

Contents

Introduction

Introduction	3
About the Diversity Toolkit	4

Section 1 What is Diversity

What is Diversity	6
Diversity in Cavan	6

Section 2 Understanding Racism and Sectarianism

What is Racism?	9
Misinformation - Foreign Nationals & Travellers	11
What is Sectarianism?	16
Understanding and Addressing Sectarianism	17

Section 3 Equality Policies and Legislation

Equality Policies and Legislation	20
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Section 4 Tools to Promote Diversity

Tools to Promote Diversity	23
Practical Tips for Tackling Racism and Sectarianism	23
Training in Diversity	24
Framework For A Whole Organisation Approach	25
Group Exercises	27

Appendices

Appendix 1: Sample One Day Training Programme	39
Appendix 2: Sample Group Agreement	40
Appendix 3: Sample Statement of Commitment	41
Appendix 4: Diversity in Workplace Checklist	42
Appendix 5: Glossary of Key Terms	43
Appendix 6: Good Practice Examples	46
Appendix 7: Useful contacts and information resources	50
Appendix 8: Members of the Advisory Group	53

Bibliography	54
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Introduction



Introduction

A group of organisations in County Cavan have worked together to oversee the development of this Diversity Toolkit. These include public sector and local development organisations and groups representing minority communities, such as Cadolemo, Irish Traveller Movement and Cavan Multicultural Network. The toolkit was funded through the Peace III Programme.

The Purpose of the Diversity Toolkit is to:

- Develop an awareness of both sectarianism and racism at a local level.
- Build leadership capacity in developing an inclusive and just society in County Cavan.

The toolkit was developed following the roll-out of a one day 'Leadership and Diversity' course in County Cavan. Over 60 people took part in this training during 2010.

Who is this Diversity Toolkit for?

This Diversity Toolkit aims to be both simple and relevant in its content, whilst respecting the complexity of the issues. This toolkit is for:

- Participants from the Leadership and Diversity course.
- Public sector organisations.
- Community and voluntary organisations.
- Anyone who is interested in promoting diversity.



About the Diversity Toolkit.

Section 1 of this toolkit looks at the issue of diversity, especially as it exists in County Cavan today. Section 2 explores the concepts of racism and sectarianism, while Section 3 sets out the current equality legislation which currently governs this area. Section 4 of the toolkit provides some practical resources which can be used by groups/organisations. Included within it are tips for dealing with discrimination and prejudice, some information on Anti Racism and Anti Sectarianism Training along with some useful exercises designed to specifically get people thinking about culture, prejudices and stereotyping. Supplementary information can also be found within the appendices including a glossary of key terms, good practice examples, contacts and information resources.

This toolkit recognises that making diversity work is a two way process. Sectarianism and racism are not always confined to the majority population. The reflection questions and the exercises in this toolkit are not only for the majority communities; they will reveal much more learning if they are carried out within a diverse group.

Context for the Diversity Toolkit: The Cavan Integration Framework

This toolkit was developed in the context of the County Cavan Integration Framework, called 'Face Value'. This is a combined good relations, networking, anti-racism and anti-sectarianism plan for the county. Published in 2010, the framework's overall vision is to see County Cavan as a place:

- Where racism and sectarianism are not tolerated.
- Where mixed ethnic and income communities are supported to progress through employment and education.
- Where language is not a barrier and language acquisition is supported.
- Where we all have equality of access, participation and outcomes from public services in the county.
- Where there is a high level of civic and political activity among all the communities in the county.
- Where there is a high level of awareness of diversity as an asset in the county.

This toolkit supports this vision of County Cavan. It aims to provide material that will help people to reflect on diversity issues and take practical steps in challenging discrimination.

Section 1 What is Diversity?



Section 1 What is Diversity?

We all help create the political and cultural climate in our societies. We must therefore be willing to overcome and correct stereotypes and prejudice and defend the victims of discrimination and humiliation.

Mary Robinson - Human Rights Advocate

While Ireland has always been a diverse country there has been a significant increase in its ethnic diversity over the past 15 years. We can see this on a daily basis while walking in any street in any town in the country. We see people of different colour and hear many different languages.

It is probably of little surprise that there are a number of views as to what constitutes diversity. The United Nations (UN) offers a comprehensive definition, which in many ways highlights the complexity of our growing diversity.

Diversity takes many forms. It is usually thought of in terms of obvious attributes: age difference, race, gender, physical ability, sexual orientation, religion and language. Diversity in terms of background, professional experience, skills and specialisation, values and culture, as well as social class, is a prevailing pattern

United Nations 2000

Diversity in County Cavan

The 2006 census recorded a total population of 63,264. (9% of the population are foreign nationals). There were 5,684 foreign nationals of which those from the UK represented the larger grouping. They were followed by Polish, at 810 and Lithuanian at 776. Other EU nationals were 858 and rest of the world 1,356.

The Traveller population in Cavan was 210 at the 2006 census. It should be noted that however the Census data may not accurately reflect the present number of Travellers in the county. This is related to issues such as their nomadic lifestyle, lower levels of literacy among the Traveller community which might impact on their participation in the Census. Also some Travellers may choose not to identify themselves as Travellers.

As to the religious make up of the County, 8% come from the various Protestant denominations. This represents a drop of almost one third from the census of 1901. This decline was exacerbated by the fact that at the height of the conflict significant numbers of Protestants living in Cavan relocated to Northern Ireland to escape isolation and fear of intimidation. The majority of the population of County Cavan is indigenous Irish and Roman Catholic.

What does this mean?

Diversity is not simple and creating societies where diversity is not seen as something to fear but rather something that brings new opportunity is a global and local challenge that requires commitment from individuals, communities and organisations.

The more people differ, the harder it is to understand them. Understanding means communication, in both formal and informal settings. Communication across cultures needs curiosity and the desire to take risks. Often those from other cultures have similar nervousness and difficulties in communication. Different cultural rules may apply to communication to those from different backgrounds. We need to be willing to find out what these cultural rules are in order to have effective communication.

We can make choices about how we react to diversity, if we become aware of our automatic, unconscious responses.

Embracing Diversity

- Observe what is going on with you internally when you meet someone who is of a different ethnic and religious group - your feelings, thoughts and your behaviour.
- Find out about your prejudices, without blame and judgement - we all have them.
- Actively seek out opportunities to meet different people.
- Check out your assumptions about others.
- Do I feel threatened or can I learn from and appreciate other cultural traditions?

Whose responsibility is diversity?

Making diversity work is a two way process. There is a growing awareness that building understanding and trust between the majorities and minorities of a community requires effort on both sides.

Section 2 Understanding Racism and Sectarianism



Section 2 Understanding Racism and Sectarianism

What is Racism?

The demographics of Ireland have changed over the past twenty years with increased immigration into the country and as a result it can be said that racism has become more and more familiar in Ireland. But racism is not new in Ireland: Irish Travellers, the oldest minority ethnic in the country, have experienced racism over centuries.

Racism is the belief that some 'races' are biologically 'superior' to those of another race. The 'superior' race may hold the belief that the other race would not have the same 'brain power', they are not capable of performing this job, they are not as civilised etc. This belief has a long history being at its strongest during Victorian times. Irish people themselves have had considerable experience of being an object of racism during periods of emigration ('no dogs, no Irish'). The belief in biological superiority has been discredited in modern times. There is now recognition that there is only one race - the Human race.

Racist beliefs lead to actions, attitudes and structures that treat others as inferior, that discriminates, and segregates and at the extreme lead to hate crimes directed at those of a different race. Racism is often linked to the use of power by the majority over the perceived minority.

Different Types of Racism

Racism can be a direct or an indirect form of discrimination and can occur at an individual, institutional and cultural level.

Racism as a Direct Form of Discrimination:

It is about unequal treatment. It occurs when a person is treated less favourably than another, in similar circumstances, because of his or her 'race', ethnicity, national origins, religion, nationality or colour. Racial abuse constitutes a form of direct racism, but it can also be reflected in less immediately obvious ways, including recruitment, promotion and retention in the workplace.

Racism as an Indirect Form of Discrimination:

This is about practices or policies, which may seem fair at first sight, but which in effect, either intentionally or more often unintentionally results in discrimination against some minority ethnic group or groups.

Racism can also occur on a number of levels:

At a **personal level**. This is understood as attitudes, beliefs and behaviour of individuals. Manifestations include:

- Intimidation, verbally and sometimes physically.
- Denial of access to public places/shops/pubs and accommodation.
- Hostile attitudes.
- Racist comments or graffiti or jokes.
- Suspicion.

At a **cultural level**. This happens when the culture of one group is considered superior; consciously or unconsciously the values, references and ways of life of one group are giving their support of one group over another. Manifestations include:

- Media portrayal.
- Myths and gossip.
- Stereotyping or other cultural disrespect.

At an **institutional or structural level** this occurs when the practices, policies and procedures appear to be equal in a formal sense but can be discriminatory in their outcome for some particular groups. Everyday examples include:

- Accommodation and restrictions on living areas.
- Restrictions on access to resources and other opportunities.
- Non recognition of credentials.
- Being systematically singled out by immigration officers.

Misinformation - Foreign Nationals & Travellers

Racism thrives on fear and fear thrives on myths or misinformation. Passion, misinformation and short sighted fear often substitute for reason. Fairness and human dignity are not given any consideration. Here are some popular myths about foreign nationals and Travellers.

Myths on Foreign Nationals

Myth 1: Ireland is being overrun by immigrants.

- The 2006 Census suggests that there are around 400,000 foreign nationals in the republic, representing almost 10% of the population; this reflects the reality locally in County Cavan.
- Around 30% of migrant workers in Ireland are from the countries that joined the EU in 2004. It is not known how many migrant workers from these states have since left Ireland.
- Europe had 20% of the world's population in 1900, has 12% today and will have just 4% of the world's population in 100 years.
- In 2006, 199,850 people sought asylum in EU countries. Only 2% of applications were made in Ireland (4,310 people). There was a 63% decrease in asylum applications between 2002 and 2006 and considerable decrease since 2006.
- Returning home in safety and dignity is the solution preferred by refugees. The majority of Kosovars who were give safety in Ireland in 1999 voluntarily returned home when it was safe to do so.

Myth 2: Immigrants take jobs from Irish people.

- Nearly 85% of all migrant workers are from the EU (including UK). EU nationals are free to seek work in Ireland without any restrictions.
- Returned Irish emigrants are included in general immigration statistics. Between 1999 and 2004 they accounted for 42% of total inward migration numbers.
- There is always the possibility of displacement in a competitive economy.
- Migrant workers from outside the EU require permission to work in Ireland, e.g. a Work permit or green card, depending on the job.
- By law, asylum seekers are not allowed to work, although many would like to. Only recognised refugees are allowed to take up employment.

Myth 3. Immigrants are a drain on public services.

- Migrant workers tend to pay more in taxes than they receive in benefits. It is estimated that around 200,000 migrant workers provide an annual surplus income taxes of around half a billion euro.
- Even when migrant workers pay social insurance they find it hard to access social benefits. A rule called the Habitual Residence Condition (HRC) was introduced in 2004. A person has to pass a test before qualifying for social welfare or benefit e.g. has a work history in the state, and workers from outside the EU must be resident in Ireland for approximately two years.
- There can be pressure on public services (e.g. language support in schools, affordable housing) this results from public services not being able to keep up to date with the changing needs of the population and is not the fault of any one group.
- Asylum seekers are housed in accommodation centres across the country where they receive food and a small cash payment of €19.50 per adult and €9.60 per child each week.
- They are not entitled to go on public housing lists.

Myth 4. Immigrants are burdening our criminal justice system.

- Criminology exists in all cultures. When media stories deliberately use a person's nationality or residency status it can give the impression that members of a particular group are more likely to commit crimes than others.
- There is no evidence that the rate of crime is higher amongst refugees than in the population as a whole.
- It has been suggested that there is a link between road traffic accidents and migrant workers. Gardai have publically stated that there is no factual data supporting such an assumption.
- Immigrants, including asylum seekers and refugees are also victims of crime, including violent assault and harassment.¹

Myths about Travellers

Myth 1. Traveller accommodation lowers nearby house prices.

- Independent research has shown this to be an unfounded belief. This myth is generated to try to keep Travellers out and result in Travellers being deprived of a place to live.

Myth 2: Travellers do not want to be part of Irish Society.

- Travellers have always been part of Irish society. Unfortunately, Traveller experience of Irish society is often one of exclusion from the mainstream. Travellers are often viewed as ‘a problem’; one that would be solved if Travellers would just be ‘normal’ and ‘fit in’.
- This attitude comes from a failure to recognise Travellers as a minority ethnic group. Travellers are a distinct ethnic group with their own culture, shared history, language, traditions, perceptions and sense of belonging.
- Discrimination is now, and has always been, the main barrier facing Travellers when it comes to equal participation in society. Discrimination has a deep effect on Travellers and gives Travellers the message that they are not wanted.
- Up until recently there was no legal redress for Travellers, or other groups, experiencing discrimination. Now, with the Equal Status Act and the Employment Equality Act, Travellers are beginning to challenge the treatment they receive.

Myth 3. Travellers choose to live on the side of the road.

- Travellers do not want to live without access to basic facilities such as water, electricity and sanitation. The vast majority of Travellers living on the roadside are on local authority accommodation waiting lists and are living on the roadside because there is nowhere else for them to go.ⁱⁱ

I am a Traveller

I am a Traveller, a woman, who once was a child
I am just like you
With heart, soul and mind

I am a Traveller and proud to be part of Human Kind
I am who I am wearing many Hats in my Life
As a Traveller
A Woman
A Mother
And Wife

I am no different - Just some parts of my life

I travel all over and watch the seas rise
I see the budding trees in Spring as I camp by the fireside
I speak my native tongue – I am proud to have it in my life
I go to school if only for a short while
I pray to our Lady and Our Dear Lord who is always by my side

As a woman I am faced with the usual challenges of everyday life
The family, cooking, cleaning and keeping it all right

As a Mother I worry about my children and their life
Their health, their future, what lies ahead in their time

As a wife I cherish the vows that I take
To love and honour my husband till the day we break
To treasure the children as gifts from on high
Holding the family together
Until the day I die

So now I am left with the last Hat that I wear
The Hat of a Traveller – who I represent here
The Travellers who struggle but rarely are heard
The families who need help to cope on this earth

So from this moment on I hope you can see
I am no different - I am just me
I pray for good health and my family
For Peace on this earth and in my world you see
Where alcohol, drugs and addictions are gone
Where suicide rates are no longer known
To the Traveller Community OR INDEED The Settled One
I am a Traveller AND will Always be One

(Written by Ita Madden 3rd March 2011 for the World Day of Prayer in Castlesaunderson
Church on behalf of the Traveller Community)

TRAVELLERS MEMORIES



PAVEES TALES



What is Sectarianism?

Sectarianism is a system of attitudes, actions, beliefs and structures at personal, communal and institutional levels, which always involves religion and typically involves a negative mixing of religion and politics. It is expressed in destructive patterns of relating to the other.

Some of the mechanisms of sectarianism are similar to those of racism. It is rarely a label that we apply to ourselves, as our own sectarianism is the hardest to recognise.

Sectarianism: A Border Perspective

Sectarianism has many forms and how it is experienced in the border counties by the minority Protestant community is less violent and less overt than the recent Northern Ireland experience but nonetheless significant. Indeed, it is through the opportunity afforded through PEACE funding that the silence surrounding the issue of sectarianism south of the border has been broken, resulting in possibilities for new conversations and relationships to be build.

The creation of the border resulted in some migration from the border counties into the north and some displacement has happened through the recent conflict. The Emerald Curtain and other research identified the persistence of issues concerning the Protestant community, such as lack of political recognition, funding for halls and support for community development activities. Reports of bullying in mixed schools, with some jobs having a discomfort level (e.g. local authorities, Gardai) and a reluctance to engage in politics.

The displacement of northern nationalists during the early part of the more recent violent conflict to the border counties has complicated the situation of sectarianism in the border counties, displaced persons have found the main negative reactions coming from suspicious southern nationalists.

Sectarianism south of the border is often subtle to the point where the general population do not easily believe that it occurs. It is often denied within the county. With some deeper exploration issues of sectarianism can become more evident. Examples include the holding of land and property within one religious or political grouping, cutting off from the general population, difficulty about intermarriage between religious or political opposites. There have been a number of physical attacks on Protestant churches and Orange Halls in County Cavan. It is worth noting that Protestants do not represent a homogenous group although they are often referred to as such by the majority population.ⁱⁱⁱ

Sectarianism in the Border Counties Affects:

- Those from a Protestant background.
- Those of other minority religions e.g. members of the Jewish faith or Muslims.
- Those who are ex prisoners and their families.
- Displaced persons.
- Former members of the security forces and ancillary services.

Impacts of Sectarianism in the Minority Protestant Community:

Cadolemo supports the orange order within the border area. Through consultations they have carried out the following issues have been raised:

- Many Protestants have been left feeling that they are not wanted and do not belong in the County even though they are born and bred.
- Many Protestant communities have 'gone underground', i.e. not raising their heads.
- The mentality 'Say Nothing less your family/community be singled out' is often adopted.
- When a Protestant attempts to talk about their religion, the Orange Order, wearing the poppy, etc., they are often automatically branded sectarian and bigots.
- This community struggle to be accepted and have their religion, culture and heritage acknowledged and respected.
- There is a lack of Protestants in public employment.
- There is poor political representation.
- There is a lack of capacity and confidence within the Protestant community sector.
- Some Protestants feel almost ashamed or fearful of acknowledging their religious and cultural views in public. "Ireland is a Catholic country for Catholic people".

Understanding and Addressing Sectarianism

It is more difficult to recognise and respond to the denial of sectarianism which can be particularly engrained in society. Consequently, some interventions could result in even further denial of sectarianism; careful and sensitive planning in designing intervention responses is recommended. However, if your intention is to cultivate better relations, experimenting with new responses can only be a good thing.

Interventions can take place either:

- Formally as in training courses, cultural awareness, shared history or dialogue groups.
- or
- Informally as in conversations that are different from the usual, speaking openly of the relationship between each other, past and present. Such conversations can lead to extraordinary communication.

Steps for Addressing Sectarianism

1. An openness to explore your own views on sectarianism is necessary. Ask yourself these questions:
 - What is my response to this description of sectarianism in County Cavan?
 - What assumptions do I carry about any of the minority groups listed above? Or if appropriate, what are my assumptions of the dominant group? How do I understand hidden sectarianism?
2. Developing a genuine curiosity without blame or judgement for how the “other” experiences life, in particular the relationship issues between Roman Catholic and Protestant. You can do this in a variety of ways. For example:
 - There are shared history projects or inter church dialogue groups you could join currently through the Peace III funding.
 - There are cultural events supported through the Peace III programme which offer opportunities to discover something of the culture of the Protestant community - music through the parading tradition, literature, the Orange Order, the history of the various churches.
 - Alternatively, consider your own relationships, both in the workplace and personally. How many people belong to the Roman Catholic and Protestant culture? What is the quality of these relationships? The old adages say – never discuss politics or religion in Ireland. Be curious and seek opportunity to have a different sort of conversation.
3. Develop taking risks. If in your company you hear remarks that could be deemed sectarian, challenge the person to think about the remark and its impact. As your own awareness of sectarianism grows, there is more responsibility to challenge others to rethink their words or behaviour.



Section 3 Equality Policies and Legislation



Section 3 Equality Policies and Legislation

The key pieces of equality legislation are the Employment Equality Acts, 1998 and 2004 and the Equal Status Acts, 2000 and 2004. They outlaw discrimination in employment, vocational training, advertising, collective agreements, the provision of goods and services and other opportunities to which the public generally have access on nine distinct grounds: gender; marital status; family status; age; disability; race; sexual orientation; religious belief; and membership of the Traveller Community.

A racist incident is any incident which is perceived to be racially motivated by the victim, a member of An Garda Síochána (police force), a person who was present and who witnessed the incident or a person acting on behalf of the victim. A victim of a racist incident can avail of criminal legislation against perpetrators including the Criminal Justice (Public Order) Act 1994 and Non-Fatal Offences Against the Person Act 1997. The Prohibition of Incitement to Hatred Act 1989 prohibits any advocacy of racial hatred that constitutes incitement to hatred, hostility or violence against a group of persons in the State on account of their race, colour, nationality, religion ethnic or national origin, membership of the Travelling community or sexual orientation.^{iv}

In 2001 the UN World Conference on Racism agreed the 'Durban Declaration' which committed State signatories to develop and implement Nation Action Plans against Racism (NPAR). In 2005, the Irish Government launched the NPAR, a four year programme designed to provide strategic direction towards developing a more intercultural inclusive society in Ireland. This began the process whereby some local authorities developed anti-racism and diversity plans (ARD) for their counties. County Cavan produced its plan 'Face Value: An Integration Framework for County Cavan' in 2010. This is a combined good relations, networking, anti-sectarianism and anti-racism strategy for the county.

In 2007, following extensive consultations, north and south, the Special EU Programmes Body (SEUPB) introduced an Operational Programme for PEACE III. This Programme included detailed measures to address racism, for the first time, alongside sectarianism and to support local authorities in Northern Ireland and the border counties of Ireland to develop and implement Local Peace Plans. These plans contain a number of detailed actions targeted at racism and sectarianism, complementing the local anti-racism and anti-sectarianism action plans.

The Irish Government also indicated its ongoing and long-term commitment towards the integration process through the National Development Plan 2007-2013. This plan specifically addresses the issue of support for the integration of immigrants in Ireland. The National Development Plan and also the National Report for Ireland on Strategies for Social Protection and Social Inclusion 2008-2010 (NSSPI) recognise integration as "one of the most important challenges being faced by Irish society".

In May 2008, the Office of the Minister for Integration published Migration Nation, which develops a broader approach to integration strategy and diversity management.



Section 4 Tools to Promote Diversity



Section 4 Tools to Promote Diversity

This section of the toolkit focuses on ways in which you can address racism and sectarianism, be it in the workplace or in your own community. It offers some practical tips on addressing racism and sectarianism, along with offering information on training and describes some exercises that you can carry out with groups to discuss and explore the issues.

Practical Tips for Tackling Racism and Sectarianism

- **Don't laugh at racist, sectarian, sexist, ageist, homophobic and other stereotypical jokes or assumptions.**
By laughing, you're acknowledging the joke is appropriate and encouraging more inappropriate comments. You can interrupt without being rude. Don't let your silence speak for you. Simply say, "I don't find that funny," or "I don't appreciate jokes like that."
- **Make an effort to get to know people different than you and learn from their culture.**
Look for things in common with other people and celebrate the differences. We can learn from and appreciate something about everyone and you may also find that your appreciation for your own culture will deepen and grow.
- **Think before you speak.**
Words can hurt, whether you mean them to or not. When describing a person, think if mentioning their race is important to the story. If you don't know someone's country of origin, don't assume. Just because a person is black does not mean that they are not Irish. It is important to use the correct language.
- **Be a role model.**
Be vocal in opposing discriminatory views and practices, especially with friends and family who respect your opinion. Don't criticize, but help educate others about issues and about your own experiences.
- **Don't make assumptions.**
Stereotypes hurt everyone. Examine what your prejudices are and make adjustments to look at everyone as an individual.
- **Explore the unfamiliar.**
Attend an organisation meeting, religious service or travel to a new region where you are in the minority. For example, if you are a Christian attend a Jewish service at a synagogue, attend a multi-cultural event organised within your locality. This first-hand experience can be enlightening and give you perspective.
- **Work on projects with members of groups different from your own.**
Working as an equal alongside others from different groups on a common project is one of the best ways to undo prejudice and increase familiarity with others.
- **Challenge myths and misinformation.**
As covered in section 2, it is important to provide accurate information and whenever possible challenge myths. The huge positive contribution made by immigrants also needs to be highlighted.

- **Be a proactive parent.**

Expose your children to diversity at a young age. Read stories that explain the point of view of other groups. Discuss TV shows, movies or books that present stereotypes. Children can benefit from knowing other children from different groups at very early ages, before prejudices are formed.

- **Support anti-prejudice and anti-racist organisations.**

Whether your efforts are in volunteering, financial donation or being an advocate, working with other groups who are working towards the same goal can be beneficial to you and the community. You'll meet great people and find real support for your efforts. By getting involved, your voice can make a big difference at the local level.

Adapted from the YWCA - Anti-Racism Tool Kit.

Training in Diversity

This section is written from the perspective of the workplace, however some of the information would be still of relevance to community and voluntary groups also.

One of the first challenges faced by organisations is to ensure that there is sufficient awareness among staff about why diversity and anti racism and anti sectarianism training and policies should be developed. Strategies to raise awareness should be the starting point.

The development of a one day anti racism and anti sectarianism training is how many organisations begin the process of raising awareness and developing policy. Awareness training can also be supplemented by articles in newsletters, memos to staff and information meetings about what is planned and why. Cultural events at lunch time can also assist with this awareness raising.

There are two broad training approaches to diversity training:

- The “chalk and talk” approach where participants are primarily the recipients of information. This may be useful for imparting information but is unsuited to engaging meaningful participation in the dialogue.
- The “awareness raising to action” approach allows participants to actively take part and has a strong emphasis on challenging individual attitudes and prejudices and looks to translate the awareness raising into action at levels of policy, practice and behaviour.

Anti-Racism & Anti-Sectarianism Training Seeks to Challenge Racism By:

- Dismantling assumptions, stereotypes and labelling.
- Providing an awareness of the outcomes and impact of racism.
- Recognising the power relations between the dominant group and the minority ethnic groups in society.
- Changing behaviour, practices and policies within an organisation.†

For an example of how an Anti Racism and Anti Sectarianism Training Day could be run please see the **Appendix 1** for a sample of a one day training programme.

Please also refer to **Appendix 2** for a sample agreement which could be drawn up for a training programme. It is very important that such an agreement is carried out with the participating members before any training programme is delivered. It can help to give people a sense of security and confidence in terms of mutual consent being received amongst the group in relation to issues concerning confidentiality and respect. People may as a result feel more comfortable in participating on the training.

Framework for a Whole Organisation Approach

Training alone will not change attitudes or behaviour; change requires commitment from the entire organisation, or the adoption of what is known as a 'whole organisation approach'. A whole organisation approach means that all aspects of the organisation are positive to diversity, from its equality policies and organisational ethos right through to staff training and customer service.

The whole organisation approach seeks to focus on three key dimensions of an organisation:

1. The formal and informal culture of the organisation.
2. Management of the workplace.
3. Service provision.

Steps to Provide a Framework for a Whole Organisation Approach:

- An inclusive organisational ethos, which often comes from an equality policy or statement of commitment to diversity (please see the **Appendix 3** for a sample statement of commitment).
- Work practices that support diversity, including training for staff, procedures to deal with offensive behaviour, and compliance with equality legislation, for example, in recruitment and selection.
- Systems for monitoring diversity such as staff and customer surveys.

According to the National Consultative Committee on Racism and Interculturalism, among the key principles that should underpin a whole organisation approach to service provision are:

- **Mainstreaming** – all of the organisation's strategies and plans should seek to accommodate diversity.
- **Targeting** – additional resources are targeted at improving services for minorities.
- **Participation** – enhancing the participation of minorities in decision-making (such as advisory committees) and partnership initiatives.
- **Data** – keeping key baseline data in relation to access, participation and outcomes for all groups and in particular minority groups

Please refer to **Appendix 4** for a useful 'Diversity in the Workplace Checklist'. This will assist organisations to determine how well they are doing with planning and managing diversity in the workplace.



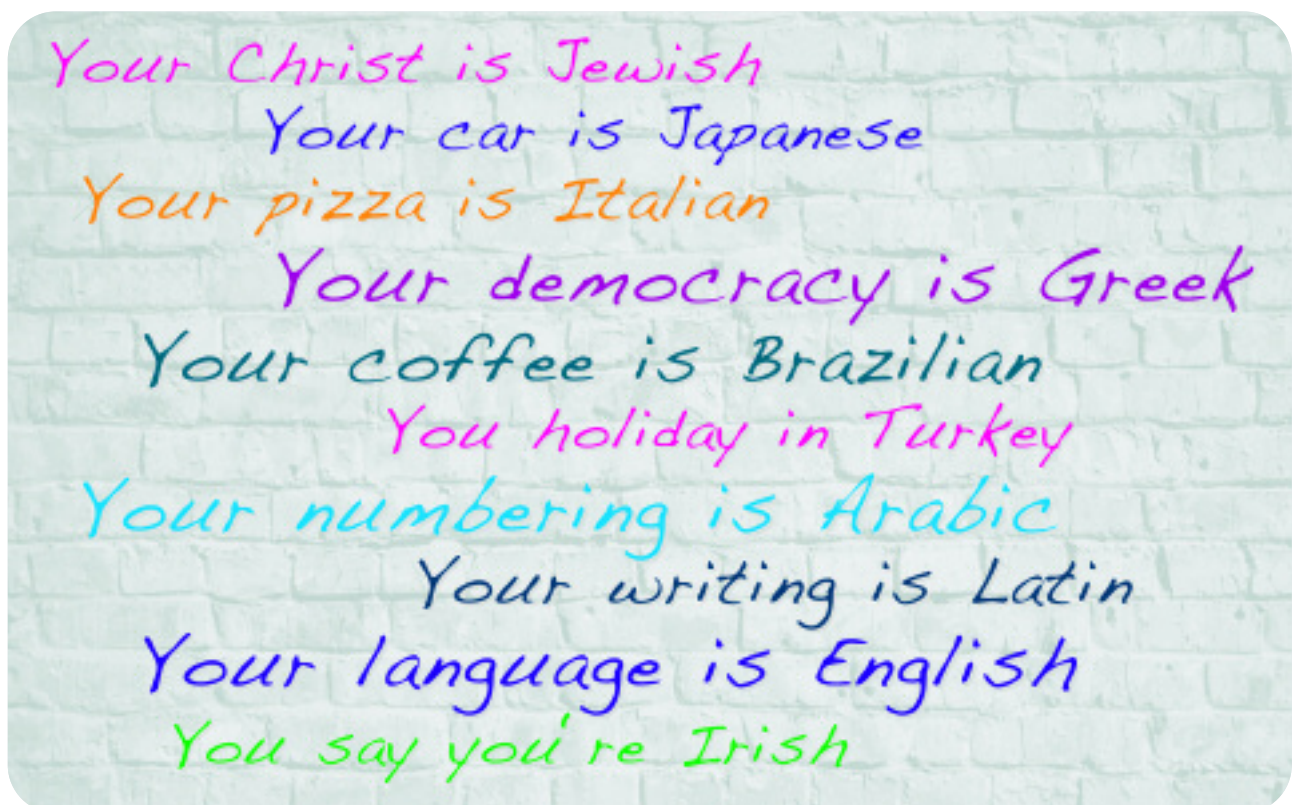
Group Exercises

This part of the toolkit offers you some useful exercises which you can use when carrying out training or group work to explore issues around racism & sectarianism.

Exercise No. 1	Is your culture Irish? ^{vi}
Aim	To develop understandings of the concepts of identity and culture.
Objectives	To explore assumptions about “Irish” culture. To raise awareness of the dynamic nature of culture.
Time	30 minutes

Instructions for Facilitators:

- > Individually each person takes time to consider the question “What does it mean to be Irish?” Then form groups of 3 to 4 and participants share their reflections. Then ask each group to complete the sentence “I say I’m Irish because...” Or, if working in a diverse group, “A person is Irish because....”
- > In the large group, the facilitator asks for the main points from each group and writes them on a flipchart. The facilitator then gives time for discussion on the emerging profile of an Irish person.
- > Circulate the following list which represents graffiti on a wall to participants:



- > Participants read the above piece individually and then within their groups share responses to the piece. After that, each group is invited to add more lines to the piece. Each group read out the new lines.

- > Facilitator tells the group that the original graffiti ended with the line - “So is your neighbour a foreigner?” participants are asked to think of their neighbourhood, workplace and those around them they consider to be foreigners and to reflect on the question “What do I mean when I say X is a foreigner?” in small groups.

Debriefing Questions for the Larger Group:

- Ask each person to reflect on these questions.
- Has this conversation so far influenced your understanding of what it means to be Irish?
- Is there a hierarchy of Irishness? Explore the pros and cons of such a dominant perception of Irishness.
- In the large group draw out the insights on identity and culture - inclusion and exclusion.

Exercise No. 2**Understanding Group Identity****Aim**

To explore how group identity and culture is formed.

Objectives

To understand the importance of shared experience and the emotional power of cultural symbols such as flags, names and emblems.

Time

45 minutes

Instructions for Facilitators:

- > Divide participants into small groups.

- > Ask the groups to discuss and find something that they all have in common. For example, they all wear glasses, all have holidays in Spain, all take coffee for breakfast.

- > From this, each group has to invent a name for themselves, a logo and a flag.

- > Give each group a piece of flipchart paper and markers.

- > While groups are doing this, the facilitator encourages some friendly competition between the groups.

- > After appropriate length of time, facilitator asks groups to come back together. For purposes of this exercise, it is helpful to make the seating arrangements more confrontational, .i.e. not a circle but groups sitting opposite each other.

- > Ask the groups to introduce themselves - their name, their flag, their logo and their emblem.

Debriefing Questions for the Larger Group:

- What happened during this exercise?
- What was your reaction during each stage of the exercise? What surprised you?
- What do you think the exercise shows us about groups? Identity? Culture?
- Did you notice co-operation? Competition? Inclusion or exclusion?
- How could the competition be escalated?

Exercise No. 3**Understanding Prejudice**

Aim

To offer participants an experiential understanding of prejudice.

Objectives

To understand that our perceptions are clouded with a good deal of prejudice, much of which is unconscious.

Time

10 minutes

Instructions for Facilitators:

- > Each person has pen and paper and as you call out a group, ask them to write down the first thing that comes into their heads. Use the following as suggestions, adding or omitting as appropriate for your situation/group.

Smokers

Politicians

Evangelical

Redheads

Gardai

Christians

Blondes

Nigerians

Gay people

Muslims

Republicans

Young people

Dissident republicans

Priests

Debriefing Questions for the Larger Group:

- Did you find yourselves censoring? When? Why?
- What surprises did you find? What does this show us about ourselves and prejudice?

For further information to assist you with exploring this subject refer to Section 2.

Exercise No. 4**Exploring Stereotyping****Purpose**

To develop understandings of how stereotyping operates and how it impacts on our perception and behaviour towards “others”.

Objectives

To develop understandings of the negative effects of stereotyping.
To assist new conversations between different groups.
To own some of the negative aspects of our own culture.
To promote new ways of relating and of behaving with “the other”.

Time

90 minutes

Instructions for Facilitators:

This exercise follows after the prejudice exercise; it explores the link between prejudice and stereotyping. It can be done either individually or in small groups. If used with mixed identity groups, a high level of trust needs to exist within the group. For purposes of explanation, we are using the Roman Catholic/Protestant communities example. If working on racism, name the significant groups to the situation. (Black, Irish Traveller, minority ethnic etc)

Part 1

> Ask participants to work alone and to take pen and paper and respond to the following questions. It is helpful to ask people to be as honest as they can be with themselves.

1. Think of an attribute that defines you and imagine what stereotypes other people may have about that. For example, if Roman Catholic, consider what negative prejudices do you think a member of the minority Protestant community is likely to give to you or your group? If Protestant, consider what negative prejudices do you think a member of the Roman Catholic community is likely to give to your groups?
2. What beliefs, attitudes and intentions do you imagine the person assumes you hold?

> Make a list of 6 to 8 such stereotypes without censoring.

> Continue by asking participants to reflect on their list and consider the following:

1. Which one or two statements are the most inaccurate when applied to you or your group? (Mark with “I”).
2. Which one stereotype would you find to be the most painful or offensive if someone applied it to you (mark with a “P”).
3. Which stereotype on your list, if any, do you think is understandably applied to you, even if it is not accurate? (Mark with a “U”).

Part 2

> Invite participants to work in pairs to share what they have reflected upon and written down. Again invite honesty and sensitivity with each other. Ask the following conversation questions:

1. What one assumption or stereotype do you find most offensive or painful that is applied to you or your group?
2. What makes this so painful?
3. Are there any inaccurate stereotypes on your list that you'd like to speak about, again, indicating how you know yourself to be different from what these stereotypes would suggest about you?
4. Do any of the stereotypes have a degree of truth - even if very small? How helpful is it for people to hold onto the belief that there maybe some aspects of truth in these stereotypes?
5. Were there any like that on your list? If so, share what you are comfortable sharing.

Instructions for Facilitators:

- What surprised / touched / interested you at each stage of this exercise?
- What are you learning about how stereotypes and prejudices influence your views?
- Will you do anything different as a result of this learning?

For further information to assist you with exploring this subject refer to Section 2.

Exercise No. 5**Early Images**

Aim	To explore the unconscious messages we received from our culture about different groups.
Objectives	To identify the messages we received growing up on different groups in our society. To weaken the roots of negative beliefs and attitudes about different groups or who we determine to be “the other” in our society.
Time	40 minutes

Instructions for Facilitators:

- > Explain the purpose of the exercise and ask participants to identify where we receive our views/perceptions of different groups. Note down what people are saying and prompt if necessary.
- > Distribute the table below to the participants. Ask them to reflect on their childhood and the influences that were around forming one’s world view and view of the groups named. When you were growing up what did you learn about people who were different from you (top column) and where did you learn it from (side column)? Ask them to think back and try to fill in as many boxes as they can.

Influences	Black	Irish Travellers	Protestant/ Roman Catholics	Northern Irish/Southerners
Home/parents/ Family				
Books				
Church/ Religious institutions				
Films/TV				
Radio/Newspaper				

This is a sample table only and you can add in other groups which may be of significance to participants such as Muslims, Jewish etc.

- > Invite group members to have a discussion on the findings from this exercise in the larger group.

Debriefing Questions for the Larger Group:

- Is your current understanding of different groups based on your early influences or has it changed throughout the years?
- Is your current understanding limited based on these influences?
- Which influences have been the strongest or have had the most impact on you?
- What are the consequences of these influences?
- What insights does this give you into yourself and how your images of the “other” were informed?
- What insights does it give you about your community / organisation?

Exercise No. 6**Understanding Prejudice**

Aim	To highlight the different barriers that exist to progression for different groups within our society.
Objectives	To provide participants with an appreciation of the possible barriers which can sometimes face particular people in progressing within our society. Demonstrate how some people within our society hold power over others.
Time	30 minutes

Instructions for Facilitators:

> Pass around the following pieces of paper, ask people to pick one without looking.



- > Choose an area within the room with plenty of space for participants to move about. Ask the participants to form a single line.
- > Ask participants to read who they are on their chosen piece of paper.
- > Read out the following questions and ask the participants to take a step forward if they answered yes to any of the questions:
 - You have no problems renting accommodation.
 - You have never had to hide your religious beliefs.
 - You have an equal chance of getting a job as everyone else.
 - You have no problems getting served in pubs.
 - You have no problems opening a bank account.
 - You have no problems filling out application forms.
 - You have always been treated the same as everyone else in school.
 - You have no problem being stopped by the Gardai.
 - You have never been called names because of who you are.
 - You have no problems getting a loan.
 - You have no problems holding hands with your partner in public.
- > Once you have gone through all the questions ask each participant to read out to the rest of the group which person they were.

Debriefing Questions for the Larger Group:

Leave the participants standing as they were and ask the following questions.

- Ask participants to discuss and share with the group the progression they made during the exercise.
- Ask participants, particularly those who were left behind why they felt they couldn't move forward.

Exercise No. 7**Insiders & Outsider**

Aim

To explore group dynamics.

Objectives

To assist participants in exploring group dynamics and how they can make us feel.

Time

30 minutes

Instructions for Facilitators:

- > Ask the group to sit around in a circle.
- > Ask one member of the group to volunteer to step outside the room.
- > Once the participant has stepped outside the room instruct the group to ignore the person once they return to the group unless they specifically ask 'Can I join your group?'
- > The facilitator then explains to the volunteer outside of the room that their role is to try to enter the group when they return to the main room. The volunteer is not told that the password is 'Can I join your group?'
- > The facilitator asks the group to stand up and start talking amongst themselves in a large group.
- > Invite the person who had to step outside the room back in and invite them to return to the group.

Debriefing Questions for the Larger Group:

- Ask the larger group how they felt about having to exclude somebody from entering their group, was it an uncomfortable experience? Was it hard to do?
- How easy was it to form such a group when someone else was being so obviously excluded?
- Ask the person who had to leave the room how the exercise felt for them. Could they understand why s/he was being excluded, how did you try to re-enter the group if you did try?

Appendices



Appendix 1 Sample One Day Training Programme

Aim of programme

1. To raise awareness of issues of racism and sectarianism.
2. To promote leadership in taking action to promote inclusion of those affected by sectarianism and racism.

Learning Outcomes

- Understand key concepts relating to racism and sectarianism.
- Identify the different types of racism and sectarianism.
- Understand power dynamic between majority / minority.
- Explain the legal framework and policy context covering this area.
- Understand the role of personal leadership in creating more just and inclusive societies.

9.30	Introductions, Expectations, Contract.
10.00	Explorations of identity and culture.
10.15	Understanding prejudice and stereotyping.
11.00	Break.
11.15	Discrimination. Minority/majority dynamics.
12.00	Glossary of terms. Myths on Migration/Travellers.
12.30	Lunch.
1.00	Why address sectarianism and racism?
1.45	Exploring different concepts of inclusion. A Framework - Exercise.
2.30	Leadership. Reflection on the day/Responses and identifying future steps.
3.30	Evaluation.

Appendix 2 Sample Group Agreement

Beginnings are important and can model the principles of equality and democracy. Listen to why people are in the training and what they expect from the day. Prepare a working agreement together. This is a sample agreement that one group made to foster a learning environment.

Group Contract

- Take responsibility for your own learning, e.g. use “I” statements.
- Honour time limits.
- Participate by sharing your experience and opinions.
- Listen to and consider the opinions of others.
- Be questioning.
- Be willing to have what you say challenged.
- Assume the best of each other.
- Respect confidentiality.
- Be open and honest.

Appendix 3 Sample Statement of Commitment

STATEMENT OF COMMITMENT

Ballydrumbo Cultural and Rural Development Association is openly committed to demonstrating equality of opportunity, develop and promote respect and diversity and to challenge racism and sectarianism.

Chairperson _____

Date _____

Ballydrumbo Cultural and Rural Development Association supports the three principles of:

1. **Equity** — providing equality of opportunity to our community
2. **Diversity** — recognising, understanding and respecting differences
3. **Interdependence** — recognising commonalities and obligations to others.

Ballydrumbo Cultural and Rural Development Association recognises that in the creation of this Statement of Commitment:

- We are helping to create a safe and welcoming environment.
- We are increasing awareness of diversity in our group and in our community.
- We are building confidence in our own identity and in our ability to engage with others.
- We are challenging sectarian and racist behaviour.
- We are creating possibilities for partnership working with other organisations.
- We are contributing to better relationships in our community and in our society.
- We will grow into a practical understanding of Good Relations and the principles of Equity, Diversity and Interdependence.

We will consider the following themes in all our planned activities:

- The active promotion of Good Relations between people of different religious belief, political opinion or ethnic groups.
- Reclaiming and creating a shared space.
- Developing shared education and training and other activities.
- Integrating Good Relations with community development and tackling disadvantage.

We will review this policy annually.

Signed _____

Date _____

Appendix 4 Diversity in Workplace Checklist

Diversity Checklist

	Yes	Partial	No
Recruitment			
Do you have a recruitment policy and procedures?			
Advertisements			
Applications			
Job Descriptions			
Person's Specifications			
Selection and Placement			
Do you maintain a diversity process?			
Selection and placement			
Training of interviewers			
Gender and or race balance on your panel			
Induction support for ethnic minorities			
Appraisal and Promotion			
Do you have a credible standard in place?			
A fair process			
Support for ethnic minority employees			
Complaints, appeal and review process			
Training and Development			
Do you have a training programme?			
For your employees			
That reflects the size of your organisation			
Ongoing training support			
Discipline and Grievances			
Do you maintain a discipline and grievances policy and procedures?			
Is your equal statement policy clear to employees and customers?			
Customer Service			
Is your diversity policy visible and clear to your customers?			
Do you have a feedback, complaints and investigations procedure in place?			
Do you provide training for employees on diversity guidance in customer service?			

Adapted from the Galway Intercultural Toolkit for the Workplace

Appendix 5 Glossary of Key Terms

The following is a list of key terms that are sourced from a range of EU and Irish government reports and other publications.

An **asylum seeker** is a person whose application for refugee status is being processed, or, in effect, a person who is seeking to become recognised as a refugee. During this process, the right to work, to education and training and to independent living can be severely limited depending on the host country.

Discrimination is the way that goods, services and resources are differently allocated to people based on their membership of a particular social group. This has the effect of limiting their access to services and the limitation of access to full participation in society based on individual membership of a particular social group.^{vii}

Diversity is the differences among people in terms of gender, marital status, family status, sexual orientation, religious belief, age, disability, race and membership of the Traveller community. By harnessing these differences we can create a productive environment in which everybody feels valued and everyone's talents are fully used.

Equality in day to day terms, this means providing equal opportunity in terms of access to employment, training, promotion and career development to all employee and job applicants across what are known as the "nine grounds", these are gender, marital status, family status, sexual orientation, religious belief, age, disability, race and membership of the Traveller community. It is now the "law of the land".

Ethnicity is a social construct which divides people into smaller social groups based on characteristics such as a shared sense of group membership, values, behavioural patterns, language, political and economic interests, history and ancestral base.^{viii}

Habitual residence in Ireland is a condition that you must satisfy for certain social welfare payments and Child Benefit. This condition took effect from May 2004 and affects all applicants regardless of nationality. Habitual residence means you have a proven close link to Ireland. The term habitually resident is not defined in either Irish or EC law. However, the most important factors for proving this link are the:

- length of time you have spent in the Common Travel Area*,
- continuity of your residence, including a regular pattern of residence within the Republic of Ireland, and
- general nature of your residence in the Common Travel Area.

*The Common Travel Area is Ireland, Great Britain, the Channel Islands and the Isle of Man.

Immigrant is a person who lives in a country of which they are not a native.

Integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States.

Interculturalism is essentially about interaction, understanding and respect. It is about ensuring that cultural diversity should be acknowledged and catered for. It is about inclusion for minority ethnic groups by design and planning, not as default or add-on. It further acknowledges that people should have the freedom to keep alive, enhance and share their cultural heritage.^{ix}

Prejudice is a set of negative personal beliefs about a social group that leads individuals to prejudge people from that group or the group in general, regardless of individual differences among members of that group.^x

Programme refugee is a person who has been invited to the host country by the government of that country as part of a humanitarian response to crisis situations. In Ireland programme refugees are entitled to the same services and rights as an Irish person from the moment they arrive in Ireland. They may stay until the crisis in their own country has settled or they may seek to remain in Ireland permanently.

Race is a social construct that artificially divides people into distinct groups based on characteristics such as physical appearance, ancestral heritage, cultural affiliation, cultural history, ethnic classification and social, economic and political needs of a society at a given period of time. Racial categories subsume ethnic categories, for example “white” people are defined in terms of being American, Irish etc. There is only one race - the human race.^{xi}

Racial and ethnic identity is an individual’s awareness and experience of being a member of a racial or ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialisation and personal experience.^{xii}

Racism is a specific form of discrimination and exclusion faced by minority ethnic groups. Racism is based on the false belief that some “races” are inherently superior to others because of different skin colour, nationality, ethnic or cultural background.^{xiii}

Refugee is a person whose application for refugee status has been successful. Once a person has refugee status s/he can work without any restrictions.

Resident status - A resident is a person who has been granted permanent or temporary residency rights to stay in a particular country. One can attain residency rights in a number of ways - by being born in a country, through coming to work in a country with a work visa; as a result of a failed application for humanitarian leave to remain in a country. Residency secures for someone the right to legally remain and work in the state, to avail of some welfare rights and some access to educational opportunities, depending on the country. Residency is renewed annually.

Stereotyping is generalising about particular groups and labelling them, thus creating false expectations that individual members of the group will conform to certain (often negative) traits or characteristics which have been attributed to the wider group or community.

A **work permit** is tied to one job and “owned” by the employer who applies for it and pays for it. Therefore when an employee loses his / her job, they also lose their work permit, rendering them illegal in the state.

A **work visa** is a general right to work in a country, not tied to one job and not owned by the employer but rather by the employee.

Xenophobia is the fear or hatred of foreigners or people perceived to be from a different ethnic or cultural background.

Appendix 6 Good Practice Examples

The following examples are three stories of where leadership at the local level has made a difference in how people from different ethnic, cultural and religious backgrounds have come together to learn with and from each other.

One is from a small village in Sicily where a local man responded to the arrival of refugees in a very different way, to the advantage of both newcomers and the local villagers.

Another is of creating a space where people, both local and newly arrived can come together and meet each other and begin to create projects together.

The final example is from County Cavan where the Protestant Community have come together in order to strengthen and unite its community and celebrate its heritage and culture.

Riace, Sicily

A tiny seaside town in southern Italy is bucking the usual trend of hostility towards foreign newcomers and has welcomed dozens of immigrants with open arms. Riace, has implemented a successful integration project that is now being exported to other areas. Funded by the Calabrian regional government, the project provides housing, training and jobs to immigrants, who are now working alongside the town's younger inhabitants engaged in apprenticeships. "The people who have settled here have become a real resource, and the townspeople are well aware of this," said Riace Mayor Mimmo Lucano. "The arrival of these newcomers has created a virtuous circle that has helped kick-start local development".

As a result of the project, a whole series of tiny crafts workshops have opened in Riace's network of narrow streets, helping preserve ancient craft traditions. The workshops, specializing in glass, pottery and fabric are run by foreigners, such as 40-year-old Issa. Issa, who had to leave his wife and four children behind when he fled Afghanistan, has made a new life for himself in Riace, where he has lived for eight years. He creates plates, vases and other pottery pieces, which sell well at a nearby fair-trade outlet and he can now speak fluent Italian.

A number of cooperatives have also opened, where Eritrean and Somali women work together making carpets, cushions, lamps and other traditional local products.

The new arrivals have been given homes in a number of empty buildings in the historic centre. Abandoned years ago as Riace's younger residents steadily emigrated abroad in search of work and excitement, these buildings have now been recovered and have restored life to the heart of the town.

According to Lucano, the town's project has proved so successful that the Calabrian government is now working on a regional law that could help inject fresh life into dwindling towns throughout the south.

According to Lucano, the town's project has proved so successful that the Calabrian government is now working on a regional law that could help inject fresh life into dwindling towns throughout the south.

But most importantly the model is proof that prejudice is not inevitable, as the foreigners have been welcomed with open arms by Riace's 400 native inhabitants and are now fully integrated into the town's everyday life.

The mayor of Riace sums up the success of this initiative.

“Riace is proof that 'fear of the other' is nothing more than propaganda, which is usually twisted for political purposes. Prejudice only arises from a lack of understanding. The important thing is for people to get to know one another gradually and with attention to numbers - for example, our newcomers are always in proportion to the existing inhabitants. In such circumstances, we have shown that prejudice fades into nothing, even in poor areas such as ours.”

Belfast Friendship Club (BFC) – South Belfast Roundtable

Belfast Friendship Club was set up in April 2009 as part of South Belfast Integration Project which aims to bring together individuals and communities from a range of religious and ethnic backgrounds to work to break down barriers and promote integration and community cohesion. BFC provides a safe shared cultural space for a range of individuals from diverse backgrounds to meet, socialise and build strong positive relationships.

The club runs every Thursday night in the Common Grounds Cafe in the Holyland area of South Belfast. To date 300 participants from over 50 different nationalities have attended and an increasing number of participants have been signposted to a range of statutory and voluntary services.

BFC members are contributing to a range of intercultural events across the city and many meet outside of the club to socialise and support one another.

The other elements of the Integration Project include Intercultural Active Citizenship training and an overseas learning trip to Sudan working with the British Council.

This runs alongside an annual Belfast Wide Inclusion Festival each June which brings together local communities, minority ethnic communities and local businesses to work in partnership to promote and celebrate diversity and inclusion. This had 52 events in June 2010. All events were free of charge and, although some took place in the city centre, most were in local communities.

They included:

workshops in art / music / dance / puppet-making / crafts, cookery demonstrations, 'world united' football fixtures, 'living library', 'global cafe', pavement art, storytelling, film shows, exhibitions, concerts, poetry events, language classes for fun...and more!

Reflecting the economic climate, the festival demonstrated just a sample of the excellent work that routinely goes on throughout the city to celebrate diversity and promote inclusion - often doing so as the result of much voluntary effort, goodwill and minimal budgets!

Website for the Belfast Inclusion Festival has generated much positive feedback and further engagement from other organisations who joined the festival: www.belfastinclusionfestival.org

County Cavan Protestant Network

Breffni Integrated was awarded Peace III funding to 'Provide for a Network of Protestant organisations for County Cavan'.

The County Cavan Protestant Network was established in 2010. This vibrant Protestant Network strives to strengthen and unite the Protestant community in County Cavan in a welcoming manner. It is to inspire confidence in all generations to be actively involved in the Protestant culture and heritage into the future.

The Protestant Network understands the importance of promoting cross community relations and understanding. By linking groups within and across the communities members of the Network have been able to work more effectively together enhancing greater understanding and respect. The establishment of the Network has also lead to more accessibility for potential new members.

To date members of the Network have availed of the activities, events and Capacity Building initiatives provided under this project which has included Networking & Committee Training, Tendering & Funding application training, Website training, Cultural diversity (train the trainer) and Media training. It is important to note that participants who availed of these programmes gained a greater understanding of the target groups under the Peace III programme and can now pass this knowledge on to their respective communities.

Other activities included the development of a dedicated Website for the Network which aims to be educational, informative and act as a tool for the new Network to have a voice and ensure that their communities can avail of up to date and current information. The Protestant Network are also currently involved in a 'Networking through Sport initiative' which will provide an opportunity for members of their groups to avail of Coaching Training as well as sporting events in order to break down barriers and enhance further integration.

To ensure continued sustainability and capacity of the newly formed Network going forward a Strategic Plan has been devised outlining the vision and future objectives of the Network and the direction to be taken to ensure those objectives are achieved. The Strategic Plan will be launched in May 2011. For further information about this project, please contact Maria O'Sullivan (Peace III Co-ordinator) Breffni Integrated Ltd. mosullivan@cavpart.ie



Appendix 7 Useful Contacts and Information Sources

Europe

The Council of Europe's Congress of Local and Regional Authorities which exists for cooperative endeavour and exchange of good practice: www.coe.int

Club De Madrid is a global initiative to develop democratic leadership for Dialogue, Diversity and Understanding: www.clubdemadrid.org

EU Monitoring Centre on Racism and Xenophobia: www.eumc.eu.int

European Commission - anti-discrimination and relations with civil society:
www.europa.eu.int/comm/employment_social/fundamental_rights/index_en.htm

European Network Against Racism (ENAR): www.enar-eu.org

European Roma Information Office: www.erionet.org

European Union: www.europa.eu.int

For Diversity.Against Discrimination: www.stop-discrimination.info

Strategic Litigation of Race Discrimination in Europe: from Principles to Practice:
www.migpolgroup.com/documents/2498.html

Strategies on Litigation Tackling Discrimination in EU Countries: www.solid-eu.org

Northern Ireland

Community Relations Council: www.crcni.org

Northern Ireland Council for Ethnic Minorities - NICEM: www.nicem.org.uk

Centre for Global Education: www.centreforglobaleducation.org

Rural Community Network: www.ruralcommunitynetwork.org

Equality Commission for Northern Ireland: www.equalityni.org

Republic of Ireland

Integrating Ireland: www.integratingireland.ie

Irish Traveller Movement: www.itmtrav.com

Pavee Point Travellers Centre: www.paveepoint.ie

Cairde: www.cairde.ie

Comhlamh: www.comhlamh.org

Community Workers Co-op: www.cwc.ie

Department of Enterprise, Trade and Employment: www.entemp.ie

Department of Justice, Equality and Law Reform: www.justice.ie

Emigrant Advice: www.emigrantadvice.ie

Immigrant Council of Ireland: www.immigrantcouncil.ie

Irish Human Rights Commission: www.ihrc.ie

Irish Refugee Council: www.irishrefugeecouncil.ie

Migrant Rights Centre Ireland: www.mrci.ie

National Action Plan Against Racism: www.diversityireland.ie

Reception and Integration Agency: www.ria.gov.ie

ENAR - European Network Against Racism. ENAR Ireland has a key role to play as an umbrella body for organisations interested in combating racism and promoting interculturalism: www.enarireland.org

Residents Against Racism: www.residentsagainstracism.org

Local Contacts

Cadolemo: www.cadolemo.com

Border Minority Group: www.borderminoritygroup.ie

Irish Traveller Movement – Local Community Development Worker – Barney Joyce:
www.itmtrav.com

County Cavan Protestant Network: www.cpnlink.org

County Cavan Multi-Cultural Network: www.cavancultureshare.org

Peace III: www.cavancoco.ie (Found under the 'Community' section)

Cavan Citizens Information: www.citizensinformation.ie

Gardai: www.garda.ie

Health Service Executive (HSE): www.hse.ie

County Cavan Vocational Educational Committee (VEC): www.cavanvec.ie

Local Social Welfare Office: www.welfare.ie

Breffni Integrated Ltd

Services Available to Victims of Racial & Sectarianism Discrimination in Ireland

Equality Authority

The Equality Authority has a statutory mandate of working towards the elimination of discrimination and promoting equality of opportunity. www.equality.ie

Equality Tribunal

The Equality Tribunal is an independent quasi-judicial statutory body which investigates certain complaints arising from the equality legislation. www.equalitytribunal.ie

An Gardaí Síochána

For assaults, verbal abuse, damage to property or dissemination of material that may have the potential to incite hatred, contact your local Garda station or the Garda Racial and Intercultural Office. www.garda.ie/angarda/racial.html

For circulars, manifestos, articles or broadcasts in the media which are considered offensive to minority ethnic groups, you can complain to the Broadcasting Complaints Commission (www.bcc.ie) or the National Newspapers of Ireland Readers Representative system (www.nni.ie).

The Internet Public Hotline provides an anonymous reporting service if racism is encountered via websites and emails (www.hotline.ie). If an advertisement is perceived to be racist, complaints can be made to the Advertising Standards Authority for Ireland (www.asai.ie).

Information obtained through the European Network Against Racism (Ireland).

Appendix 8 Members of the Face Value Advisory Group

An Garda Síochána

Breifni Integrated Limited

Cadolemo / Border Minority Group

Cavan Citizens Information Service

Cavan Local Authorities

Cavan Multicultural Network

County Cavan VEC

Health Services Executive

Irish Traveller Movement

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