



OUTSIDE IN  
TRANSFORMING HATE



# BEYOND HATE

A JOURNEY WITH  
YOUNG PEOPLE TOWARD  
INCLUSION

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An Activity Pack for Youth Workers

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## Genesis

This resource has been adapted for an Irish youth work audience from a Toolkit that was developed as part of a strategic partnership, involving youth work practitioners from Ireland, Slovenia and Finland and funded by the European Union Erasmus+ programme. The project was an extension of a previous project called Outside In, which built a pool of trainers who deliver training on Transforming Hate in Youth Settings. In addition, we developed an Educational Tool and Practice Manual (see [www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/)). This new Resource is a companion to that Manual. The extension project included the following transnational partners:



### **Ljubljana Pride Parade Association, Slovenia (Lead Partner)**

As an association, Ljubljana Pride Parade represents a marginalized social group of young LGBTIQ+ people, and articulates their needs in society. As the organizer of the annual Pride Parade, it also assumes the role of articulating the broader social interests and rights of the LGBTIQ + community in Slovenia. It is positioned as an organization that fights all forms of racism, discrimination, homophobia and other social formations based on subjugation. [www.ljubljanapride.org](http://www.ljubljanapride.org)



### **Rauhankasvatusinstituutti Ry/Peace Education Institute [RKI Peace Institute], Finland**

The Peace Education Institute (Rauhankasvatusinstituutti RKI ry) is a politically and religiously non-aligned non-governmental organization. We support the growth and development of children and youth towards global citizenship, who know their global responsibilities and who promote equality and nonviolence, by supporting educators. [www.rauhankasvatus.fi](http://www.rauhankasvatus.fi)



### **National Youth Council of Ireland**

The National Youth Council of Ireland (NYCI) is the representative body for voluntary youth organisations in Ireland. It uses its collective experience to act on issues that impact on young people. [www.youth.ie](http://www.youth.ie)

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The authors would like to thank everyone who contributed to the project with their presence, ideas, questions and reflections.

#### **Disclaimer:**

The views represented in this Resource do not necessarily represent the views of all the participants and project partners from the Outside In Project.



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YOUNG PEOPLE TOWARD  
INCLUSION**

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**An Activity Pack for Youth Workers**

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**Written by:** This Irish version has been written by Dannielle McKenna (Rialto Youth Project).



<http://rialtoyouthproject.net/>

In an age of inequality, where working class communities are oppressed, the Rialto Youth Project is working towards bringing about social change, providing an integrated youth service, based on the needs of young people and in particular those most at risk.

**Credits:** NYCI wishes to thank and acknowledge the significant role that Amel Yacef has played in the development and training on Transformative Practice in Youth Settings from which this resource originates.

**Piloted by:** The editors extend huge thanks to Lorna Costelloe and her youth group at Outcomers Dundalk who piloted these activities and gave excellent feedback and suggestions.



Outcomers is an LGBT support centre located in Dundalk. They offer a wide range of training and support to both the LGBT community and the wider community to raise awareness and tackle issues facing LGBT people today <http://outcomers.org/>

**Edited by:** Anne Walsh (NYCI) with input from Eva Janssens, Cristina Iancu and Aisté Šlajūtė.

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# Introduction to the Activity Pack

This resource has been developed to help youth workers transform hate speech and behaviour in youth settings. Hate expressed by words, behaviour and attitudes is a form of violence that can easily be overlooked or ignored. When it is left unchallenged it can become normalised within our society and escalate into physical violence on a larger scale. Challenging hate when it occurs sends a clear message to young people that these attitudes and words are harmful and it takes the dehumanising impact of hate seriously. With the rapid growth of social media, which provides a willing platform, the ways in which hate speech can impact on people in all areas of society have multiplied. We intend for this resource to meet some of these needs by supporting youth workers to have concrete and adaptable tools to enable them to recognise, challenge and ultimately transform hate speech.

## Hate speech

We refer to hate speech as encompassing all forms of expression which spread, incite, promote or attempt to justify any form of hatred, stereotyping or discrimination based on intolerance toward persons with marginalised and/or minority backgrounds. This includes ethnicity, cultural background, religion, lower socio-economic status, sexual orientation, gender or gender expression, neuro diversity or being differently able. (Ref: [www.youth.ie/no-hate-speech](http://www.youth.ie/no-hate-speech)).

## Transformative practice

Transformation with young people is a process of change that involves supporting them to become more conscious of themselves both within their youth groups and within society. Working directly with young people to explore hate, and empowering them to name and challenge it, is a crucial way to impact on society as a whole.

When hate speech occurs in youth work settings the youth worker is faced with challenging the behaviour by first identifying the most effective and constructive ways to intervene and respond. The challenge centres on being a critical educator and focusing on how best to support young people to understand the impact of hate speech. This means having a depth of understanding on knowing where it comes from, and to be able to challenge the attitudes that lie behind it. This resource seeks to address these challenges in order to create safer and more inclusive youth environments. Transformative practice is a journey and it takes time.

The overall emphasis on transformative practice encompasses:

- The youth worker developing their practice and self-awareness,
- Working with young people as individuals and in groups, and
- Creating inclusive youth spaces.

Each one has a specific role to play in the transformative process.

## The concepts used in this resource

The diverse set of activities presented in this resource revolve around the different concepts of:

- self-awareness,
- identity-based hate (including dual and multiple identity-based hate)
- safer space,
- needs based approaches, and
- understanding structures and systems of discrimination.

**Self-awareness** refers to a youth worker being fully aware of what they bring into their youth setting. This is explored in depth in our Transforming Hate in Youth Settings Educational Tool and Practice Manual – see link below.

**Identity-based hate** (including dual and multiple identity-based hate) refers to the definition of hate speech as speech or actions targeted at someone or a group based on their minority or marginalised identity – i.e. ethnicity, skin colour, religion, sexual orientation, disability, class/socio-economic background, gender including transgender, non-binary, intersex and all who identify outside of the gender binary.

**Safer space** refers to providing a youth space where everyone feels comfortable, respected, able to participate and be heard. Young people from minority or marginalised backgrounds may need more supports to feel respected and heard. We say safer as it is not possible to guarantee that all spaces will be entirely safe for everyone.

**Needs based approaches** refers to our premise that transformation is only possible when we understand people's needs to be the source of their feelings and that leads ultimately to behaviours. Thus, hateful behaviour stems from unmet needs. When we support young people to understand their needs and to find ways for them to have their needs met, then they transform hateful behaviours. We discover the needs of the young people through compassionate dialogue which results from empathic listening.

**How structures and systems of discrimination connect with hate.** This refers to the understanding that hateful behaviour takes place within a wider structure of systems of discrimination. These are self-perpetuating by heavily influencing and conditioning people's attitudes and actions toward groups who face discrimination and marginalisation.

For more information on these concepts, the different forms of discrimination, definitions of specific terminology and explanations of Transformative Practice – including managing youth spaces when hate speech or hateful behaviour happens - please refer to the **Transforming Hate in Youth Settings Educational Tool and Practice Manual** which **should be used as a companion guide to this resource.** **It is available on the following link:** [www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/)

## Facilitation Notes

It is very important for youth workers to practice self-awareness before running any of these activities. The topic is difficult to explore with young people and it is important for a safer space to be created where young people can talk about what is coming up for them. The young people need support to explore where their behaviour stems from, especially when it is hateful speech or behaviour. Discussions need to be opened up and explored and not shut down with punitive approaches, (unless it is unsafe for the group at that time).

The young people need space to understand what their needs are and how these are resulting in their behaviour, and to understand the impact they are having on others.

Doing this work is difficult. But by practising self-awareness, the youth worker is more prepared to know what will provoke them personally and they will know how to respond to behaviour - rather than react to it. Reacting causes defensiveness and conflict and when this happens with young people, transformation is unable to happen.

It is also important for youth workers to work together and support and reflect with each other through this journey.

To support you in this practice see **Transforming Hate In Youth Settings Educational Tool and Practice Manual** – Pages 63-81.

## Know your group

We have tried to make this resource as accessible as possible to most youth groups. However, you will have to adapt activities where appropriate depending on your group or context. We recommend giving yourself adequate preparation time before delivering a workshop. Knowing your group and the context of your working space will give you the scope to adapt or organise the workshop to best support your young people.

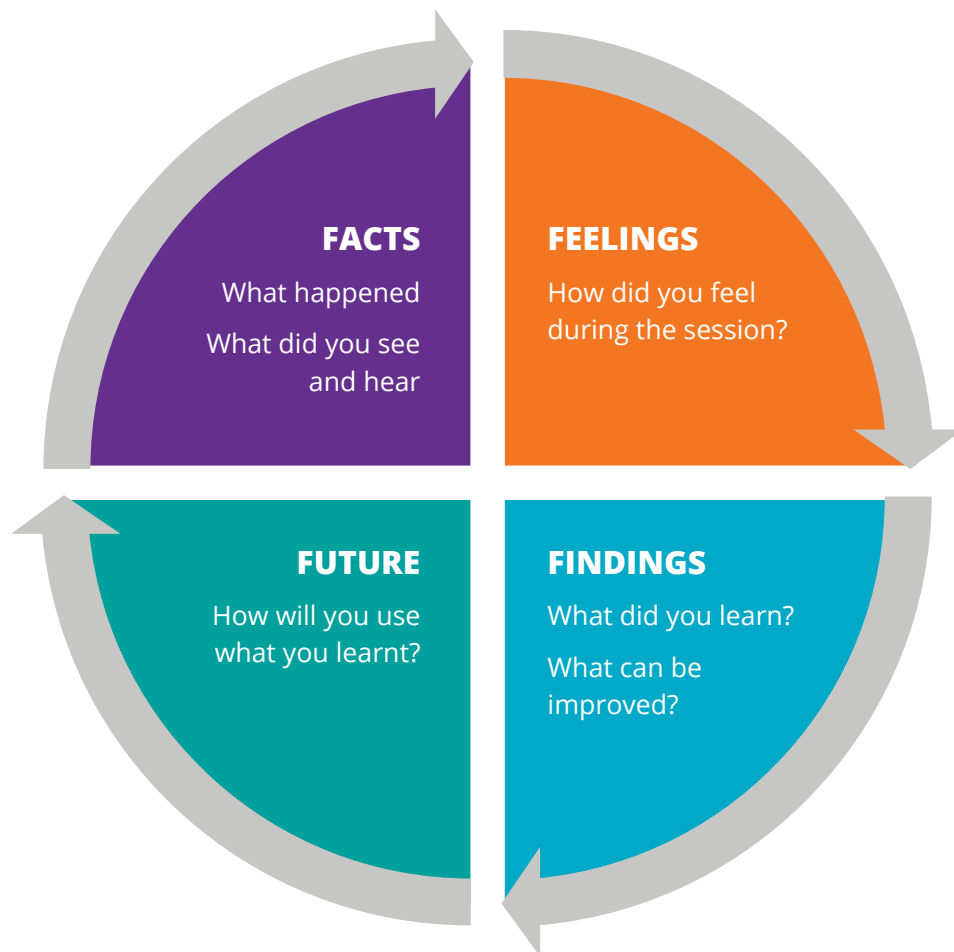
We hope that you have success using this activity pack and we welcome any comments you wish to make on the activities – [anne@nyci.ie](mailto:anne@nyci.ie)



## Reflection space on each of the activities

It is helpful to debrief from each activity using the 4 F's debriefing method:

- Fact – What did you hear during this session?
- Feelings – How did you feel during the session?
- Findings – What did you learn?
- Future – How will you use what you have learned?



Adapted from Dr Roger Greenway.

[www.ed.ac.uk/reflection/reflectors-toolkit/reflecting-on-experience/four-f](http://www.ed.ac.uk/reflection/reflectors-toolkit/reflecting-on-experience/four-f)

*Note: Throughout this resource the word 'youth worker' is used to refer to a person who facilitates the youth group. It includes any person working a group of young people in non-formal settings; it can refer to youth leaders, facilitators, trainers, youth activists and volunteers.*

# How to use this resource

## The Journey of Transformation

Each activity can be used as a stand-alone activity or be used alongside other activities in the resource to form a programme of work over several sessions. Most of the sessions presented in this resource can also be broken up and run over two shorter sessions especially when time is needed to build understanding with the issues being raised.

**Transformation is a journey and it can take time.** Each activity can be modified to suit different groups. The recommendations set out in this resource are advisory rather than fixed – please adapt them to your group and your context.

This resource sets out to guide you through a series of activities that will support you/your group's move toward transformative practice. There is a logic to the activities from developing a Group Agreement that supports Transformative Practice in Activity 1 to building knowledge and understanding in Activities 2 – 9, looking at tackling hate speech in activities 2-11 and building deeper Transformative Practice from Activity 12 on. It is important however, that you do activities that are appropriate for you or your group.

## Resources

Materials to implement the activities can be found at the end of the resource named by the activity they link with. They can be printed or copied or used as a reference to create your own.

## Level of activity (basic/moderate/advanced)

Some activities are marked as “advanced”. These will require the youth worker to have previous knowledge before carrying it out. The type of knowledge needed will be made clear within the instructions. When the level of knowledge of young people is not known, it is advisable to use activities from basic or moderate levels or adapt some of the more advanced ones to suit the needs of your group. The level of difficulty of the exercise will be indicated by the following icons. The coloured bars indicate the level of knowledge needed.



Basic



Moderate



Advanced

## Triggers

All activities have been developed to be as inclusive as possible and to be used with a large variety of young people with different knowledge and experiences. However, given the subject matter some of the activities can be triggering for some – especially those who have experienced identity-based hate speech and behaviour. These activities have been clearly marked with the following icon. Check through the full activity before choosing it and be aware of possible reactions among members of your own group and how you will support them if anyone is triggered.



Trigger Warning

## Key themes

Key themes for each activity are named so that youth workers can prepare in advance. Most activities also provide additional links to relevant supporting documents.

## Structure of the activities

The activities presented in this resource vary by:

- time they take to complete,
- method,
- group size,
- recommended age,
- level of advance knowledge needed by both the young people and/or youth workers.

Each activity also sets out:

- Step by step guide to implement the activity,
- Options for the activity to continue and go deeper,
- Tips and tricks to support the youth worker based on the personal experiences of the youth workers who have used it,
- Additional reading to gain a better understanding of the theme the activity addresses.





# Activities

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# Activity 1

## Working on Difficult Topics in Group Settings



This activity is an important first step for creating a positive space that ensures development and inclusion of all.

### Aim:

To create a group agreement that is based on the needs of everyone in the group in order to establish a safer space.

### Time:

30-40 mins

- 15 mins introduction and individual work
- 10-20 mins categorising the ideas and making the group agreement
- 5 mins closing

### Group size:

5 - 20 people

### Who is it for?

Any age

### Materials:

Flipchart paper, pens, sticky notes/sticky notes.

### Step 1:

Tell the group that you want to create a space together in which everyone feels comfortable, respected, where they are able to participate and be heard. Break the group into small groups of 3 or 4 and ask them to discuss the following questions.

- What do you need to participate well in a group?
- What do you need to learn in a group setting?
- What do you need to feel respected and included in a group?

### Step 2:

Ask each group to feedback. Write their responses on a flipchart. To clarify the group agreement on how to work together you can ask the group: 'How can we all try to meet these needs?'

### Step 3:

If necessary, add some of the important principles in maintaining a safer space (see additional reading).

### Step 4:

If everyone is happy with the list it becomes a Group Agreement that everyone will respect. When the Agreement is broken the group and/or the youth worker need to bring people back to remembering that the group had agreed on as a way of working that supported everyone's needs in the group. Explain that things can be added to the agreement if needed at any stage. When the young people agree everyone can sign the agreement.

### Tips and Tricks:



- The Group Agreement should always be visible in the group space.
- The more ownership the group takes over creating a Group Agreement the more likely they are to take it seriously. The youth worker should facilitate this.
- Every time a new person enters a process, it becomes a new group, meaning you should repeat the process and make a new agreement.
- You should refer to your agreement regularly if you are working with the same group for some time and you can adapt it if necessary.
- It's important to be aware that creating and maintaining safer space is a practice that requires more than just this activity. It requires constant work and commitment. However, this activity can support this process.
- Creating a safer space is a transformative practice that can prevent the occurrence of hate speech and hateful behaviour, as well as a tool that can be used in responding to hate. (To know more about the concept of safer spaces see additional reading below).

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**Key themes:** Group Agreement, Safer Space

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### Link text

On creating safer space - Transforming Hate In Youth Settings Educational Tool and Practice Manual [www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Pages 18-24

### Additional reading:

More information about safer spaces: <https://politicsandcare.wordpress.com/2017/03/10/safer-spaces>

<https://splinternews.com/what-s-a-safe-space-a-look-at-the-phrases-50-year-hi-1793852786>

# Activity 2

## Hurtful Words



This activity supports young people to develop ways to eradicate hurtful language.

### Aim:

Recognise and understand what hate speech is, and how it is used in everyday language. Participants will explore the impact of hate speech and make decisions on how to stop using it.

### Time:

90 mins

- 15 mins introduction and writing words
- 15 mins building the tower
- 30 mins discussion
- 30 mins devising responses

### Group size:

5 - 20 people

### Who is it for?

Age 10+

### Materials:

Card, sticky tape, markers, paper, pens, rectangle template in Resources Section page 50.

### Step 1:

Open a conversation with young people about hurtful words or behaviours that are targeted towards others because of their identity. Give them some examples of hate speech or behaviours if needed.

Give each young person an A4 card split into 4 equal sections (see template in resources section page 50). Ask them to think of hateful words they have heard that are targeted towards another person's identity and to write one of these word in each of the sections.

***Note:** The youth worker can ask the group to focus on one identity group (such as Muslims, Travellers, LGBTI+ people, migrants etc.) if you have less time or you want to focus on an issue of hate speech toward a particular identity group in your community.*

### Step 2:

Participants fold the card at the lines into a 3D rectangle and tape it so it stays secure. Ensure that the words are written on the outside of the blocks. The group then build a wall of hate using all the blocks (not all of the words will be seen).

### Step 3:

Ask the young people to discuss the following questions:

- What do they see?
- Who is being targeted?
- How does a person from a targeted group feel when they hear those words?
- Is there a difference between the words that are intended to hurt and the ones that are called a joke? Do they have the same impact? What is this impact?
- How does it feel to see all the words put together?



## Activity 2



### Step 4:

Invite the group to come up with ideas on how to tackle the use of hateful words, jokes and behaviours in their youth space. Examples include:

- Deciding not to use specific hateful words in their youth spaces. You might go back and state this on your Group Agreement (but don't write down the words you agreed not to use as it only reinforces them in the mind).
  - Ask the group how they can support each other if someone uses a word without thinking. They can think of a word to use to remind people if they use a forbidden word or gently say it to the person. It's important to not cause conflict through the process but to support the change.
  - The youth worker can ask if they can do anything to support the group in the process such as reminding them if they use a word that you have decided not to use.
  - Hold a reflective circle with the group every few weeks and do a check in at the beginning of the group to support the group to decide how they want their group to develop.
- Hold a 'safer space' check-in at the end of the session where young people can raise things if they feel uncomfortable in the space. This process needs time to unpack any issues that arise.

When the group have decided on their responses they physically break down the wall of hate together.

### Tips and Tricks:



- It is understanding the impact of hate words on others that motivates real change in behaviour so this should be the key focus of this activity
- Be sure to have a clear understanding of hate speech and the different forms of discrimination. See links below on more detailed explanations of hate speech
- If time is short you can come back to devising responses in your next session but you should break down the wall of hate before you finish this activity.

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**Key themes:** Recognising Hate Speech, Impact of Hate Speech, Identities

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### Additional reading:

#### On hate speech:

[www.youth.ie/no-hate-speech](http://www.youth.ie/no-hate-speech)

<https://legaldictionary.net/hate-speech/>

[www.irishtimes.com/news/education/hate-speech-against-immigrants-and-travellers-widespread-online-1.3713762](http://www.irishtimes.com/news/education/hate-speech-against-immigrants-and-travellers-widespread-online-1.3713762)

[www.youtube.com/watch?v=w7LQY7Qs9wA](http://www.youtube.com/watch?v=w7LQY7Qs9wA)

# Activity 3

## Hurtful Messages on Social Media



This activity looks at the impact of hate on social media and how to tackle online hate. It is important for the group to have done Activity 2 first.'

### Aim:

To understand how hate is spread on social media platforms, the impact of this hate and how to respond to hate online

### Time:

90 mins

- 10 mins introduction
- 10 mins group work
- 30 mins discussion
- 40 mins debriefing

Follow up session 90 mins

### Group size:

5 - 20 people

### Who is it for?

Age 12+

### Materials:

Phones and/or laptop with wifi access, recording equipment (smartphone or camera), paper, pens, art materials.

### Step 1:

Ask the young people to think of online hate that they have seen. Give examples of this to explain the context of hate speech online. It is important to explain to the group the difference between freedom of speech and spreading hate.

Divide participants into smaller groups and ask them to share their experiences. Each group feeds back to the larger group. The youth worker ensures they are giving examples of hate speech (i.e. identity-based hate, as distinct from cyber bullying of individuals).

*Note: it is important to tell the group that many things that appear on social media do not use hate words but the message being given is still hateful.*

### Step 2:

Ask them to return to their small groups and to pick one of the examples and discuss the following questions. The groups can address each question or you can give each group question a) and one of the other questions each.

- a. Who is being targeted?
- b. What is the message trying to convey? Is it an accurate representation of the people targeted?
- c. Who is sharing it? Are they individuals/ media/ organisations/ public figures and how does this influence on how the message is spread?
- d. What is the impact of sharing and commenting on these posts on the people in the groups targeted?

## Activity 3

### Step 3:

Bring the group back together and ask them to feedback their discussion in relation to the questions.

Ask the group to think about how they can act differently when responding on social media. Discuss with the group the following strategies:

- a. Not liking or sharing hate messages or adding negative comments.
- b. Reporting hate speech immediately to the social media platform.
- c. Coming back to the youth space to discuss it and develop a counter argument. If the young person is unsure of appropriate or relevant counter arguments, they should avoid making any comments but should feel confident to say when something feels wrong. We should never comment back with more hate speech no matter how angry we are by seeing the hate speech.
- d. Countering online hate speech – such as sharing anti-discrimination messages
- e. Understanding the difference between a person trolling on social media and a person/organisation of influence spreading hate. It is better not to comment on a person who is trolling, just report them.

### Optional extension to this activity (90 mins)

When the group are feeling more confident, discuss and develop an anti-hate and discrimination message that they can post online. The message can come in many forms, e.g. a meme, photo, visual art, video, music etc. The youth worker will need to support the group to develop and produce the message/s. This should be shared on the youth organisations social media platform so that the youth worker can monitor the responses to it.

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**Key themes:** Recognising Hate Speech, Impact of Hate Speech

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### Additional reading:

**On online hate speech:** [www.youth.ie/no-hate-speech](http://www.youth.ie/no-hate-speech)



# Activity 4

## Pyramid of Hate



This activity is good for self-reflection on everyone's role in causing, spreading, preventing and challenging hate.

### Aim:

Enable the understanding of different levels of hate, where it happens and how it escalates. Participants will work on how to eliminate hate.

### Time:

90 mins

- 5 mins introduction
- 15 mins small group work
- 30 mins feedback and group work
- 10 mins devising responses
- 30 mins group discussion

### Group size:

5 - 20 people

### Age

12+

### Materials:

Flipchart paper, pens, markers, paper, smaller copies of the triangle of hate, sticky notes, laptop, projector, wall space.

### Step 1:

Show the pyramid of hate image on a big screen/wall (see larger version on page 50). Explain the pyramid by giving examples of hate at each level and describe how each level is dependent on the one before. Tell your group you will be focusing on the bottom two levels as this is the area where they can have most impact in bringing about change (i.e. by undermining and taking away the support on the bottom level it collapses the hate on the upper levels).

### Step 2:

Split the group into 4 smaller groups and give each group a setting:

- a. School
- b. Community
- c. Media
- d. Youth Work setting

The groups think of examples of hateful words and behaviours they see or hear in these settings focusing on examples of hate from the lower tiers of the pyramid – i.e. jokes, rumours, stereotyping, non-inclusive language, name-calling, and isolating or avoiding groups.

### Step 3:

The group feedback their examples in the large group. For each setting remind the group that they all, most likely, have been in situations where hate speech has happened. Invite them to openly discuss what their role has been when a hate incident – like the ones they described - has occurred. Ask them to be non-judgemental of each other (and themselves) but to be open to looking at their role in the past.

*Note: If the group are not open, or the space is not safe enough to share as a group, ask them to do some individual reflection on their role in both causing and preventing hate.*

## Activity 4

### Step 4:

Ask each person to think of and write down one change on a piece of paper that they can do to stop hate or to respond to hate when it happens (such as not sharing jokes, speaking up when they hear someone using hateful words, being friendly toward isolated groups etc.). The youth worker collects these and places them on the floor and asks the group to read them out. Ask the group to discuss the ideas.

### Step 5:

Ask the group to decide on changes they can make in their youth setting together to prevent or respond to examples of hate from the bottom 2 layers of the pyramid.

**Note:** If the group is large, they may need to do this in smaller groups and feedback to each other to reach agreement. The youth worker can write down the group decisions and keep it in the youth space. Any individual changes can be kept by the young people as a reminder for themselves.

### Optional approach to this activity

To explain the pyramid of hate, give the group a real-life example of where violence has taken place (e.g. the Holocaust, Rwandan genocide, Rohingya conflict) and explore the layers of stereotyping and discrimination that preceded the violence and allowed it to happen.

### Optional extension to this activity

You can extend this activity by asking the group to name those in wider society who contribute to hate in the higher levels – ask them to think about housing and accommodation, employment, education, political representatives, media etc. - and name what they can do to influence or prevent this discrimination taking place. You can extend this activity to identify examples of hate that occur in the higher levels of the triangle by asking the group to think of examples of discrimination and violence. They can think about housing and accommodation, employment, education, health, political representatives, media etc. Ask the group who they think contributes to hate and discrimination at this level.

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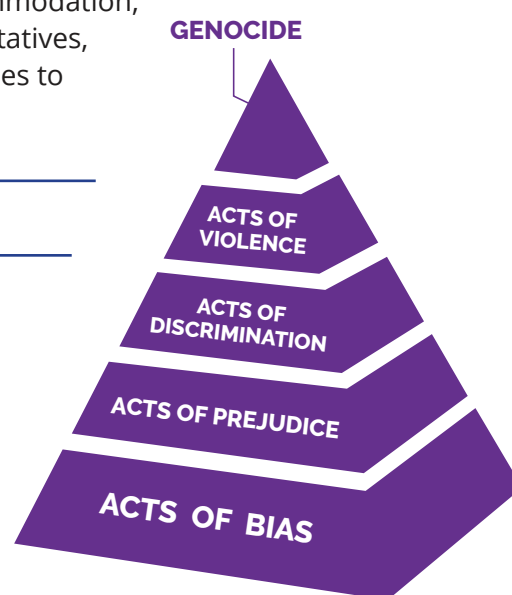
**Key themes:** Discrimination, Prejudice

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### Link text:

See **'What do you need to know to tackle hate' in: Transforming Hate In Youth Settings Educational Tool and Practice Manual**

[www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/)  
Pages 27 - 30



# Activity 5

## Who Experiences Discrimination?



The notion of what is the 'norm' is constructed by those with privilege in society. Those that don't fit into these norms often face discrimination. In this activity we identify which groups are positioned outside of norm.

### Aim:

To become aware of terminology around discrimination and privilege and name which groups experience discrimination.

### Time:

60 mins

- 10 mins filling in the table
- 20 mins discussion
- 15 mins on examples
- 15 mins feedback

### Group size:

5 - 35 people

### Who is it for?

Age 15+

Youth workers can also use this as a self-reflection tool.

### Materials:

Worksheets on different forms of discrimination (see Resources Section on page 52-53), pens.

### Step 1:

Give each person the worksheet on different forms of discrimination. Ask them in pairs or in small groups, to fill in the blank squares on the table. Lead them through one of the examples to start them off.

### Step 2:

Discuss the responses in the big group. First go through each category (the assumed norm, the groups of people that are outside of the norm, the related discrimination) to ensure that everyone understands. Ask the group:

Were you aware of each of the elements in the table?  
Did you ever think of these things before?

What impact do these types of discrimination have on our own lives – are we affected, are we allies or are we part of the system that discriminates, are we influenced by discriminatory thoughts by living in a discriminatory society?

***Note:** It is important to highlight the intersectional aspects of discrimination (meaning that people can belong in more than just one identity group and face multiple layers of discrimination).*

### Step 3:

Ask the participants to form smaller groups and to think of a few concrete examples of how discrimination manifests against people who are not seen as the norm. Ask them to focus on discrimination that they see in their own communities.

## Activity 5

### Step 4:

To finish, as a big group feedback on the examples of discrimination and check in that everyone is clear about the terminology you have used.

### Optional continuation of the activity

The table can be adapted for specific contexts. For example, we can ask a group to think of their community/school/neighbourhood so that the young people reflect more on their own context.

Alternatively, we can ask each person to look at the assumed societal norm and to write down if they identify with that norm or not. This is making it personal and allows them to reflect on their own privileges and lack of privileges.

### Tips and Tricks:



- Some people may describe how they also experience hateful behaviour (bullying). The youth worker will need to acknowledge this but also explain that those who belong to marginalised or minority groups are more likely to be targeted and experience prejudice and discrimination because of their group identity and this is specifically called hate speech. This activity is good for youth workers to do as a self-reflection exercise.
- Before the activity you can choose one of the examples in the completed table [see Resources Section page 53] and add it to the empty table that the young people will be using during the activity to give them a better idea of what they need to do.
- This a good opening for Activity 6 on power and privilege.
- The youth worker would ideally understand the various ideologies that reinforce hate and how discrimination impacts on different groups and how these are reinforced by society and internalised by people. See links below.

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**Key themes:** Discrimination, Power, Privilege, Identities, Norms

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### Link text:

On the different forms of **discrimination and oppression** see **Transforming Hate In Youth Settings Educational Tool and Practice Manual** [www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Pages 31 – 46

### Additional reading:

On **intersectionality**: [www.thoughtco.com/intersectionality-definition-3026353](http://www.thoughtco.com/intersectionality-definition-3026353)



# Activity 6

## Game of Life



This activity enables people to build compassion, empathy and understanding for others.

### Aim:

To learn about different identities and communities and gain knowledge around privilege and power and its impact of different groups in society.

### Time:

75-85 mins

- 5 mins set-up
- 5 mins explaining instructions
- 45 mins discussing the terminology and playing the game
- 20-30 mins debrief

### Group size:

5 - 12 people (5-6 people per board – you can have 2 groups play alongside each other)

### Who is it for?

Age 12+

### Who is it for?

It works best with a group who have some understanding of the topic and the terminology.

### Step 1:

Set up the game: put out the Board\* and place the scenario cards face down beside it (see pages 55-56). Have the other materials ready.

Put the identity cards (see page 54) face down and ask each young person to choose one each. [Note: Tell the young people that “If the identity you have is too close to your lived experience feel free to take another card. And if someone else has a card that is too close to your lived experience/identity you can ask for them to be given another identity card.”]

The youth worker and young people begin by discussing the terminology used on the identity cards to make sure they understand it all.

### Step 2:

Following this the youth worker opens a conversation on power and privilege. The group decide together which player's 'identity' holds the most privilege in society (i.e. in access to areas such as education, housing, health, employment etc.). (See link below if you need more information about privilege to support the young people to have this conversation).

The group continue to put all the identities in order of privilege. Coins of different value are used as counters with the most privileged given the highest value and so on until the person with the perceived least privilege gets the coin with the least value. (These perceived positions of privilege tend to change over the course of the game as greater understanding emerges. The aim is not to get the order 'right' but to have the discussion with young people of how power and privilege affect people differently depending on their identity).



## Activity 6

### Materials:

Game of Life board\*, identity cards, scenario cards, youth work and social justice cards (see Resources Section pages 54-56 and glossary pages 64-67), dice, coins of different value – e.g. 5, 10, 20 and 50 cent and €1 and €2

\* Instead of using the Game Board you can recreate your own lifesize one in your youth space using chalk or painters' tape to set out the squares and the 'road sign' obstacles.

### Step 3:

Each player is given a social justice card and a youth work card that they can play on any of their turns to support them to move forward in the game. Explain that social justice or engagement in youth work can give people opportunities to move out of a place of discrimination or inequality. If they use this card it happens alongside their turn and when they use it they don't have to stop if they pass a road sign. Social justice can be legislation, policy, culture change or a social movement that supports the recognition of a person's identity

### Step 4:

The person with the 'most privileged' identity goes first. Each person rolls the dice in turn and moves.

When someone lands on or passes over a road sign they take a scenario card and answer the question on it in relation to their 'identity' and they move forward or back accordingly. The scenario card will have a short example of a life circumstance and the player will consider how this circumstance affects them. (for example – a player may read in their scenario that they need medical support and if they have no private health insurance they must move back 2 spaces. In this situation if they are unemployed they are less likely to have private healthcare and as the public health system often does not provide equal medical support they would need to move back two spaces.)

**Note:** as each scenario is being read out ask those who aren't having their turn to consider how it would have impacted their character if it was their turn. For each turn ask one or two of the group how it would have affected their character. This allows the group to look at relative discrimination.

### Step 5:

After the game is finished, open a discussion with the young people about how they felt about their own character's journey. Talk to them about their understanding of how systems of power and privilege affected the outcome of game.



## Activity 6

### Debrief questions:

- Were you aware of how life can be different for other people?
- What have you learned? Does this change how you view others in society?
- Was the outcome different for people with intersectional discrimination –i.e. multiple discrimination because of having more than one minority or marginalised identity – such as a black woman, or gay Traveller etc.
- Thinking back to the game how can social justice initiatives and youth work support people on their life journey?

### Optional addition to the activity

The youth worker may need to adapt the scenarios to fit their own context and their own knowledge of the impact of discrimination and oppression on different identity groups. Not all the scenarios need to be used and more can be added. These are just a reference.

### Tips and Tricks:



- It is very important for the youth worker to have gone through the game and scenarios previously and ensure they are aware of the terminology and the effects of the scenarios on different identity groups.
- It would be useful to have internet and a laptop to hand if the group need to find more information in relation to the scenario and how it relates to their 'identity'. This can be good learning for the group to do together.
- It is very important for the youth worker to create the environment to support young people on their learning journey. When doing this activity young people may express their judgements and need support to explore these and where they come from rather than be penalised or criticised.
- It is also important to be aware that at times services and governments will state that services are available, but this is not always the reality on the ground for people. E.g. when legislation is not implemented, hidden discrimination and prejudice occurs.
- This activity may take longer than the time allocated at the beginning. It is important to go with the process of the group rather than being confined to the time. If you can, have a safe space to put the game away and come back to it in the next session with your group.
- Or, if you only have one session, explain to the group that you may not have time to finish the full game. Ensure you leave time for the discussion at the end.

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**On Privilege:** <http://mediasmarts.ca/diversity-media/privilege-media/forms-privilege>

See <https://diversityinclusion.wustl.edu/brss/glossary-of-bias-terms/>  
[www.racialequitytools.org/glossary](http://www.racialequitytools.org/glossary)



# Activity 7

## Walk in my Shoes to Inclusive Spaces



This activity is used to establish a sense of belonging for everyone accessing the youth space. It should be done after the group have engaged in the Game of Life activity and they have some understanding of the experiences of different identity groups within society.

### Aim:

To build understanding of the needs of people in accessing spaces and feeling included.

### Time:

90 mins

- Discussion - 15 mins
- Walking – 15mins
- Sharing – 15 mins
- Group work – 45 mins

The activity can be divided over 2 sessions

### Group size:

6 - 20 people

### Who is it for?

Age 12+

### Materials:

Paper, pens, blank posters, paints, markers, art materials, camera/ camera phone, printer, internet access.

### Step 1:

After the group has completed the Game of Life activity bring them back together as a group to discuss the characters they played in the game. Ask the group if they learnt anything new from playing the game, particularly around people's privilege and access to services and opportunities.

### Step 2:

Ask each person to take on the identity of the character they played in the game of life and to walk around their youth centre, inside and outside, and observe if they feel included (or not). The youth worker can give examples: a person who uses a wheelchair will feel excluded if there is stairs and no lift, a non-binary person will feel excluded if the toilets are not gender neutral.

### Step 3:

Bring the group back together and in small groups of 3 ask them to share and take note of how they felt and describe what they thought. Each group should then feedback to the larger group.

### Step 4:

Split the group into 3. Ask the groups to come up with ideas to make the space more welcoming, inclusive, and accessible.

## Activity 7

- Group 1 considers visual ways to be welcoming and to include people – for example, posters, signs, pictures etc.
- Group 2 thinks about how their youth centre could be more accessible physically.
- Group 3 decide what is needed to make the space more inclusive – focusing on the needs of others and what the young people in the space can do to meet these needs.

### Step 5:

When each group has completed their list of ideas, they present them back to the group. Together decide how to implement the various ideas suggested.

### Optional addition to the activity

The youth worker may spend several sessions implementing the ideas – such as designing posters, researching ways to make a building more accessible, and following through on suggestions to make the space more inclusive.

### Tips and Tricks:



- This activity may take a few sessions to complete in full.

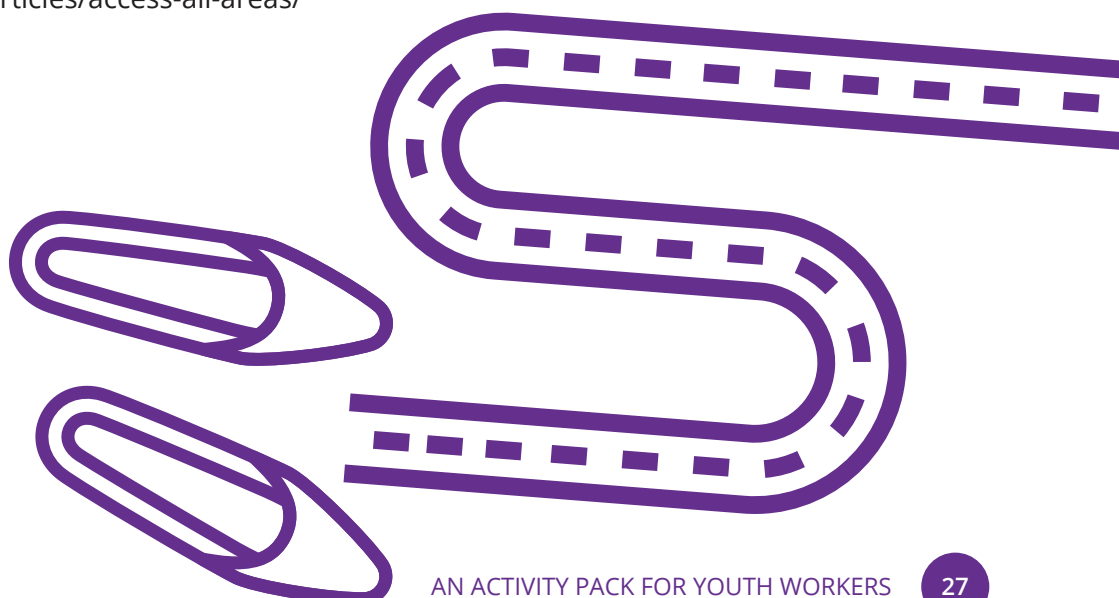
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**Key themes:** Society, Power, Privilege, Identities, Empathy, Discrimination

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### Additional reading

**On Inclusion** see Access All Areas Diversity Toolkit  
[www.youth.ie/articles/access-all-areas/](http://www.youth.ie/articles/access-all-areas/)



# Activity 8

## How do we come to Believe what we Believe?



This activity builds understanding on how those seen as outside of social norms are excluded.

### Aim:

To reflect on our beliefs and how they are affected by life experiences.

### Time:

60 mins

- 30 mins creating the agents of socialisation wheel
- 30 mins discussion

30 minutes for follow up session

### Group size:

5- 20 people

### Who is it for?

Any age

It is important that the group have built a relationship with the youth worker and others in the group as they are sharing personal details.

### Materials:

Flipchart, paper, pens.

### Step 1:

The youth worker begins by creating an example to show the young people the process.

- Draw a small circle in the middle of a flipchart page and put the word 'me' inside.
- Draw a circle around this and explain that between these two circles are those who are closest to them. E.g. friends/ family/ etc.
- Draw a bigger circle outside of this to represent their community. Explain that this circle represents those in their community not already mentioned. E.g., school/ work/ faith/ health professionals etc.
- Finally draw an outer circle to represent wider society.

*Note: See larger model in Resources Section page 58.*

### Step 2:

Discuss with the young people the concept of 'these are the people who have influenced what we believe today.' Ask them to give a few examples. For example; 'My parents taught me that education is the most important thing in life.'

Below are some links that provide videos that explain how social conditioning reinforces assumed norms. You can play these to young people to support their learning and awareness of how we think about what is the 'norm'.

### Step 3:

Following this give each young person coloured pens and paper and ask them to create the circles model (or copy the one on page 58). Invite them to fill in the various influences on their life. Remind them that we each have different people in our lives that we may place in different places on the model.

## Activity 8

### Step 4:

When they have finished divide the young people into small groups and ask them to share their models.

### Step 5:

Bring the group back together and discuss:

- Which of the circles has the most influence over us and how do they shape our beliefs?
- Do these influences/beliefs represent what is seen as the 'norm' in society and if so can this exclude others who may be seen as outside the 'norm'?
- How do we become more aware/learn about those who have different influences/beliefs than us?

### Step 6:

A follow up session can be done with the young people to further explore how they can challenge the norms.

### Tips and Tricks:



- It is necessary to give young people examples throughout the session to begin the thinking process.
- If you are stuck for time you may decide not to show the links or video.

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**Key themes:** Self-Awareness, Beliefs, Influences, Society

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### Additional reading and videos

On **social norms and socialisation:**

<https://examples.yourdictionary.com/social-norm-examples.html>

<https://courses.lumenlearning.com/sociology/chapter/agents-of-socialization/>

[www.youtube.com/watch?v=32GPv32hkHE](http://www.youtube.com/watch?v=32GPv32hkHE)

[www.youtube.com/watch?v=G3Aweo-74kY](http://www.youtube.com/watch?v=G3Aweo-74kY)

[www.youtube.com/watch?v=nWu44AqF0il](http://www.youtube.com/watch?v=nWu44AqF0il)



# Activity 9

## Train Journey



This activity explores stereotyping and exclusion and how we can be more inclusive.

### Aim:

To raise self-awareness of your own and other people's prejudice.

### Time:

40 mins

- 10 mins introduction
- 10 mins deciding and presenting
- 20 mins debriefing

### Group size:

5 - 20 people

### Who is it for?

Age 10+

### Materials:

Photographs printed on A4 sheets with description written on the back (see page 32), blu-tack.

### Step 1:

Preparation: taking the list of descriptors on page 32 as a guideline find and print a picture that corresponds to each description but that defies the stereotype or first image that might come to mind (ideas are included beside the descriptor).

Write the descriptor on the back of the picture. Stick the images around the room with the image facing in (only the descriptor can be seen).

### Step 2:

Present this story to the group: You are on a train going on a long journey. You are sitting alone in a carriage and you can choose who will sit beside you from a list of descriptors. Go to the wall and stand beside the person/group you have chosen. Participants can choose the same person as someone else.

### Step 3:

When everyone has chosen and stood beside their choice ask each person why they chose that person/group. This will elicit assumed impressions and stereotypes that the participants hold about the person they chose.

### Step 4:

When everyone has spoken invite them to turn the paper around to see who they are sitting beside. They then re-stick the person's picture back on the wall and say what they thought when they saw the picture.

Explain that everyone has stereotypical ideas about people. We live in society that 'normalizes' the majority and the more privileged and we internalize this. We develop prejudices toward people because



## Activity 9

of how society and our community influence us. It is what we do with these stereotypes and prejudices that matter.

### Step 5:

Doing this exercise allows us to think about where hate and discrimination comes from, how people are excluded because they are not thought about and considered, or because they face overt prejudice.

Debrief by explaining that you are looking at how we can prevent discrimination and exclusion (for example, what would we do differently if we started to see people from now on through a different 'diversity lens' and if we learnt how to not act on prejudicial ideas we might have). Ask the group:

- How did it feel to decide? Was it easy? What helped you to decide?
- If you had seen the picture instead of the descriptor would you have still chosen them?
- What do you think this activity is about?
- Do you feel that in life people are frequently excluded because they don't fit what we see as the 'norm' and consequently we don't do what is needed to include them?
- How can you challenge your stereotypes going forward and adopt a diversity lens – start to see more things from other people's perspectives?

### Tips and Tricks:



- Preparation time is needed to find and print the photos used in this activity.
- It may be difficult for some young people to be totally honest about their choices. There needs to be trust in the group for honest open discussion.
- The youth worker needs to be able to challenge the groups assumptions, judgements and beliefs to avoid any further stereotyping. This involves being self-aware themselves.
- This activity can serve well as an introduction to more activities on understanding discrimination and prejudice.
- Be aware that some people might be triggered by this activity especially if they identify with one/some of mentioned identities. Know your group and change the identities if necessary.
- You can put the young people in pairs or small groups and ask them to come to an agreement together on who they would choose. If so, in debriefing, ask them about the process of deciding - did they agree? What they agree on? What did they not agree on? How did they decide in the end?

## Activity 9

Descriptor	Image you could use – Google images is a good source
A couple on their way home from celebrating their anniversary	A lesbian couple, who are persons of African descent
An airline pilot, or plumber	A female airline pilot, or female plumber
A famous performer	Panti Bliss
2 school children	African Irish school children
A Miss Ireland competitor	Sarah Jane Dunne, a Traveller who was Miss Kilkenny a few years ago
A church leader	An Imam
A famous chef	Nadiya Hussein (TV Chef)
A man who has spent a significant amount of time in prison	Nelson Mandela or a prison guard
An American who came to Ireland to 'find his roots'	Barrack Obama
Two parents with a new born baby	A gay couple with a baby
Olympic football stars	Amputee football players from Paralympics
A famous film star couple	Mickey and Minnie mouse
An ex combatant	A child soldier beside a tank or bombed out building

You can add identities (depending on the group size, age, and context) and/ or change them to people with 2 or more minority or marginalised identities - (intersectional approach).

**Key themes:** Stereotyping, Prejudice, Identities, Power, Empathy, Privilege

# Activity 10

## Forum Theatre

(adapted from Augusto Boal)



This activity enables participants to explore and try out different ways to transform hate

### Aim:

To enable participants to explore and try out different ways to challenge power and oppression.

### Time:

70 mins

- 5 mins giving instructions
- 10 mins developing and playing scenes
- 40 mins replaying performances
- 15 mins discussion

### Group size:

6+

### Who is it for?

Age 12+

### Materials:

Case study examples of hate speech (see Resource Section page 59-60), large space, chairs, props.

### Step 1:

Split the group into two. Each group uses a case study of a hate incident - ideally they use an example from their own life or a news report (if not see examples in Resource section pages 59-60).

### Step 2:

The groups are given ten minutes to develop their case studies or examples into a 5-minute visual drama (timings of the dramas can vary).

### Step 3:

The first group perform their piece to the second group who are their audience. They perform it once to the end, without interruption. After the first performance the groups are given a few minutes to reflect individually about what happened and think through how they might respond to what happened.

### Step 4:

The first group then performs it a second time. During the second performance any member of the 'audience' can stop the performance when they see hate, oppression or abuse of power being used. They then enter the scene to replace one of the characters that isn't the person causing the harm and re-enact the drama by bringing in an alternative response. The aim is for them to use their role to challenge and respond to those causing the harm without using another form of oppression, abuse of power or punitive approach etc. This is the essence of transformation.

You can do multiple reruns of the scene so that everyone from the group is given a chance to intervene using many different ideas to transform the situation i.e. using communication and dialogue.

## Activity 10

### Step 5:

After this the group swaps over and group 2 performs and members of group 1 intervene to challenge the hate or oppression in a variety of ways (this round may need to be done in a second session if time doesn't allow it to happen in full).

### Step 6:

At the end the group discuss the activity using the following questions as guidelines:

- How did you feel seeing the hate that was being caused?
- What do you take away from this activity?
- How did it feel to transform the scenario? (i.e. not using punishment towards the person causing the harm)
- Discuss the value of using dialogue to transform the situation.

### Tips and Tricks:



- Read up on forum theatre before you start this activity so that you feel confident.
- The youth worker may need to do some relationship building in previous sessions to create the conditions for young people to engage. The group might be shy at the beginning when doing a drama piece.
- It is important to have a talk with the young people before the drama happens and talk to them about using their words with good intentions when stopping the hate.
- Talk to them about not reproducing more hate or using bullying tactics or violence when stopping the hate.
- If you feel that the timing is too long, you can split it over two sessions.

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**Key themes:** Oppression, Impact of Hate Speech, Empowering, Role-Play

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### Link text:

To understand connecting language see **Transforming Hate In Youth Settings Educational Tool and Practice Manual** [www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Pages 67-79

### Additional reading

#### Forum Theatre:

[www.youththeatre.ie/content/files/Theatre-Forum-Resource-web.pdf](http://www.youththeatre.ie/content/files/Theatre-Forum-Resource-web.pdf)

# Activity 11

## Restorative Practice Role Play



This activity develops critical thinking, empathy and understanding of the impact of hate.

### Aim:

To facilitate a response that repairs harm and addresses conflict within the group.

### Time:

90 mins +

- 10 mins explaining
- 20 mins role plays
- 20 mins + discussion
- 40 mins roleplay

### Group size:

4-20 people

### Who is it for?

Age 12+

### Materials:

Case studies (see Resources Section page 59-60), chairs, large space, restorative questions, props are optional.

### Step 1:

Discuss restorative practice with the group and explain why and how it is used. (See Transforming Hate Manual page 98).

### Step 2:

Break participants into small groups and give each group a case study (see Resources Section pages 59-60). Ask the groups to each develop a role-play based on their case study. Each group then performs their case study in front of the rest of the group.

### Step 3:

When every group has performed, break the participants into two groups, making sure to split up people in each of the previous small groups.

A youth worker facilitates one group who will represent the people in the various role-plays who caused the harm.

The second group represents the people in the various role-plays who received the harm, this group is facilitated by another youth worker.

Each group discusses the relevant set of questions (see below and overleaf) depending which group they belong to. The youth workers explain that they will only bring the groups back together when they are ready to repair harm.

### A. Questions to ask the person who has caused the harm:



- a. What happened?
- b. What were you feeling at the time?
- c. Who has been affected?
- d. What have you thought about since?
- e. What do you need to do to repair the harm?

## Activity 11



### B. Questions to ask the person who has been harmed:

- a. What did you think when you realised what had happened?
- b. What impact has this incident had on you?
- c. What were you feeling and what needs of yours were not met due to this incident?
- d. What needs to happen to repair the harm?

### Step 4:

When the groups are ready place the chairs in a circle and invite everyone to the restorative circle:

- The youth worker invites those who took part in the first role-play to go back into their characters and to engage in a restorative circle role-play. The other young people will be the audience and observe.
- The youth worker first speaks to the person/s who have been harmed and asks them the questions above (Box B), but this time ask them to respond speaking directly to the character in the roleplay that caused the harm.
  - As an additional question, you can ask the person which of their needs were not met when the incident happened.
- Following this the youth worker asks the person who caused the harm the first set of questions (Box A) and asks them to respond directly to the person who has been harmed.
  - As an additional question to repair the harm ask the young person how they can support the person harmed, to have their needs met.
- When the role-play is finished the youth worker asks the rest of the group to respond to the what they heard in the circle and if they would do anything differently.

### Step 5:

When this process is complete the youth worker does the restorative circle with the next group looking at their case study until each case study has been replayed.

*Note: these may need to be done in another session if time is short.*



### Tips and Tricks:

- This activity would also be an effective follow up session to Activity 16 Youth-led Approach to Transformation in which young people can use restorative practice to repair the harm.
- Young people need to be an established group so they have built a relationship and trust together to engage in this process.

## Activity 11

### Optional extension of this activity

This activity can be done following an actual incident of hate speech or behaviour, such as:

- an incident has happened, or several smaller incidents have happened that have involved a person feeling marginalised or excluded.
- hate speech has been used against a group/person not represented in the youth space.

The youth worker would invite the young people into the group space and would express concern about the incident, or repetition of incidents. The youth worker would name the incident/s as hate speech.

Following the activity the youth worker would seek to rebuild a safer space for the group. This would involve creating a new group agreement that directly refers to the elimination of hate within the group, guided by the following questions:

- What do you all need to feel respected?
- What do you all need to feel heard?
- What can we do to ensure that everyone in the room is valued?

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**Key themes:** Recognising Hate Speech, Impact of Hate Speech, Empathy, Self-Awareness, Empowering

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### Link text:

On creating **safer space** see Transforming Hate In Youth Settings Practice Manual Pages 18-24 [www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/)

On Restorative Practice see Transforming Hate In Youth Settings Educational Tool and Practice Manual [www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Page 98

### Additional reading:

#### On hate speech:

<https://legaldictionary.net/hate-speech/>

[www.irishtimes.com/news/education/hate-speech-against-immigrants-and-travellers-widespread-online-1.3713762](http://www.irishtimes.com/news/education/hate-speech-against-immigrants-and-travellers-widespread-online-1.3713762)

[www.youth.ie/no-hate-speech](http://www.youth.ie/no-hate-speech)

[www.youtube.com/watch?v=w7LQY7Qs9wA](http://www.youtube.com/watch?v=w7LQY7Qs9wA)

*Note: The questions used in Box B have been adapted from Restorative Practice questions to incorporate a needs-based approach. For more information on Restorative Practice see [www.restorativepracticesireland.ie](http://www.restorativepracticesireland.ie)*

# Activity 12

## Colour my Feelings



When you work with a group for some time each session can be opened with this activity so that the group become actively aware of their feelings.

### Aim:

To enable young people to understand and be able to identify their feelings.

### Time:

50-60 mins

- 45 mins activity
- 20-30 mins discussion

### Group size:

6 - 12 people

It can also be done one-on-one.

### Who is it for?

Any age

### Materials:

Large sheets of paper or cardboard, markers, pens, paints, paintbrushes and other creative materials, list of feelings (see Resource Section pages 61-62).

### Step 1:

Divide the participants into groups of three. Ask them to choose one of their group to lie down on a large sheet of paper or cardboard and the other two young people draw an outline of their body.

### Step 2:

The youth worker asks the young people to call out different feelings that they are aware of. (The youth worker can give more examples when the young people have exhausted theirs – see Resources Section page 61-62). Write the feelings on a sheet. Then together in their small groups they decide what colour represents each feeling and where on their body they feel it.

For each feeling they colour that feeling onto the relevant place on the body outline. It may take a bit of time. The same feeling can have multiple colour tones and it can be placed on multiple parts of the body. For example, 'sad' might be both blue and black and it can be felt in both the stomach and the heart etc.

### Step 3:

The groups go through each of the feelings assigning colours and locations of the body it affects. Ask the young people to write the feeling at the side of the feeling so they remember what they discussed. (you could alternatively do a colour chart on a separate sheet with feelings written beside the colours they have used.)

### Step 4:

When each group has finished ask them to show the other groups their body outline and explain it.



## Activity 12

### Step 5:

Have a discussion with the young people about what they presented and talk to them about the feelings they carry around each day.

- Discuss with them about how their feelings can manifest in behaviours and ask them for some examples.
- Discuss with them 'when they feel a certain way what is it that they need at that time?'

### Step 6:

Before finishing ask the group to try to identify their feelings as colours whenever they arise during the next week. Tell them that in the next session you will talk to them about how this went. This will help them to recognise their feelings and become more self-aware.

### Optional continuation of the activity

This can be used as an opening circle before each group begins to see how young people are feeling coming into a group.

#### Tips and Tricks:



- The group would ideally know each other, and a safer space has been created between them as they will be sharing a lot of personal thoughts and feelings.
- Try to keep the feelings simple and if necessary be able to say what each feeling means in an understandable way.
- Have examples of colours in case the group need ideas, but it is best if they come up with their own colours. See <http://saoviet.me/color-feelings-chart/beautiful-color-feelings-chart-dolphin-mood-necklace-color-chart/>
- This activity can also be done creatively using laptops and creating a person on a document and using colour bubbles that young people can move around. Platforms such as Flinga (<https://flinga.fi/>) can also be used.

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**Key themes:** Self-Awareness, Feelings

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### Link text:

See **Transforming Hate In Youth Settings Educational Tool and Practice Manual**  
[www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/)  
Pgs. 90-92

# Activity 13

## How Hate Impacts on Feelings



This activity focuses on the feelings of people involved in hate speech and hateful behaviour – both those who experience it and those that cause the harm

### Aim:

To gain understanding of the impact of discrimination.

### Time:

45 mins

- 15 mins working in small groups
- 10 mins writing down feeling
- 20 mins debriefing

### Group size:

10 - 25 people

### Who is it for?

Age 13+

### Materials:

Case studies (see Resources Section pages 59-62), sticky notes, pens, flipchart, list of feelings (see Resources Section pages 61-62).

### Step 1:

Divide the participants into small groups and give each group a case study [or use examples from the participant's own experiences or from news reports]. Ask them to think about:

- Whose identity is targeted?
- What happened?

### Step 2:

Ask the young people to stay in their small groups and ask them to consider the feelings of everyone involved:

- The person using hate speech?
- The people targeted by hate speech?
- The people witnessing the incident?
- People in authority such as a teacher, parent, youth worker?

Ask the group to write each emotion on sticky notes – one per note.

### Step 3:

Ask the group to come back together. The youth worker takes the sticky notes and categorises similar feelings together. They show the group that most of the feelings are unpleasant.

## Activity 13

### Step 4:

Debrief by asking the group:

- Was it hard to think about the feelings of the various people involved?
- Have you ever considered the impact of hate and violence on an emotional level?
- What were the feelings of the people using hate speech?
- How does it feel to you doing this activity?
- What can we learn from this?

### Optional continuation of the activity

This activity can be continued with a discussion about how using hate speech often comes from unmet needs (behaviour results from feelings which come from unmet needs – See Activity 17 and Activity 18 to see how to explore this topic further). However, make sure never to justify or excuse hate speech based on unmet needs.

### Tips and Tricks:



- It is visually very powerful to draw a line through the feelings on the flipchart showing pleasant feelings on one side and the unpleasant on the other side as it is very clear that it is mostly only unpleasant feelings.

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**Key themes:** Feelings, Compassion, Impact of Hate Speech, Discrimination, Identities

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### Link text:

See **Transforming Hate In Youth Settings Educational Tool and Practice Manual**  
[www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Pgs. 90-92

# Activity 14

## How Feelings Stem from our Needs



This activity helps young people to understand their own feelings and needs, and those of other people

### Aim:

To understand how needs connect to feelings.

To empower, increase self-understanding and build empathy.

### Time:

75 mins

- 30 mins group activity
- 30 mins discussion
- 15 mins debriefing

### Group size:

6 - 20 people

### Who is it for?

Any age

The group should have a relationship with the youth worker and others in the group.

### Materials:

Printed lists of emojis/ feelings and needs (see Resources Section pages 61-63), pens and paper.

### Step 1:

Invite the young people into the space. Show them each of the emojis (see pages 61-62) and ask them if they understand the feelings represented in each one. They may differ in opinion.

### Step 2:

Go through the list of needs (page 63) with the group and ask them to describe their understanding of these needs.

### Step 3:

When the group understands the feelings and needs break them into small groups. Give each group a set of emojis (with the feelings named) and divide up the list of needs amongst the groups. Ask them to match the feelings with the needs:

- What feelings are present when the need is met?
- What feelings are present when the needs are not met?

### Step 4:

Bring the groups together and ask for feedback. Open a discussion on how our needs impact on how we feel. Ask the group:

- Give some examples of how we meet needs for ourselves.
- How do others impact how our needs are met (for example, our family, friends, and people in our community)?

## Activity 14

### Step 5:

Taking the list of needs below, ask the group to discuss who in society might be affected most when a need is not being met (other needs can be discussed if you have time):

- Acceptance
- Belonging
- Safety
- Shelter
- Choice
- Freedom

### Step 6:

Ask the young people what feelings they think the people most affected might have when their needs are not met. Explore how it impacts on them.

### Tips and Tricks:



- It is important that the group have built a relationship with the youth worker and others in the group as they are discussing personal feelings and needs.
- Having done this activity you can check-in with your group whenever they come together to see how people are feeling. Ask if they have any pressing needs that have come up for them since the previous day that they need to share with the group.
- It can also be used in the same way as part of a closing circle.
- When doing Step 5 with the group, the youth worker may need to give examples to aid the process, e.g. ask the group to think about asylum seekers, homeless people, etc.
- Preparation time is needed for the youth worker before the group begins. See the Resources Section for the emoji, feelings and needs list. They will need to be photocopied and cut out.

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**Key themes:** Needs, Feelings, Empathy, Self-Awareness

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### Link Text:

See **Transforming Hate In Youth Settings Educational Tool and Practice Manual**  
[www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Pgs. 90-96

### Additional reading:

On **active learning (debriefing)**

see <https://clt.vtc.edu.hk/newsletterweblinescontent.php?id=103>

# Activity 15

## Tree of Needs



This activity can be done individually or with a group. It is best if the group have completed the “How our Feelings Stem from our Needs” activity from this resource.

### Aim:

To understand that behaviours are a result of feelings, which are a result of whether our needs are being met or not.

### Time:

80 mins

- 20 mins explanation
- 30 mins each group developing their own trees
- 30 mins feedback and discussion

### Group size:

1 - 35 people

### Who is it for?

Age 12+

### Materials:

Flipchart, paper, pens, list of feelings and needs (see Resources Section pages 61-63).

### Step 1:

The youth worker draws a tree showing roots, trunk and branches. Draw a line down the centre of the tree, through the branches, trunk and roots. These will represent two people/groups within the story. One side of the tree will represent those who have caused harm. The other side will represent those who have been harmed.

### Step 2:

Choose an example of an incident of harm that has happened in the community or that you've heard on the news. Make sure it has relevance for the young people you are working with.

### Step 3:

Use the following questions with young people to explore what happened:

- First ask the group to name the behaviours of those who have caused the harm. The youth worker writes them down in the branches on one side of the tree. It is important only to state the facts of the story and not judgements of what they thought might have happened.
- Next ask the young person about the behaviour of the person who has been harmed. Write these in the branches of the other side of the tree.

## Activity 15

### Step 4:

Ask the young people about the feelings that might be present for both those causing the harm and those who have been harmed. [See the Resources Section pages 61-62 for lists of feelings that will help the group identify the feelings].

- Write the relevant feelings on each side of the trunk for both people/groups. For groups, each person should be seen as an individual whose feelings (and unmet needs) may differ from others in the group.

### Step 5:

Talk to the group about needs and explain that we all have needs and that they are universal. Explain that, depending on what is happening in our lives these needs may be met or unmet and there are many things that influence this.

- Ask the group to consider the two people/groups on the tree and to decide which unmet needs would have resulted in the feelings and then the behaviours on each side (see Resources Section page 63 for a list of needs). First look at the needs of the person who has been harmed and then have the same discussion about those who have caused the harm and determine their unmet needs.
- Write the unmet needs on the roots of the tree on each side.

### Step 6:

Open a discussion with the group about the process and what they think about the concept of our needs being linked to our feelings and resulting in specific behaviours. It is essential that the youth worker explains that this is not a way to justify behaviour of those causing the harm but to build a compassionate approach that aims to change behaviour by exploring deeper reasons of where behaviour stems from.

### Step 7:

You can use this activity to look at an actual incident of harm that has happened in your group (the person harmed does not have to be in the group – for example, they may be someone in the community). After you have completed both sides of the tree you can use Restorative Practice methods to repair the harm – see Activity 11. This involves asking the person or group who did the harm the following questions:

- What happened?
- Who has been impacted and in what way? i.e. what are their feelings and needs
- What thoughts do you have since doing this activity?
- What would you do differently if you were in this scenario?
- Can you suggest ways to repair the harm?

After the groups have done this ask them to come back together and feedback their responses.

## Activity 15

### Optional continuation of the activity

When the group is ready you can ask them to do personal trees individually to explore any behaviours/harm they may have caused and to focus on the impact of their behaviour. Following this they can explore how they can repair the harm and transform their behaviour by looking at the needs of both themselves and those that have been harmed – see Activity 16.

### Tips and Tricks:



- It is important not to give the whole sheet of feelings and needs to young people as it can be very overwhelming to see them all. The youth worker should select one or two from each category.
- This activity may need to be repeated with a group over two or more sessions for the concept to really land with the young people. It is important that they identify the needs as it is the most complex part of the activity.

### Key themes:

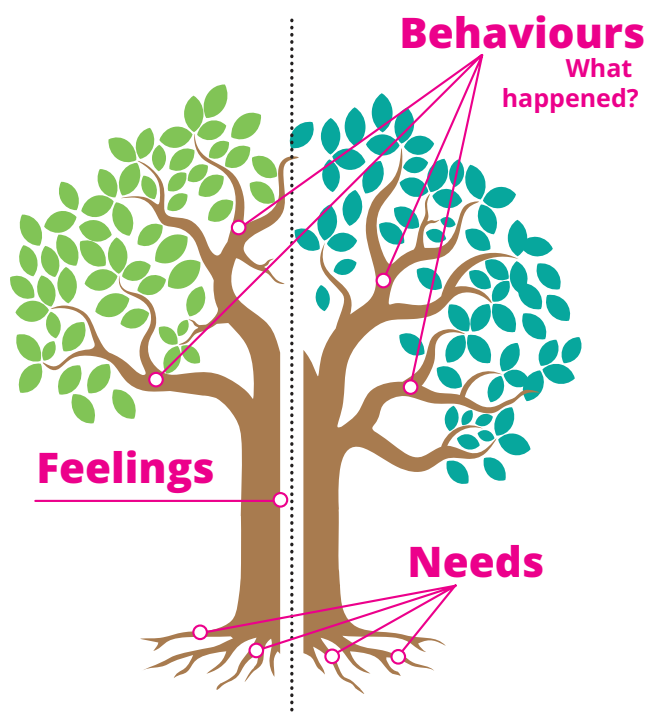
Needs, Feelings, Behaviour, Compassion, Empathy, Self-Awareness

### Link Text:

See **Transforming Hate In Youth Settings Educational Tool and Practice Manual**  
[www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Pgs. 85-99

### Additional watching:

A video about self-empathy by Marshall Rosenberg, the founder of Non-violent communication  
[www.youtube.com/watch?v=\\_WmJHBHJLIQ](http://www.youtube.com/watch?v=_WmJHBHJLIQ)





# Activity 16

## Youth-led Approach to Transformation



This activity involves young people using the Tree of Needs. The group will need to have done the Tree of Needs activity.

### Aim:

To understand that behaviour stems from unmet needs and by meeting needs they can transform hate in their youth setting.

### Time:

90 mins

- Small group work – 20 mins
- Presentation – 20 mins
- Suggestions – 10 mins
- Small group discussion – 20 mins
- Feedback - 20 mins

### Group size:

4 - 20 people

### Who is it for?

Age 12+

### Materials:

A3 paper, markers, sticky notes, case studies, feelings and needs in Resources Section pages 59-62.

### Step 1:

Invite the group into a circle and using the diagram of the tree remind the group of how behaviours and feelings stem from trying to meet our needs. Break participants into small groups and give each group a case study and materials to complete a tree of needs.

### Step 2:

Each group briefly presents their case study, describing the behaviours, feelings and (unmet) needs that emerged.

### Step 3:

Place all the trees on the ground and ask the group to walk around and think about how they could meet the identified needs of the young people and work toward transformation (i.e. to have different behaviour manifesting). Put sticky notes beside the trees and if anyone thinks of a response ask them to write on a sticky note and stick it on the tree. Give the group examples: e.g. provide awareness or education on a topic, do an initiative that builds a sense of belonging, or offers safety, etc.

### Step 4:

Participants go back into their smaller groups with a completed tree and sticky notes. Ask them to further develop ideas to meet the needs of the young people so that transformation can happen.

### Step 5

Each small group feeds back their ideas for transformation to the whole group.

## Activity 16

### Optional continuation of the activity

When your group is confident developing their own needs-based responses you can do this activity using actual incidents of hate that have happened within the youth setting. In supporting them to develop a needs-based response ensure that it can be realistically implemented and that the young people can play an active part in.

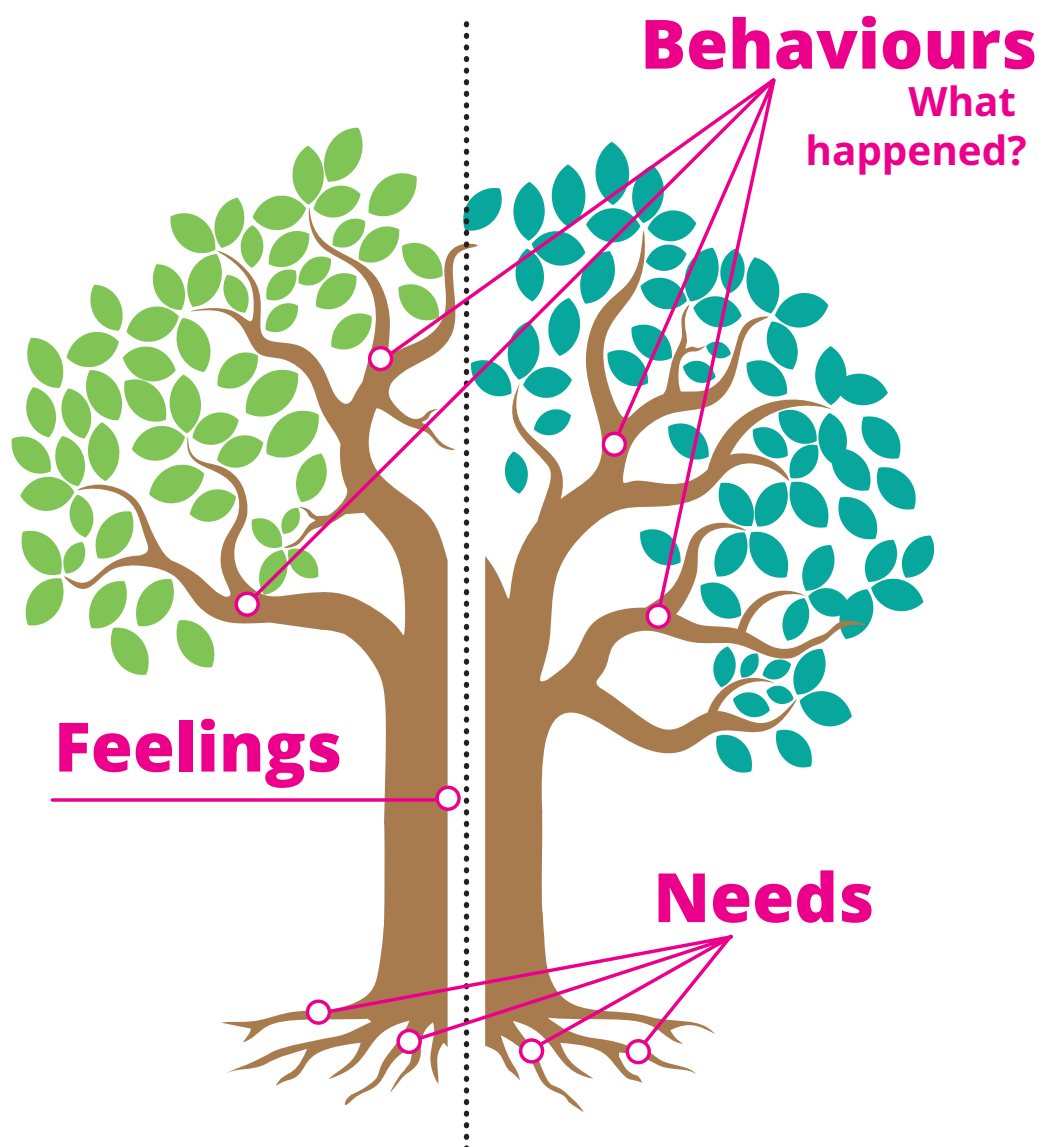
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**Key themes:** Needs, Feelings, Behaviour, Compassion, Empathy, Self-Awareness

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### Link text:

See **Transforming Hate In Youth Settings Educational Tool and Practice Manual**  
[www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/](http://www.youth.ie/documents/outside-in-transforming-hate-in-youth-work-settings/) Pgs. 85-99





# Resources

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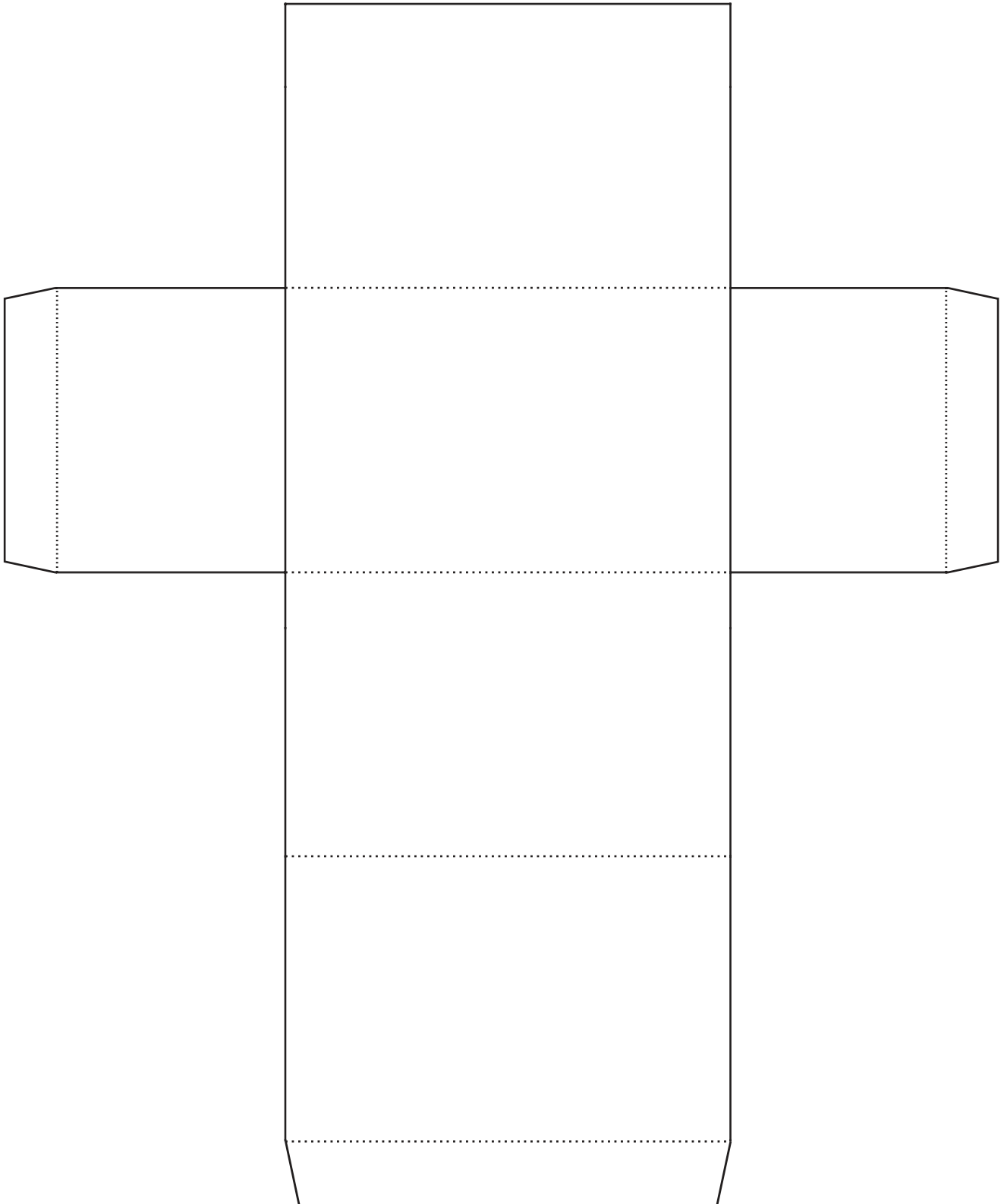
**Within this section the youth worker will find resources for a number of the activities.**

These can be copied directly or used as a guide to develop your own. Some of the resources can be used for multiple activities - the name of the activities they refer to are written above each resource.

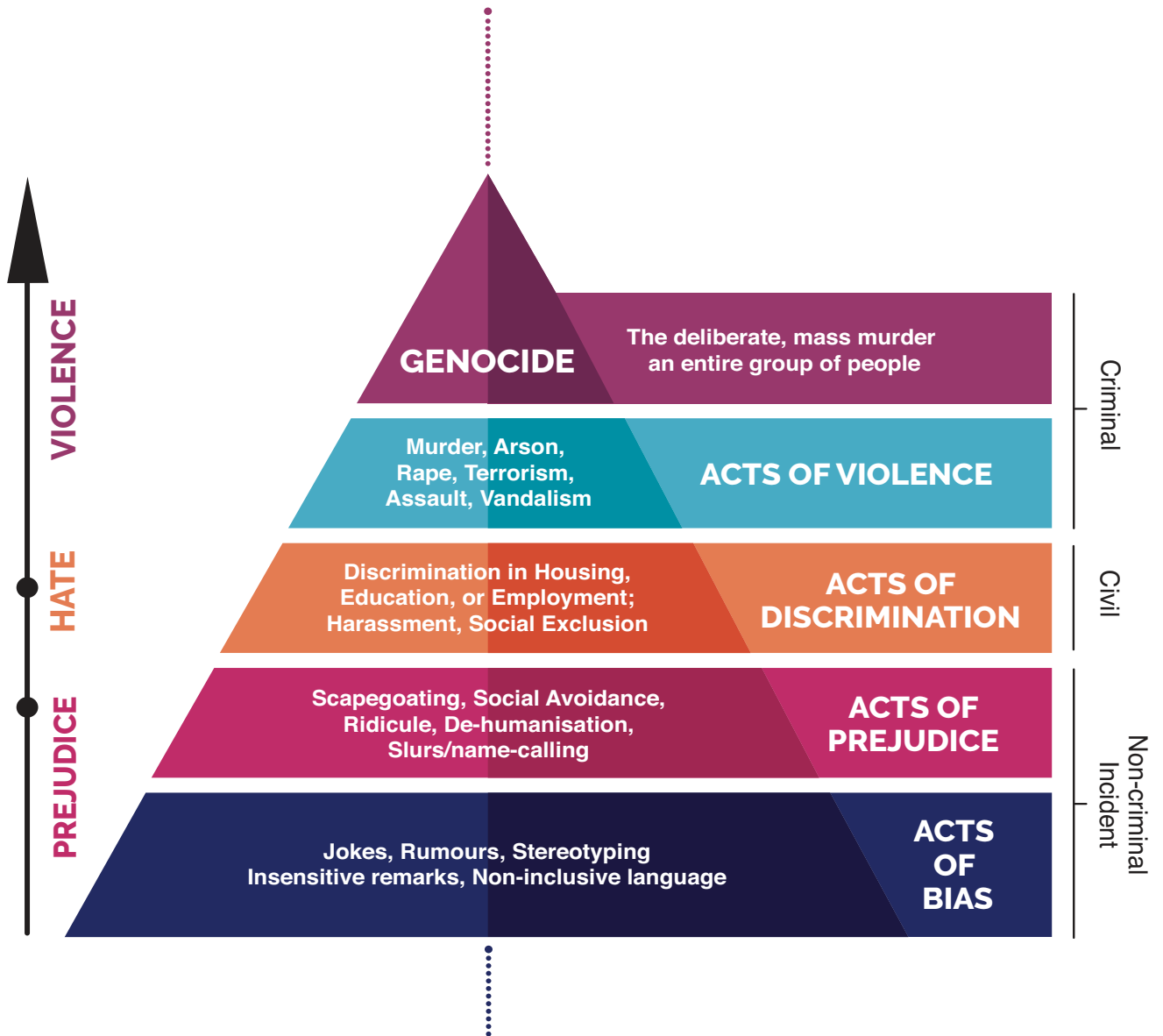
Note that Activities 13, 15 and 16 need 2 sets of resources.

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## Rectangle box template for Activity 2



## Pyramid of Hate for Activity 4



# Who Experiences Discrimination

## Worksheet for Activity 5

Islamophobia Antisemitism Religious discrimination	Christian	
Disablism	Able-bodied	
Xenophobia	Native language speaker and someone considered to be "from Ireland"	
Heterosexism (homophobia, bi-phobia)	Heterosexual	
Classism	Middle class and upper class	
Sexism or cis-sexism Transphobia Gender oppression	Male and male bodied Cisgender	
Racism	White Settled	
Name of discrimination:  <b>Assumed Norm</b>		<b>Who experiences discrimination? (is considered outside of the 'norm')</b>

## Who Experiences Discrimination Worksheet for Activity 5

### Answer sheet

Name of discrimination:	Racism	Sexism or cis-sexism Transphobia Gender oppression	Classism	Heterosexism (homophobia, bi-phobia)	Xenophobia	Disablism	Islamophobia Antisemitism Religious discrimination
<b>Assumed Norm</b>	White Settled	Male and male bodied Cisgender	Middle class and upper class	Heterosexual	Native language speaker and someone considered to be "from Ireland"	Able-bodied	Christian
<b>Who experiences discrimination? (is considered outside of the 'norm')</b>	Non-whites or people of colour, Irish Travellers, Roma community	Females Female- bodied, transgender, transsexual, non-binary intersex people	Those with lower socio- economic status	Bi/Pan-sexual, non-normative, lesbian, gay, homosexual those who identify as queer	Non-native language speakers, immigrants, those considered to be from minority ethnic background and therefore 'foreign.' Roma community.	persons who are: differently abled, have mental health conditions, chronic health conditions, non- normative body image, neuro- diverse	Non-Christian e.g. atheist, Muslim, Jewish, Hindu, Sikh, Orthodox, Pagan

Note: This is not an exhaustive list











# Game of Life Cards for Activity 6

## List of Resources needed for Game of Life Activity:

- Identity cards for each player
- Scenario Cards – these are the cards with arrows that players need to pick and read every time they land or pass a 'crossroads'
- Youth Work Cards and Social Justice Cards
- Board – see pocket of resource

## Identity cards (copy and cut out one set per group)



 <p><b>A cis female who is heterosexual seeking refuge in Ireland.</b> She is from the Middle East, is Muslim and unemployed.</p>	 <p><b>A heterosexual male from the Traveller Community.</b> He left school at 13 years of age. He works with his Dad fixing gutters on houses.</p>
 <p><b>A Roma female who has social anxiety.</b> She expects to marry before she is 20 years old and to start a family.</p>	 <p><b>A heterosexual woman from India of Hindu faith who has a visual impairment.</b></p>
 <p><b>A person who is intersex and identifies as non-binary.</b> They are in their final year of university, studying Fine Art</p>	 <p><b>A woman of colour who is a lesbian.</b> She moved to Ireland at age 22. She works as a care worker.</p>
 <p><b>A cisgender heterosexual male who uses a wheelchair.</b> He is currently living with his parents and attending his local Training Centre where he is doing computer classes.</p>	 <p><b>A person who is transgender and autistic.</b> They left school at 16 years of age. They work at night so that they can do volunteer social justice work during the day.</p>
 <p><b>A single mother from a working-class community.</b> She is working as a child minder and is hoping to begin a night course in college.</p>	 <p><b>A pan-sexual male from an affluent area.</b> He is in his final year of high school and is currently deciding which university to go to.</p>








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## Game of Life Cards for Activity 6

### Scenario cards (copy and cut out one set per group)





 <p><b>Do people in your identity group have access to education?</b> If the majority go to primary school only move two spaces. Secondary level move three spaces, College move five spaces</p>	<p><b>Some communities have high unemployment rates, and access only to low skilled jobs, unequal pay and poor work conditions.</b> Move back one space for each of these elements that apply to you. Move two places forward if you have a range of employment options.</p>
 <p><b>In school did you read or learn about people from your identity group?</b> If yes move forward three spaces. If the text books say nothing, or only negative things, about your identity or culture move back two spaces.</p>	<p><b>Healthcare: Do you have access to quality healthcare?</b> Can you afford it? Is it the health care that meets your needs? If yes move forward two spaces. If not move back one space.</p>
 <p><b>Sex education: when you were in school at 15 years of age learning about sex education, did it cater for your sexual orientation needs?</b> If yes move forward two spaces. If no move back one space.</p>	<p><b>Housing: Does the type of housing you can afford meet your needs?</b> If yes move forward two spaces. If not move back two spaces.</p>
 <p><b>Do you have the ability to leave the country and regularly travel abroad by flight or boat.</b> Move forward one space if you can and back one space if you can't.</p>	<p><b>Are you confident that you or your family will have enough money to feed you and your family next week.</b> If yes move forward three spaces. If no move back two spaces</p>
 <p><b>If you can show affection romantically for your partner without being ridiculed or harassed in public take one step forward.</b> If not take one step back</p>	<p><b>Can you think of any jokes you have ever heard that involves an aspect of your identity?</b> For every element of your identity that has been joked about take those number of steps back.</p>

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## Game of Life Cards for Activity 6

### Scenario cards (copy and cut out one set per group)



 <p><b>If you were ever embarrassed or ashamed by your home, clothes, accent etc. take one step back.</b></p>	 <p><b>If you ever felt uneasy/intimidated or were followed in a shop by security because of your identity take one step back.</b></p>
 <p><b>Have you ever struggled to access a public building. If so move back two spaces</b></p>	 <p><b>Have felt uneasy/intimidated using a public toilet or not found public toilets accessible? If yes go back one space.</b></p>
 <p><b>Do you have a dining room with a table and chairs at home so that your family can have dinner together? If yes move one space. If no move back one space.</b></p>	 <p><b>Sports: You discover that you are great at a particular sport. How accessible is it for you to join and be recognised on a National Sports team. Move forward two spaces if it is possible. Move back two spaces if it's not.</b></p>

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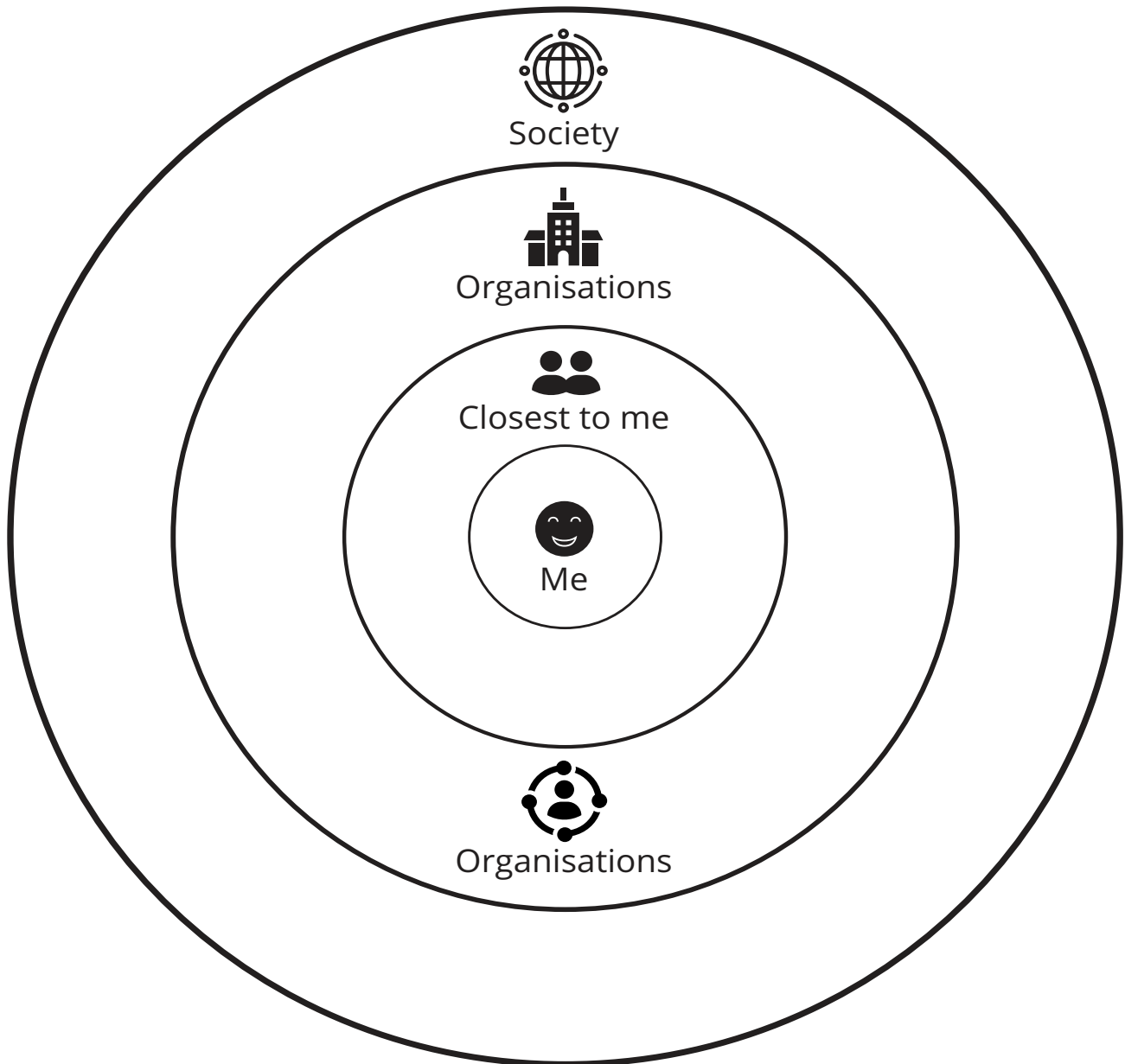
## Game of Life Cards for Activity 6

### Youth Work and Social Justice Cards (copy and cut out one set per group)



<p><b>Social Justice Card</b></p> <p>Play this card on any of your turns by telling the group of a social change that has occurred that supports the recognition of your identity.</p> <p>E.g. Legislation, policy, culture change, social movement</p> <p>Move forward 5 spaces</p>	<p><b>Youth Work Card</b></p> <p>Play this card on any of your turns by telling the group of how youth work can/ has supported you in your journey.</p> <p>E.g. advocacy, support, personal/ social development etc</p> <p>Move forward 5 spaces</p>
<p><b>Social Justice Card</b></p> <p>Play this card on any of your turns by telling the group of a social change that has occurred that supports the recognition of your identity.</p> <p>E.g. Legislation, policy, culture change, social movement</p> <p>Move forward 5 spaces</p>	<p><b>Youth Work Card</b></p> <p>Play this card on any of your turns by telling the group of how youth work can/ has supported you in your journey.</p> <p>E.g. advocacy, support, personal/ social development etc</p> <p>Move forward 5 spaces</p>
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## Circles Model for Activity 7



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# Case Studies for Activities 10, 13, 15 and 16

### On religious hate

1. It is the summer project and you are on an outing with a youth group. It's a young women's group and Mariam joined less than a month ago and the others in the group have not really spoken to her. Mariam comes from a Muslim family and when you are on your outing you notice she is sitting on her own. The other young women are huddled in a group whispering and laughing. Jessica stands up and walks towards Mariam. She walks by her and as she does she drops a piece of ham on Mariam's plate. The group behind her begin to laugh and Jessica says to her. 'Oh sorry, I must have tripped and dropped this.' Mariam pushes her plate away gets up and pushes past Jessica and goes to the bathroom upset. Jessica laughs and goes back over to the group.

### On homophobic hate

2. Nick spends a lot of time with Tony, so a rumour spreads that they are a couple. One afternoon when Nick is coming to the youth group, some of the group ask him 'where's your boyfriend?' Nick tells them to shut up. They begin a bike project, where they are rebuilding old bikes. Adam turns to Nick and tells him he wouldn't be able to fix up the bike because 'he's a faggot.' Nick goes over to Adam and pushes him. The others in the group jump in and a fight breaks out. The youth workers break up the fight and sit down with the group. Adam says that Nick is too serious and they were only having a joke with him and to 'relax.' Nick says he's sick of the group as they say something nasty to him every time they see him.

### On racist hate

3. Selma is an immigrant from Kenya who recently settled into a new area where she started attending the local youth group. After a few weeks, she found out from a friend that some of the other young people in her youth group had made a Facebook group called "Selma go back to Africa". They published offensive comments about her and posted pictures of her they secretly took. They created offensive memes with her pictures. Selma stopped coming to the youth group and when the youth workers did outreach and called in to see what happened, she got really upset and said she didn't like the group. After talking more to the youth workers, she showed them the page and the comments.

## Case Studies for Activities 10, 13, 15 and 16

### On hate toward people who are differently abled

4. Alex is 15 years old and was born with a disability that affects his walking. Because of his reduced mobility he is excluded from sports clubs in his local area – especially soccer which is very popular. He joined the local youth group and was looking forward to taking part in the activities that they do every week. On the first week he went to the club, two teams were getting picked to play games but neither team captain picked him. After everyone else was picked, one team captain said in front of everyone, 'here you can have him, we don't want him.' The other team started to laugh and said they weren't having him on their team either. The team captain shouted, 'He can be the water boy so.' Everyone laughed. Alex ran out of the youth club and left and went home.

### On gender-based hate

5. You are working with a group of young people to develop their CV's and to seek employment for the summer. You are in the computer room and as the group are working on their CV's, one of the young men shouts across the room to one of the young women, "I know a few talents you can put on your CV, actually we all know them talents. You can even put us down for a reference." The group begin to laugh and the young woman curses at them. The following week, the group are back and applying for interviews online and a job in retail comes up stocking shelves. Another young man in the group says, "this one is only for the lads, girls wouldn't be able for that." The young women start to shout at the young man saying that girls are just as strong as boys. The group shout back and forward at each other and the youth worker intervenes.

***Note:** It is important that you adapt these to your own youth setting and contexts and to use examples of hate that are relevant for your participants. It is preferable to use your own case studies where possible, or to use examples that have happened in your community (many of these can be found on news reports).*

# Feelings and Needs Sheet for Activities 12-16

When our needs are being met our feelings might be:

				
Annoyed	Angry	Resentful	Disgusted	Furious
				
Anxious	Nervous	Worried	Scared	Frightened
				
Uncomfortable	Uneasy	Unsure	Confused	Surprised
				
Overwhelmed	Lonely	Numb	Bored	Tired
				
Withdrawn	Indifferent	Terrified	Restless	Reluctant
				
Embarrassed	Helpless	Regretful	Sad	Miserable
				
Hurt	Touched	Confident	Concerned	Content
				
Blissful	Proud	Impatient	Cold	Baffled



## Feelings and Needs Sheet for Activities 12-16

**When our needs are being met our feelings might be:**



Happy



Cheerful



Buoyant



Joyful



Overjoyed



Ecstatic



Pleased



Appreciative



Thankful



Grateful



Glad



Delighted



Comfortable



Calm



Secure



Relaxed



Peaceful



Interested



Curious



Intrigued



Astonished



Fascinated



Amazed



Hopeful



Optimistic



Enthusiastic



Excited



Inspired



Overwhelmed



Sensitive



Warm



Loving



Disappointed



Unhappy



Upset



Despairing



Grief



Pain



Frustrated



Irritated



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## Feelings and Needs Sheet for Activities 12-16

### Some needs we all share

**PLAY:** engagement, fun, freshness, spontaneity, stimulation, rhythm, variety, comfort, ease, relaxation.

**CLARITY:** knowledge, awareness, to understand, reassurance, simplicity, order, accuracy, competence, efficiency, skill.

**EQUITY:** equality, fairness, sharing, cooperation, collaboration, honesty, openness, keep to agreements, reliability, consistency, justice, tolerance, balance, harmony, unity.

**MEANING:** purpose, contribution, awareness, beauty, mystery, wholeness, adventure, challenge, creativity, growth, learning, achievement, completion.

**AUTONOMY:** independence, freedom, choice, control, power, authenticity, integrity.

**EMPATHY:** understanding, sympathy, acceptance, acknowledgement, recognition, to be valued, consideration, respect, trust, celebration, mourning.

**LOVE:** care, nurture, affection, closeness, intimacy, touch, sexual expression.

**PROTECTION:** containment, safety, security, peace.

**SUBSISTENCE:** food, water, light, air, space, warmth, movement, rest, health, hygiene.

**COMMUNITY:** belonging, connection, friendship, contact, inclusion, participation, solidarity, loyalty, help, support.

# Glossary

**Ally:** An ally is a person who does not belong to a minority or marginalised group but supports equal civil rights, gender equality, LGBTIQ+ social movements, anti-racism, freedom of religious expression, etc.

**Alternative pronouns:** Some trans and/or non-binary people might use pronouns outside the he/she binary. A lot of non-binary people use singular they/them pronouns.

**Bias:** a judgement or pre-conceived idea about a person or group, often resulting in favouring a person or group over another. Unconscious bias refers to the ingrained judgements we hold, from which we act, often without being aware that we may be discriminating against a person or group.

**Bisexual:** An individual who may be attracted to more than one gender.

**Cisgender:** When one's gender identity matches the sex assigned at birth. The word cisgender can also be shortened to "cis".

**Cisnormativity:** A social norm that assumes and expects all people are cisgender; i.e. identify with their sex assigned at birth. Cisnormativity also assumes that trans people would identify within the gender binary and pass as cisgender people.

**Classism (also known as class discrimination):** prejudice based on a person or group's social class. It is the result of, and maintains the continuation of, systemic oppression toward working class communities. This form of discrimination impacts on working class communities over generations resulting in long lasting inequalities. Class discrimination results from a belief

in privilege, i.e. that middle and upper class people are justified in having better access to political, social, educational and economic opportunities and that working class people are less deserving.

**Disablism (also known as Ablism):** can be defined as discriminatory, oppressive, abusive behaviour arising from the belief that differently abled people are inferior to others. Disablism refers to prejudice, stereotyping, or "institutional discrimination" against disabled people. Disablism is about people's attitudes: it does not only refer to consciously discriminatory behaviour, but also to the way that people unconsciously relate to people who are differently abled. Disablism refers to practices and attitudes that do not consider people who are differently abled as equal, and that cannot appreciate the obstacles that exist in society preventing disabled people from living "normal" lives.

**Discrimination:** Prejudiced treatment or consideration of, or making a distinction towards, a person based on the group or class, to which they are perceived to belong.

**Ethnic Group:** A group that regards itself or is regarded by others as a distinct community based on shared characteristics such as language, religion, nationality or traditions.

**Ethnic Majority:** Refers to the predominant ethnic group in society

**Ethnic Minority:** Refers to a culture or ethnicity that is identifiably distinct from the ethnic majority. This may include people who have been long established in a country, people who are naturalised citizens, and people who are 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> or more generation.

## Glossary

**Gender Binary:** The socially constructed idea that someone's gender can be one of only two options, either male or female, and that this corresponds with someone's sex assigned at birth.

**Gender:** Refers to each person's deeply felt internal and individual experience of it, which may or may not correspond with their sex assigned at birth. When we talk about transgender people and non-binary people we often use the term "gender identity", but in this Manual we used "gender" for cis and trans persons, so that there is no linguistic difference between the groups, when we refer to one's gender. When the term "gender identity" is used only for non-cis people, it is subtly suggesting that trans/non-binary people have somehow a less valid gender in comparison with cis people.

**Gender expression:** How we show our gender through behaviours, appearance, mannerisms and roles.

**Hate Speech:** encompasses all forms of expression that spread, incite, promote or attempt to justify any form of hatred, stereotyping or discrimination based on intolerance toward persons with marginalised and/or minority backgrounds. This includes ethnic and cultural background (including Irish Travellers and Roma), socio-economic status, religious belief (including those with none), sexual orientation, gender (including transgender and non-binary people) or gender expression, neuro diversity or being differently able.

Hate speech includes sexism, misogyny, racism, aggressive nationalism, classism, homophobia, bi-phobia and transphobia, and all forms of threatening and/or abusive language, such as name calling, inappropriate jokes, negative judgements, openly denying people services etc, based on a person's (presumed) identity

group and where its consequences create inequalities in society, and/or puts a person or group in an inferior position (for example: delegitimises, takes away power etc.)

**Heteronormativity:** A social norm that assumes and expects that all people are heterosexual.

**Heterosexual/straight:** People who are attracted to people of a different gender (usually women who are attracted to men, and men who are attracted to women).

**Intersectionality:** describes the ways in which systems of inequality "intersect" to create unique experiences of discrimination. For example, when a Muslim woman wearing the Hijab is being discriminated against, it would be impossible to dissociate her gender from her Muslim identity and to isolate the dimension/s causing her discrimination i.e. to racism, religious intolerance or sexism. These separate frameworks can erase what happens to people who face double (or more) discriminations.

**Intersex:** A term for people whose sex characteristics (genitalia, chromosomes, hormones ...) do not fall under what is traditionally seen as male or female. There is a big spectrum of intersex conditions, and in most countries intersex persons are made to fit into binary boxes of gender. Babies that are born with genitalia that is not considered neither a penis or a vagina are surgically operated on without their consent, and this information is kept from them. So, for some intersex people, variations are apparent at birth, for others they emerge later, but almost none of them know about their condition, which not only violates their human rights, but can also put them in health risks because they do not receive appropriate medical treatment.

## Glossary

**Lesbian Women and Gay Men** are people who are physically, sexually and/or emotionally attracted to members of the same gender. The word 'gay' is sometimes used for both.

**LGBTIQ+:** Lesbian, gay, bisexual, transgender, intersex, queer and other identities that are not heterosexual or cisgender.

**Marginalised or socially excluded groups:** Social exclusion is the process in which individuals are blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of a different group, and which are fundamental to social integration and observance of human rights within that particular group (e.g., housing, employment, healthcare, education, civic engagement, democratic participation).

**Minority group:** a group of people who, because of their physical or cultural characteristics, are singled out from others in society for differential and unequal treatment; therefore regarded as experiencing collective discrimination.

**Misogyny:** Dislike of, contempt for, or ingrained prejudice against women.

**Neurodiversity:** An approach that argues that various neurological differences are normal, natural variations in the human genome. This includes those labelled as being on the Autistic spectrum, or having ADHD, dyslexia, dyspraxia, dyscalculia, Tourette syndrome, amongst others. It is not a universally accepted approach.

**Non-binary:** a description used by those who believe they do not fit into the socially constructed gender norms (of male or female) when it comes to gender identity or gender roles.

**Non-normative:** not conforming to, based on, or employing norms – frequently used in relation to expressions of gender.

**Oppression:** a combination of prejudice and institutional power which creates a system of discrimination against particular groups of people, the aim of which is for other groups in society to benefit and gain more power. It occurs by targeting groups and limiting their rights. Those targeted can be denied, or have limited, access to institutions and structures such as education, employment, health, housing and justice. The impact of this is targeted groups experiencing increased levels of poverty, homelessness, lack of education, unemployment, and behaviours such as substance mis-use, criminality etc. It is important to note that these are all behaviours and consequences of systemic oppression because the person belongs to a particular identity group. Over time, oppression can become internalised with groups believing that they are less entitled to the same rights as others in society. Examples of Systems of Oppression include racism, sexism, heterosexism, disablism, classism, ageism, transphobia and religious based hate.

**Pansexual:** coming from the Greek word pan meaning all, those who are pansexual can feel emotionally, physically, spiritually and sexually connected to any person regardless of their gender, I.E. gender is not a determining factor in the sexual connection.

This term recently emerged within the LGBTI+ community as many people believed that bisexual did not fully represent their identity. Bi, meaning two, meant that bisexuality was understood to mean a person was attracted to both men and women. However, amongst people who might have been identified as bisexual there would be those who are attracted to more than two genders.

## Glossary

**Prejudice:** preconceived opinion that is not based on reason or actual experience. In law it refers to harm or injury that results or may result from some action or judgement.

**Privilege:** occurs when a person/group hold more power over another person/group which gives them advantages, entitlements and benefits. Privilege is often unearned and occurs at a personal, cultural and institutional level. Privilege doesn't have to be about demanding something, it's about having access to certain benefits that were not asked for but are given due to belonging to certain groups of society or circumstances. Privilege is not just about individuals or groups, it is about entire systems and structures favouring some people over others.

**Queer:** In the past, queer was used as a derogatory term for LGBTI+ people. Now the word has been reclaimed by some members of the community (particularly younger members) who don't identify with traditional categories surrounding gender and sexual orientation. Queer should not be used to identify another person, but only by individuals as a self-identity for themselves, as there are people who still view queer as a derogatory word, or who may not identify as queer at all but one of the individual genders or sexualities. In recent years, queer has become a term used from a political viewpoint, and it can also be viewed as a radical political identity. The term may also be used when referring to queer culture within a community of people who identify as other than heterosexual and cisgender.

**Racism:** any action, practice, policy, law, speech, or incident which has the effect (whether intentional or not) of undermining anyone's enjoyment of their human rights, based on their actual or perceived ethnic or national origin or background, where that background is that of a marginalised or historically subordinated group. Racism carries connotations of violence because the dehumanisation of ethnic groups has been historically enforced through violence. This definition underscores the important fact that racism is an ideology from a colonial past.

(We use the term 'race' in parentheses to demonstrate that 'race' is a socially constructed one that has no basis but it has been used historically to oppress people by placing some groups as superior to others based on skin colour and physical features.)

**Sexism:** is linked to power in that those with more power (cisgender men typically have more power) are treated with favour and those with less power experience more discrimination. The history of gender-based oppression has been of women, intersex, non-binary and transgender persons being discriminated against and women, in particular, being bound by defined roles such as reproductive labour (child minding, domestic chores etc.) and experiencing pay disparity.

Sexism is a direct result of the patriarchal system which holds the ideology that men are superior and therefore should hold more power within society. This impacts on women and those who identify outside of the gender binary in experiences of discrimination and, particularly for women, to be placed within confined gender roles.

## Glossary

**Seeking refuge:** Refugees are those who flee their homes because of the threat of persecution and who cannot return safely to their homes in the prevailing circumstances. An asylum seeker is someone seeking international protection (as a refugee) but whose claim for refugee status has not yet been determined by the courts who considers their case under the 1951 Convention. In Ireland, those who are not granted refugee status under the 1951 Convention may be granted Subsidiary Protection (another form of refuge) if it is considered unsafe for them to be returned to their country of origin.

**Sex assigned at birth:** Babies are usually assigned male or female, based on their external genitalia. This sex designation is then recorded on their birth certificates.

**Social Justice:** is a movement where everyone has equal access to wealth, privilege and opportunity in society. It is measured by the distributions of wealth, opportunities for personal activity, and social privileges.

**Stereotype:** A widely held but fixed and oversimplified image or idea of a particular type of person. When it results in limiting a person to that perception it can lead to prejudice.

**Systemic discrimination:** refers to patterns of behaviour, policies or practices that are part of the structures of an organisation, and which create or perpetuate disadvantage for minority and marginalised groups.

**Transgender/Trans:** People whose gender is different to their sex assigned at birth. It is an umbrella term to describe anyone who is not cisgender. A trans person may identify as male, female, both or maybe neither gender fits them. The experiences and needs of transgender young people may differ from those who identify as lesbian, gay and bisexual. Nevertheless, the “coming-out” process and experiences of homophobic or transphobic bullying can be similar.

**Trans-misogyny:** dislike of, contempt for, or ingrained prejudice against transgender people.

**Xenophobia:** coming from the Greek word meaning Xenos which translates to stranger, xenophobia is a fear/prejudice/dislike/hatred towards those who are from other countries. It is connected to Nationalism where a person/group hold the ideology that their nation is superior to others.





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