



Session 8: Racism

Date/Time	Day 3, 01.08.2018 (90 minutes)
Place	Krakow, University building
Thematic focus	Racism, antigypsyism, discrimination, human rights
Main learning objectives	<ul style="list-style-type: none"> • Understand the mechanisms of stereotyping, racism and exclusion • Explore the historical, political, social, context in which the genocide became possible, look into stages and mechanisms existing before and during World war II leading to genocide • Analyse the current stage and discuss the politics of denial • Look in to current realities in regards to racism towards Romani people in various levels and countries
Programme flow, timing	<p>Step 1 (20 min). Start with one-word round of an association to the word Racism</p> <p>Each participant thinks of one word or a short phrase association with the word racism, these associations are put on a flipchart.</p> <p>The facilitator introduces the session and its objectives to the group and introduces a few terms related to the topic that they will touch, such as stereotypes, prejudices, racism, discrimination.</p> <p>Step 2 (70 min): Choose one of the exercises or the alternative option, based on the level of the group</p> <p>Option 1: Responding to racism (Compass, Council of Europe) (more beginner group)</p> <p>This activity is a role play, fit for any level of the group as it involves acting out situations and responses. The main focus is critical incidents to explore issues about racism, stereotypes and cultural differences, prevalence of some forms of racism and prejudice, notably against Roma, and it explores how to deal with racism in a school or other educational organisation.</p> <p>https://www.coe.int/en/web/compass/responding-to-racism</p> <p>Option 2: Bystanders (Mirrors manual page 60, Council of Europe) (beginner, intermediate group)</p> <p>This is an exercise exploring the racist attitudes during the WWII and how they contributed to what was happening to the Roma population. As it involves certain amount of reading, this activity might be fit for a more advanced group who can also make connections between racist attitudes and how this lead to genocide. If you chose to use this exercise, in the discussion afterwards, you need to make links with the racism and racist attitudes and behaviours today.</p> <p>https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680494094</p> <p>Option 3 (for more advanced groups, who like the discussions):</p> <p>Tree analysis of root causes and effects of racism and the pyramid of hate</p> <p><i>additional material to include if the level of the group and time permits</i></p> <ul style="list-style-type: none"> • Tree analysis of root causes and effects (approach of the Problem Tree) and effects of racism to it and its links • Presentation of the Pyramid of Hate: Linking and analyzing the situation today in different countries, to see how various parts of the pyramid are present in our daily life towards Roma people. Concept: https://londonhatecrimeblog.wordpress.com/2016/05/15/the-pyramid-of-hate/



<p>Needed materials</p>	<p>Terminology handouts, materials of the exercise, standard facilitation kit</p>
<p>Notes for facilitators</p>	<p>You can make your choice of the exercises and structure of the session based on your interest/preference, and also adapting it to the level of the group you will have. Also mind, that the initial exercises might be longer, but you can adapt its timing accordingly.</p> <p>Please make sure that there is a substantial, deep debriefing discussion after the exercises. Make sure you have enough time for the exercise action but for sure the debriefing, based on the questions formulated in the exercise debriefing description, but also your observations of the exercise process.</p> <p>Pyramid of hate is a powerful tool to show the dynamics from stereotypes to genocide. If you choose this material, please prepare examples for each stage of the pyramid, to explain it. The examples can also be from history or our today life. You might want to make link to what people saw and heard in Auschwitz and in the Block 13 and B11e especially.</p> <p>Terminology:</p> <p>Stereotypes are common beliefs about particular groups and they may be positive or negative (or neutral). Although stereotypes can be useful, we need to remember that they are generalisations, and will not always be true of every individual case! Examples of stereotypes include the following: “Men are stronger than women”; “Footballers can run fast”; “Swans are white”; “Roma don’t like to live in houses”.</p> <p>Prejudices - A prejudice is a belief, opinion or judgement about someone which is not based on reason or actual experience. Examples of prejudice include the following: “Women are nicer than men”; “Disabled people are stupid”; “Africans are lazy”; “Roma people are all criminals”.</p> <p>Racism is the belief that members of different “races” possess characteristics, abilities, or qualities specific to that “race”. Racism nearly always involves the idea that some “races” are superior and some are inferior.</p> <p>Antigypsyism is a form of racism. It is important to remember that racism rests on a false belief: no common physical differences between “races” have been found to exist and the idea is now used only to talk about different social or cultural identities. For example, there is no physical (or mental) characteristic which is shared by all Roma and is not possessed by other ethnic groups.</p> <p>[T]he term ‘racial discrimination’ shall mean any distinction, exclusion, restriction, or preference based on race, colour, descent, or national or ethnic origin that 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. United Nations Convention on the Elimination of All Forms of Racial Discrimination</p> <p>Discrimination Discrimination ‘Discrimination’ is normally defined as ‘disadvantageous treatment or consideration’. It is the opposite of equality. When a particular group is not able to enjoy their human rights fully, this constitutes discrimination. Discrimination can be direct, indirect or structural. Discrimination is a violation of human rights.</p>



Direct discrimination

This is where someone is treated unfairly as a result of a policy or decision which applies directly to “people like them”. For example: • “No medical examinations for Roma!” • “We do not accept immigrants at this school!” • “All Roma must provide their fingerprints!” • “Women will have to pass a physical test to apply for this post. Men do not need to.”

Indirect discrimination

This is where a policy or decision has the effect of disadvantaging certain members of the population – even if it seems “reasonable” and doesn’t name them directly. For example: • “We will not treat people who do not have a permanent address.” (Discriminates against the homeless, and perhaps asylum seekers / Roma / immigrants, etc.) • “No more camp sites will be provided, and all illegal settlements will be demolished.” (Discriminates against Roma without naming them.) • “Interviews will take place on the 5th floor. There is no lift.” (Discriminates against people with disabilities.)

Structural / institutional discrimination

This is where the racism / discrimination lies deep within an organisation or society. The policies and practices indirectly discriminate against certain groups because they have been designed without taking into account the particular needs of certain groups. People don’t even have to realise they’re discriminating against certain groups: they think they’re carrying out fair policies. For example: If there are no women (or Roma, or Muslim, ...) representatives in Parliament, the laws are likely not to reflect the needs or interests of these groups. It will be harder for women / Roma / Muslims to get elected to Parliament in order to change these laws; people will think that Roma / women, and so on are “not as good” as others because they can’t get elected, and that will feed back into existing prejudices – and make it even less likely that others will vote for them. If there are few Roma representatives in the police force and crime statistics seem to show that Roma people are more represented in the criminal population, the population (and the police) are likely to think that that reflects a real “criminal nature”. Police are more likely to suspect Roma people of crime, they’re more likely to be arrested on shallow grounds – and that will also (quite reasonably) make Roma more suspicious of the police. Trust breaks down and that feeds back into existing prejudice.

Hate Speech

According Council of Europe’s Committee of Ministers Recommendation 97(20) on “hate speech” provides a definition condemning all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin.

Hate speech is spoken words that are offensive, insulting, and/or threatening to an individual or group based on a particular attribute of that person or persons being targeted. Targeted attributes include such traits as ethnic background, sexual orientation, race, or disability, though there are other target attributes.