism or discrimination experienced by people who are, or are perceived to be, Black, or African or from a Black and African background (INAR 2019). The term 'Afrophobia' is a fairly recent one, used to denote specific forms of racism experienced by people of African descent (Michael 2015). While Afrophobia is a global phenomenon, it also has a local Irish context. Racism against people of African descent does not constitute a 'new phenomenon' in Irish society (Michael 2015). Rather, Irish Anti-Black racism has its origins in the global histories of colonialism and the false ideas of superior and inferior populations which were used to justify colonialism, slavery, apartheid and segregation. Assumptions of racial inferiority on biological grounds are mixed with assumptions about cultural characteristics because of skin colour and ethnicity within contemporary contexts.

Black people in Ireland are often identified as 'Other' and assumed to not really belong in Ireland. This can be particularly challenging for young people of African descent to work out their identity and it impacts on their sense of belonging (see The Black and Irish

Identity: S2 E1). Anti-Black racism in Ireland is experienced in a diverse range of social settings, in schools, colleges and workplaces, in neighbourhoods, on public transport and in takeaways (see Osikoya and Ndahiro 2020). Everyday racism can take the form of verbal abuse, bullying and offensive jokes and microaggressions. These can escalate into more visible and dangerous attacks, particularly if left unchallenged. INAR's iReport data from 2021 shows that the groups experiencing the highest level of discrmination were the Black-African, Black-Irish and Black-Other groups (Michael et al 2022, p.7).

There is a dominant narrative that to be Irish is to be White and that mixing with people of African descent is a new experience. This is not true. People of African descent have been present in Ireland for centuries. Hart (2002) documents Africans in eighteenth century Ireland, including Rachael Baptist a Black Irish singer, and Irish people have also always mixed with people of African descent in the diaspora. White Irish people worked in the British colonies, in churches, schools, industry and government; they worked as priests, nuns and teachers from the Catholic Church in a wide range of African and Asian countries; and members of the Irish diaspora enforced racial boundaries in the USA and South Africa in particular (Michael 2015). Despite the fact that Irish people travel extensively, work within and benefit from the globalised economy, the presence of people of African descent in Ireland is still often seen as illegitimate. People of African descent face widespread structural discrimination in the jobs market and also in areas such as health and education (see Joseph 2019; McGinnity et al 2018a; Privalko and Enright 2020; Kitching 2019). The Black population in Ireland is diverse in terms of age, nationality, gender, sexuality, ability and other grounds of discrimination, and can be discriminated against on more than one ground.

In the aftermath of the killing of George Floyd in 2020 and the Black Lives Matter protests, Ireland witnessed a voicing of experiences of racism, particularly from young Black people through social media channels. The killing of George Nkencho in Dublin 15 at the end of 2020 underlined the need to continue those conversations and look for actions in terms of positive change. Young people from Foróige North Dublin organised *The Role Models Webinar A Conversation between Black and Mixed-Race Irish Role Models and Young People from Foróige North Dublin* in July 2021. The role models included Emer O'Neill (RTÉ, Teacher), Conor Buckley (Press Up Group), Kenny Olaniyi (Black and Irish Podcast) and Farah Elle (Musician). In October 2021 Fingal CYPSC (Children and Young People's Services Committee) hosted a webinar entitled 'Creating spaces for intercultural dialogue' where minority ethnic young people presented their experiences of racism and discrimination and engaged in dialogue with a panel of decision makers (including Tusla, Children's Rights Alliance, The Ombudsman For Children, An Garda Síochána, Fingal County Council, the Primary Principals Network and The Chamber Of Commerce) to identify and inform change needed. A follow-up webinar

took place in April 2022 where stakeholders gave progress updates to young people and engaged in discussion groups with young people of minority ethnic backgrounds.

Click here for more information on processes of racialisation related to anti-Roma, anti-Muslim, anti-Jewish and anti-migrant racism.

Activity 1.10:	Read the following extract from Michael et al (2022, p.11) and then discuss in small groups why you think no one did anything.
	'I was in a shop being served. A Black man ran in the shop in a panic with a White man verbally harassing him and calling him a 'monkey'. No one did anything. Not even the workers. He ran out. I presume he was looking for someone who would help him. I was too startled to act. It did not feel safe, but it still upsets me - as a Black person - how accepted it was by that many. I informed the worker serving me that something should have been done. He ignored me.' (Witness statement) What was the impact of the lack of response on the victim and the witness?

Absence of hate crime legislation

The 2019 UN Committee on the Elimination of Racial Discrimination (CERD highlighted gaps apparent in current legal instruments to address racist hate crime (Par 21/22). Ireland is almost alone in Europe in terms of its lack of hate crime legislation. Following a public consultation (Department of Justice 2020), the General Scheme of the Criminal Justice (Hate Crime) Bill 2021 was published in April 2021 but has yet to become law. Given the lack of specific legislation to deal with hate crimes, racist crimes are currently investigated in Ireland using current criminal law. According to An Garda Síochána a hate crime is 'any criminal offence which is perceived by the victim or any other person to, in whole or in part, be motivated by hostility or prejudice, based on actual or perceived age, disability, race, colour, nationality, ethnicity, religion, sexual orientation or gender. A hate incident – (non-crime) is 'any non-crime incident which is perceived by any person to, in whole or in part, be motivated by hostility or prejudice, based on actual or perceived age, disability, race, colour, nationality, ethnicity, religion, sexual orientation or gender' (An Garda Síochána 2022). CERD also expressed concerns regarding the ineffectiveness of the Prohibition of Incitement to Hatred Act 1989 to fight racist hate speech, especially online (Par 19/20). Under the new Criminal Justice (Hate Crime) Bill 2021, the protected characteristics include race, colour, nationality, religion, ethnic of national origin, sexual orientation, gender and disability.

The impact of racism including racist crime

Racism is part and parcel of many people's daily lives in Irish society (Anti-Racism Committee 2020). The impact of both covert and overt racism on people who experience it is significant and varied – it can have psychological, physical, social, emotional and financial consequences depending on the form it takes. The iReport reports of racist incidents for 2020 found a twofold increase in the psychological impacts and social isolation resulting from the racist abuse and violence reported. The economic impact on people experiencing racism who were driven out of their jobs or compelled to move house also more than doubled (Michael 2021, p.18). It is important to note that one sole incident of racism is frequently linked to 'multiple forms of impact' (Michael et al 2022, p.19)

While an attack on someone's personal attribute or group identity such as one's ethnicity can have a significant repercussion on confidence and self-esteem (Taylor 2011, p.11), the impact of a racially motivated hate crime is not only restricted to the individual. As Taylor argues, race hate crimes function as 'message crimes', transmitting a message to people targeted around who belongs and who does not in Irish society, and that they and people like them are not safe, wanted or eligible for protection. In addition to notable impacts on individuals targeted and their communities, racism and racist crimes are corrosive for broader community relations.

SECTION TWO:
CHALLENGING RACISM

Critical Reflection on Community Development and Youth Work Values

Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.
- Paulo Freire

'Linking our struggles together is the work of coalition-building'
(Dabiri 2021, p.25/6)

Having explored the terms and concepts associated with a discussion on race, racialisation, racisms, intersectionality, whiteness and anti-racism in Section One, the focus of this section will be on challenging racism in professional practice contexts.

As community workers and youth workers, our professions are underpinned by values and principles, which in turn link to the professional standards for both disciplines. The *All Ireland Standards for Community Work* name human rights, equality and anti-discrimination as a value of community development and sets out a framework of the knowledge, skills, qualities required by community development workers to integrate this value into their professional practice (AIEB 2016). The approach is outlined as follows:

A human rights, equality and anti-discrimination approach involves working with communities to:

- Challenge oppression, stereotyping and prejudice in all its forms.
- Have a voice in the development of human rights frameworks and infrastructure in their country.
- Be resourced and supported to advocate for their human rights.
- Promote the rights of women in all their diversity and advance women's rights as a core priority, including addressing violence against women and the under-representation of women in decision making.
- Promote the rights of marginalized groups including Travellers, Roma, minority ethnic groups, migrants,
  LGBTQI people, older people and people with a disability.
- Use all legal routes to promote equality and address discrimination (AIEB 2016, p.18).

The *National Occupational Standards (NOS) for Youth Work* provide a comprehensive overview of the knowledge, skills and values that are required for effective youth work practice. Within this framework, functional area C requires youth workers to 'actively demonstrate commitment to inclusion, equity and young people's interests and health and wellbeing' (NOS 2019, p.6).

As a core value of youth work, equity, diversity and inclusion:

- It treats young people with respect, valuing each individual and their differences, and promoting the acceptance and understanding of others, whilst challenging oppressive behaviour and ideas,
- It respects and values individual differences by supporting and strengthening young people's belief in themselves, and their capacity to grow and to change through a supportive group environment,
- It is underpinned by the principles of equity, diversity and interdependence (NOS 2019, p.5)

It is important to recognise that as community workers and youth workers we are in a particular position of power. We need to be able to engage in a critical analysis of power and empowerment, this includes 'race' as a powerful system of oppression. However, we also need to be able to develop an awareness of our own personal power and where our power derives from, in other words 'the way that we are shaped in all our differences by structures of power that permeate our lives' (Ledwith 2016, p.92).

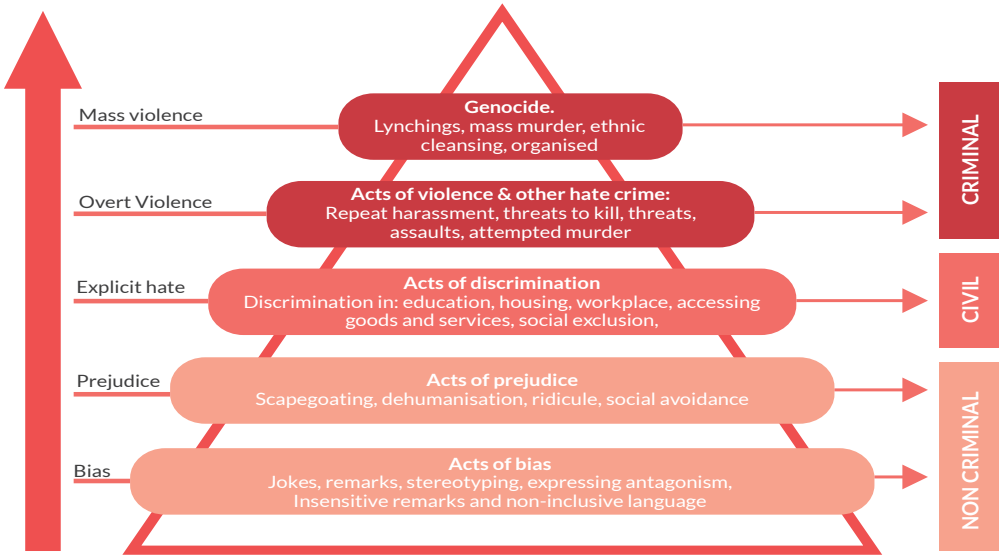
Engaging in this process will support us to become activity anti-racist in our practices. The section below examines how we can challenge racism at both the individual, cultural and structural levels (Thompson 2018), while noting that each of these levels are interrelated and interact.

Responding to Racism at the Individual Level

Community work and youth work are professions based on the values of equality, inclusion, anti-discrimination and human rights. As such we need to challenge discriminatory comments, jokes, slurs, attitudes and behaviours in practice contexts. As a community work or youth work student you may feel uncomfortable having these conversation but if you do not respond it can be perceived that you are in agreement with the normalization of discriminatory behavior. Responding in these situations assists 'challenging and changing the cultural norms that make racism acceptable and make those affected feel excluded' (INAR 2019, p.192).

Pyramid of Hate:

The pyramid of hate constitutes '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' (INAR 2019, p.29). If expressions of prejudice and bias at the lower level of the pyramid are acceptable then there is a greater chance of hatred increasing. The level of racism escalates up the pyramid when the behaviours and actions in the previous levels are normalised. For community development and youth work students this means we need to ensure that we address racism at the bottom levels of the pyramid to prevent racism being normalised at the level of the individual or community and to decrease the escalation of hatred.



Source: INAR, 2019

Activity 2.1:	**Personal Reflection on the Self** Think about your own biases and prejudices. Are you aware of how your 'thoughts and action uphold someone else's subordination' (Hill Collins 1990, p.287)? Take five minutes to reflect on this statement. Think about: ◢ Are you conscious of any prejudice or bias you may have? ◢ Where do these ideas come from? ◢ Will they impact on your CW/YW practice and the people you work with?
Activity 2.2:	**Group discussion** With reference to the previous section / workshop identify how can we address our own bias / prejudice? Examples identified could include: 1. Become informed. Learn about different cultures, diversity and racism. 2. If you are racialised as White recognise the structural advantages that confers ('Generate a list of the racial advantages you possess' (Dabiri 2020, p. 119)). 3. Be aware of how your own perspective and lived experience may be different from others. 4. Recognise power dynamics and power structures at all times. 5. Be open if you are called out for a discriminatory action or behaviour.
Activity 2.3:	You have been called out for a micro aggression. How do you respond? What are Microaggressions? (Keele University 2019) Watch the video and then write down an example of a microaggression (with regard to race, ethnicity, culture, nationality, religion) that you have experienced or witnessed or said to someone. Place them in a pile and then pick one randomly. Working in groups of three, role play out how you would react if it happened, and one person is called out/called in for it.

Tips for Responding to a Microaggression

1. Take a breath
2. Don't make it about you
3. Listen
4. Sincerely apologise, address the harmful content, acknowledge the impact and commit to doing better
5. Don't overdo it.
6. Seek to understand on your own time
7. Consider following up
8. Keep working on it

(Extract from Knight 2020)

See 'You've been called out for a microaggression. What do you do?'

Activity 2.4:	**The Power of One** As community development workers and youth workers we have the **power to** make a difference. We need to critically reflect on the power we have and how we use it. We need to reflect on 'our sphere of influence' (Tatum 2021, p.340) and the changes we can make. Working in small groups: ◢ Name the spaces where you can exercise your power to challenge racism. ◢ Where can you make changes and what actions can you take in these spaces to challenge racism?
Activity 2.5:	**Barriers to Challenging Racism** Reflect on the examples of racism that students have experience or witnessed on placement as per the information provided. What is your comfort level in responding to each incident where 5 is very comfortable and 1 is very uncomfortable? Which factors did you consider when selecting your comfort number?

There can be barriers to addressing racism and our comfort levels in responding to racism may vary by context, previous experience, our own personal experiences and the people involved.

Five Step Guide to Speak Up Against Everyday Racism

Steps	Starting the conversation
1. Be ready – don't say silent! Racism can and does occur in all settings so think about how would respond in advance of an incident occurring.	*Why do you say that?* *How did you develop that belief?*
2. Focus on the issue / behaviour not the person Use 'I' to describe your feelings about the incident. Don't label the person. Interrupt early. Describe what is happening Ask questions to clarify	*What I hear you saying is that you are classifying all members of an ethnic group is a derogatory way?* *I think I know what the punchline of this 'joke' is going to be and I am not comfortable with 'jokes' that feed into racial stereotypes.* *I have noticed that you have made comments to X about race / racial identity. Since you have made them, X has not come back to the project. Why do you think that is?* *I was surprised that you stayed silent when X was happening. Why did you not intervene? I felt that by doing that a culture of normalising racial stereotypes and bias within the group is being created.*
3. Assert the Values of CDYW and your organization In community development and youth work our profession is underpinned by the values of inclusion, equality and anti-discriminatory practice. These values need to be asserted in practice.	*As this is a community development / youth work organisation we work from the values of inclusion and equality, people from diverse backgrounds are welcome here.* *We need to make sure that we reflect the values of inclusion in our project. For me as a community / youth worker I need to respond when I witness comments / actions that go against these values.* *This is a space we share and should feel welcome and comfortable in, therefore, I would ask that you respect this and not use racist language.*

Steps	Starting the conversation
4. Suggested Actions If you experience / witness racism on placement you can follow the organisations guidelines and policies to support you to address it. You can report the incident using the channels available to you. These are outlined in Section Three. You can use the incident as a learning opportunity for all involved and create actions that support the development of a more inclusive organization.	*I want to let you know that I will be making a note of the incident that took place and I will be following up with my manager about it.* *I know you have said that it wasn't your intention to offend and that you didn't know it was racist to make that remark. Would you like for us to organize an event where we learn more about racism and how it can impact on people?*
5. Seek Support If you are unsure what to do in a situation, especially if you feel unsafe in addressing the issues due to the power dynamics involved seek support from your placement supervisor, manager or fieldwork supervisor. See Section Three for more information on seeking support.	*I experienced a racist incidence on placement that I would like to talk with you about….*

See also Outside In - Transforming Hate in Youth Work Settings (NYCI 2018)

Activity 2.6:	**Challenging Racism in Professional Practice Settings** Work through the following scenarios. How would you respond in a way that challenges racism and discrimination?	
	Scenario One:	You are on placement. You are chatting with a colleague and a group of participants. One of the participants makes a joke which you think stereotypes and discriminates against a minority ethnic group. Everyone laughs, except you. You say to the person that it's not fair to make jokes about the group. You are told to relax; it was only a bit of banter. Your colleague says nothing
	Scenario Two:	You are in the centre where you work, and you heard one participant direct racist abuse at another participant. You have a good relationship with the person that has made the racist comments, you know they are a good person.
	Scenario Three:	You are on placement in a Family Resource Centre. As part of your placement, you are working with a women's group. The group is comprised of white settled Irish women. You are planning events for international women's day. You suggest celebrating the diversity of women in the local area, focusing on traditions, cultures, histories etc. The response is that 'those women' don't have any interest in taking part in community events, they prefer to 'mix with their own'.

Key Points to Consider

- We need to recognise our power and use it to challenge racism.
- Racism can be intentional or unintentional – it is the impact not the intent that matters.
- We need to focus on the behaviour, action not the person.
- While it is not easy to intervene silence only reinforces racism and discrimination that not only impact the individual but have a ripple effect on the community.

Responding to Racism in Communities

Racism and hate crimes impact on all members of the community, can be divisive and can cause conflict within a community. Racism in the community can take many forms such as active exclusion from some groups from community activities and accessing community resources.

Racism in Communities (intentional and unintentional)

We can see examples of racism in communities in the Irish context:

Examples of racist graffiti

Other examples might include anti-immigrant posters/leaflets, racially motivated violence and online racist campaigns. We need to actively challenge racism in our communities. According to INAR (2019, p.197) 'every single act of anti-racism resistance can have a positive ripple effect on victims, our communities and the society'.

Below are two examples of community responses to racist graffiti in Manchester and Bray.

Communities respond to racist graffiti directed at English footballer Marcus Rashford – the mural becomes 'a symbol of love and solidarity' with locals leaving anti-racism messages of support.

Emer O' Neill and Bray for Love respond to racist graffiti with a campaign that includes a positive mural, posters and stickers.

Below are some of the actions that local youth work or community work organisations could take:

- Repair acts of vandalism or damage to public or private property, e.g., racist graffiti
- Become involved in a network or alliance that seeks to address racism locally (see INAR for examples of local groups)
- Host an information workshop to address / dispel some of the misinformation that may be circulating in the local community
- Make a public statement of support to the victims of racist attacks – on your website etc.
- Address the issue through creative arts, e.g., mural, play etc.
- Hold a demonstration, counter rally
- Support anti-racism social media campaigns
- Engage with local and national policy makers and politicians for changes to policy and legislation, e.g., hate crime legislation.
- Report to www.iReport.ie
- Report to Gardai

(INAR 2019, p.197-198)

Activity 2.7:	As community or youth workers how would you respond to this the scenarios below?	
	Scenario One:	A young person comes into your youth service and tells you she has received a leaflet from a far-right nationalist party in the door of her house. The leaflet was entitled Ireland for the Irish, and it contained racist rhetoric blaming immigrants and minority ethnic groups for causing the housing crisis. She is from a migrant background, lives in a diverse area and is really worried.
	Scenario Two:	During a local election campaign, the posters of a black candidate are defaced with racial slurs. How could local community and youth work organisations respond to this?

Responding to Racism at the Structural Level

Structural racism refers to the cultural norms, laws and practices that (intentionally or not) exclude people from ethnic minority backgrounds from taking part equally in society and having equal life outcomes in terms of employment/unemployment, health, and education for example.

To address issues of racism we must examine how social institutions reproduce racial inequalities and examine racism in the context of power and how power manifests in social, political and economic contexts. As Donald and Rattansi (1992, p.3 cited in Thompson 2018, p.33) state:

> It is not individual beliefs and prejudices about 'race' that are the main problem...nor the contents of different traditions. What matters are the structures of power, the institutions and the social practices that produce racial oppression and discriminatory outcomes. Community and youth work practice can address racism at the structural level by:

- Engaging in a process of critical education to explore the relationship between personal experience and structural inequalities and to build and develop an analysis of their own reality
- Supporting capacity building within communities to support people to engage with decision making and policy making structure
- Actively supporting the participation and engagement of people in decision making and policy development
- Engaging in public consultations at local, national and international level
- Developing networks and alliances to address racism at the structural level
- Joining organisations that are working on this issue

Challenging Racism at the Structural Level – A Case Study from the National Youth Council of Ireland 'Young People and the UN Convention on the Elimination of Racial Discrimination' (NYCI 2019b)

> In March 2019, over 80 young people aged 16 to 24, from minority ethnic and religious backgrounds, came together to discuss their lived experiences of racism in Ireland. The Be Heard event was organised by the Irish Human Rights and Equality Commission (IHREC) in association with the National Youth Council of Ireland (NYCI).
>
> The event was designed to capture young people's experiences and include these in an IHREC report to the United Nations Committee on the Convention on the Elimination of Racial Discrimination (UNCERD). The IHREC report (along with INAR's Shadow Report) informs the CERD Committee about gaps and failures by the Irish Government in tackling racism. UNCERD examined the Irish Government's progress on eliminating racial discrimination in December 2019.
>
> The Be Heard event was creative and dynamic. It focused on developing trust and supported young people to safely impart the depth and breadth of the racism they experience. Key to its success was the involvement of peer facilitators; young people, who had themselves experienced racial discrimination. Other key elements included drama that allowed young people to express and embody their experiences and discussions in the round that were co-designed by an expert facilitator together with the peer facilitators.
>
> Following the UNCERD examination the CERD Committee made **Concluding Observations**, which gives a clear assessment of Ireland's record on combatting racism, and sets out a list of key reforms and improvements needed.

See also Be Heard on CERD: Youth Consultation on Racial Discrimination 2019

Activity 2.8:	Working in small groups discuss how this case study addresses racism at the structural level. Think about other examples from community or youth work practice that challenged structural or institutional racism.
Activity 2.9:	Look up Article 5 and 6 of the CERD Committee's Concluding Observations (2019) and debate how ethnic data collection could be useful for community development or youth work practice.

SECTION THREE:
RESPONDING TO RACISM: REPORT AND SUPPORT

Part One – Guide for Students

Now that you have a good understanding of what racism is (historical, structural, institutional and individual dimensions) and you have explored some ways to respond to racism you are in a better position to respond to racism on placement.

As community development and youth work students we have a responsibility to have an awareness of racism and to address racism especially in the field of practice. This is not always an easy thing to do, but it is our responsibility to recognise it, respond, record and/or report such incidents. This contributes to our learning and future practice as professional community development and youth workers.

A Three Step Approach to Supporting CDYW Students Encountering Racism

The three steps are - to recognise, reach out and respond to incidents of racism.

1. Recognise and Name Racism

Recognise it: An incident of racism may occur during your fieldwork placement, you may be a recipient of a racist comment, or you may be a witness to racism happening to someone else. It is important to recognise it. It would be good to journal it for yourself in your personal journal. If you were able to respond to it in the moment you can also reflect on this in your journal.

Name it: Racism can present itself in various forms (verbal, online, systemic or structural, institutional). People in all sorts of roles can be perpetrators of; witnesses to; or recipients of racism. The first step is to recognise it and name it.

Sometimes a student will be fearful about raising a concern about racism. This maybe for a number of reasons including concerns that it will affect their placement or their assessments.

If you have recognized that what happened does not sit right with you, but you felt unable to respond to it in the moment, or you feel your response was insufficient, you can seek support in dealing with the racism you have encountered.

2. Reach out and Report Racism:

The second step is about reaching out for support and recording or reporting the incident. You can reach out and raise the issue with:

A. In the first instance, your Fieldwork Placement Supervisor, or

B. your Academic/College Supervisor or

C. your Fieldwork Coordinator

D. A member of the CDYW Anti-Racism Team

The following online recording and reporting tools are also available.

E. TU Dublin's Speakout tool. This is an online anonymous reporting tool that can be used to disclose incidents of bullying, cyberbullying, harassment, discrimination, hate crime, coercive behaviour/control, stalking, assault, sexual harassment, sexual assault and rape. This tool provides information on relevant supports and on formal reporting procedures, both within TU Dublin, as well as to external agencies.

F. External reporting tools
   - Irish Network Against Racism's iReport is a confidential online tool where people who experience and witness racism can report it. INAR gather and analyse data and publish findings to inform and influence policy. There is also an app available to download and by reporting on iReport you can help INAR make policy recommendations with regard to racism. INAR's Responding to Racism Guide outlines how to report racism in different contexts and also provides information regarding help and supports available.
   - An Garda Síochána have an online tool for reporting hate crime and incidents.

The staff members (A, B, C, D above) will let you know the next steps in the process, and guide and support you along the way. The process will be led by the student.
The following supports are currently available to victims of racism in TU Dublin

- TU Dublin Students' Union – VP for Welfare and Equality
  Email: welfare.bc@tudublinsu.ie Phone: 086 065 4571
- Student Counselling services are available for students on the Blanchardstown campus – contact clodagh.nighallachoir@tudublin.ie to book an appointment. Phone: 086 0820543 to make an urgent/emergency appointment.
- Out of hours supports are also available: Niteline: 1800 793 793 (Every night of term 9pm-2.30am) https://niteline.ie/

In terms of external organisations, the Immigrant Council of Ireland Anti-Racism Support and Referral Service offers non-judgmental and confidential support to victims of racism and discrimination. Contact by email : stopracism@immigrantcouncil.ie or fill in the online form here.

INAR's Responding to Racism Guide also provides information regarding help and supports available for people who experience racism.

3. Responding to Incidents of Racism:

If you seek support from a staff member and decide that you need to make a formal complaint the staff member will advise you of the next steps. Any notes of your initial meeting and all further meetings will be agreed with you to ensure accurate reporting.

Part Two – Guide for TU Dublin Academic staff

This guide is partly based on the Immigrant Council of Ireland's *Protocol to Support Victims of Racism and Discrimination* (Immigrant Council of Ireland, forthcoming). Supporting students who experience racism should be guided by three principles - Trust, Respect and Empowerment (Immigrant Council of Ireland, forthcoming).

Three Principles of Supporting Students who Experience or Witness Racism		
Trust	**Respect**	**Empowerment**
Believe the student.	Be understanding in the way they are expressing their feelings.	Provide comprehensive information so they can decide on what they want to do with their complaint.

Where racism is defined as

Any action, practice, policy, law, speech, or incident which has the effect (whether intentional or not) of undermining anyone's enjoyment of their human rights, based on their actual or perceived ethnic or national origin or background, where that background is that of a marginalised or historically subordinated group. Racism carries connotations of violence because the dehumanisation of ethnic groups has been historically enforced through violence (INAR 2019, p.20)

A Four Step Approach to Supporting CDYW Students Experiencing Racism

Step 1 Any student coming forward with a concern about racism should be believed, trusted and empowered. The concern should be taken seriously.

Step 2 Take a non-judgmental approach to a disclosure or a concern. It is not your role to judge whether the concern is a racist incident or not. Listen compassionately to what the student has to say. Read back the concern to the student to ensure completeness and accuracy of the details of the incident. Contact a colleague on the CDYW Anti Racism Team with the consent of the student.

Step 3 Information Provision - Outline the next steps of the process and options available to the student. Depending on the particular circumstances of the incident students will be signposted as appropriate.

As outlined in the student section (step 2) the student will be encouraged to raise the issue in the first instance with their Fieldwork Placement Supervisor.

The following supports are currently available to victims of racism in TU Dublin

- TU Dublin Students' Union – VP for Welfare and Equality
  Email: welfare.bc@tudublinsu.ie Phone: 086 065 4571
- Student Counselling services are available for students on the Blanchardstown campus – contact clodagh.nighallachoir@tudublin.ie to book an appointment. Phone: 086 0820543 to make an urgent/emergency appointment.

- Out of hours supports are also available: Niteline: 1800 793 793 (Every night of term 9pm-2.30am) https://niteline.ie/
- TU Dublin's Speakout tool. This is an online anonymous reporting tool that can be used to disclose incidents of bullying, cyberbullying, harassment, discrimination, hate crime, coercive behaviour/control, stalking, assault, sexual harassment, sexual assault and rape. This tool provides information on relevant supports and on formal reporting procedures, both within TU Dublin, as well as to external agencies.

The following external supports and reporting tools are currently available nationally.

- The Immigrant Council of Ireland Anti-Racism Support and Referral Service offers non-judgmental and confidential support to victims of racism and discrimination. Contact by email : stopracism@immigrantcouncil.ie or fill in the online form here.
- Irish Network Against Racism's iReport is a confidential online tool where people who experience and witness racism can report it. INAR gather and analyse data and publish findings to inform and influence policy. There is also an app available to download and by reporting on iReport you can help INAR make policy recommendations with regard to racism. INAR's Responding to Racism Guide outlines how to report racism in different contexts and also provides information regarding help and supports available.
- An Garda Síochána have an online tool for reporting hate crime and incidents.

A list of support services is also available in Part 6 of the Immigrant Council of Ireland's *Protocol to Support Victims of Racism and Discrimination*

Step 4 Having considered the incident report the CDYW Anti Racism Team will support the staff member in advising the student on what further actions to take or the possible responses.

This document and the process outlined are a work in progress. The CDYW Anti Racism Team have engaged with external partners and organisations such as INAR and the Immigrant Council of Ireland to inform this process and the development of this resource and will continue to do so in a collaborative manner. The approach being adopted is a transformative one and we will work with staff, students and placement partners to better embed anti-racism in our practices.

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