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## Embedding Anti-Racism in the Community Development and Youth Work Programme (CDYW) 2020/2021

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# Embedding Anti-Racism in the Community Development and Youth Work (CDYW) programme 2020/2021



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**Table of Contents**

<b>SECTION A – OVERVIEW</b> .....	5
<b>The Community Development and Youth Work Programme and Team</b> .....	6
<b>Objectives</b> .....	9
<b>Link to TU Dublin Strategy</b> .....	9
<b>SECTION B – THE STUDENT VOICE</b> .....	11
<b>Students’ views on modules</b> .....	12
<b>Embedding of content</b> .....	12
<b>Other key components necessary</b> .....	13
<b>Experience with regard to placement</b> .....	14
<b>Other actions suggested by students</b> .....	15
<b>SECTION C – DEFINING KEY CONCEPTS</b> .....	17
<b>What is race?</b> .....	17
<b>What is racism?</b> .....	19
<b>Whiteness and white privilege</b> .....	20
<b>Irish racism: an ambiguous history</b> .....	21
<b>Racism in the contemporary Irish context</b> .....	22
<b>Racial Literacy</b> .....	25
<b>SECTION D – KEY ACTIVITIES IN SEMESTER ONE</b> .....	27
1. <b>October 2020 Staff anti-racism workshop delivered by INAR</b> .....	27
2. <b>Afri Hedge School, Human Rights Conference</b> .....	31
3. <b>Submission to the White Paper on ending Direct Provision</b> .....	32
4. <b>Mapping of programme modules</b> .....	33
<b>SECTION E– KEY ACTIVITIES IN SEMESTER TWO</b> .....	34
1. <b>Staff reflective practice workshop on anti-racism January 2021</b> .....	34
2. <b>Student Workshops</b> .....	43
<b>Development of the Student Anti-Racism Charter</b> .....	48
3. <b>Global Class 'Change the Story, Change the World'</b> .....	50
4. <b>Le Chéile anti-racism project seminar marking International Day for the Elimination of Racial Discrimination</b> .....	53
5. <b>Virtual Learning exchange with Langara University in Canada to develop intercultural competence - Magic Moments of Learning: from the local to the global</b> .....	60
6. <b>CDYW Consultation on TU Dublin’s ‘Draft Action Plan for an Intercultural University with a Focus on Race Equity’</b> .....	61
<b>SECTION F – CONCLUSIONS AND RECOMMENDATIONS</b> .....	63
<b>Challenges encountered</b> .....	64

<b>Future Plans</b> .....	65
<b>References</b> .....	67
<b>List of Appendices</b> .....	76
<b>Appendix 1: Changes to modules in Year 1</b> .....	77
<b>Appendix 2: Changes to modules in Year 2</b> .....	80
<b>Appendix 3: Changes to modules in Year 3</b> .....	81
<b>Appendix 4: Changes to modules in Year 4</b> .....	88
<b>Appendix 5: Submission: The White Paper on Ending Direct Provision</b> .....	91

**List of Figures**

Figure 1: Impact of INAR workshop - level of knowledge and awareness of racism..... 28  
Figure 2: Impact of INAR workshop - level of skill of dealing with racism..... 29  
Figure 3: Reflective Practice Process ..... 35  
Figure 4: Amongst Others, Pre Survey ..... 44  
Figure 5: Amongst Others, Post Survey ..... 44

**List of Tables**

Table 1: Changes to modules in Years 1-4.....40

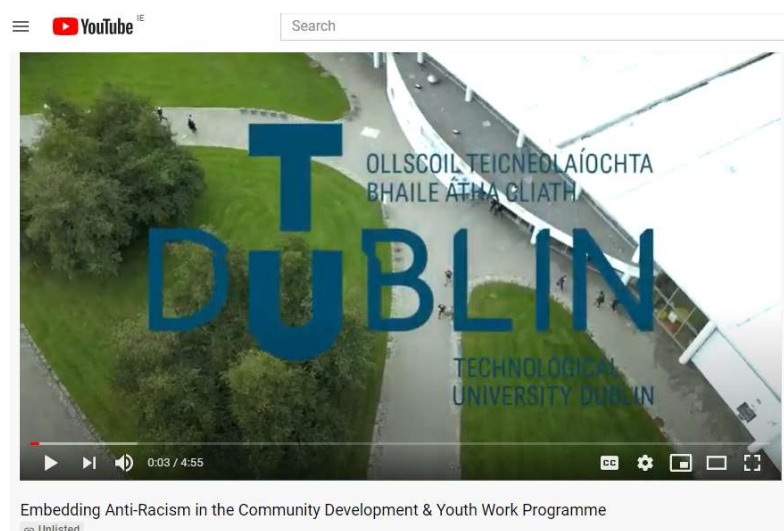
## SECTION A – OVERVIEW

This report details the Le Chéile journey of the Community Development and Youth Work (CDYW) programme team during the academic year 2020/2021. The overall aim of the project was to embed anti-racism in the teaching, learning and assessment of the programme. Details of how the three Le Chéile project objectives were met is evidenced in this report which will outline the following:

- Introduction to the CDYW programme and background to the Le Chéile project
- The project aims and objectives and their alignment to the TU Dublin strategic goals
- The student voice informing the work
- Key concepts related to the project including a brief overview of racism in the Irish context, from a historical and contemporary perspective.
- Project actions from the two semesters with an evidence base demonstrating how the objectives were met
- Conclusions reached, the challenges encountered and future plans to sustain the work moving forward

You can view a summary of the project on the link below;

<https://youtu.be/lbVdEMNjGnU>



Our mission is to educate and train future community development and youth workers to work in a range of settings in Ireland and internationally. We educate our students to embody



the knowledge, skills, and qualities of community and youth development to become active citizens and agents of change. We aim to deliver a rich and dynamic learning environment that is underpinned by the values and principles of community development and youth work.

### **The Community Development and Youth Work Programme and Team**

The CDYW programme is a full-time degree programme delivered in the School of Humanities on the Blanchardstown Campus of TU Dublin. The programme team comprises a committed team of lecturers who educate and train future community development and youth workers to work in a range of settings in Ireland and internationally. Our approach is underpinned by the values of community development and youth work. These core values include participation and active involvement; equality, diversity and inclusion; partnership with young people and others; personal, social and political development; collective process; community empowerment; social justice and sustainable development and human rights. As a team we are committed to these values and strive to employ these as much as possible in interactions with our students and partners.

Through a combination of classroom-based learning and fieldwork placements students develop knowledge of the methods and approaches used in community and youth work in a variety of settings and organisations. The crucial importance of practice-based learning, which values the application of youth and community work theory to practice and supports continuous reflection and action is recognized in the teaching and learning on the programme. The CDYW programme was professionally endorsed by the All Ireland Endorsement Body for Community Work Education & Training (AIEB) in 2019 and the North South Education and Training Standards Committee for Youth Work (NSETS) in March 2020.



Y4 CDYW students in the outdoor classroom on the Blanchardstown Campus, December 2020

### **Background of The Le Chéile Journey**

As a dynamic group of lecturers, the CDYW programme team has reflected on practice and actioned changes necessary for contemporary community and youth work education. The team continues to shape and review the programme since its inception in 2009, in the context of significant changes in Irish society over the past eleven years, in partnership with key stakeholders. These changes justify the need for professional youth workers and community development workers to respond to challenges which include inequality, discrimination and racism. Research conducted by an MA student entitled *Adopting an Intercultural Approach to Youth Work: Experience of Youth Workers and Implications for Student Preparation* (Poole 2019) found that while some CDYW student participants had witnessed racism on placement, they did not all challenge it as they felt ill-equipped to address it. The global Black Lives Matter movement gained prominence in Ireland, as well as in the United States and across the globe, following the killing of George Floyd in May 2020. This, coupled with the heightened inequalities that Covid19 has perpetuated among ethnic minorities (for example Travellers, Roma, people living in Direct Provision (NESC 2021)), have further reinforced the need for

lecturers and students to deepen their understanding of the multifaceted phenomenon of racism. As a group of white lecturers working with a diverse group of students, we undertook a Le Chéile project during the academic year 2020/21 whose aim is to embed anti-racism in the CDYW programme.

The Le Chéile journey that we embarked on as a programme team is in keeping with the values of human rights, equality and anti-discrimination which are part of the core values underpinning community development and youth work practice and education (AIEB 2016; NSETS 2013). Anti-racism work is very much part of this. The AIEB and NSETS validation process, referred to above, helped to consolidate the particular culture of the programme, supported by the key set of values, and the work of the Le Chéile project has built on this during the 2020/2021 academic year.

### **The Le Chéile Project Team and Process**

A project team was set up comprising of six lecturers on the CDYW programme, Bríd Ní Chonail (Project lead/CDYW Lecturer), Mairéad Cluskey (CDYW Course Co-ordinator/Lecturer), Georgina Lawlor (CDYW Year 3 Fieldwork Coordinator/Lecturer), Garreth Smith (CDYW Year 2 Fieldwork Coordinator/Lecturer), Liam McGlynn (CDYW Lecturer), Sheila Coyle (CDYW Lecturer) and Nóirín MacNamara (EDI Directorate). The project was a collaborative initiative to inform TU Dublin policy with regard to race equity and anti-racism. The team developed an action plan and ethical approval was sought and received from the Ethics Committee of the TU Dublin Blanchardstown Campus to evaluate the actions of the CDYW Le Chéile project.

An action research methodology using a mixed methods approach, combining a quantitative and qualitative methodology, was chosen to evaluate the actions of the project. Somekh defines action research as a way in which 'research can become a systematic intervention, going beyond describing, analysing social practices to working in partnership with participants to reconstruct and transform those practices' (2005, p.1). Data collection (via focus groups, surveys and reflections) that provides the evidence base of this transformative journey is on-going.

*Peer and collaborative learning are a focus within the CDYW programme to allow for learning among students and lecturers*

A partnership approach is used on the programme and regular consultation with students and partner organisations also informs the teaching and learning on the programme. This approach was adopted for the Le Chéile project, with lecturers and students co-creating the knowledge and outputs - workshops, events, government submissions, public declarations, and changes to modules are some of the numerous examples of proactive anti-racism emanating from this project that will be detailed below.

### **Aim of the project:**

To embed anti-racism in the Community Development and Youth Work (CDYW) programme

### **Objectives**

- To introduce changes to the CDYW programme
- To increase the racial literacy of staff and develop their reflective practice with regard to anti-racism
- To support students to identify racism and empower them to respond to it

### **Link to TU Dublin Strategy**

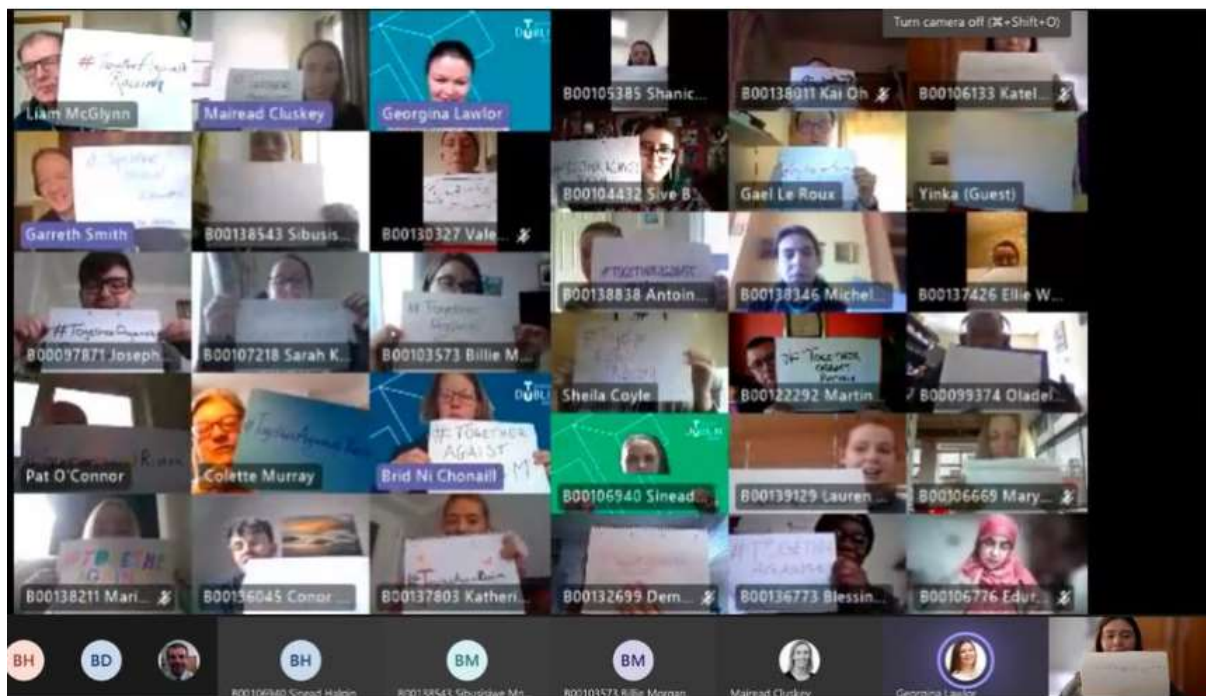
This Le Chéile project is in keeping with TU Dublin's *Strategic Plan to 2030*, first and foremost with the overall vision to 'Create a better world together' (TU Dublin 2019). The CDYW programme team have worked in collaboration with the EDI Directorate on this project as it is also linked to the strategic objective 2030 under the People pillar:

'We will be recognised as an exemplar in equality, diversity and inclusion (EDI) where people are proud to be part of a connected community and their talents, aptitude and agility will create real impact on the global stage.'

Given the nature of the work and the fact that the CDYW Le Chéile journey focuses on the professional development of staff, it is also in keeping with the following strategic objective:

'We will achieve and develop a body of high calibre of staff in line with International TUs, who are actively engaged in the University's shared purpose'.

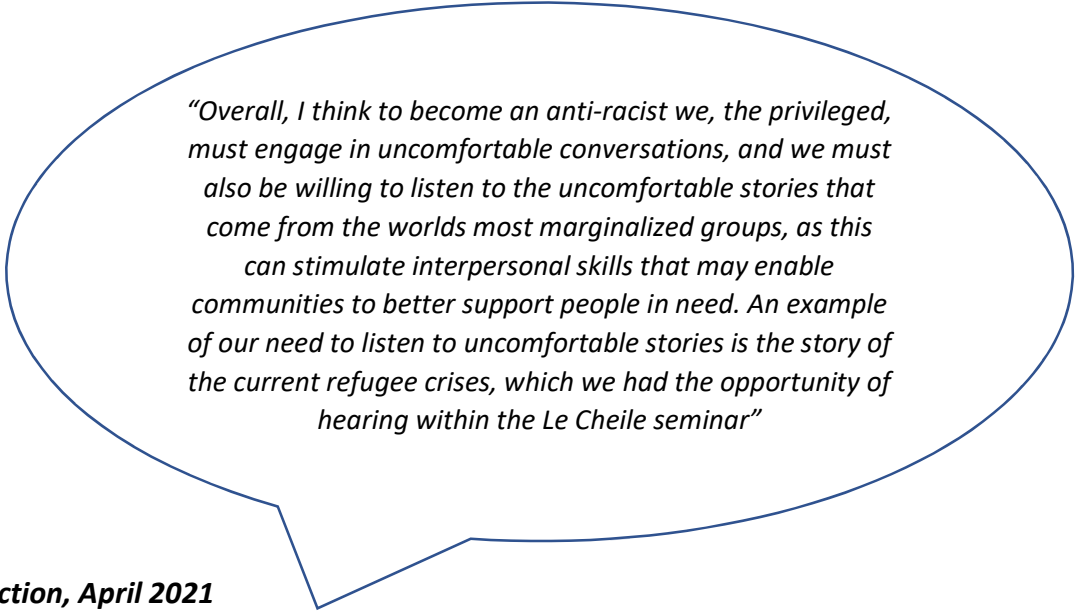
Finally, while racism is not explicitly mentioned in the United Nations (UN) Sustainable Development Goals (SDGs), it comes under the remit of Goal 4 Quality education (ensure inclusive and equitable quality education and promote lifelong learning opportunities for all), Goal 5 Gender Equality, Goal 10 Reduced Inequalities, Goal 16 Peace, Justice and Strong Institutions, Goal 3 Good health and wellbeing. Hence this project is also in-keeping with the TU Dublin Strategic Objective under the Planet pillar: 'We will be known for the creation of new knowledge and the development of timely and practical solutions that address the UN SDGs'.



#togetheragainstracism @ CDYW Le Chéile Anti-Racism Seminar, March 2021

## SECTION B – THE STUDENT VOICE

In keeping with the partnership approach of the CDYW programme, the students were partners on the Le Chéile journey and the knowledge around recognising racism and responding to it, as well as the various outputs produced, were co-created. Students and lecturers learned from each other throughout the process and the student voice was key to informing the work.



*“Overall, I think to become an anti-racist we, the privileged, must engage in uncomfortable conversations, and we must also be willing to listen to the uncomfortable stories that come from the worlds most marginalized groups, as this can stimulate interpersonal skills that may enable communities to better support people in need. An example of our need to listen to uncomfortable stories is the story of the current refugee crises, which we had the opportunity of hearing within the Le Cheile seminar”*

**Y4 CDYW student reflection, April 2021**

Year 4 students take a Combatting Racism module in semester one. In response to questions posed in an introductory reflection for this module, for almost three quarters of the fourth year students, racism did present as an issue on placement in Year 2 or 3. Two students got insights into experiences of racism through story sharing of participants, one student personally experienced it on placement and just over half of the students (55%) came face to face with it in the community development or youth work settings, predominantly among young people using racist terms, name calling, jokes and tensions were cited between different ethnic groups e.g. Travellers and young people of African descent. In two instances students witnessed a supervisor or staff member being discriminatory and recognised the challenge of dealing with the power differential: *‘I struggle with how to respond to it [racism] particularly in a professional way ... when it is a staff member I find it hard particularly as a student as you don’t want to be removed from the service’* (P6). These students’ lived

experiences informed the content of the scenarios that were discussed in the staff anti-racism workshop in October and the student workshops in February.

### **Students' views on modules**

#### **The importance of embedding anti-racism in CDYW**

As part of the Le Chéile project, the Year 4 CDYW students were invited to take part of a focus group to inform and evaluate the actions of the Le Chéile project. Nine Year 4 students participated in a virtual focus group on March 2<sup>nd</sup> 2021 via MS Teams. The student participants overwhelmingly agreed that the work of the Le Chéile project embedding anti-racism in the CDYW programme was '*really important*' (P2, P1, P4), it was recognised as '*very much one of our principles*' (P6) on the CDYW programme and '*a very realistic issue*' (P1), in contemporary society and necessary preparation for the workplace: '*the society in our day in Ireland is multicultural, so we need to embrace it and work with everybody*' (P6).

#### **Embedding of content**

The students recognised that the learning about the '*different types of racism*' (P3), '*the knowledge around race*' (P5) is necessary to respond to racism. In terms of anti-racism content, participants recognised the need to embed the content throughout the whole programme and particularly pre-placement:

*I just think that it should be kind of embedded throughout the four years, and I thought was a really useful module last semester [Combatting Racism] but I think it was embedded from first year throughout, it'd be more beneficial especially before going on placement and like the likes that they are more kind of prepared for it when you're on placement and if you're in a situation that I suppose you need to, what would you call it like react or whatever that you'd know kind of more, or that you're prepared I suppose for it' (P4).*

P2 concurred:

*Yeah, I would have loved to have it [Combatting Racism module] from first year, and then work our way up to like four to where we're learning the more advanced stuff there. I feel like a lot of people would actually benefit from first year, they're going into*

*placement that you have that kind of knowledge, and you're more aware ... and so people like myself [ethnic minority], I was quite annoyed because it's something that I would have loved to learn in first year, and then let it develop and kind of talk about the more serious actions in fourth year' (P2).*

The student participants agreed that in terms of module content on racism some *'should be put in place in first year... like even if it was just a basic introduction or, you know, covering aspects of it so that but that 'building up the knowledge and understanding, so that when you get to fourth year you can kind of go into that more, I don't know, more indepth' (P9).*

As will be outlined below, actions have been taken with regard to this. The mapping of modules has constituted a first step in the process, changes have been introduced to Year 1 and Year 2 modules, and a team review in June will further identify ways to continue to embed anti-racism in the first few semesters of the programme. Focus groups are planned to be conducted with Year 2 and Year 3 students in June which will serve to evaluate and further inform changes that have been introduced in terms of modules during this academic year, particularly with regard to placement. As is evidenced below, the learning around race and racism is being developed incrementally from Year 1 through to Year 4 on the programme. This concurs with one of the three main approaches of supporting students to *'unmask and challenge racism'* identified by Brookfield (2019, p.6-8), namely *'scaffolding'*.

### **Other key components necessary**

In addition to the timing of modules and module content to gain knowledge about racism(s), students identified a number of other key components, the need for building confidence and preparing them to address the situations in appropriate way. The *'open discussions'* about race and racism were seen as allowing the students to *'feel maybe a little bit more confident in addressing those situations in the future'* (P1). P4 highlighted the confusion that exists about whether an anti-racism approach is *'correct'* or *'appropriate'* so focusing on the topic also helps students *'be more confident in knowing that the approach we take or whatever is correct and appropriate as well'*. This is in keeping with the approach described earlier to develop racial literacy.



Language was recognised by numerous participants as another key component in getting more confidence:

As P1 outlined:

*it's just understanding and knowing yourself appropriate language. I think language can be it can be something so simple to hurt people with you know, just trying to get the appropriate language ... I just find that sometimes the wording around things every people can get a bit awkward as they don't want to offend but they want to say the point ... so just to try and get clarity on those kinds of things which I suppose is relevant into getting more confidence and if you were discussing it more often.*

While acknowledging some of the content covered in the Communicating Across Language Barriers module, in terms of actions participants recommended that *'very early on in the course, maybe in first year there should be a section on what language is okay and what language is not, especially in terms of racism'* (P3). This was seen as necessary due to a lack of awareness among some students in Year 1 because of colloquial language seen as the norm and even language used sometimes among professionals on placement. P7 alluded to the *'uncomfortable'* and *'awkward'* nature of conversations around racism so *'if we knew exactly what we can say and what's appropriate ... if you do have that knowledge and language behind you, you would of course you'd feel more comfortable I think approaching the issue if it did come up'* (P7). The appropriate language and knowing what to say between young people for example was linked to *'understanding how to intervene constructively'* (P4). Changes introduced to the Year 1 Principles of Community Development is a first step towards addressing this.

### **Experience with regard to placement**

P7 identified the need to support students who experience racism on placement: *'letting students know when they go on placement, that if something arises, to do with racism and say they want to do a programme or something surrounding it, just knowing that like they have supports maybe that like a member of staff they can contact and maybe get help'* (P7).

P6 agreed speaking from personal experience:

*that could be a very good idea because for example if I could have the knowledge of this year, with your assignment. And in the second year of my placement, like, I wouldn't feel so helpless, because I had an incident in my second year placement of someone attacking, attacking me like verbally about my [...]. And, you know, I just, I was a bit shocked. I didn't know how to react and that would have been nice and I don't know I said to the teacher whenever was my meeting. But that's it like that was the only, only thing I could do or I knew I could do. I didn't know if I could go back to, you know I didn't know which one were my options, you know if I have to call college or, I don't know, I just didn't do any, any of it.*

P9 concurred, while not personally experiencing racism felt that the gap in knowledge around racism was a disadvantage on placement: *'if I had known, from what I learned this year, going on to my third year placement I would have been a lot better off, obviously racism was a big aspect of their work and I kind of felt like I was nearly playing catch up'*.

In terms of placement, the pre and post placement workshops were identified as a potential *'space for people to come together'* for *'a bit more preparation'* beforehand and for a *'debrief'* afterwards (P4).

### **Other actions suggested by students**

Other suggested actions proposed by the student participants were to pair students from different cultural, religious, ethnic/racial backgrounds *'to match different people, different cultures, just to maybe create the relationship ... to break taboos'* (P6). In terms of embedding anti-racism in the classroom, *'at the start of the year where you have a contract with everyone was really good'* (P2) co-creating ground rules of engagement and communication as part of creating a *'brave space classroom'* (Pawlowski 2019), especially with first year students. In terms of teaching about race and discussing race and racism, it is important to acknowledge that the classroom 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). In a bid to have honest and difficult conversations around racial and ethnic issues, students, and indeed lecturers, need *'to become comfortable with being uncomfortable'* (Smith 2019, p.178).

Another suggested action was to review the project work to date from a student perspective to see *'actually how helpful it is'* (P1) which is part of the data collection proposed for the project. Linked to that was the need *'to create somewhat of an honest space, we all keep talking about an honest conversation... But it's just creating that honest space that people actually feel safe to share. Where in a lot of cases like this, like people don't feel safe enough to share what they think or what they've been brought up to believe or whatever it might be. I don't know how you're going to do that though'* (P1). P6. suggested *'a comment box'* so that during the year the students can give suggestions or just to write down what they are thinking about whatever comment in class, or outside so that during the whole year, they can give ideas and be able to check with them.

*'It should be something that every course not just our course should know'*

Lastly, student participants agreed, despite the *'importance'* of anti-racism with relation to community development and youth work, it should not just be restricted to the CDYW programme but *'it should be something that every course not just our course should know'* (P7) across higher education and beyond, *'it is something that everybody should know and be able to pinpoint what is racism and what is not'* (P7).

The student insights into the Le Chéile project have informed the work to date around actions taken and will continue to inform the actions to be taken into the future.



Y1 CDYW students on the Blanchardstown campus October 2020

## SECTION C – DEFINING KEY CONCEPTS

### What is race?

The concept of race is a powerful one: it is ‘one of those major or master concepts that organise the great classificatory systems of difference’ (Hall 2017, p.32) functioning in society. While sociologists conceptualise ‘race’ as a social construction, namely it constitutes a social as opposed to a natural phenomenon, race

*‘The hierarchy it creates operates not just on an individual but also on a collective level, advantaging some groups and disadvantaging others’*

however has ‘real impacts on the material world’ (Garner 2017, p.12). The hierarchy it creates operates not just on an individual but also on a collective level, advantaging some groups and disadvantaging others (Joseph 2020). The impacts and outcomes that race produces are very tangible, as Bonilla-Silva argues, ‘it produces real effects on the actors racialised as “black” or “white”’ (2014, p.9). Racialisation as a concept ‘describes the ways in which racist ideologies and beliefs function as a mechanism for demarcating defined groups, such as ethnic minorities, in ways that legitimise their marginalisation or social exclusion’ (Fanning and Michel 2019, p.7-8) namely it constitutes the process by which race becomes meaningful. What the aftermath of the BLM movement in 2020 has even more poignantly highlighted is that ‘race still matters’ to paraphrase Lentin (2020). As Joseph summarises, ‘one’s race is thus an objective reality, a sort of agent that dictates the position of the individual on the hierarchy; determines and influences the individual’s life chances and outcomes, and even affects the individual’s relationship with others’ (2020, p.30). As a ‘structure of power’ race shapes society in unequal and oppressive ways and intersects with other structures of power or systems of oppression across class, gender, sexuality and disability (Lentin 2020, p.6; Hall 1980; Mc Veigh and Lentin 2002, p.37).

Scholars acknowledge the need to focus on the historical context in which race and indeed racism are produced and reproduced (Lentin 2020) to better comprehend the present. To cite Hall, ‘the question is not whether men-in-general make perceptual distinctions between groups with different racial or ethnic characteristics, but rather, what are the specific conditions which make this form of distinction socially pertinent, historically active’ (1980, p.338). While ‘race’ has always been concerned with associating culture and behaviour to

physical appearance (Garner 2017, p.3), in terms of the historical development of the 'race' idea, these were inextricably connected in terms of categorisation and classification within the context of the extension of European empires (Garner 2017, p.12). Historically race as a category is thus interconnected with 'oppressive power relationships' (2018, p.71). Associated with imperialism and many centuries of racial slavery, the 'race' idea was employed by the powerful to validate colonisation and domination. As Bonilla-Silva outlines, historically race created 'a social structure' or a 'racialized social system' which bestowed 'systemic privileges on Europeans (people who became "white") and non-Europeans (people who became "non-white")' (2014, p.9). As will be argued below, the legacy of this still remains in contemporary society.



Image: 3<sup>rd</sup> year CDYW student starting the discussion about racism

### **What is racism?**

Racism is a very complex and multifaceted social phenomenon. Garner (2017) and Bhavnani et al (2005), amongst others, argue for the use of the term in the plural in order to recognise the array of forms it takes. Racism also operates on various levels, not just the individual but also the structural and institutional levels. There is a lack of unanimity amongst social scientists regarding the definition of racism. Fanning and Michael broadly define racism as ‘referring to any beliefs or practices which attribute negative characteristics to any group of persons, either intentionally or unintentionally, on the basis of supposed ‘race’ or ethnicity, within the context of differential relations of power’ (2019, p.8). From the 1970s onwards, the ‘ethnicity paradigm’ expanded reports of racialized discrimination to cover groups experiencing discrimination on the grounds of ‘cultural difference’ (Fanning and Michael 2019, p.8). The distinction was made between ‘old’ racisms which refer to how some groups were viewed as biologically inferior and ‘new’ racisms where reliance is on cultural characteristics, skin colour and ethnicity, within contemporary contexts (Barker 1981; Garner 2017; Michael 2015). Citing the understanding proposed by the Irish Anti-Racism Committee working on producing a new Action Plan against Racism, racism is ‘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)’ (Anti-Racism Committee 2020, p.5). According to Article 1 of ICERD

*‘The distinction was made between ‘old’ racisms which refer to how some groups were viewed as biologically inferior and ‘new’ racisms where reliance is on cultural characteristics, skin colour and ethnicity, within contemporary contexts’*

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.

### **Whiteness and white privilege**

Just as 'race' is a social construction, so too are binaries, of which black/white is but one example: 'whiteness and blackness were both historically created and historically variable categories' (Brubaker and Cooper 2000, p.29). Whiteness is also 'a shorthand for a historical system of power (what Mills terms white supremacy)', and racism is rooted in this ideology (Brookfield 2019, p.1). Finally, whiteness is 'a set of positionings and identifications with discourses into which people are socialised' (Garner 2017, p.235). According to Goldberg, whiteness, in social terms, represents 'status and superiority', in political terms 'power and control', in economic terms 'privilege and property' and in cultural terms 'self-assertion and arrogance' (2002 p.196). The invisibility of whiteness as a racial position requires challenging. Considered as 'racially unmarked' since they were 'racially invisible', or failing to recognise themselves as racially coloured, whites were in a position to assume power as 'the norm of humanity' (Goldberg 1997, p.83) and define the Other in racial terms in relation to themselves. Fanon underlines the relational construction of blackness – 'a white man's artefact' (1967, p.14) - in opposition to whiteness. Goldberg elucidates that race proffers visibility or invisibility on to those it categorises, and it may be employed strategically 'to promote or deny recognition, social elevation, and status' (1997, p.87).

While whiteness 'as a site of normativity' is 'unmarked, unracial, unnamed' (Yancy 2019, p.59), white privilege constitutes 'a structural reality'. Lentin argues that the recognition of whiteness is 'to name racialised power' (2020, p.90). In the Western world racisms operate by privileging whiteness in terms of identity and by engendering advantages and disadvantages related to it (Garner 2017). Du Bois raised the issue of the benefits of being white in the US outside of the economic sphere with what he called the 'public and psychological wage' of whiteness (1920). As race intersects with other power structures, so too does whiteness. In terms of the intersectional nature of people's identities, the advantages accrued by whiteness are not limited to the economic sphere. Mc Intosh's (1988) work on 'white privilege' is often used as a starting point to examine the systemic nature of the advantages and disadvantages that groups obtain. It is also important to note that beyond the white/not white binary, are 'socially observable degrees of whiteness between the groups that seem to be unproblematically white' (Garner 2017, p.223). Examples of these would include Travellers, Roma or Eastern European migrants in the Irish context.

### **Irish racism: an ambiguous history**

As McVeigh (1992) and others since - Lentin (2001), Garner (2004), Fanning (2012) - argue, racism in Ireland is not a new phenomenon that manifested itself in the late 1990s with the influx of in-migration, rather it is a complex issue. Ireland has been described as 'quintessentially "between two worlds" – both perpetrator and survivor of racism' (McVeigh and Lentin 2002, p.8). As Hall outlines (2000, p.217), Ireland constituted Britain's first 'colony', the Irish being thus the first group to be racialised within British imperialism. Historical examples of the racialisation of the Irish within British colonialism abound 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). During the Irish experience of emigration, 'No blacks no Irish' was the sign that symbolised discrimination faced at the hands of landlords in Britain. What is perhaps less well known is the story of how the Irish 'became white' in the United States, to cite the title of Noel Ignatiev's book. 'White' is a dynamic as opposed to a static, fixed category and it was not always clear down through history on which side of the colour line the Irish were situated (Ignatiev 1995, p.111). The Irish emigrants, referred to as 'Blacks inside out' (Roediger 2002, p.329), were racialised in the US. Ignatiev contends that 'while the white skin made the Irish eligible for membership in the white race, it did not guarantee their admission; they had to earn it' (1995, p.59). The Irish attained whiteness by distancing themselves from Others, in particular from Black people (Garner 2004, p.112). Similar to the complexity regarding racism in the Irish context is 'Ireland's ambiguous status as part-colonised and part-colonising, white but arguably subaltern, perpetrator and victim' (Mac Einrí, 2006, p.260). Ireland's exposure to colonial ideologies of western superiority that justified the suppression of Black people derives from Irish participation in the army, the colonial police force and administration, and the missions (Fanning 2002, p.13).

Lentin (2001), similarly to others (Balibar 2002; Gilroy 1987 and Anthias and Yuval-Davis 1992), recognises an affinity between nationalism and racism, both of which exclude by the very nature of their inclusion. Miles notes the key part

*A relationship was established post-independence between 'Irishness' and 'citizenship' on the one hand and 'whiteness' and 'Catholicism' on the other.*

played by the discourse of 'race' in the creation of myths of national origin (1989 p.31), Ireland being no exception (Fanning 2002, p.9). The idea of the Irish



race was used in the nineteenth century Catholic Irish nationalist rhetoric 'to negate claims of the inferiority of the Irish within colonial ideology' (Fanning 2002, p.9), hence the construction of a homogeneous view of the 'true' Irish people and culture. While the early Irish Free State did not center its construction on whiteness, there was an unquestioned assumption that the 'Irish people' were white (2006, p.268). A relationship was established post-independence between 'Irishness' and 'citizenship' on the one hand and 'whiteness' and 'Catholicism' on the other (Loyal 2003, p.89). Indeed, Garner observes that whiteness as a norm was omitted from definitions of Irishness as if such a characteristic were 'natural' and 'uncontested' (2004, p.248). In the context of increased migration in the twenty first century, Lentin and McVeigh (2006, p.37) argue that Irishness is purposively being associated with whiteness. Racialisation is not limited to the colour line, but also relates to ethnic and cultural differences, although as Lentin observes, 'it is clear that Blackness is less optional than, say, cultural difference, which may allow greater possibilities of "passing"' (2000, p.8). Lentin, applying Hesse's (1999) 'politics of interrogation', calls for a questioning of the Irish nation, as no longer white (if it ever was) or homogenous (2006, p.205). This is a question which has reverberated during the unsilencing of Black voices during 2020 and into 2021 (for example Osikoya and Ndahiro 2020).

### **Racism in the contemporary Irish context**

One of the consequences of the Black Lives Matter movement protests in the middle of 2020 has been the naming of racism as an issue, not just as a global phenomenon but as 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 contemporary Irish society (Bacik 2004). The immigration of the 1990s and 2000s did not instigate the emergence of racism in Ireland. Racisms existed historically in the specificities detailed by McVeigh (1992) prior to Ireland becoming a country of net migration. The experience of Travellers as one example is referred to below. The persistence of racism and discrimination, what Murray and Urban label the 'shadow side' to diversity (2011, p.22) has gained pertinence in Irish society as demonstrated by empirical research and highlighted by bodies nationally and internationally.

International bodies such as 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 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).*

racism, anti-Traveller racism, anti-Muslim racism, anti-Roma racism, anti-migrant racism (xenophobia) and anti-Jewish racism (or antisemitism) (INAR 2019, p.13). In keeping with international research, those who are most visibly different are most targeted and Ireland has been identified as having one of the worst rates of racism based on skin colour, including violence motivated by racism (EU Agency for Fundamental Rights 2019, p.2). Furthermore, Travellers in Ireland experienced one of the highest levels of discrimination among the six countries surveyed across the EU (EU Agency for Fundamental Rights 2020, p.28).

Recent research has documented that incidents of racism are on the increase in Irish society. Despite the long number of months that the county was in lockdown, 2020 recorded a growing number of reports of racism, predominantly with regard to criminal offences, hate speech and graffiti (Michael 2021, p.7-8) and the largest number of racist assaults ever recorded by the Irish Network Against Racism’s (INAR) online racist incident reporting system iReport, totaling 51. The Irish Human Rights and Equality Commission (IHREC) launched a national awareness campaign around racism in December 2020 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). The impact of racism is not just restricted to the individual but also has a ripple effect in the community and affects broader community relations, thus consequently having serious ramifications for integration and social cohesion (NASC 2012).

Racism is experienced within a wide variety of social situations in Irish society: Mc Ginnity et al’s (2017, p.iv) study found that greater levels of discrimination in the workplace, in public services and in private services among Black participants compared to White Irish participants, while Irish Travellers are ten times more likely to report experiencing discrimination when looking for work as opposed to White Irish respondents and over 22

times more likely to experience discrimination with regard to private services. With regard to racism in housing, Fanning et al's (2011) research identified the prevalence of racial harassment experienced by migrant families where they live, as did Buczkowska and Ní Chonail's (2016) study.

In terms of education and more specifically higher education, the BLM movement has called for a long overdue response on the part of the Irish higher education sector to issues of race, racism and racial inequalities on campus and within institutions. Ireland witnessed a voicing of experiences of racism, particularly from young Black people through social media channels, with education, including higher education named as a site (for example Osikoya and Ndahiro, 2020). Adeleye et al. (2020) also gave voice to Black students' experiences of racism on campus in Ireland, from staff in some instances, which were not addressed.

Given the pervasiveness of racism at a macro societal level, racism is present within our institutions as, to cite Loke 'no university is immune from the society in which it is located' (2018, p.385). Research from the UK

*The invisibility of whiteness as a racial position requires challenging.*

documents the commonplace experience of covert and overt forms of personal and institutional racism for Black and minority ethnic students (Bhopal 2018; Akel 2019; Boliver 2018). Bhopal highlights the role higher education institutions play in reproducing 'white privilege' (2018, p.103), when outlining the inequalities that Black students face in the UK, including the significant racial disparity in terms of the degree awarding outcomes between white and Black and minority ethnic students (Advance HE 2020). In contrast, in the Irish higher education context there has been a dearth of data on racial inequality and a lack of focus on the experiences or indeed outcomes of Black students and other minority ethnic groups outside of Travellers, the sole ethnic minority currently recognised as a targeted group under the *National Plan for Equity of Access to Higher Education* (HEA 2015). Indeed, lack of data collection on race in terms of monitoring the access, participation and outcomes of Black or other ethnic minority students is not just a feature of higher education, rather Ireland is devoid of a standardized system in terms of ethnic data collection and this challenges the analysis of equality (Fahey et al. 2019; INAR 2019). International bodies including the Committee on the Elimination of Racial Discrimination (2019) have called for disaggregated data in this regard in education amongst other domains.

### **Racial Literacy**

Vetter and Hungerford-Kressor (2014) employ a 'racial literacy framework' to underline the significance of identifying and addressing forms of everyday racism, particularly in classroom settings. Guinier (2004) highlighted the need to be more literate about the pervasiveness of racism in the social, cultural and political realms. Guinier conceptualises racial literacy as 'an interactive process in which race functions as a tool of diagnosis, feedback and assessment. [R]acial literacy emphasises the relationship between race and power ... [and] constantly interrogates the dynamic relationship among race, class, geography, gender and other explanatory variables' (2004, p.114-5). Lentin contends that the need to work with the two concepts, race and racism, given their contingent nature (2020, p.9). While racial literacy's emphasis is on race primarily and how it influences the experiences of individuals and groups, it also considers race's intersection with class, gender, sexuality, ability. Eddo Lodge underlines the necessity of seeing race in order to challenge or indeed change the system (2018). The consideration of race as a structural, as opposed to an individual issue, constitutes a key component of racial literacy (Yancy 2019, p.84). In terms of supporting students to take action to combat racism, Brookfield (2019, p.2) also highlights the need to move beyond the individual dimension of racism and take the structural or systemic dimension into account.

Practicing racial literacy includes employing a critical lens to consider racial issues and participating in conversations even when they are 'difficult' or 'awkward' (Vetter and Hungerford-Kressor 2014, p.84). Indeed, discussions around race and racism are an essential element to developing racial literacy and classrooms, including in higher education, offer a space for such 'difficult conversations' to take place. As van Dijk argued, 'we learn racism (or antiracism) largely through text or talk' (2000, p.36). Since racism is learned, higher education offers an opportunity for unlearning racist beliefs, ideas, behaviours etc. Building an awareness of 'the historical conditions that made race matter' (Lentin 2020, p.173) is also fundamental to developing racial literacy. These elements are all relevant for the development of racial literacy of lecturers, as well as students.

## Anti-racism

Goldberg defines anti-racism as ‘a commitment to end the conditions materially and conceptually (re)producing racially predicated injustice’ (2014, p.169). Anti-racism is one of a number of approaches to addressing racism, including structural racism (Advance HE 2021). Anti-racism involves actively opposing racism. Instead of not being ‘not racist’, the emphasis is on being actively anti-racist: In the words of

*‘If you are neutral in situations of injustice, you have chosen the side of the oppressor’*

Desmond Tutu

Angela Davis, ‘in a racist society, it is not enough to be non-racist, we must be anti-racist’. Anti-racism as a call for social change and action is very much in keeping with the principles of community development and youth work and the CDYW programme. Kendi argues that ‘the only way to undo racism is to consistently identify and describe it—and then dismantle it’, underlining the amount of work it takes to be anti-racist and the need to be ‘vulnerable’ and ‘self-critical’. He argues for the need to move beyond the binary of good/bad people (namely racist/not racist) and to consider racial inequity as ‘a problem of bad policy, not bad people’ (2019, p.12). Racist and anti-racist are on a spectrum and neutrality is not an option: ‘one endorses either the idea of a racial hierarchy as a racist, or racial equality as an anti-racist. One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an anti-racist’ (Kendi 2019, p.15). Anti-racism needs to be taught and higher education offers such an opportunity. In terms of academia, Brooms and Brice speak of their use of history to enable students better comprehend the present and address the ‘blind spots’ of some who come to class, devoid of ‘critical historical knowledge’ (2017, p.156). They also underline the necessity for educators to foreground whiteness and white privilege at the core of discussions about race and anti-racism teaching to enlighten students about themselves and broader society (2017, p.154).

The actions outlined in this report were taken during this academic year 2020/2021 on our journey to embedding anti-racism in the CDYW programme. They are presented under the following areas;

- Key Activities in Semester 1
- Key Activities in Semester 2
- Conclusions and Recommendations

**SECTION D – KEY ACTIVITIES IN SEMESTER ONE**



**1. October 2020 Staff anti-racism workshop delivered by INAR**

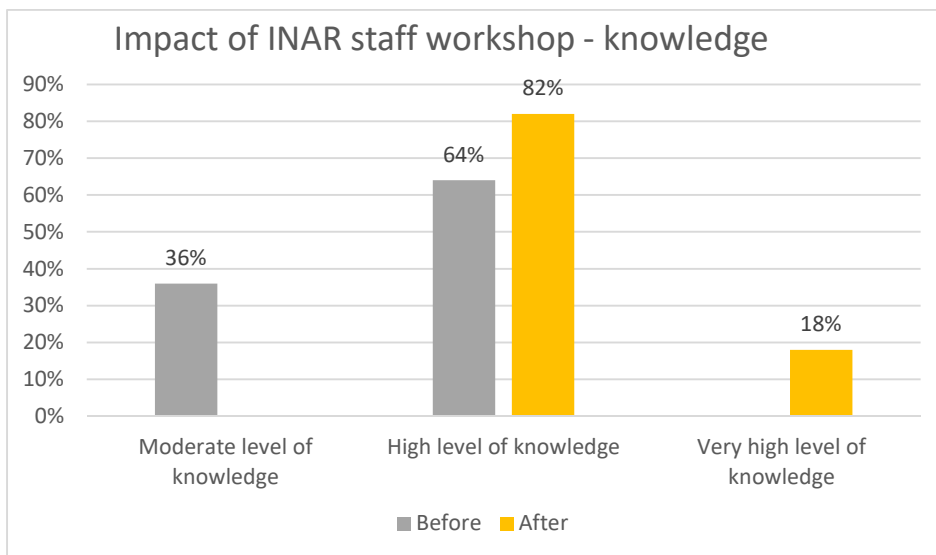
The CDYW lecturing staff engage in biannual training days. This provides staff with essential reflective practice spaces to consider the delivery of their subject area, in addition to planning assessments together. During the academic year 2020/2021 these spaces were given over to the Le Chéile project. In October 2020 INAR (Irish Network Against Racism) director Shane O’ Curry and board member Claudia Hoareau delivered an anti-racism workshop to lecturers on the programme entitled *Building an inclusive third level institution. Responding to racism in a college setting*. The workshop covered definitions of the multifaceted phenomenon of racism which incorporates overlapping dimensions (historical, structural, institutional and individual, the impact of racism on an individual and societal level, responding to racism in college, racism and discrimination in Ireland, taking action at a personal and university level and supporting affected students (INAR 2019).

During the workshop staff also discussed and explored responses to case studies or scenarios of racism in placement settings and on campus. These were drawn from the lived experiences of students, predominantly gathered from the Year 4 CDYW students referred to above. In response to questions posed in an introductory reflection in the Combatting Racism module, for almost three quarters of the Year 4 students, racism did present as an issue on placement in Year 2 or 3, predominantly among young people using racist terms, name calling, jokes and tensions were cited between different ethnic groups eg Travellers and young people of

African descent. In two instances students witnessed a supervisor or staff member as being discriminatory and recognized the challenge of dealing with the power differential explaining: *'I struggle with how to respond to it [racism] particularly in a professional way ... when it is a staff member I find it hard particularly as a student as you don't want to be removed from the service'* (P6). Students' lived experiences informed the content of the scenarios that staff discussed during the workshop.

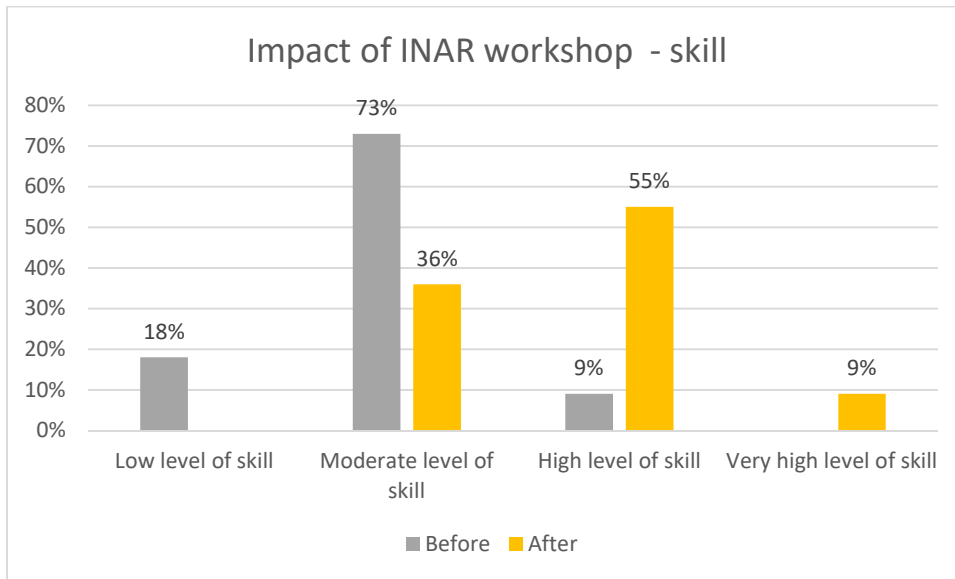
Some of the challenges identified by staff members during the workshop discussion included the assessment of students in a manner that is fair to all students, supports for students who are non-native speakers of English and managing diverse students working together in groups. The lack of an anti-racism policy at TU Dublin was acknowledged and discomfort about reporting or challenging racist remarks (the example was the experience of a lecturer chatting with colleagues over coffee). However, it was recognized that if nothing is done or remarks are not challenged then the comments or beliefs are normalised.

CDYW staff were surveyed following the workshop and identified an increase in terms of their level of knowledge and awareness about racism:



**Figure 1: Impact of INAR workshop - level of knowledge and awareness of racism**

Similarly, staff identified an increase as well in terms of their level of skill in dealing with racism:



**Figure 2: Impact of INAR workshop - level of skill of dealing with racism**

Participants described their key learning from the workshop which included putting race and racism centre stage:

*Some of the content from Shane and Claudia's presentation although not exactly new, provided input that was very expert and their living of principles of inclusion came across very strongly - we academics can be once removed from this.*

The main theme identified from the data gathered around key learning was the need for action: *the 'importance of reflection, unlearning and relearning, challenging our own practices'; We need to do something/challenge racism at any level and also we need to consider our assessments/how we assess/look at our marking schemes'* and the need to model anti-racism in practice:

*I think the key learning for me was what Claudia the speaker and INAR board member spoke powerfully about inaction contributing to racism, 'from being passive racist to becoming actively anti-racist' and how to be 'effective allies' to support our students to do that also. I think both Shane and Claudia emphasized how empowering it is to model good anti-racism in our practice, by supporting and empowering students and people who are victims of everyday racism.*



While this workshop provided an opportunity for lecturing staff to increase their racial literacy in terms of their ability to recognise and respond to racism (Vetter and Hunderford-Kressor 2014), it is important to note that the lecturers' starting point with regard to racial literacy varied depending on their discipline area, professional or personal experiences for example. Programme staff participated in a myriad of other online events that focused on racism and racial inequalities, and often brought their students to attend during the course of semester one.

Some of these included

- the *Anti-Racism and Inclusive Teaching and Learning Training* offered by TU Dublin;
- the *Race Equality Reading Group* run by the EDI Directorate at TU Dublin; and
- the *Addressing Racism and Racial Inequalities on Campus: Starting a Conversation* webinar organised by the Blanchardstown Diversity, Equality and Inclusion Committee in November 2020.

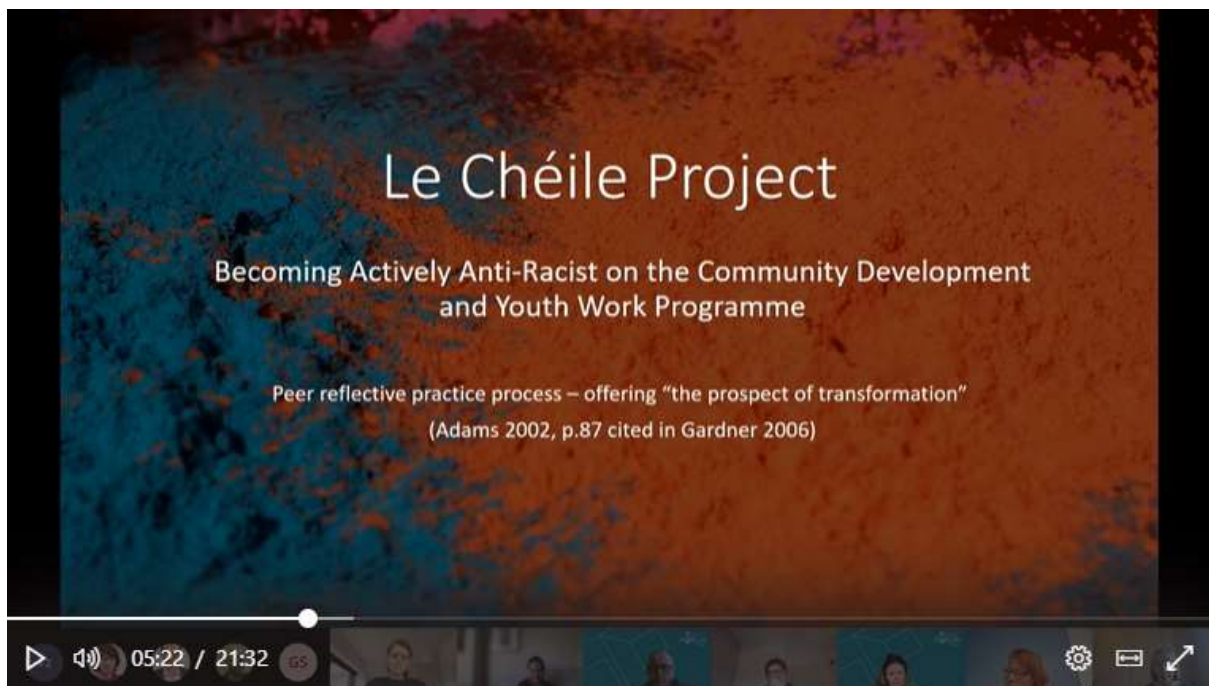


Image: Reflective Practice Session with CDYW staff, January 2021

## 2. Afri Hedge School, Human Rights Conference

On the 18<sup>th</sup> November 2020 the Year 3 students chose racism as one of the themes of the Afri Hedge School, the Human Rights Conference organised in conjunction with their lecturer Liam McGlynn. Donnah Vuma, Afri Board member and Direct Provision resident was one of the keynote speakers and the students made a presentation on racism, the origins and history of the Black Lives Matter movement and facilitated a workshop activity and discussion on racism. This was a whole programme event that engaged staff and students from all four years on the programme. It was a wonderful showcase of the partnership and co-creation involved throughout the CDYW programme.



Image :CDYW students and staff @ the AFRI Hedge School November 2021

### **3. Submission to the White Paper on ending Direct Provision**

Students and staff from the CDYW programme met on Friday 4<sup>th</sup> December 2020 to discuss the content and recommendations of the Report of the Advisory Group on the Provision of Support including Accommodation to Persons in the International Protection Process (also known as the Day Report).

Although the Day Report framed the discussion, there was a much broader experience and understanding of the current mode of Direct Provision amongst the group. The group felt that they could offer a particular expertise and contribution to the development on the White Paper as members of this group have come through the Direct Provision system and others have engaged with it in various forms, including supporting residents and conducting research. The process of the anti-racism Le Chéile project also informed and contributed to the understanding of the implication of Direct Provision as a racist state structure.

Students and staff from the CDYW programme unequivocally supported the recommendations made by Catherine Day and her team and called for the full implementation of the recommendations within the Report of the Advisory Group on the Provision of Support including Accommodation to Persons in the International Protection Process. Throughout the discussion key areas were also highlighted that needed special and urgent attention. These areas are presented under thematic areas:

- Human Rights and Dignity and Respect
- Housing and Accommodation
- Health and Wellbeing
- Bureaucracy/Administration
- Contribution to society/integration

There is considerable crossover in and between the thematic areas identified. The CDYW staff and students urged the Department to prioritise the overarching theme of Human Rights and Dignity in its preparation of the White Paper. Ireland has an opportunity to lead the way and to example best practice in protecting our most marginalised in society. With that in mind, it

was noted that it was positive that the Department of Children, Equality, Disability, Integration and Youth are designing this White paper so that particular care and attention would be paid to children, and in particular, unaccompanied minors, in this system. A full submission was forwarded to the Department of Children, Equality, Disability, Integration and Youth on the 14<sup>th</sup> December 2020. The full submission can be found in Appendix 5.

#### 4. Mapping of programme modules

All lecturing staff on the CDYW programme were invited to carry out a mapping exercise by December to document where racism is covered in class content, class discussions and as part of an assessment in their individual modules. This was the first part of a staged process. The main gaps identified were in the fieldwork modules and this was focused on in the second semester as discussed below. The mapping exercise was completed before the reflective practice workshop in January which constituted the next stage in the process and will be outlined below. Some lecturers began to make changes to embed anti-racism more explicitly in their modules during the first semester and this work was built on during the second semester after the reflective practice workshop.

Year/Sem	Module	Credits	Content	Class discussions	Assessment
1			communities is also explored. The broader history and purpose of CD is also considered. Students also examine the role and purpose of creating a community profile to support them to 'get to know' a community.	exploring issues linked to discrimination, stereotyping and exclusion through the lens of a CD approach based on case studies, webinars, guest speakers / visits to projects.	deprivation, housing, education att also included to give a sense of what community. Case Study: Galway Trav examination of the issues impacting t racism and discrimination and the cor approach to address these issues.
2	YR1, S1/S2 Principles of Community Development	5		Targeted youth work - discussions on Traveller specific projects and programs aimed at inclusion.	
3	YR1, S1/S2 Principles of Youth Work	10	Issue based youth work including promoting inclusion and diversity	Discussions on stereotyping and the reflective youth worker.	Linking Educational Program Planning Outcomes, especially No. 5 Connecte
			We cover ethnicity, origins of racial inequality in society, Multiculturalism, Culture and its role in the lives of	We have inclass discussions about the role of appropriate discussthe	

Image: Mapping of CDYW modules, December 2020

**SECTION E– KEY ACTIVITIES IN SEMESTER TWO**



**1. Staff reflective practice workshop on anti-racism January 2021**

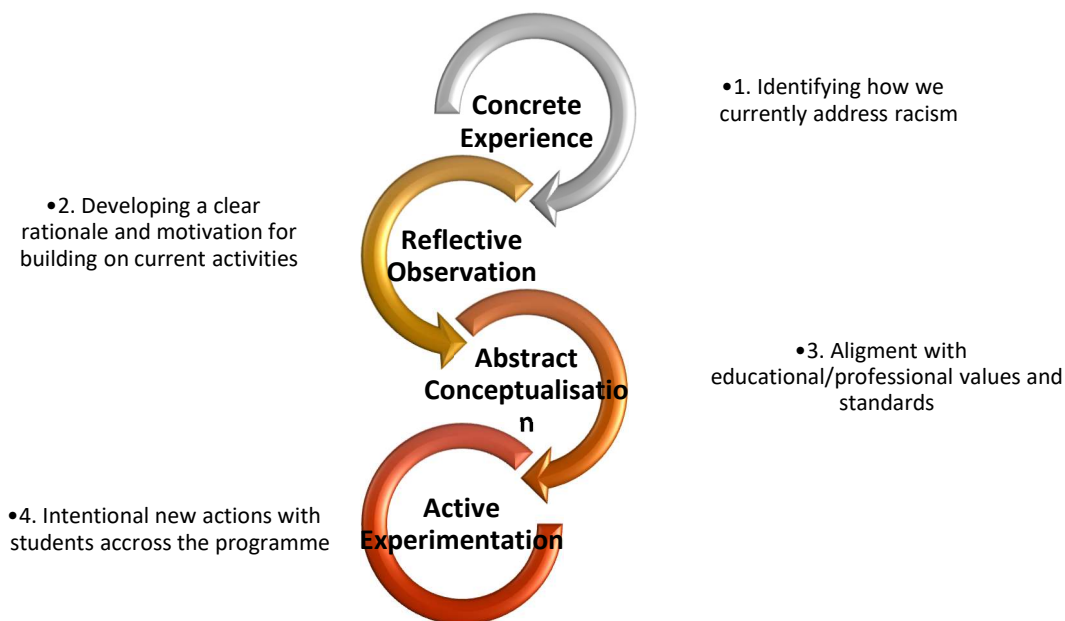
In line with the commitments of the CDYW Le Chéile project, the programme lecturing team participated in a reflective practice workshop on anti-racism facilitated by Course Co-ordinator Mairéad Cluskey on January 8<sup>th</sup> 2021. This was an important exercise, building on the module mapping exercise to capture what ‘anti-racist’ work was currently being done by staff, to identify gaps and to commit to areas of improvement.

**Creating a brave space**

At the start of the workshop the long-term nature of anti-racism work was highlighted, it is a *journey* which can be *challenging* and *uncomfortable*. The reflective practice session was an example of a ‘brave space’ (Aaro and Clemens 2013, p.142) referred earlier, where it was acknowledged that participants would be challenged but also a space for learning and a supportive space, one where staff could be empowered and recognise spaces to work in solidarity as a programme team to develop a high level of motivation and commitment to the professional values.

### Being Reflective Practitioners

Reflective practice is more than a reflective process, it is a complex process that requires high levels of conscious thought as well as a commitment to making changes based on new understandings of how to practice (York-Barr et al 2005, p.11). Critical analysis of our behaviour and our thinking is necessary to facilitate implementing change where necessary. The change piece starts with the self. The session was based on Kolb's (1984) experiential learning model and three key questions were discussed by staff in break-out rooms. The main points of the discussion are summarised briefly below.



**Figure 3: Reflective Practice Process**

**Concrete Experience: Question 1, How are we currently addressing racism or being anti-racist on the programme?**

It was acknowledged that students need to be equipped to deal with racism in terms of knowledge and practice skills as opposed to discussing the issue. Staff recognised that it can be challenging to get students to discuss the issues and asked if it is because lecturers feel uncomfortable, or for personal reasons students do: *As lecturers are we not specifically asking questions and creating the spaces/opportunities for those experiences to be addressed?*

It was broadly agreed that *silence is not an option*. It was recognised that the current literature on migrants needs to be challenged and within Western societies it is useful to question the research being prioritised and how generalisable are the findings. The *challenging piece* was also recognised as *really important* on placement and in modules, as well as teasing out that some language is offensive and unacceptable. This mirrored the need for input around appropriate language identified by the Year 4 students. It is only in challenging that staff and students can learn but it requires skill, namely facilitation and management, it is much more than teaching a topic. The *diverse classrooms* of the CDYW programme were acknowledged and the fact that youth and community work is *very conducive because of group work* and the group work space can be used to discuss issues around race and racism.

**Reflective Observation: Question 2, Why are we engaging in this project?**

There was a widespread acknowledgement of the *importance* and *relevance* of the topic, the multicultural nature of Irish society, the ethnic minority groups with which staff engage, live, work and occupy the same spaces as the other groups we engage with in Community Development and Youth Work. The whiteness of the programme team was highlighted which is not reflective of the diversity of the student body. The power of position, both professionally but also in terms of white privilege, was considered for students but also for staff.

A number of recommendations were made:

- *As CDYW lecturers and students we need to empower and equip ourselves to deal with racism as it has come to the fore with our students experiencing or witnessing racism*

*on placement. Direct Provision and racism are very much part of some of our students' experiences.*

- *We need to equip our students with the skills to practice in the diverse society we live in.*
- *The process of dealing with racism in the classroom or on placement should not be a shaming exercise and students should be encouraged to speak up.*
- *Racism is situated within the broader economic structures, and we need to equip our students to work within working-class communities where tensions between majority and minority ethnic groups can be greatest due to scarce resources and our students will be at the front line of these ethnic/racist tensions.*
- *We need to consider the intersection of race/ethnicity and social class.*
- *We also need to use our spheres of influence and the spaces we occupy as staff but also the students on placement.*
- *The importance of the student voice informing the work was also recognised.*
- *The need to focus on our personal position and structures that create and permeate inequalities, particularly racism, was acknowledged.*
- *The need for staff to challenge issues that come up or mind our language, or attitudes around certain things was also highlighted.*

**Abstract Conceptualisation: Question 3, What do we want to achieve, what can we achieve?**

In terms of student skills and abilities, lecturing staff are looking for *students who are unbiased, can model anti-racism and challenge behaviour should the need arise*. Similarly, lecturers need to be modelling that behaviour in the classroom, students must see this, and lecturers must take a leadership role and support students who speak up. It was also recognised that lecturers must also question what is taken for granted in terms of the language used or examples given. What staff want to achieve is *students to see where and how racism happens, how it pervades into every aspect of society – raise their consciousness to be sensitised into it before they go into practice settings*, to be able to better process it on their reflective journey afterwards. Moving forward staff want to look at fieldwork to support



students to apply their learning around racism and anti-discriminatory practice to practical situations they experience, ideas will be actioned and then evaluated.

***In conclusion, staff highlighted the need for***

- 1. A clear overt message in the programme that states we work from an anti-racist perspective, and***
- 2. Write our anti-racism approach or model into the consciousness of our students, lecturers, faculty and university.***

There was recognition that *we are moving from the space of being 'not racist' but being anti-racist where there is an intention, a voice, it is explicit around how we are thinking and behaving on the programme'*. The whiteness of the Course Board was also acknowledged within the wider university structures as one moves up through the upper echelons. The need to examine the structural discrimination within the system, the organisational policies and practices in this regard and for lecturing staff to use their voices, and the relationship with the EDI Directorate to call for that to be done was affirmed. The question of being mindful of the language used in an Irish context, and the appropriateness in certain spaces was also highlighted: *the idea of "white privilege" you go to a young person in Ballymun, living in poverty, harassed by the police, and say to that person you've got white privilege. That message doesn't resonate and maybe gives the far right another recruit.*

In terms of increasing the racial literacy of staff and developing their reflective practice as part of the second project objective, staff participated in a difficult conversation around race and racism, in addition to reflecting on their practice. In the staff discussions the pervasive nature of racism was highlighted, the intersection of race with social class, the need to consider the structural nature of racism, all key elements of racial literacy discussed earlier. Staff also emphasised the importance of reflecting on their power and privilege as white lecturers but also encouraged using their voice as agents of change to challenge racial inequalities at the institutional level of TU Dublin. These are examples of the anti-racist approach outlined in Section B.

### **Active Experimentation**

The fourth stage was active experimentation where staff were asked to build on the session and commit to one action in their teaching, bring in one change in terms of anti-racism over the course semester 2.

An overview of the modules where changes were made is presented in Table 1. Details of each of these changes are available in Appendix 1-4 and an example is provided below and an extract from a lecturer's reflection on implementing the changes in a module. Action taken by lecturers included anti-racism as a specific topic on a module related to Irish Culture and Society. Lecturers also embedded anti-racism in their module through focusing on Travellers and ethnic minorities in drug addiction and drug prevention, on racial inequality in psychological research and practice, or made racism more explicit with reference to the SDGs. Students in Year 1 were also introduced to relevant terminology around diversity, racism, ethnicity to start to develop a shared understanding of the concepts but also a common literacy in the area. New texts and materials were introduced, for example students were exposed to the pioneering work of Black psychologists. Furthermore, there was a focus placed on the structural nature of racial inequalities, particularly linked to Covid 19. In addition to focusing on self reflection with regard to bias, students also reflected on practice examples in various modules such as projects working towards equality and inclusion for migrants. Finally anti-racism was also embedded in terms of assessment, as a specific question on a CA in terms of European Studies or Social Psychology for example, 'Discuss how racial and social inequalities may be tackled in psychological practice and research'.

A case study involving racist comments dismissed as a joke in the Facilitation and Group Work module, or the choice of a text which involved extracts on the experiences of minority ethnic young people growing up in Ireland from the *Make Minority a Priority* (Walsh 2017) report to be thematically analysed for the Research Methods and Practice module. These changes not only involve the first objective being met but also contribute to meeting the second and third objective by developing lecturers' racial literacy as is evidenced in the staff reflection below, in addition to supporting students to identify and respond to racism and racial inequalities in different settings.

Year of Study	1	2	3	4
<b>Module s where change s were made</b>	<ul style="list-style-type: none"> <li>Principles of Community Development</li> <li>Irish Culture and Society</li> <li>Introduction to Addictive Behaviours</li> <li>Facilitation and Group Work</li> </ul>	<ul style="list-style-type: none"> <li>Fieldwork (Preparati on Workshop s)</li> <li>Substance Use and Addictive Behaviour s within Youth Cultures</li> </ul>	<ul style="list-style-type: none"> <li>Advanced Fieldwork (Preparati on Workshop s)</li> <li>Research Methods and Practice</li> <li>Social Psycholog y</li> <li>European Studies</li> <li>Communit y Response to Drug Use</li> </ul>	<ul style="list-style-type: none"> <li>Advocacy and Communit y Organisati on</li> <li>Sustainabl e Developm ent</li> <li>Alcohol and Drug Prevention Strategies for Youth</li> </ul>

Table 1: CDYW modules where explicit changes were made as part of the Le Chéile project

### Reflection on changes in Facilitation and Group Work (Year 1 module) Mairéad Cluskey

Through the Le Chéile Anti-Racist project and a member of the Community Development and Youth Work(CDYW) teaching team, we engaged in a range of activities to support us in our aim of embedding an anti-racist approach. From these activities, I engaged in a process of reflective practice and identified areas within modules that I was teaching, that could be easily modified, to support the aim of the Le Chéile project.

This year, we introduced a new module in Year 1, Facilitation and Group. I was teaching this module and I reflected the design of content and the assessments. Specifically, I wanted to draw the students' attention to the value of facilitation and group work as an expert activity of a community development work and youth worker, particularly in promoting equality of opportunity and diversity and developing culture and systems that promote equality and value diversity. In class discussions we looked at power dynamics in groups, discrimination and racism, in particular. Students considered what is meant by an 'inclusive' space and identified concrete strategies to promote and celebrate diversity with groups/settings. Students were introduced to the Pyramid of Hate to support their knowledge and skills development in identifying and responding to racism within groups. We also explored the role of the facilitator in community and youth setting in addressing racism. Students were introduced to a 'Transformative approach' in group work to engage and work in a supportive manner with people who engage in acts of bias/racism. All of this content was delivered through lectures, tutorials and online asynchronous activities. The summative assessment for the module was a case study of a group where one person makes a racist comments and then dismisses it as a joke. Students were required to consider the group dynamics, apply a theory that could help them to identify the issue of concern and then develop a response to engage with the conflict that followed.

The students all engaged with the case study in a very intentional and confident manner. I think the exposure to the activities of the Le Chéile project coupled with module content supported them to be proactively anti-racist in their engagement with the case study. There was no ambiguity observed in any of the assessments in terms of identifying the issue presented, the students were clearly able to recognise the comment made in the case study as an 'act of bias' and they were also very clear of their responsibility to respond to this in some manner. The responses varied across the group from dialogue, structured programmes to organised contact/engagement with other diverse groups. I was very pleased that the intention of the Le Chéile project was connecting with our first year students and that they were able to apply the learning in their Facilitation and Group module to identify and respond to racism in groups as a professional community/youth worker.

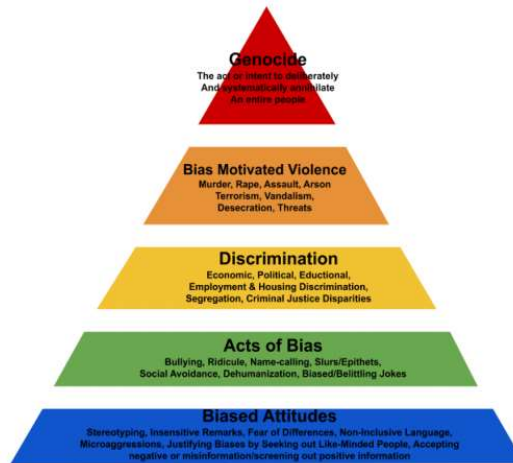


Image: Pyramid of Hate

**Extract from staff reflection on changes introduced in Social Psychology (Year 3) Sheila Coyle**

In this module, several topics are explored including stereotyping, prejudice, and discrimination. Students learn how stereotyping, prejudice and discrimination develop, the relevance to working in Community and Youth settings, and explore strategies to reduce prejudice in society. I believe the actions taken are relevant to the module learning outcomes while contributing to the students understanding of racism and racial justice. Furthermore, the actions will support students to consider the impact and the responsibilities they have and will have in their professional work. For me, as a lecturer, I think it is valuable to reflect on the module content, to think critically about the resources provided to students, to question have I provided students with a diverse range of resources, citing authors from diverse backgrounds. Additionally, I have expanded my knowledge on racial inequalities and what it means to be anti-racist, which will support my teaching across modules on the Community Development and Youth Work, and Social Care programmes.

## 2. Student Workshops

The module mapping, the staff reflective practice session and the findings from the Year 4 focus groups, corroborated with the gap identified in Poole's (2019) research where students did not feel equipped to challenge racism on placement. As a result, staff took action as part of the Fieldwork and Advanced Fieldwork modules pre-placement workshops to address this. The commitment to address students' concerns regarding their perceived lack of skills to be able to recognise and respond to racism on fieldwork placement included activities aimed to support students' first experience as a trainee practitioner across five - week fieldwork preparation workshops.



Image: Organisation partners who delivered workshops to second year students

**Year 2: Fieldwork Module: Student pre-fieldwork anti-racism workshops**

The ‘Amongst Others’ workshop run by Leargas were delivered to students to develop intercultural awareness and competencies. The findings of the pre and post survey from Year 2 students are presented here:

**Responses before the Training**



Figure 4: Amongst Others, Pre Survey

**Responses after the training**

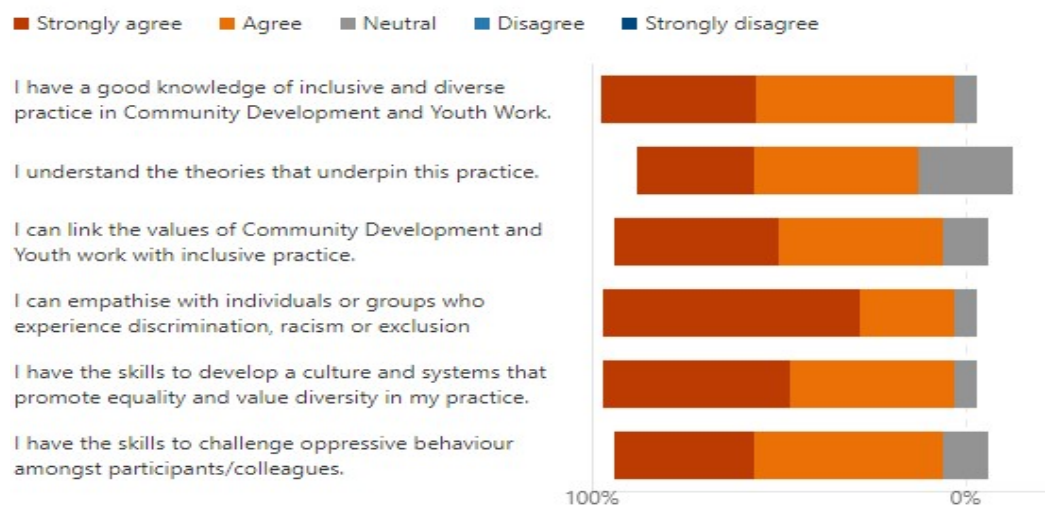


Figure 5: Amongst Others, Post Survey

As can be seen in comparison with the post survey results which are displayed below, across all statements the number of students who strongly agreed increased and the number of students who were neutral or disagreed with the statements decreased as a result of the training taken.

Shane O'Curry, director of INAR delivered a workshop on *Understanding and Responding to Racism in College* which covered the following topics:

- About INAR
- Understanding racism in an Irish context
- Racism in Ireland - what is it, its forms and prevalence
- Responding to racism in college: action planning - Where/how to report racism (internally & externally)
- Supporting a student affected by racism
- What can your Students' Union do?
- How we all can create a more inclusive college

The Year 2 students were also consulted on the 'Student Anti-Racism Charter' developed by the Year 3 students during the draft stages. The following student quotes taken from their fieldwork portfolios recognise the knowledge gained from the workshops:

*I was able to learn more and become more confident in working in an intercultural setting.  
(Year 2, female student)*

*I feel I have a deeper understanding of the different levels of discrimination and have an in-depth training on how to address racism in a work setting, not just a youth work setting.  
(Year 2, female student)*

*I learned that racism is any action, practice, law, speech which has the effect of undermining anyone's enjoyment of their human right, based on their actual or perceived ethnic or national origin or background. (Year 2, male student)*

*I have had an idea of what racism was before I started doing this workshop, but I did not really know the reason 'why' people are being racist towards ethnic groups and minority. It*



*was a good opportunity to do this kind of workshops as it provides ideas and understanding of their backgrounds and the story behind it. (Year 2, female student)*

### **Year 3: Advanced Fieldwork Module: Student pre-fieldwork anti-racism workshops**

In a bid to address students' concerns regarding their perceived lack of skills to be able to recognise and respond to racism on fieldwork placement, a suite of workshops were designed for the year 3 students as part of fieldwork preparation. Activities aimed to embed students' knowledge, skills and competencies within 5-week preparation workshops included two workshops delivered by external partners, the 'Amongst Others' workshop by Leargas and an INAR Anti-racism workshop, similar to the Year 2 students.

### **Guided Reading Workshop**

Following on from these, Bríd Ní Chonaill and Mairéad Cluskey developed a guided reading workshop to explore existing resources for Community and Youth Workers. The session started with students sharing their top three takeaways from the INAR anti-racism workshop the previous day. These were shared with the Race Equity Working Group during a presentation delivered on 22<sup>nd</sup> February on the work of the Le Chéile project to date and can be summarised as follows:

- There is no clear pathway if students experience racism in TU Dublin
- Suggestions: One page leaflet outlining the pathway; racism features in student induction, anti-racism workshops, a TU Dublin drop-in session; a competition run for students to design anti-racism posters
- Need an anonymous online reporting system like the iReport
- *'You do not feel safe enough to report ... it is not being talked about'*
- Need visibility on campus around all of these – racism is something that has to be talked about

In terms of resources, chapter two of the *Access All Areas A Diversity Toolkit for the Youth Work Sector*, on working with young people from an ethnic minority background was discussed and critiqued. The ideal placing of youth work to challenge inherent inequalities and to engage with young people from a range of backgrounds and to raise awareness of the diversity in society was underlined and practical skills shared on developing inclusive youth

work with young people from ethnic minority backgrounds. The opportunities for transformative practice in youth work settings were highlighted and students were introduced to relevant resources for use in practice settings such as *Outside In Transforming Hate in Youth Settings* (Walsh et al 2018) and the *Responding to Racism Guide* (INAR 2019). The challenging piece was recognised as very important. Questions such as the language used to describe young people (Irish, Black Irish, Afro Irish) came up and were linked to the complexity of identity. Finally students listened to and then discussed Kendi's (2020) TedTalk *The difference between being not racist and anti-racist* and the key learning that they took from it. The unhelpfulness of the good/bad binary was underlined, the definition of racist as 'a fixed category, an identity, it is central to who someone is' and hence the connection between a racist and a bad, evil person. Kendi argues for the use of racist as a 'descriptive term' as it 'describes what a person is saying or doing in any one moment' (Kendi 2020). He concludes that anti-racism is about 'power and policies', 'there's never really been anything wrong with people' (2020).

### **Identifying and Responding to Racism Workshop**

A second workshop delivered by Liam McGlynn and Bríd Ní Chonail was divided into two parts. In the first part students in small groups discussed one of six scenarios (two based in youth work settings, two in community development settings, one of a student experiencing racism on placement and one of a student experiencing racism in class). Students shared how they felt about the situation and developed a response to the particular scenario which were based on the lived experiences of students and discussed in the wider group in the context of community development and youth work values and principles. The need to take action was highlighted across all groups and the fact that no form of racism can be excused, including online racism. Students from minority ethnic backgrounds shared their personal experience of the same scenario, the potential impact on young people if it goes unchallenged and the need to empower young people, use their language to break the silence around racism.

## Development of the Student Anti-Racism Charter

In the second part of the workshop students were invited to participate in collectively developing an Anti-Racism Charter which shows their commitment to anti-racism and sets out the overarching principles or practice principles that inform their anti-racism approach. The student input was captured and shared at a subsequent follow on facilitated session where the collective effort was continued. The draft document produced was presented to Year 2 students for their feedback which the Year 3 students considered in producing the final draft. The Charter was produced as a document and in video format and is available at the link below.

<https://youtu.be/16nCEi8gDPU>

**Community Development and Youth Work Students TU Dublin - Blanchardstown Campus  
Anti-Racism Charter**

This Charter sets out our commitment to anti-racism. It is a clear message that states we work from an anti-racist perspective and sets out the overarching practice principles informing our anti-racist approach. We as Community Development and Youth Work students stand united in the pursuit to end racial and ethnic bias and to empower our students towards this collective goal.

**1.** We should know what racism is

**2.** We will strive to identify and discuss issues of race, racism, color, ethnicity and the impact of stereotypes, prejudices and behaviours on students and staff members and our communities. Education is essential to carry this out.

**3.** We will call out and challenge racist behavior and not accept any form of it, irrespective of position or status or a person's intent

**4.** We will advocate and provide a clear path for people to know the support services like Immigrant Council of Ireland, INAR and Ireport.ie. The Anti-Racism Charter will be promoted on the campus during Open days and CAO information days

**5.** We will educate ourselves and promote education and training within all courses and training within the university and placement opportunities.

**6.** We will run an inclusion and diversity program and activities to promote anti-discrimination and equality with young people and across all courses and modules. We will provide/engage in education and training to adopt to placement activities and use senior students to run workshops as part of modules/CAs/facilitation training

**7.** We will apply the principles of sustainable development when it comes to our practice and work towards social change to achieve social justice and empower our communities to challenge racism

**8.** We will celebrate fellow students' differences, champion equality and stand up to injustice. We will have an annual day to recognise Anti-Racism and anti-discrimination with students involved.

**9.** We will promote positive relationships between different groups of people, including those from different faiths and ethnic groups.

**10.** We will broaden our cultural horizons and ensure that the rich diversity of our world is valued and celebrated and promote different cultures

**11.** We will strive/advocate for the development and implementation of ideas and best-practices that address and dismantle racism and ethnic oppression within all aspects of college life, community and society.

**12.** We will fight so that everyone in our University community is treated with respect and will encourage everyone in our University to play an active part in our local communities, and to create a society where everyone is equally important.

**13.** We will support our campus to live the values set out in the Anti-Racism strategy to ensure we strive to behave as responsible global citizens.

**TU DUBLIN**  
DOLLSCOIL TEICNEOLAÍOCHTA  
BHAILE ÁTHA CLIATH  
TECHNOLOGICAL  
UNIVERSITY DUBLIN

The Year 3 students signed up to it before proceeding to phase three of their placement. As one student, reflecting on the value of creating an anti-racism Charter noted:

*'In my view, when a document such as this is created, we set out the gold standard with which to achieve these principles. Furthermore, the importance of the charter being a collaborative project means that we can create a buy-in from the group and thus allowing people to take ownership of it.'*

*In summation, a charter around anti-racism is an essential task for a group such as ourselves to undertake and an activity, which will place us at the forefront of tackling racism, especially in relation to third level institutions in Ireland. The importance of looking at an issue such as racism through the lens of community and youth work, is that we can bring the grassroots movements to the global level.'*

In their fieldwork portfolios, the following are extracts from two Year 3 students reflecting on their experience of co-creating the Charter as part of the anti-racism work they completed. The quotes highlight their learning and the impact of the output produced, in addition to their commitment to challenge racism not just in terms of placement, but also with regard to higher education, in terms of TU Dublin and wider society.

*It was a proud moment to see the outputs of our work captured in the Charter, a collaboration between lecturers and students, with the scope to make a big difference for our university and broader society. This was a pivotal opportunity to improve my knowledge in the area of intercultural competency. (Male student, Y3, Advanced FW Portfolio)*

*I initially felt disappointment in myself when I discovered where I was placed on the racism spectrum. I did not view myself in this way. I was receptive as I knew I needed to engage in these workshops for not only my professional development but on a personal level. On a positive note, I felt proud of us as future community and youth workers when we constructed the racism charter for future students as it felt like our legacy. And what an imperative legacy to leave behind you. (Female student, Y3, Advanced FW Portfolio)*

### 3. Global Class 'Change the Story, Change the World'

Community Development and Youth Work Year 4 students participated in a Global Class titled 'Change the Story, Change the World' exploring how to co-create a more sustainable, equitable and just world on the 24<sup>th</sup> March 2021. Professor Lon Appleby (Founder of the Global Class) hosted the class with Bobby Mc Cormack (Director of Development Perspectives) as guest speaker. Students from Ireland, China, Canada, and Indonesia participated in the class.

The Global Class is a movement that 'aims at inspiring generations' where two or more university classes come together online to explore topics that have both local and global significance. The guiding principle of the Global Class is to 'Exchange and Create'; it is an opportunity for 'students in a global class to share their diverse perspectives and have the opportunity to interact with an accomplished citizen of the world' (Appleby, 2014). Throughout the class, students can interact with the host, guest speaker and fellow students.



Image: Global Class in session, March 2021

During the class on 'Change the Story, Change the World', Bobby Mc Cormack spoke about 'how each one of us holds a story or narrative about the world, a big picture, a vision of how the world is, how it's unfolding, how it's meant to be, will be' (Global Class 2021). In groups students had the opportunity to imagine a future they would like to live in; what are the one

or two values needed to create this vision, and what changes do they believe are necessary to realise this vision. The values which students consider to be of greatest importance for creating their ideal future are empathy, respect, compassion, patience, listening, being less materialistic, equality, and care for the ecosystem. Bobby discussed how persuasive stories can be as 'the power of story lies not in whether it's true or not, but the belief that underpins it' (Global Class 2021). It is limiting and dangerous to solely hear stories from one perspective. What stories are retold; what stories never get told? Bobby encouraged students to have a healthy scepticism about those stories which become very dominant; to think critically about fact and fiction, and to try to distinguish between both. With this, Bobby encouraged students to consider many different perspectives. One student reflected on the power of storytelling and the importance of being open to differing viewpoints *'Throughout Bobby's talk, he emphasized the power that comes from storytelling, and he encouraged us to be receptive to alternative views as this will help to support us in changing the narrative and the world'*. On the topic of migration, Bobby discussed racist front-page UK newspaper headlines such as *'Deadly Cost of Our Open Borders'*, *'Jungle Warfare'*, and *'Warning on UK Muslim Ghettos'*. These stories are damaging and irresponsible fuelling racial injustice, which can lead to racial hatred and violence. One student explained this as *'The way some media talks about migration or other cultures can be very offensive ... These negative stories create negative feelings and as a consequence they lead on to violence and hate'*.

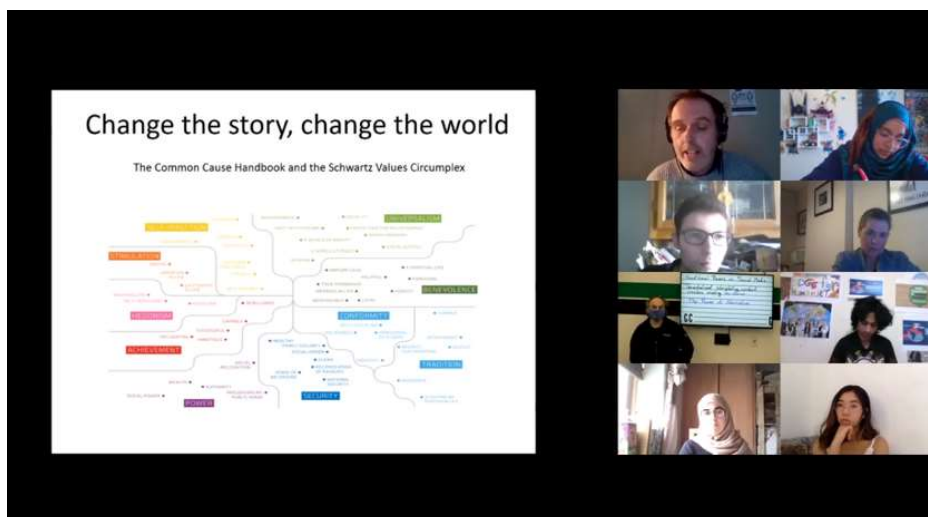


Image: Global class in session, March 2021

Student feedback highlighted some of the benefits of cross-cultural learning including gaining new perspectives, fostering mutual understanding, and further developing students understanding of the connections between local and global issues. One student expressed that, *'The class was very insightful and interesting, and I noticed that a lot of us had similar experiences and were working towards the same goals and trying to address the same issues globally. An example of this was the 17 SDGs. Another student communicated that they 'found it to be very interactive and engaging, and there was diversity present as there were participants from several parts of the world along with many Irish and Canadian participants'*. Also, students mentioned how the Global Class increased their knowledge of storytelling as a tool to bring people together to act on current challenges facing humanity, with one student stating that:

*I learned a very important tool, nowadays common people are able to fight the hegemony of the powerful groups in the society in social media, by telling positive stories with values that will unite us all as global citizens, promoting values such as respect, empowerment, empathy, collaboration that we will want to see in the society in the near and far future.*

For further information on the Global Class and Development Perspectives see:

The Global Class: <https://durhamcollege.ca/globalclass/class/change-the-story-change-the-world/> and Development Perspectives: <https://www.developmentperspectives.ie/>

#### **4. Le Chéile anti-racism project seminar marking International Day for the Elimination of Racial Discrimination**

On the 25<sup>th</sup> March 2021, the Community Development & Youth Work Programme, Blanchardstown Campus hosted an Anti-Racism Project Seminar as part of the Le Chéile project. The event was hosted during this week to mark the International Day for the Elimination of Racial Discrimination. The seminar provided a space to showcase the work that is being carried out in this project. Guest speaker Caoimhe Butterly, Irish Human Rights Campaigner, inspired, challenged and motivated our students to be agents of change by sharing her experiences of working in solidarity with refugee and displaced communities. While Caoimhe has worked for over 20 years with communities in Mexico, Guatemala, Haiti, Palestine, Iraq, Lebanon and Europe, she focused on the situation for refugees in Europe specifically.

Caoimhe discussed policy and practice towards refugees and asylum seekers within the European Union. She spoke about the shameful and unjust systematic pushbacks of asylum seekers at Europe's often fortified and militarized land and sea borders. The EU is using draconian illegal measures such as criminalising people seeking refuge and attempting to criminalise people working with search and rescue Civil Society Organisations. The enforcement of excessively harsh measures has 'condemned 30,000 women, children and men to preventable deaths in the Mediterranean and Aegean Seas' (Butterly 2021) and are also causing devastating psychological and physical effects on people staying at refugee camps and accommodation centres across Europe. Caoimhe described EU policies concerning asylum seeking and refuge as 'racism writ large'. Caoimhe also briefly touched on a worrying trend in Europe which is the increase in membership to far-right groups in several EU countries. This worrying trend accentuates the need to fight against racism and xenophobia and emphasises the importance of educational and action projects such as the Le Chéile project. At all times Caoimhe intertwined accounts of refugees' journeys to Europe, their experiences of oppression and violence, their losses, putting a human face to the 'refugee crisis'. A student noted that "*Within this seminar, Caoimhe Butterly (2021) used her*



*experience to share with us the stark reality of the refugee crises and while doing so she did not shy away from using vivid imagery’.*

Caoimhe shared video interviews with displaced people to give us a glimpse of what life is like for people living at the Moria refugee camp on the Greek island of Lesbos. During these videos, men, women and young people, eloquently and thoughtfully spoke about their perilous journeys in search of refuge, their exposure to trauma, and the demoralisation at the unsanitary, dangerous and overcrowded living conditions that meet them on arrival at the camps. It was heart breaking to hear that hope is fading for a meaningful, safe and dignified life due to the conditions imposed by EU countries. One man poignantly explained the struggles him and his family face but how it is still critical for him and his children to maintain their humanity *‘there is no freedom, dignity and humanity here...But, thank God we will continue to endure it... Even if there is no humanity here, believe me, I’ll teach them what humanity really means. I’ll make our children understand what humanity is’*. The value of hearing the voices of the displaced cannot be underestimated. Their stories shine a light on the suffering of people seeking refuge in Europe, but also their hope for the EU to act in accordance with the espoused values of the European project. Empathetic words without action are not enough. Many staff and students expressed how the stories shared evoked powerful emotions.

Caoimhe spoke about the unshakable tenacity and strength, and of the capabilities and creativity of the refugees, she has worked in solidarity with. It is important to recognise that refugees are educators, students, engineers, musicians, medics, activists, journalists, parents, siblings, friend’s etc. raising consciousness on how the accomplishments of refugees are undervalued, or often ignored. Caoimhe spoke about the camps as places of suffering but also of places of community and creativity, places where children laugh, play and dance. Caoimhe talked about how deeply inspiring it is to witness the love and shared community spirit. One student reflected on this as a key learning from the talk *‘Another key aspect within Caoimhe’s talk was the importance of viewing refugees as capable human beings who are resilient and tenacious, as sometimes we tend to undermine their abilities, and this can lead to further oppression’*. A staff member mentioned how important is to challenge mainstream

narratives *'I really welcome you sharing the counter narratives Caoimhe. The example of the young hip hop group taking control of the narrative to reframe it is inspirational. The human stories, the use of sport, yoga, the arts to empower people to wage against the legal and institutional structures'*. Caoimhe also expressed concern about the lack of opportunities for refugees to voice their own stories due to factors such a positionality and power. This raises the uncomfortable question as who is in the position to have their voices heard, and what responsibility comes with this privilege.

Caoimhe discussed the significance of grassroots organisations and the work they do in support and solidarity with refugees. Caoimhe also communicated practical actions students and staff can take in support of refugees, highlighting how she thinks the Le Chéile project is making a valuable practical contribution in working towards an anti-racist society. A final word to students who described how Caoimhe's lifelong commitment to human rights activism inspired, moved and motivated them to take action *'Caoimhe Butterfly was a guest speaker who left me feeling extremely inspired and moved by her experiences working with refugees and on refugee camps. She spoke of her experiences standing with those being denied their basic human rights and engaged with mobilising convoys for humanitarian goods, medical teams, educators, and students to under resourced schools (Butterly 2021)', 'Thank you Caoimhe, the videos and all your dedicated hard work has moved me so much', 'The stories she shared and experiences she encountered left me teary eyed but also inspired and moved. It summed up the whole module (global development module) in a single guest speaker. She showed the power of knowledge and how to be a great global citizen' and 'The Le Cheile Seminar introduced me to Caoimhe Butterfly.....I found her input inspiring and unsettling....Her optimism and passion for her work came out as she spoke'*.



Image: Le Chéile CDYW Anti-Racism Seminar

In the second half of the webinar, Year 4 students, as part of their Advocacy and Community Organisation module with Georgina Lawlor, facilitated a guided learning journey. A description of the module is provided below, followed by an account of the students' guided learning journey and the key points raised.



Image: CDYW Le Chéile Anti-Racism Seminar poster

A learning outcome for this module is to develop an advocacy strategy designed to influence public policy. This semester, following discussions with students, it was agreed with the students that they would design an advocacy strategy which focused on the elimination of racial inequality and this would be linked to the CDYW Programme event to celebrate the International Day for the Elimination of Racial Inequality. The advocacy strategy detailed set out the overall vision, intended impact, contextual factors, audience, activities and outcomes. The strategy focused on raising awareness of the issue of racism and influencing policy developments within TU Dublin on racial equality through the students bringing the audience on a guided journey on the personal and professional learning on racism and racial inequalities during their studies in CDYW.

As part of their assessment for the module the 4<sup>th</sup> year students facilitated a guided journey during the Le Chéile anti-racism project seminar to explore and share their learning on racism and racial inequalities on the programme with Year 1 and Year 2 students and to identify future action. They shared their learning in video format, highlighting what they did not know in first year: *'I never knew how broad it [racism] was', 'I didn't realise how complex it is, I didn't understand the extent in Ireland', 'it wasn't something I thought a lot about as it didn't impact on my life', 'I didn't know how to call it out. I knew what I meant but I didn't have the words to say and I didn't have the theory behind it',* two of students saying *'I knew a little bit from my own personal experience and education'.*

The students went on to outline what they learned over the course of their studies: *'I've learned that racism is more than words, beliefs and actions, it can also include barriers that prevent people from enjoying their dignity and equality'; 'I've learned it's more complex and different types of racism – institutional, individual, historical', 'I've learned about the history of racism, about white privilege, racism in an Irish context and some of the different dimensions to racism'; 'I've also learned that I'm privileged not to have experienced this'; 'Racism is a lot more widespread, it's happening to men and women, boys and girls on a daily basis at home, in school, work and college'; 'I understand that not all forms of racism are obvious – it's about more than bad people, it's about a bad system, a system that preserves racist ideas and practices. Society is structured in such a way that excludes particular groups of people from taking part in society equally and form equal life outcomes' and 'I learned new terminology and also able to understand new terms linked with racism. This has been helpful in my experience, in my job and also in my surroundings changing how I see things'.*



Image: Y4 CDYW student offering advice and guidance to students and staff

The fourth year students concluded with their advice to other students – *‘Act, respond and be an ally’; ‘It’s not enough to say that you’re not racist you need to call people out when they are – you need to educate yourself about racism and your white privilege. You need to listen to those who are coming to you for support’; ‘We all have a voice, use yours. It’s important to research, to read, to watch, to learn and most importantly listen, listen to what’s being said out there’; ‘It’s not enough to not be racist you must actively work to be anti-racist. To be anti-racist we must have those difficult conversations about racism. Listen to and understand the experience of others, recognise and challenge our own prejudice. We must use our voice to challenge racism wherever and whenever we see it’; ‘Inform yourself of the policies and procedures at TU Dublin, compare policies from different colleges’; ‘challenge it if you see racism happening’, ‘last one change, always be willing to make change’ and finally ‘don’t give up’.*

The students then facilitated small group discussions in breakout rooms on issues of racial inequality and what it might look like in TU Dublin. A summary of the main points is on the padlet below. Among the issues raised was the need for more diverse staff on campus, the need to talk more about the issue, that it should be dual learning – students should have the space to teach lecturers, implement more in the programme from first year, more training, support and events around racism, that it is not just an issue for Humanities, celebrate and value diversity and show more inclusiveness on campus, for example in the canteen, signage. Action was required: silence can hurt – stand up for people and speak out, learn how to speak out to help someone, challenge without arguing and finally to carry an anti-racist approach out into society, not just in college. The content was circulated to the Race Equity Working Group to feed into the development of the Action Plan on Race Equity.

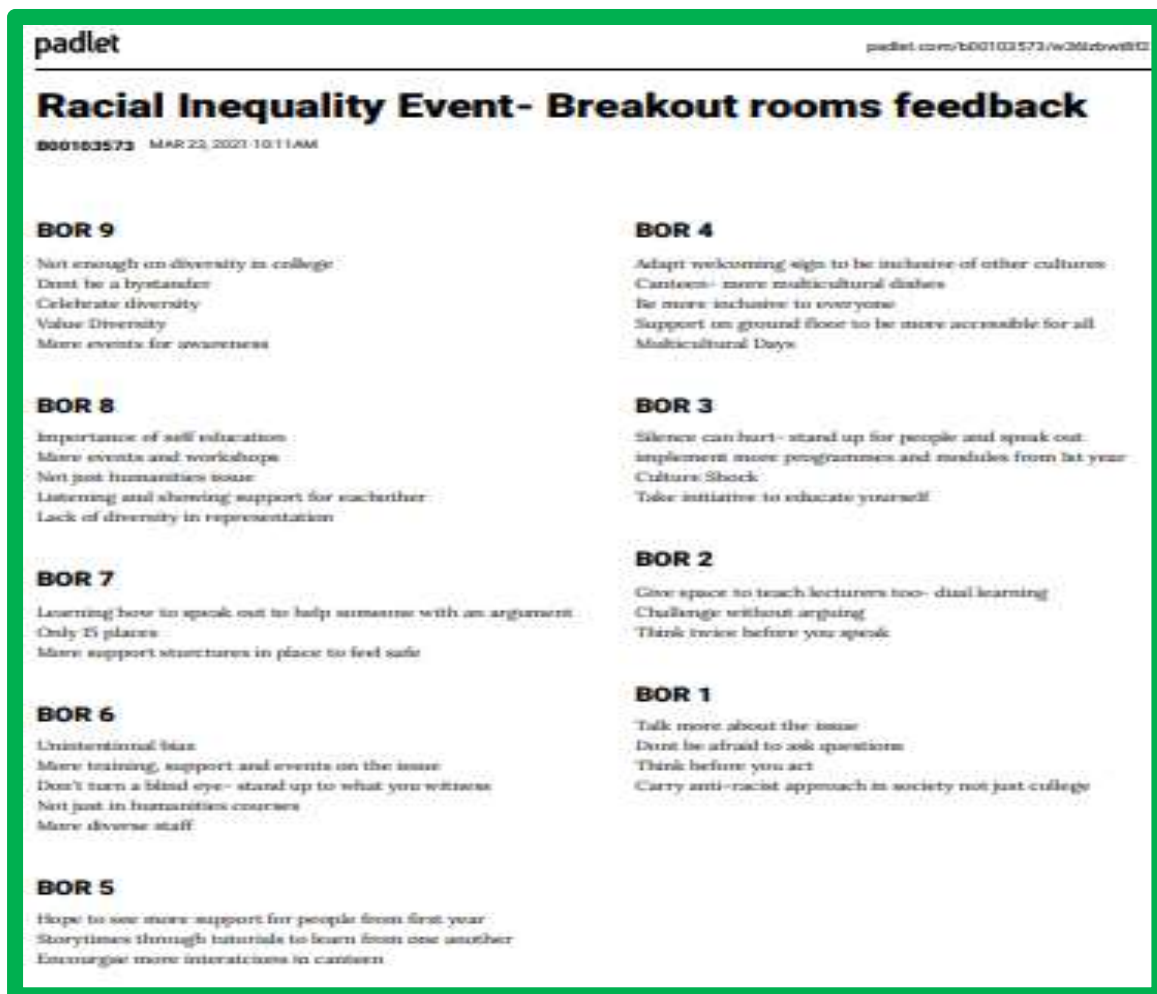


Image: Padlet summary of breakout room (BOR) discussions

**5. Virtual Learning exchange with Langara University in Canada to develop intercultural competence - Magic Moments of Learning: from the local to the global**

3rd year Community Development and Youth Work students worked collaboratively with students from Langara College in Vancouver as part of a Collaborative Online Intercultural Learning-Virtual Exchange (COIL-VE) during the academic year 2020/2021. The purpose of the project was to create an opportunity for students to build a global network of emerging community development professionals from around the world while providing students with an intercultural online collaborative learning experience.

A key outcome of this project was to discuss and explore the values and cultural norms that inform community development practice in a local and global setting. Over the course of the 2020/2021 academic year, staff and students from Canada and Ireland worked together, exploring global challenges through local perspectives by comparing the different issues in community development such as racism, immigration, housing policy and more. A variety of communication technologies such were used to support on-going dialogue, engagement and completing of assignments, culminating in a Magic Moments of Learning: From the Local to the Global showcase in March 2021.

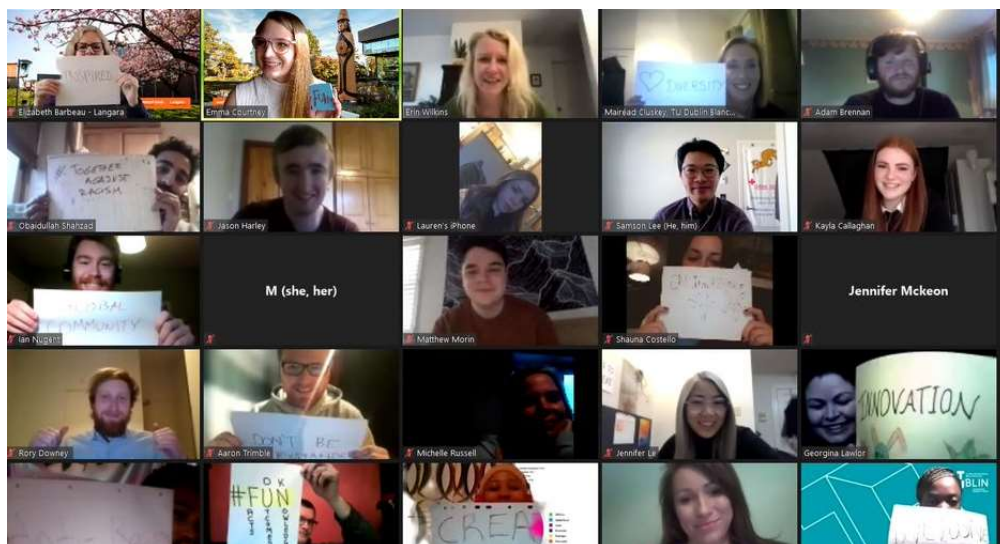


Image: Intercultural Exchange, students and staff from the CDYW programme and Recreation Studies, Langara College, Vancouver

## **6. CDYW Consultation on TU Dublin's 'Draft Action Plan for an Intercultural University with a Focus on Race Equity'**

On the 25<sup>th</sup> April 2020, the Community Development and Youth Work students and staff engaged in an online session to review and offer recommendations on TU Dublin's 'Draft Action Plan for an Intercultural University with a Focus on Race Equity'<sup>1</sup>. The full five-year plan was circulated in advance and a summary of the plan was presented on the day. Six breakout rooms facilitated more detailed discussion on the key areas within the plan. The participants in the session held a level of expertise in this area due to our participation in the Le Chéile Anti-Racism project. There was a keen interest and confidence from students and staff to inform the direction of TU Dublin activities specifically around messaging, support, training and reporting systems. Detailed feedback from this consultation was communicated with TU Dublin's Equality, Diversity and Inclusion Directorate. Key recommendations and comments are listed below;

- Plan needs to be adequately resourced and managed – fear of tokenism
- Cultural awareness training should be prioritised for all 'front-line staff'
- Benchmarking is useful to measure progress against other HE institutions, but TU Dublin should be ambitious and lead the way
- Appropriate and anonymous report systems should be in place
- A transformative approach should be taken in response to racism (not punitive)
- An ongoing information campaign should be developed to raise awareness and promote achievements

Building on the semester one activities, events that students and staff engaged in during semester two raised questions around power, the power of storytelling, who controls the narrative and who has the power to change it? Minority voices were heard in the videos featuring people in the Moira refugee camp relating their experiences and students from minority ethnic backgrounds voiced their lived experiences during the workshops and consultations. Caoimhe Butterly's talk inspired action to challenge inequalities at institutional and structural levels, both in terms of the Irish state and the EU. The Year 4 students guided journey where they shared their learning around racism referred to many of the key elements

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<sup>1</sup> The TU Dublin's 'Draft Action Plan for an Intercultural University with a Focus on Race Equity' is still being developed.



of racism and racial literacy outlined in Section B, namely the multifaceted and nature of racism which is a pervasive feature of society, the different levels at which racism operates, a particular focus on the structural level. Students recognised the need for education, self-reflection with regard to prejudices, to consider white privilege, to have difficult conversations, to use our voice, take action, and be proactively anti-racist. Staff and students learnt from each other during these webinars. During the COIL-VE exchange with Canada, lecturers and students had an opportunity to develop their intercultural competency through exchange with the Canadian counterparts and debate local topics from different perspectives. Finally, staff and students also fed into two consultations with regard to addressing racism at an institutional or structural level in terms of the abolition of Direct Provision and the TU Dublin Draft Action Plan for an Intercultural University with a focus on Race Equity. These are examples of Kendi's (2019) definition of anti-racists locating the roots of power in policies.



Image: Message hung on the CDYW 'Sustainabilitree' by a first year student engaging in the project.

*\*The 'Sustainabilitree' is an Irish native hawthorn tree that was planted by the CDYW students and staff at the AFRI human Rights Conference in 2019.*

## **SECTION F – CONCLUSIONS AND RECOMMENDATIONS**

The anti-racism journey of the CDYW programme team which has been outlined in this report was a learning journey, which was challenging at times but hugely positive in terms of the number of outputs generated, the knowledge cocreated with students and the engagement with issues regarding racism and racial inequalities not just at programme level but at an institutional and national level. As has been evidenced in the two previous sections, the three objectives of the le Chéile were met. In terms of changes introduced to modules new content was introduced, texts from Black authors for example were included and students were exposed to different perspectives and voices. New workshops were designed for fieldwork preparation around identifying and responding to racism. With regard to assessment, case studies were used to develop responses to the lived experiences of racism in community development, youth work and higher education settings. Staff increased their racial literacy through participation in the INAR training, attending webinars and events and developed their reflective practice with regard to racism during the staff workshop in January and through the changes in reflective practice subsequently introduced in various modules. Students were supported to identify and respond to racism through the training delivered by external partners, as well as internally by staff, engagement with their modules, attendance at and participation in events such as the Le Chéile project anti-racism seminar and through the space created for discussion around race, racism, racial inequalities and responses with lectures in a variety of modules.

The CDYW programme team has embarked on an anti-racism journey, developed the key principles of our anti-racist approach in terms of creating spaces on the programme for difficult conversations among staff and students, critically reflecting on anti-racism in our practice, but also moved beyond discussions and took action producing tangible outputs that have been detailed above.

The impact of this project was not just restricted to the programme itself. The CDYW programme team partnered with the EDI Directorate on the project and staff and students critiqued and gave feedback regarding the TU Dublin Draft Action Plan for an Intercultural University with an initial focus on Race Equity. The work also informed the draft TU Dublin strategy and action plan for an Intercultural University with a focus on Race Equity. Project

outcomes have informed specific actions in the Strategy and Action Plan, including Action 4.4.4 - Produce toolkit for equity and inclusivity assessment of modules – and Action 4.4.7 - Establish School Short-life working groups on what diversifying and then decolonising the curriculum would mean in each School. They will also inform Action 4.1.8 Develop and include an overview of EDI principles in student orientation, foregrounding race equity – and Actions related to the development of an internal reporting system and supports for students.

The year 4 students in the focus groups, the year 3 students in their feedback to the Race Equity Working group after their INAR training and the feedback from the breakout room discussion at the Le Chéile project anti-racism webinar, all reiterated the same point. Despite the ‘importance’ of anti-racism work with regard to community development and youth work, students repeatedly maintained that it should not just be restricted to the CDYW programme, notwithstanding its clear alignment with community development and youth work values. Rather, ‘it should be something that every course not just our course should know’ (P7) across higher education and beyond, ‘it is something that everybody should know and be able to point what is racism and what is not’ (P7). Given the strategic objectives of TU Dublin referred to in Section A, in particular that we will be recognised as an exemplar in EDI, coupled with the objective that TU Dublin will be the most accessible university with the largest number of diverse learners, the students’ recommendation that other programmes across TU Dublin and beyond should be engaging in anti-racism requires consideration and appropriate action.

### **Challenges encountered**

While some challenges were encountered during the course of this project, they are also being considered in terms of future plans and actions. The major challenge encountered during the course of this Le Chéile project on embedding anti-racism in the CDYW programme is the enormity of the problem that the project was looking to address. As has been outlined above, racism is a complex, multifaceted phenomenon that operates at many levels. Anti-racism work is a journey, indeed a ‘life-long journey’. In spite of the huge energy and effort invested into the project this academic year, transformative change is slow but the process has been started and the work will be built on in the years to come.

Both lecturers and students identified language and terminology as a challenge, knowing the appropriate language to use to intervene in a professional setting, but also having discussions and using the relevant language to instil confidence in students. The question of language or terminology is also linked to knowledge around the concepts being referred to for example race or white privilege. The space created in individual modules, in workshops delivered, but also at programme level through events organised have given opportunities to have some difficult conversations and instil more confidence in discussing such issues. Reiterating the focus of racial literacy, there is a need to centre race in these critical conversations, and also white privilege, particularly given the profile of the lecturing staff. This recommendation is not just specific to the CDYW programme but also relevant for other programmes across TU Dublin and beyond.

A final issue that arose was the killing of George Nkencho in December 2020 in Dublin 15 by members of the Gardaí, acknowledgement of the fact that many of our students live in the local area, and will experience the effects of this in the local area and on placement. The tragedy of George's killing, and its repercussions particularly for young people of African descent, threw open the question of the role of TU Dublin in finding a space for people to reflect and/or heal. This is an issue that requires further consideration at programme and university level.

### **Future Plans**

One of the challenges identified is sustaining this work moving forward so the programme team are going to organise a strategic planning workshop in June to plan for how this year's project might be built on to sustain it into the future. Furthermore, the team has secured some EDI funding to develop and disseminate an Anti-Racism Placement Training Resource in the autumn, co-created with CDYW students and placement partners and which can be rolled out in the future to other TU Dublin programmes in the academic year 2021/2022. As part of this resource, some of the issues highlighted by students will be addressed such as the inclusion of clear signposting around supports if a student experiences racism on placement. A meeting with placement partners is planned for June to gain their insights into the content of such a resource. The Le Chéile project team have had a paper accepted for the World

Community Development conference in June 2021, to be held in Nairobi but run virtually. Plans are also underway to produce an academic paper and a blog on the project work later in the year. The Le Chéile project provided the CDYW programme team an opportunity to embark on this anti-racism journey, for staff and students to be actively and vocally anti-racist on the programme, in TU Dublin, with our placement partners and beyond. Students, but also lecturing staff have embarked on a transformative process to become agents of change in this regard. This work will be continued and built on in the future.



Image: 3<sup>rd</sup> year CDYW encouraging an ant-racist stance during Advanced Fieldwork

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## List of Appendices

Appendix 1: Changes to modules in Year 1

Appendix 2: Changes to modules in Year 2

Appendix 3: Changes to modules in Year 3

Appendix 4: Changes to modules in Year 4

Appendix 5: Submission: The White Paper on Ending Direct Provision

## **Appendix 1: Changes to modules in Year 1**

### **Year 1: Principles of Community Development, Georgina Lawlor**

Within this module, students explore the values of community development and the issues that impact on communities, particularly marginalised communities such as Travellers, Roma and people seeking international protection.

As part of this module students completed an online Diversity Aware course designed by Intercultural Donegal and Donegal Travellers Project. The purpose of asking students to complete this course was to introduce students to some of the terms that will be central to their studies as community work students, such as racism, interculturalism, ethnicity and diversity. The course also introduced students to different communities and groups such as Travellers, Roma, refugees and asylum seekers. As well as completing the online course students then engaged in an asynchronous online discussion forum where students had the opportunity to reflect on and share the learning gained through the participation in this course. This change was introduced so students developed a shared understanding and language around issues such as diversity, racism, ethnicity etc. Having this shared understanding framed the module content and in-class discussion. This was a positive experience and by students having this common literacy around cultural diversity supported in-class dialogue and engagement with the module content and the values of community work practice.

### **Year 1: Introduction to Culture, Liam McGlynn**

This module introduces students to the study of culture from a community development and youth work perspective. The module aims to develop knowledge and understanding of basic concepts and frameworks related to the study of culture. This year the module content relating to cultural identity, ethnicity, intercultural conflict and racism was amplified in the context our Le Cheile project to embed anti-racism practice in the CDYW programme. Students were introduced to the roots of racism in history in context of European discovery, conquest, slavery and imperialism. The module includes a case study of Ireland's historic experience of the great hunger An Gorta Mór (famine) and emigration and how this resonates with modern day refugee displacement and forced migration around the world. Intercultural conflict is also considered and the sectarian conflict in Ireland is examined from its political,



cultural and religious perspectives. The module also gives a basic introduction to the idea of institutional racism through consideration of case studies Stephen Lawrence case in Britain, state policy in Ireland towards the Travelling Community and state policy in Australia towards Aborigines.

**Year 1: Irish Culture and Society, Jody Garry**

As a part of this module, I delivered a lecture on 'anti-racism' as a topic. The module itself covers 'Ireland and the economy' from the twentieth century into contemporary society. While Ireland has traditionally had high levels of emigration due to poor economic conditions, more recently, with improved economic conditions we have seen an increase in immigration. As a result of this we have a more diverse society. I feel that anti-racism is an extremely important topic, that needs continuous understanding, discussion and action. (Power point slides and mentimeter from students in tutorial)

**Year 1: Introduction to Addictive Behaviours, Gaël Le Roux**

As part of the overview of the different significant drug related issues within an Irish context, the need to facilitate access to both prevention programmes and addiction recovery settings, to “vulnerable” groups, such as people from the Travellers community, from different ethnic origins, from foreign origins, or who are non-native English speakers, were highlighted.

**Year 1: Facilitation and Group Work, Mairéad Cluskey**

Through the Le Chéile Anti-Racist project and a member of the Community Development and Youth Work(CDYW) teaching team, we engaged in a range of activities to support us in our aim of embedding an anti-racist approach. From these activities, I engaged in a process of reflective practice and identified areas within modules that I was teaching, that could be easily modified, to support the aim of the Le Chéile project.

This year, we introduced a new module in Year 1, Facilitation and Group. I was teaching this module and I reflected the design of content and the assessments. Specifically, I wanted to draw the students’ attention to the value of facilitation and group work as an expert activity of a community development work and youth worker, particularly in promoting equality of

opportunity and diversity and developing culture and systems that promote equality and value diversity. In class discussions we looked at power dynamics in groups, discrimination and racism, in particular. Students considered what is meant by an 'inclusive' space and identified concrete strategies to promote and celebrate diversity with groups/settings. Students were introduced to the Pyramid of Hate to support their knowledge and skills development in identifying and responding to racism within groups. We also explored the role of the facilitator in community and youth setting in addressing racism. Students were introduced to a 'Transformative approach' in group work to engage and work in a supportive manner with people who engage in acts of bias/racism. All of this content was delivered through lectures, tutorials and online asynchronous activities. The formative assessment for the module was a case study of a group where one person makes a racist comments and then dismisses it as a joke. Students were required to consider the group dynamics, apply a theory that could help them to identify the issue of concern and then develop a response to engage with the conflict that followed.

The students all engaged with the case study in a very intentional and confident manner. I think the exposure to the activities of the Le Chéile project coupled with module content supported them to be proactively anti-racist in their engagement with the case study. There was no ambiguity observed in any of the assessments in terms of identifying the issue presented, the students were clearly able to recognise the comment made in the case study as an 'act of bias' and they were also very clear of their responsibility to respond to this in some manner. The responses varied across the group from dialogue, structured programmes to organised contact/engagement with other diverse groups. I was very pleased that the intention of the Le Chéile project was connecting with our first year students and that they were able to apply the learning in their Facilitation and Group module to identify and respond to racism in groups as a professional community/youth worker. (Image of pyramid of hate)

**Appendix 2: Changes to modules in Year 2**

**Year 2: Fieldwork – as per report in Section E, Student Workshops, Garreth Smith**

**Year 2: Substance Use and Addictive Behaviours within Youth Cultures, Gaël Le Roux**

The question of drug use among LGBTQI+ young people was presented and discussed during a lecture and a tutorial. The consuming habits of different types of cultural groups, including people from foreign origins and ethnic minorities, were also considered.

### **Appendix 3: Changes to modules in Year 3**

#### **Year 3: Advanced Fieldwork – as per report in Section E, Student Workshops, Georgina Lawlor**

#### **Year 3: Principles of Human Rights, Liam McGlynn**

The module examines human rights from an educational perspective rather than a strictly legal perspective. The module seeks to address one of the All Ireland Standards for Community Work, namely 'Human Rights Equality and Anti-Discrimination'. The International Convention on the Elimination of All Forms of Racial Discrimination (UN, 1969) was one of the key human rights instruments considered in the module. Again, the module considered examples of state and institutional racism for example, the segregation policies of the southern states of the US leading to the Civil Rights Struggle of the 1960s and the Apartheid regime in South Africa which was dismantled in the 1990s.

#### **Year 3: Community Response to Drug Use 2, Gaël Le Roux**

The difficulties experienced by non-native English speakers, people of foreign origins and from ethnic minorities in terms of accessing and engaging with different types of treatment options were considered. This question was also broadened to include people who are homeless, in prison, and recently released from prison.

#### **Year 3: European Studies, Gaël Le Roux**

An implicit aim of this module is to raise students' awareness about the benefits of living within a multi-cultural society, in which people can feel united, while still being able to express their diversity and uniqueness. A major component of this module is to reflect on the history of Europe as a land of migration, cultural heritage from past civilisations and the importance of cultural intermingling. Students are also expected to read and discuss the EU Charter of Fundamental Rights, available on [europa.eu](http://europa.eu). Topics like "Human Rights and democracy" and "Reducing inequality" within the EU are also being discussed. Topics related to racism and xenophobia are considered. For example, a couple of lectures also focus on the question of antisemitism in Europe.

For their CA, students were required to answer two of the following five questions:

1. Should the diversity of cultural characteristics be preserved and encouraged within the EU? Discuss?
2. Discuss the relevance and implications of the EU motto: "United in diversity"
3. Looking at the history of Europe, discuss the possibility of a "European identity".
4. Can European and national identities be developed side by side or are they antagonistic? Discuss.
5. What does it mean to be Irish? Discuss.

From September 2021, the EU Anti-racism Action Plan 2020-2025, will be studied and discussed as part of this module.

### **Year 3: Research Methods and Practice, Mairéad Cluskey**

Through Le Chéile Anti-Racist project and a member of the Community Development and Youth Work(CDYW) teaching team, we engaged in a range of activities to support us in our aim of embedding an anti-racist approach. In semester one specifically, I participated in a reading group organised by the Equality, Diversity and Inclusion directorate (EDI) and staff training with Irish Network Against Racism (INAR). From these initial activities, I engaged in a process of reflective practice and identified areas within modules that I was teaching, that could be easily modified, to support the aim of the Le Chéile project.

One example is the Research Methods and Practice module that I was teaching with the third year students on the CDYW programme. This is an introduction to research for most of the students and typically we take an overview of what is expected in undergraduate research and practice qualitative and quantitative methods through their continuous assessments. As we were in the midst of a global pandemic and in emergency remote teaching mode, I saw this as an opportunity to pilot a new type of assessment. To develop the students qualitative research skills, I asked them to analyse qualitative data. The students were required to apply Braun and Clarke's (2006) six step for thematic analysis to excerpts from the *Make Minority a Priority* report by the National Youth Council of Ireland. The outcomes achieved from this

assessment, exceeded my expectations and I have included short sentences from the student's work to highlight this. The content of the excerpts reinforced the learning and understanding of the students' that they were gaining from the other Le Chéile project activities.

*'As a community and youth work professional, it is my duty to be aware of the inequalities and discrimination that young people addressed within their daily lives'* (Y3 female student)

Through this developing expertise among the students, I also noticed a greater confidence in the students to engage fully in their analysis and critically present their findings. This assessment met the existing criteria of the module, but its integrated nature with the Le Chéile project content and activities, greatly supported the development of the students' knowledge, skills and competencies.

*'For me the most meaningful element of using thematic analysis was through thoroughly inspecting transcripts from participants. Learning for me arose from taking the time out to read each line carefully in order to interpret the true meaning of some of statements which may have appeared as what would be known as a statement, however through doing this I was able to capture the true essence of what participants were trying to communicate'* (Y3 male student).

It was clear in these very early stages of the Le Chéile project that significant progress towards the aim of the project was being made. Students and staff were working together and realising a commitment to change.

*'I would like to see intercultural relations as the norm, as we work towards cultural relativism and develop my own cultural competence (Menzies, 2005). I am looking forward to being part of that interruption'* (Y3 female student).

### **Year 3: Social Psychology, Sheila Coyle**

#### **Background:**

In June 2020, The Psychological Society of Ireland and The British Psychological Society made statements on Racism and Racial injustice. Both organisations recognise that racism is an endemic problem in society, having negative impacts on people's psychological and physical

wellbeing. Mark Smyth the President of the Irish Psychological Society stated that 'a global life-threatening virus has been here all along and that virus is racism' (Psychological Society of Ireland 2020, p.1). It is imperative that psychological research and practice works towards tackling injustice in society by standing in solidarity with people experiencing social and racial inequalities and taking actions to contribute to a society that values compassion and respects diversity.

#### Changes/Actions introduced in terms of anti-racism:

Several actions were introduced to enable students to identify racial inequality in psychological research and practice, to raise awareness of the pioneering work of Black psychologists, and to support students to develop the confidence and skills to respond to racism.

As part of the social psychology module students were supported to:

1. Increase their knowledge on social and racial inequality in psychological research and practice, and to explore approaches to tackle inequality in research and practice
2. Learn about the pioneering work of Dr, Francis Sumner, Dr Inez Beverly and Dr Mamie Phipps Clark( Black History month)
3. Examine psychological research findings on the impacts of racism on people's psychological and physical wellbeing.

#### How these changes/actions were introduced:

Students were provided with several psychological research articles and reports including research focused on racial inequalities in psychological research, the impact of Covid 19 on communities already experiencing racial and social inequalities, and approaches to tackle racial and social inequality.

*Summary of a few articles/reports shared with students:*

Roberts Roberts, S. O., Bareket-Shavit, C., Dollins, F. A., Goldie, P. D., & Mortenson, E. (2020). Racial inequality in psychological research: Trends of the past and recommendations for the future.

Roberts et al (2020) reviewed 26,000 articles published between 1974 and 2018 in cognitive, developmental, and social psychology journals. Based on their review the authors argue that there is a history of systemic racial inequality in psychological research, that there is a lack of diversity at all stages of the research; in writing, editing and participant selection. Based on these and other findings it is important to acknowledge that the discipline of psychology is not value free.

*The British Psychological Society (2020) Covid-19: Racial and social inequalities: Taking the conversations forward.*

A report published by the British Psychological Society (BPS) on Covid 19: Racial and Social Inequalities (2020). This report highlights the negative impacts of Covid 19 on communities that are already experiencing racial and social injustices, stating that Covid 19 'is far from an equaliser-it exposes inequalities' (BPS 2020, p.8). Covid 19 exacerbates existing inequalities in a society where structural racism increases the risk of Black, Asian and minority ethnic groups experiencing psychological and physical illness. This report recommends a number of systemic changes to tackle racial and social inequalities in research and practice, and at a societal level. According to another recent report by the BPS on Understanding Depression (2020), marginalised groups experience higher levels of prejudice and discrimination, and that marginalisation has real and significant impacts on people's physical and mental health.

*Shared information on the pioneering work of Black psychologists (Black History Month: The History of Psychology Centre)*

To celebrate Black History Month (October 2020), the History of Psychology Centre released a series of weekly blogs highlighting the pioneering work of Black psychologists. Students learned about the contributions made to psychology and to wider society by Dr Francis Sumner, Dr Inez Beverly, and Dr Mamie Phipps Clark. Dr Inez Beverly was the first Black woman awarded a doctorate in psychology, her research focused on the impacts of mixed



schools and segregation on non-academic variables. All three psychologists mentioned made vast positive contributions to society despite the many obstacles and barriers they faced. They challenged the notion of white intellectual superiority, advocated for equal educational rights of black children, and challenged the discrimination they faced in their lives and careers, paving the way for others to follow in their footsteps.

*Sample student activities to support learning:*

Students had the opportunity to research, discuss and/or reflect on questions including: Who is asking the questions in psychological research? Is there diversity in the profession? Do psychologists represent the communities they are supporting? Is the participant sample representative of the population? Have influential psychological studies been replicated across gender, ethnicity, culture, age, social class etc?

Student assessment question: Discuss how racial and social inequalities may be tackled in psychological practice and research.

My experience of implementing the changes/actions:

In this module, several topics are explored including stereotyping, prejudice, and discrimination. Students learn how stereotyping, prejudice and discrimination develop, the relevance to working in Community and Youth settings, and explore strategies to reduce prejudice in society. I believe the actions taken are relevant to the module learning outcomes while contributing to the students understanding of racism and racial justice. Furthermore, the actions will support students to consider the impact and the responsibilities they have and will have in their professional work. For me, as a lecturer, I think it is valuable to reflect on the module content, to think critically about the resources provided to students, to question have I provided students with a diverse range of resources, citing authors from diverse backgrounds. Additionally, I have expanded my knowledge on racial inequalities and

what it means to be anti-racist, which will support my teaching across modules on the Community Development and Youth Work, and Social Care programmes.

## **Appendix 4: Changes to modules in Year 4**

### **Year 4: Sustainable Development, Sheila Coyle**

Greater focus was given to the direct and indirect relationship between racial justice and sustainability.

The UN Sustainable Development Goals (SDGs) are underpinned by a human rights agenda. With this in mind, it is vital to examine the treatment of marginalised groups including ethnic minority groups, asylum seekers and refugees when discussing sustainability and the SDGs. Fairness, equality and wellbeing of all people and the planet need to be central to all government plans and policies. Unfortunately, the current global economic system only benefits the wealthy elite, predominately adversely affecting Black and minority ethnic communities while at the same time devastating the ecosystems, we all depend on.

Social justice including racial justice was threaded through the Sustainable Development module in topics including Climate Change, the UN 75 Dialogue, Migration, and the UN Sustainable Development Goals (SDGs). Along with this module and other modules on the course, students are supported to develop the skills and provided with resources to think about and challenge critical issues that are affecting marginalised groups both at local and global levels.

*Sample activities:*

Naomi Klein's Book 'On Fire: The Burning Case for a Green new Deal':

A chapter on 'Let them Drown: The violence of othering in a Warming World' that raises questions of 'A culture which places so little value on black and brown lives' (Klein,2019, p.149) was shared. Students had the opportunity to read, discuss, and reflect on central themes/conflicts from this extract. Themes discussed included colonialism, institutional racism, xenophobia, fortress Europe, militarisation, climate breakdown, climate refugees, empathy not indifference, and the need for integrated solutions.

Exploring projects that work towards equality and inclusion for migrants:

In class, we explored how we can come together in solidarity with marginalised groups in society. Solidarity with asylum seekers and refugees, with people from all ethnic and religious denominations, and with people who are experiencing poverty and exclusion. We explored projects/organisations such as the Movement of Asylum Seekers Ireland (MASI), Supporting the Integration of the Resettled (STIRE), Mens Sheds, The Irish Refugee Council and The Youth Council of Ireland, who work towards bringing people together for the common good. For example, the overall goal of STIRE is 'to foster cooperation and partnership between resettled migrants, asylum seekers, refugees and their respective host communities in Ireland'.

We considered actions we may take as students, staff, community and youth workers in support and solidarity with asylum seekers and refugees. We can use many types of communication and creative means to challenge stereotypes and the powerful narratives including language, drama, poetry, art, and music. We can educate others and ourselves on what is happening both locally and globally. We can pressure our public representatives to treat asylum seekers with dignity and respect, to change the direct provision accommodation system to a more humane system where real community inclusion is possible, one that is underpinned by the core EU values.

Even though only small changes were made in this module, I believe the changes had a positive impact and were beneficial to the students overall learning. In class information was presented on how social and racial justice is essential if we are to achieve the SDGs; to have a sustainable future. Although the SDGs do not explicitly mention racism, many of the policies implemented due to the SDGs emphasise the importance of dismantling the systems and structures that allow and perpetuate societal, institutional, cultural, and individual racism. Additionally, all the SDGs are directly or indirectly related to Goal 10: Reduced Inequalities, which aims to reduce inequalities 'irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status'. This is especially true of Goal 3: Health and Wellbeing, Goal 4: Education, Goal 5: Gender Equality, Goal 16 on Peace, Justice and Strong Institutions, and Goal: 17 Partnership for the Goals.

**Year 4: Drugs Prevention Strategies for Youth, Gaël Le Roux**

For their CA, students were required to design drugs and alcohol prevention programmes targeting young people, with a particular emphasis on people belonging to “vulnerable” groups, as defined by the Irish “National Drug and Alcohol Strategy 2017-2025”. A few students chose to design prevention programmes focusing on young people from the Travellers community.

**Year 4: Advanced Research and Dissertation, Liam McGlynn**

In year 4 students complete a 10,000-word dissertation over the course of the year. Students are encouraged to consider an issue of interest to them in the field of community development and youth work. In the past number of years, some students undertake research on the immigration experience, asylum and the direct provision system, and integration experience in Ireland. There have been a number of undergraduate theses completed in the programme on these issues over the past number of years and this year was no exception. One student focused their research on the direct provision system. The commitment of the present government to ‘ending the Direct Provision system and replace it’ (Government of Ireland, 2020), is testament to the failure of this system and the perception of many that this 20-year-old system is an example of institutional racism.

**Year 4: Adult and Community Education, Liam McGlynn**

The module introduces community development and youth work students to the further education sector in Ireland and in particular community and youth work’s allied discipline of community education. In the course of 2020-21 students were invited to create a community-based learning programme using the problem-posing educational approach of Paulo Freire and developed in Ireland by Partners Training for Transformation. Two of the scenarios posed to student groups included dimensions of racism. One was the impact of anti-Traveller racism used by one of the candidates in the last presidential election in Ireland. Another was the use of community fears and misinformation by the Far Right to stoke up opposition to the location of a direct provision centre in an Irish town. Students displayed an awareness of the volatile nature of such incidents and sought to develop community education responses in a creative way focusing on support and welcome and to create positive counter narratives to racism.

## Appendix 5: Submission: The White Paper on Ending Direct Provision

We unequivocally support the recommendations made by Catherine Day and her team and would call for the full implementation of the recommendations within the Report of the Advisory Group on the Provision of Support including Accommodation to Persons in the International Protection Process.

Throughout our discussion we also highlighted key areas that we feel need special and urgent attention. These areas are presented under thematic areas:

- Human Rights and Dignity and Respect
- Housing and Accommodation
- Health and Wellbeing
- Bureaucracy/Administration
- Contribution to society/integration

### **Dignity & Respect and Human Rights**

In our discussion, many concerns were raised. We commend the government's commitment to abolish the Direct Provision system and would like to urge the Department to be mindful of the harrowing impact that the many of the residents experienced and that this would inform a better and appropriate model.

- The accommodation in Direct provision was deemed hugely inappropriate in that it offered little or no privacy or safety for the residents. Safety and privacy are essential in a person's home, even temporarily, particularly when they may have had experienced trauma. The risk of re-traumatizing residents emerged as a key concern in our discussion.
- The limited options regarding food and nutrition also need to be addressed. Residents with various dietary needs must be catered for to promote health and wellbeing. Opportunities to prepare and choose food types must also be a main concern in the development of new accommodation.
- The enforced structures and curfews that exist currently in direct provision were compared to systems and practices that exist in prisons. This exertion of power and control over residents was deemed degrading and excessively controlling. Again, running the risk of re-traumatizing residents.
- With long waiting periods, the absence of training and education opportunities for residents was also considered to be inapt. Spaces to learn and develop must be provided for residents to support well-being, mental health and to begin the process of inclusion.
- There was a recognition that many organisations and volunteers accessed Direct Provision centres to offer support and services to residents. The absence of oversight of groups/volunteers raised huge concerns, as there was scope for exploitation and/or abuse of residents. There is no one responsible to ensure that 'supports' are genuine

and offered with integrity. The operation of accommodation must ensure safety for the residents

- Direct provision is a standard offer but the residents come from very diverse backgrounds. We urge the Department to ensure that different cultures are respected and diversity is celebrated. People's individual identities must be appreciated and respected.

### **Housing and Accommodation**

We greatly welcome the fact that the new model proposed will be state run and not for profit. However, many concerns were raised regarding what this might look like. The management and oversight of this model is essential to ensure previous considerations highlighted around Human Rights and Dignity are addressed in good faith.

- It was noted that Local Authorities do not have a very good record on housing of socially disadvantaged or vulnerable groups – e.g. Travellers.
- There were also concerns raised around the dangers of using the private sector to support asylum seekers with particular reference to overcrowding issues and inappropriate accommodation. Again, we can see examples of this with other vulnerable groups in society, e.g. migrant workers.
- Furthermore, the housing crisis that we are still experiencing due to decades of underinvestment in social housing, should not be an opportunity to give voice to anti-immigrant and racist discourse and a whole of government approach is required to come up with creative and fair solutions.

### **Health and Wellbeing**

The circumstance that residents in Direct Provision find themselves in when accessing asylum lends itself to challenges and difficulties with health and wellbeing in the first instance, from the contexts that people are fleeing from, the journey to come to Ireland and the Direct Provision System itself.

- There is a great need that all officials engaging with people seeking protection should be trained in how to recognise and respond to trauma. This should be coupled with adequate signpost structuring so that residents can avail of easily accessible physical and mental health services.
- Our group was particularly concerned with the wellbeing and protection of children and young people in particular. Concerns ranged from suitable spaces for children's movement to support cognitive and physical development, opportunities for play, nutritional and health needs and making meaningful and safe connections.

### **Bureaucracy/Administration**

From our discussion and experience, it appeared that the prolonged process for assessing applications for asylum is a consequence of a lack of will to process applications promptly rather than a lack of resource allocation to the process.

- There are significant language barriers and a lack of access to translators, particularly for certain dialects. This is a service that needs to be provided immediately as it seems to be the most essential aspect to ensure fair and equal access to the asylum seeking process.
- As there has been a reduction in funding for the Legal Aid Board, the need to ring-fence funding to support this process and give access to advocacy and due process was highlighted as key.

### **Contribution to Society & Integration**

There is a lack of data (both quantitative and qualitative) around asylum seekers, refugees and beneficiaries of international protection, so is there a lack of evidence and links to contribution to society and follow up studies with regard to contribution. The evidence cited is often based on anecdotal evidence.

- We would urge an examination and recognition of educational and professional attainment of asylum seekers. This would greatly support tackling the negative and racist discourse that surrounds this vulnerable group of people.
- It was also noted that integration was considered only when the asylum seeker is successful in their application. We would urge that supports and process for integration should be initiated much earlier. This piece of work would go a long way in addressing many of the other serious concerns highlighted above. We are privileged in Ireland to have many organisations in communities with a particular expertise in this area. We would greatly welcome allocation of funds to support this work.

There is considerable crossover in and between our thematic areas identified. We would urge the Department to prioritise the overarching theme of Human Rights and Dignity in its preparation of the White Paper. Ireland has an opportunity to lead the way and to example best practice in protecting our most marginalised in society. With that in mind, we are delighted that the Department of Children, Equality, Disability, Integration and Youth are designing this White paper so that particular care and attention would be paid to children, and in particular, unaccompanied minors, in this system.