Tackling Discrimination

My

Learning

D
I
A
R
Y

SAFER

Schools **A**ct **F**or **E**qual **R**ights

RKI RAUHAN-
KASVATUS-
INSTITUUTTI

My learning diary has been produced as a part of an international cooperation between Rauhankasvatusinstituutti, City of Kokkola, Ljubljana Pride Association, Tamsalu Gümnaasium, Osnovna šola Nove Fužine, Mondo and Noored Kooli.

Picture: Viktoria Lepp

Amiirah Salleh-Hoddin
Tadeja Pirih
Eeva-Liisa Kiiskilä

(from left to right)

Tadeja Pirih is a youth worker, non-formal educator and LGBTIQ+ activist from Slovenia currently living in Scotland, UK. In their work they combine topics such as human rights, gender awareness and anti-discrimination with a focus on tackling hate speech and bullying. They are active in different DIY collectives and autonomous spaces as an activist and performer.

Eeva-Liisa Kiiskilä is a teacher and a peace educator from Kokkola, Finland. She also coordinates teaching arrangements of different language and cultural groups and works as a team leader in Global School Kokkola. She works in different development projects (national and international) that aim to increase equality and equity, as well as from an educational perspective in inclusive education. In 2017, she won the Global Educator of the Year award from Teachers Without Borders and in 2019, won the Lucina Hagman award for her equality and equity work.

Amiirah Salleh-Hoddin is an anti-racist educator, activist, and researcher, currently based in Helsinki, Finland, having previously lived in Singapore and Australia. Her background is in developmental and social psychology, with a focus on marginalised minority communities' integration and education, and is now doing her PhD in sociology, with a focus on racial equality. She is the co-founder of the Anti-Racist Forum (ARF), a non-governmental organisation in Finland, as well as the former vice-chair of the European Network Against Racism (ENAR). She was also named the 2018 Global Educator of the Year by Finnish Church Aid's Teachers Without Borders, and in 2020 was selected to be part of the first cohort of the Obama Foundation's European Leaders programme.

NAME:

....

PRONOUN: *THEY / SHE / HE*

PROFESSION(S):

....

WHERE I WORK:

....

OTHER INFORMATION:

....

....

Free notes

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INTRODUCTION

HATE SPEECH is a phenomenon that has grown in the past decade to an extent never seen before, using social media as an effective pathway. This aggressive form of communication builds our understanding about specific individuals or societies in general. Hate speech and, e.g., fake news have become strong tools to promote one's own objectives, increase their power or making your own questionable truths visible to the rest of the society. Hate speech has literally become a weapon at both the micro and the macro level. What kind of skills would we actually need to be able to critically assess knowledge, and further, be able to have respectful interactions with one another and throughout society as a whole? For what reason would an individual choose to embrace a "truth" of another person or even a group of people, if this truth is contradictory to scientific knowledge, offensive, harmful, and ultimately entails clearly unjust elements?

We educators and other professionals working in schools also need more know-how and competence regarding **how to tackle discrimination** in its different forms. We must be able to **recognise, manage and finally transform** our classrooms and schools into **safer spaces** for all. What we are doing now is unfortunately not enough. Educators and other professionals in schools work in demanding contexts - and in this environment, all the layers of discussion underway in society are present. When in school, we are almost always in a hurry. Many times our wish would be to get an effective lecture and workshop of a maximum of three hours that would provide a clear, prac-

tical and simple "toolbox" for how to solve the problem, in this case, an ABC of how to tackle hate speech. That's it. But now it is time to stop for a while and concentrate on the topic more thoroughly.

However, when you start to read about and study hate speech, you quickly find out that it is an extremely **complex phenomenon.** Hate speech is just the peak of the phenomenon; one example of the part that we can see and hear. But the actual roots are under the surface and the historical roots are long. Perhaps this is the reason why it feels so difficult to stop it and discrimination in general from happening.

We try to tackle the things that we see, but the only sustainable solution is found from the roots. We simply have to start seeing and admitting how and why these roots manifest in our lives. If we want to see and know or understand better, the knowledge is there to reveal the roots, just as the sea reveals its seabed during low tide if you go by the sea at the right time. It is a fact that if we are not able to recognise this phenomenon from the interpersonal, the structural or the institutional level while taking the historical context into consideration, we will not be able to transform it either. **The triangle of recognising, managing and transforming** is an inevitable circle in the process of tackling discrimination. This is something you will learn to see in this learning diary. A relevant question is, do we as a society or individuals really want to change our society from the perspective

of equality and equity? And who wants the change, who doesn't and why? Overall, the first question to be asked is: Do you have the courage to **recognise your own role and position** in the complex matter that is discrimination, a matter that needs to be solved?

We started our project by putting emphasis on tackling hate speech, but the understanding has been from the beginning that it means revealing the roots and starting the process from recognition. We have to be able to see near and far. So we are on a journey. I congratulate you on continuing your learning process, because learning requires courage, determination and resilience. It is an act of courage to recognise the need to educate yourself. Grab a book, think and participate in training workshops. **Recognise your own privileges or discriminatory factors and look at the world through an intersectional framework.** Take your own framework, your "glasses", in your own hand and view them really carefully, considering how and from which elements they have been constructed. Confess that you do not know enough, since it is never enough. I promise you, sometimes you'll be annoyed, but the joy of learning, reflecting and understanding is rewarding.

This learning diary will support you on this journey. The diary gives you the opportunity to go back through your thoughts and journey of "data collection". It includes tips on how to get to the fountain of knowledge and especially challenges you to self-reflect and think. The material is based on the Erasmus+ project SAFER (Safe Schools For All: Teachers Transforming Societies). In the early stage of the project, it was given a new nickname **"SAFER"**, which stands for **Schools Act For Equal Rights.** This is what we are aiming for, to **build a safer school for all children and youth.** Riikka Jalonen, the chair of the Peace Education Institute Finland, prepared an Erasmus project plan and developed it into an application in cooperation with project partners from Estonia, Slovenia and Finland: Mondo, Ljubljana Pride, the City of Kokkola, Nove Fužine and Tamsalu schools and the Institute of Noored Kooli. You can read about our project from this article and listen to some comments from the participants:

rauhankasvatus.fi/en/safer

All discrimination is based on similar mechanisms, whatever the reason behind them may be. Discrimination has many forms and can arise from many kinds of backgrounds. To be able to tackle discrimination efficiently and effectively, all its forms have to be processed in its own context and history. We must be supportive and work as allies in all the anti-discriminatory work that we can; it is this solidarity and cooperation that advances all anti-discriminatory work. At the same time, it is necessary to focus and carry out more specific research and actions. In this learning diary, we are **concentrating on tackling racism and discrimination on the basis of sexual orientation and/or gender identity.**

The pedagogical experts and trainers in this project are Tadeja Pirih, Amiirah Salleh-Hoddin and Eeva-Liisa Kiiskilä. Combining our special fields of knowledge and different backgrounds has been a fruitful combination. It has given us huge opportunities to learn and challenge each other. We feel it is important for the reader to have the opportunity to know which writer's text they are reflecting on. On the front cover, you can check out the writer's information. It is obvious that we all might enjoy different approaches the best - some theoretical information, some more practical work from their own context. Either way, this combination is important and that is why both can be found in this learning diary. You can find this information in the table of contents.

This guide has been built on the basis of the insights of the pedagogical team on the project theme and from the educator training courses held in 2019 and 2020. The participants have been different professions working at schools: **teachers, administrative staff, school psychologists, school social workers, headmasters, etc.** We hope that the various personnel working in schools would find this learning diary useful, even though the main emphasis is on educational work. Feel free to modify the tasks to suit your own professional needs.

During the SAFER project, we have had three training sessions (groups A, B and C), which consisted of two parts. The first one lasted for five days and the second for three days. In between the meetings, the participants did homework where the purpose was to start recognizing factors in yourself and your own work context. In between, the trainers made the changes needed and developed the programme further. We also tested different kinds of methodologies and approaches in the training sessions. The last group, C, was organised as a webcourse due to the effects of Covid-19 on the original plan. We had the
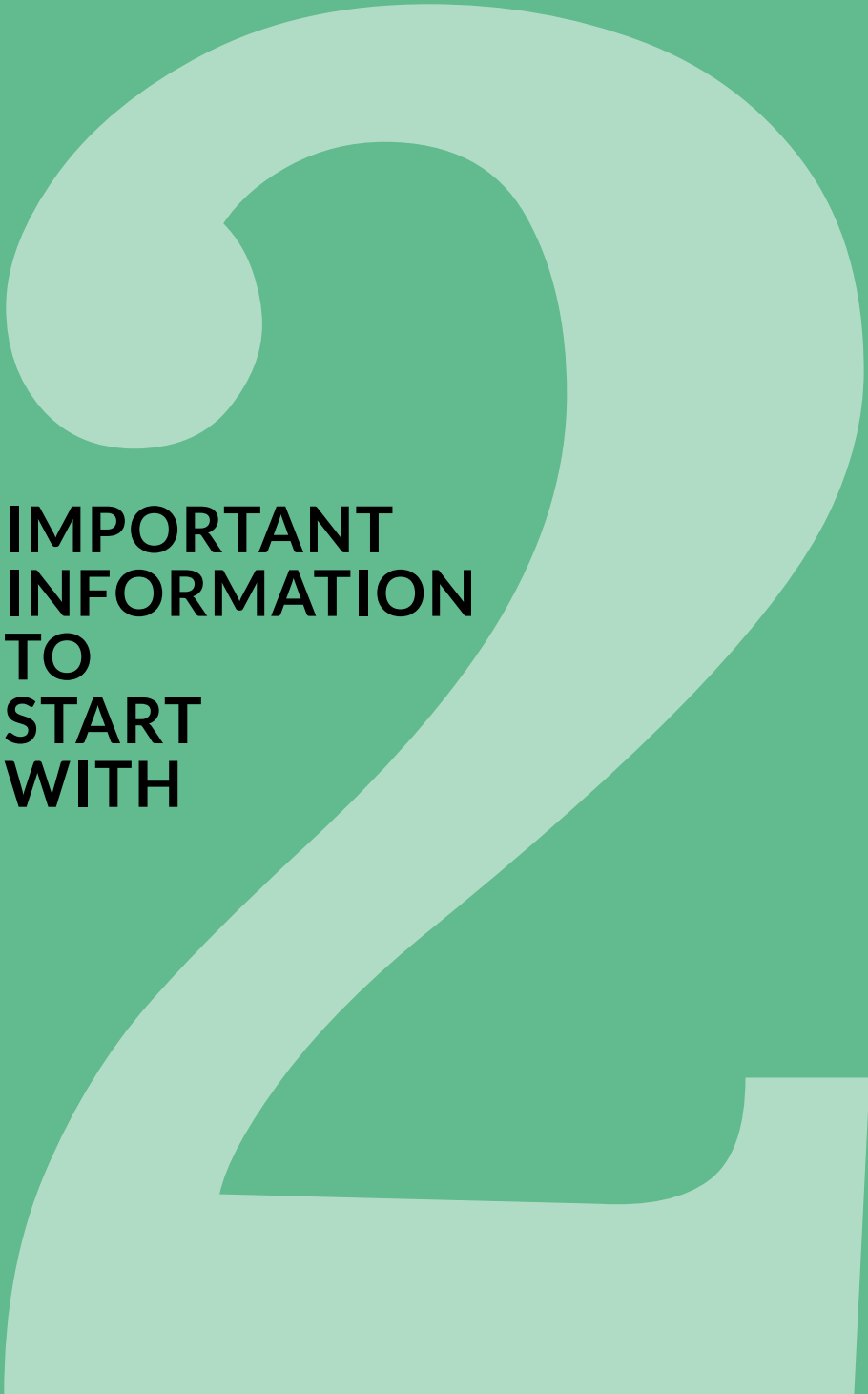
courage to succeed, make mistakes and learn together. This guide follows the flow of the SAFER training workshops and the learning process during our journey. We also wanted to create new visuals to be able to better describe the phenomenona. In this work, visual artist Kiira Sirola has been a part of the team. So behind this manual is hundreds of hours of work from all our partner organisations and trainers, where the **most important finding is the importance of reflection combined to the core of the knowledge.**

Thank you for all the participants in the SAFER training workshops for your contribution. Hopefully many educators will find this material useful in the years to come.

On behalf of the SAFER team,

Tadeja Pirih,
Amiirah Salleh-Hoddin
& Eeva-Liisa Kiiskilä

IMPORTANT INFORMATION TO START WITH

2.1. TOOLS FOR LEARNING (E)

Our topic, how to tackle hate speech and discrimination, is challenging. Making the change towards an equal society, the triangle of **recognising**, **managing** and **transforming** repeats over and over again.

MANAGE   TRANSFORM

RECOGNISE

Without recognising the phenomena, we do not have the possibility to truly transform. We have to be ready to **challenge our prejudices, learn new information, and evaluate our own role, position and possibilities in**

the change. We will also engage in difficult conversations that we are perhaps not used to having. Like all learning, especially with topics where we have to reflect on value-based matters, many kinds of feelings will emerge, ranging from enthusiasm to frustration. To be able to learn flexibly and efficiently, this **rollercoaster of feelings is useful to recognise.** For this work, we would like to present a simple tool about learning zones.

Danger zone

LEARNING ZONE

Comfort zone

DANGER ZONE

LEARNING ZONE
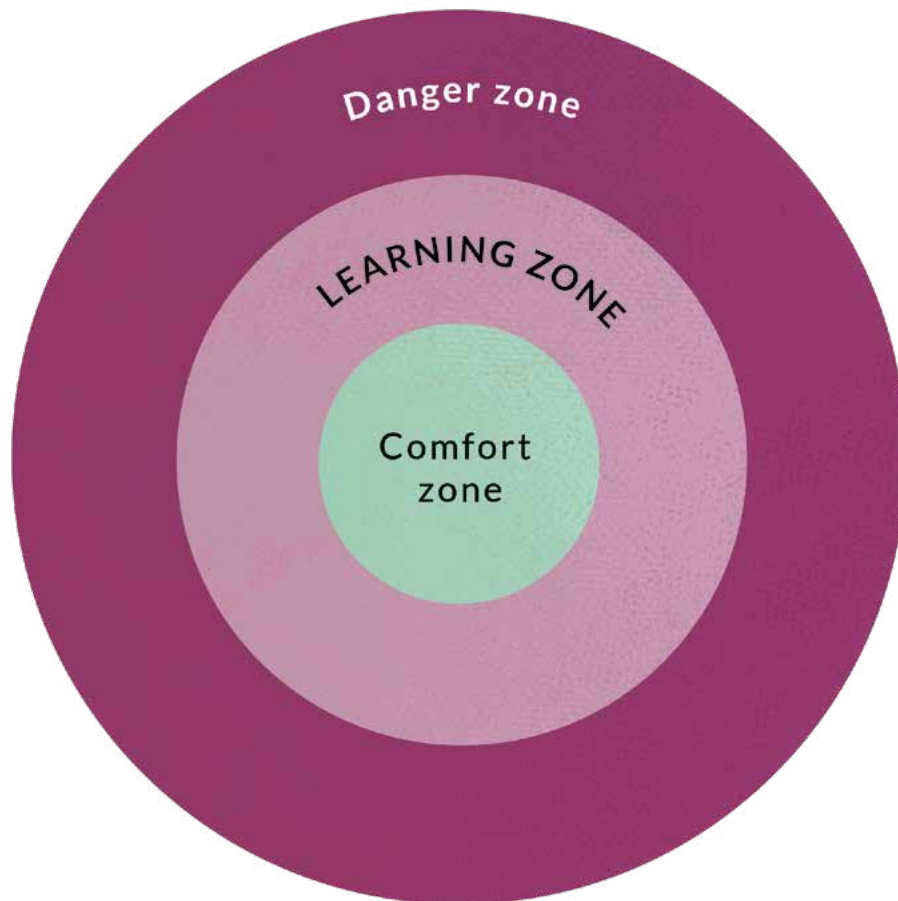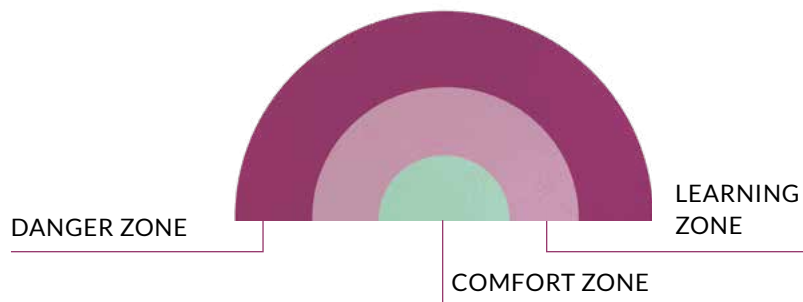
COMFORT ZONE

Above we have a picture of three circles. These circles represent three zones: the comfort zone, the learning zone and the danger zone. We have the tendency to seek comfort and ease from the situation we are in; to stay in the **comfort zone**. We do this professionally as well. And we need the comfort zone, it gives us a place to return to, to reflect and make sense of things, yet on the other hand, we have a need to challenge ourselves and learn, even though it means uncertainty and putting ourselves into a new situation. So we are travelling between comfort zones and learning zones. And if we are not, we should challenge ourselves to do so. In the **learning zone**, we may experience negative feelings like confusion, anxiety, frustration, defensiveness or discomfort. These feelings are part of the learning process, especially when we are expanding our comfort zone and stepping into the learning zone.

When recognising this process, you can handle these uncomfortable feelings better and the learning process becomes easier. On the other hand, being in the learning zone also gives us feelings of enthusiasm and the joy of learning and understanding. You can probably recognise these opposite extremes on the spectrum of feelings from

previous learning processes. **The danger zone** is not a good place to be. Both learning and our feeling of safety are compromised if we cannot handle the situation we are in. In practice, it may mean a person shutting down or having really strong reactions in resistance to new information. The positive thing is that when learning more and more, our comfort zone also gets larger. Through learning processes, the danger zone moves further away and the comfort zone gets larger, at least with certain topics; we have managed to genuinely learn. We learn to handle and process new things, but it is important to understand the range of feelings that the learning process brings with it. With this understanding, stepping into the learning zone becomes an inspiring journey.

In different sources, these three zones may be presented a bit differently, but this simple model has proved to be useful for our learning process. You can find this simple image of three circles in your diary after each title or sub-title. **Evaluate your own feelings and learning process by marking your own feelings at the moment**: 1) How did you feel during the previous theme and tasks? Reflect on your learning zones with the help of this tool: Are you in the comfort zone, learning zone or hopefully not in the danger zone? If it starts feeling that the topic or the reflection is too much since we all have our personal histories and situations, then it is good to give the process a little bit more time and think about why these kinds of feelings emerge and why certain topics take you to the danger zone.

QUESTIONS TO HELP YOUR EVALUATION AND SELF-REFLECTION PROCESS:

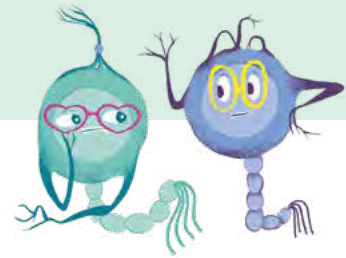**How did you feel during this topic?**

Did you learn new things?

What made you curious?

Was this topic or the tasks challenging for you? Why?

Did you get new ideas or tips on how to continue your learning process?

Where would you mark yourself in the learning zone circle?

We, the authors (Tadeja, Eeva and Amiirah) of this learning diary come from different backgrounds in many ways. We also have our special knowledge and fields of education and work experience. While working on this learning diary, you will get familiar with our differing approaches and voices. From the individual level to the identity level to our education, we are different. We are writing to you as we are: from one person to another. Because of this, and for some of you readers, it is relevant to know who has written the text related to the standpoint and/ or the background of the writer. This is why you can find

our initials (T, E, A) at the beginning of each chapter. This gives you the possibility to link the text and the writer (our short introductions are inside the front cover).

The reality is that **nobody can tackle discrimination alone. We need to combine our strengths from different professions** and different kinds of know-how and approaches are needed if we are going to transform our schools into safer spaces. This learning diary focuses on the context of school and educational perspectives, but if you work in other areas at a school, modify the exercises or concentrate on certain chapters relevant to your context to gain the most benefit from the materials. For example, a headmaster, teacher and a school psychologist work with different tasks and have different roles at a school. But combining the possibilities that these professionals working together have is transcendent; it offers the **opportunity to tackle discrimination from an institutional/structural level to an interpersonal level.** For a school psychologist, empathic listening might be an obvious tool in their work. Psychologists have insights into many different kinds of methods when working with children and youth one-on-one. Teachers are more trained in, for example, pedagogical approaches and group dynamics. A headmaster has the ability to recognise the problems at the institutional level and has the knowledge of how to start this transformation process.

We are aware that not everyone studying this learning diary are native English speakers, so at the end of the learn-

ing diary you can find a **glossary**, where you can find **definitions of important terms or concepts**. These defined concepts or terms are underlined in the text. We'll also support your **multilingual study process** by other means. In the next chapter (2.2. 'Words'), you'll start **the process of translating and defining**, which are tightly linked to each other.

In this learning diary you will have **two little helpers** supporting you in your reflection process. These little helpers are called **Neu and Nor**. Neu and Nor are neurons, a type of brain cells. They guide you to reflect on important questions. They will ask you questions, but never give you the answers. In the brain, neurons are the cells that send and receive electrical and chemical signals. Neurons have many vital tasks in our brain. For example, they transmit information to other neurons and also to muscles throughout the body, they allow us to move, feel, comprehend the world around us and learn. Neu and Nor also have the superpower of being able to change. They are good at finding new pathways to learning. Literally they can build new pathways; synapsis. Isn't that something?! They are the best experts to support you on your learning journey.
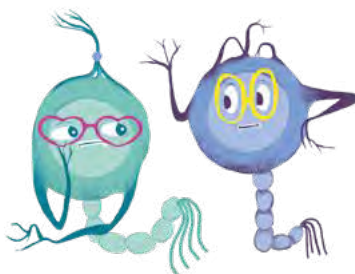
Neu and Nor are exceptional brain cells compared to their cousins, real brain cells. Neu and Nor also possess special glasses; **our own FRAME**, that all of us humans also have. These glasses are inseparable from themselves; they are part of Neu's and Nor's bodies. Glasses are our gateway to the world and how we understand and see the world. With us humans, these special "framework glasses" are not visible, but yes; there they are on everybody's noses. These glasses are formed according to our surroundings: for example, what we see, hear, read, experience and are supposed to have learned about the world. It is our understanding about the world. Glasses symbolise the framework through which we all observe and try to make the world understandable.

Neu's and Nor's glasses have another special feature: When learning new things and finding new synapses, the glasses might change their appearance. Just like Neu and Nor. As stated before, Neu, Nor and their glasses are inseparable. They live on the same globe as we do and are influenced by factors in our surroundings: media, history, stories told and much more. All in all; we are very much like Neu and Nor.

Straight away on the front cover of this diary you can find the word "safer". Creating safer schools and **safer spaces** in general is an important tool to tackle discrimination. Later on in the learning diary, we'll study safer space principles: how to build and maintain them in a school environment and what to do if safer space is broken. But it is
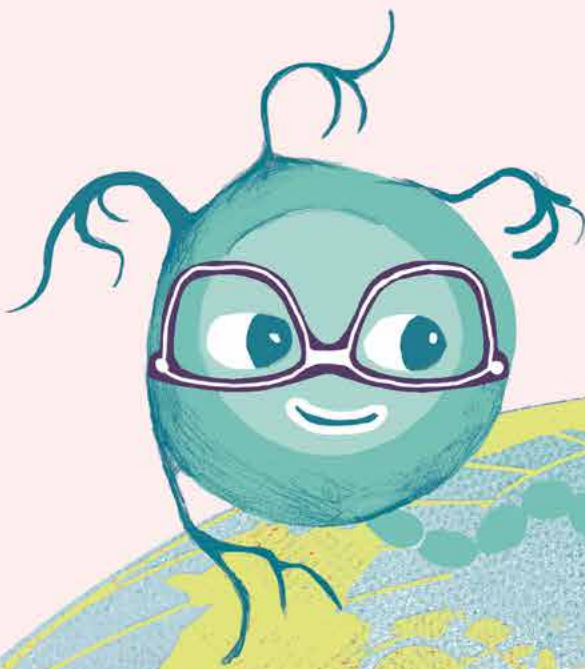
already important to bring up, since we all need a safer space to be able to feel safe and learn well. As a tool, you have this learning diary. Think about, e.g., what things you feel safe writing down or in some tasks, maybe you only write some symbols or a few words to remind you of your reflections. Pupils names, for example, are certainly best to leave out, if you are reflecting on specific situations. It is also important to recognise your own expectations, fears and challenges that are in your thoughts when the activity begins and make them known to your group. This is a good starting point for the joint learning process.

Are you working with this learning diary **alone, with a group or with one fellow learner?** One way or another, it is important that everybody's thoughts and needs are heard and taken into consideration when building shared guidelines for the shared learning process. Even if you work alone, build your own guidelines and goals for learning and be considerate about safety matters. One practical tool to start a safer space building process is a document called **'group agreement'**. Group agreement is important for individuals in a group to feel safe, for group dynamics and helps everybody to fully participate. If you study alone, build your own agreement, **my agreement**, that contains guidelines on how to make you feel safe and confident about the process. But if you work in a group, after **writing your own thoughts, build a common group agreement** in which everybody can agree on the guidelines. After that we'll continue to our **expectations, fears and challenges.**

BUILDING THE GROUP AGREEMENT (group or pair)
OR MY AGREEMENT (working independently)

THINK ABOUT ON YOUR OWN FIRST, these three questions: (The things people mention here vary a lot. There are no right or wrong answers. To mention a few examples, there are usually topics like confidentiality, privacy, respect, trust, pronouns, language, difficult topics, time-management and issues regarding basic needs.)

1. What do I need to participate well?
2. What do I need to learn well?
3. What do I need to feel respected?

Working alone? This document is your agreement; it is important to recognise your reality and what kind of advantages and disadvantages a self-learning process has. It has both!

Working in a group? Let's continue to build your common **GROUP AGREEMENT.** It is time to share everybody's thoughts on these three questions and find a joint understanding of what the things are that you can all agree on and write your common group agreement. REMEMBER, everybody shares the things they feel safe sharing. These are the guidelines for working throughout this learning process.

GROUP AGREEMENT

Could you use these questions and the format of group agreement in your classroom? Have you already used something similar? You will learn about the goals and aims for group agreement in 3.3. (Safer space).
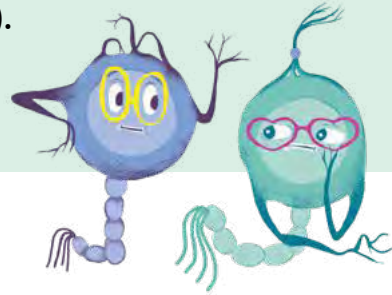
Let's continue to **expectations, fears and challenges.** Clearly you feel that the topic 'how to tackle discrimination' is important to learn about, since you have chosen to study via this learning diary. Now think about what kind of expectations you have from this learning diary. Do you have some fears connected to, e.g., the content or way of working or because of personal issues? Can you recognise some challenges that may have an impact on your learning process?

EXPECTATIONS	FEARS	CHALLENGES

Working in a group? Have a discussion about your expectations, fears and challenges. Are they similar or do they vary a lot? Does everybody have the same expectations?
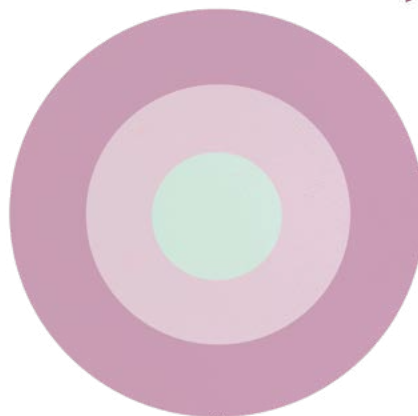
Did this discussion help you better understand the feelings and needs of individuals in your group? Could you use this exercise in your classroom?

Where are you now?

2.2. WORDS (E)

A Word. A combination of letters or signs at its simplest. But when we start talking about definitions, words become complex. A term? A concept? Let's step for a moment to the knowledge area of language.

- **What is a word?** A language particle that consists of letters, speech sounds or signs. In general, language is an umbrella term used to describe spoken or written words while also interpreting their meanings, definitions and messages.

- **What is a term?** A word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject. A term is clearly defined, e.g., dentistry equipment.

- **What is a concept?** An abstract or generic idea generalised from particular instances

For example, the basic *concepts* of psychology [1]
For example, the *concept* of gravity

Following these definitions, I would like to emphasise that this is not the only way to understand these "words", depending on the field of study, some other aspects may be emphasised.

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1 The definitions 'term' and 'concept' from https://www.merriam-webster.com/dictionary/

In general everyday language, **words flow and change over time; many stay as they are.** But we also need specific vocabulary (terms) for different areas of knowledge or science. The words in this vocabulary are and must be defined in detail - they are called 'terms'. For example, a dentist and a dental hygienist share understanding of what different pieces of dental equipment are called. They have to be able to interact without the danger of misunderstanding each other. Otherwise, it would be extremely hard to co-operate in operations. The **more abstract the words, concepts or terms become, the more difficult it becomes to define them unambiguously.** This fact is familiar to all of us working in the educational field. Words, terms and concepts **flow from general language to specific areas of knowledge** or the other way around. This means they **have to be understood in a certain context**, since the definitions may vary or the definition may be especially vague.

In general language, 'word' also consists of the definition, content or values that we link to this specific word. It may not be thoroughly thought out or consciously defined, but nevertheless, we tend to "listen and read between the lines" to what other people really want to express with the words they choose to use. We undoubtedly sometimes read situations or expressions correctly and sometimes read them incorrectly from the speaker's point of view in these interactive situations. **We make incorrect assumptions, since we interpret through our own frame.** The other side of the coin is that **the**

language we use in interaction also defines who we are. Language provides the possibility to express, e.g., our identity, values or opinions. This **interaction builds a complex network of words and assumptions;** we define ourselves and we define others.

Words do matter a great deal. Defining the concepts, terms and words we use in our discussion and daily language is necessary if we want to build common understanding

about a topic. **The school environment brings together general language, terminology of educational science and terminology of the specific areas of knowledge and science that are taught there.** Working with children and youth in various everyday situations we use general language, we spend time together and interact with each other in various situations from weekend plans to health worries and much more. In our lessons, we infer,

for example, specific terminology of mathematics or languages and with colleagues we discuss pedagogy or methodological factors in our work - very specific terminology and concepts. All in all, our working environment includes **parallel usage of language levels** in the same space depending on the context. Usually these are not in conflict with each other, but is it really a wonder that misconceptions occur? The most important thing is to be critical towards the assumption that we understand and define words or the language used the same way.

One example in this manual is the word 'equality'. In general language 'equality' is seen as an umbrella term describing the same possibilities and rights in a society or globally for all people. Compared to the knowledge field of education or, for example, law, this term in some languages is defined more specifically; understanding is different from general language. More specifically, you can read about this example from chapter 2.3 (Equality and Equity). In short, e.g., under Finnish law "equality" refers to equality between different genders, but in general language, it is an umbrella term describing common rights to certain things.

It is eye-opening to realise how much the discussion about words and concepts reveal about our own thinking, the norms in society and the current stage of discussion in our contexts. In the work community it is important to do this conscious work and concept definition together when it is possible. **We use certain words or concepts**

together, but the understanding is built at the individual level. At least I have found myself many times in situations, where I (and most probably the other person as well) have a feeling that are we really talking about the same issue. Unfortunately, it feels that at least at school, we have very little time for this discussion. Defining words or concepts is a common starting point in scientific research, but should not be forgotten in everyday work in schools, even though it requires patience. With that being said, this is also where we'll begin in this workbook of yours: the words.

Language is always a part of culture and reflects society. At the same time, recognising the discriminatory elements amongst the fractions and structures of the language is difficult. We are often unable to hear with another person's ears what we actually are saying. **Researching the words and language used is part of the recognition process.** Comparing the differences between languages is interesting. The translation processes sometimes seem impossible. We lack some words, and even if the word exists, the definition is partly different. And fundamentally, **languages guide our thinking and the other way around.** Languages are partly built differently. All the languages of course give the same, rich possibilities to thinking; this thinking may just take slightly different routes. It also has to be remembered that languages develop in their own contexts. **No language is better than another, the discriminatory factors simply lie in different places.** Do not get frustrated because of the difficulties in trans-

lations between the languages. This is actually a fruitful part of the process that will teach you many things about specific languages, yourself and the current situation in our societies.

Words and their definitions must be learned, evaluated, re-evaluated, re-defined, borrowed from other languages, clarified or even be invented anew. **Language is an eternally evolving element and can also be transformed from the perspective of equality and equity.** This is how languages work in general. Vocabulary is one of the evolving elements in language and in our society. It reflects the increasing understanding, or on the other hand, for example, inequalities in societies, when the language is exclusive. In this process of language evolution, we are equal. Comparison between languages can guide us to recognise discriminatory elements in our own languages. Some exclusive elements are so deep in the structures of the language that they may be hard to recognise or other languages may give answers to more inclusive usage of language.

The core question is, WHO defines the words. Who takes the ownership of the words, how should they be defined and why? Now I am referring to words that are linked to people's identities and the structures behind equality and equity. The answer is simple: **The definition has to come from inside the communities, from people themselves that the word represents or is connected to.** External definitions come from the wrong

source. Building your own vocabulary is a process. Our vocabulary is never ready or perfect, nor is our language. But we'll have to be constantly ready to keep our ears open about the development of the words, definitions and language because they are never just words. Understanding the words and the reasons behind their usage gives us the confidence to talk and participate in discussions about sensitive topics. Topics are sensitive, because we are dealing with our identities, the core of our existence. In our context, topics are, for example, discrimination, privileges, hate speech, structural racism and how it manifests in our societies. Do not think that your vocabulary is complete: it never is. But you have the responsibility to read, listen and keep up with the relevant discussions.

Can you think of any words that you have been pondering with regard to whether they are current, inclusive or appropriate? What were these words? How did you come to this understanding that you possess now? Did you find contradictory information from different sources?
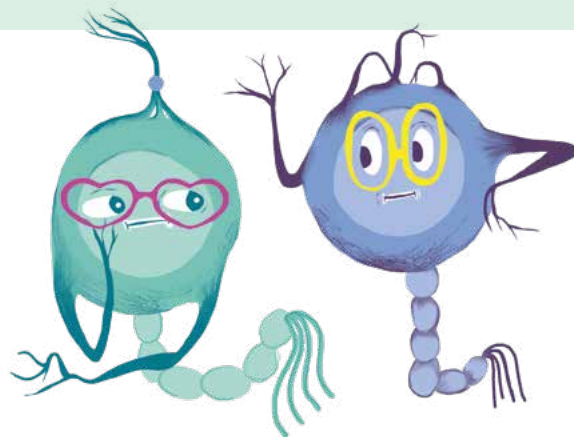
Starting to use words is like going to the gym or learning a new skill. You have to **repeat, repeat and repeat.** Additionally, the brain and words need muscle work. I cannot count how many times I have used words in an inappropriate way. Unfortunately. Even though I would know, in speech sometimes the words come out the wrong way. It tells me that I need to do more vocabulary muscle work.

One example is the English pronouns **'he', 'she' and 'they'** (in Finnish, these three pronouns equals **'hän'**). In English, 'they' can be used as a pronoun amongst transgender/ non-binary people. In principle, this is really easy to understand, but it took special effort (and many apologies) to start actually using it in speech correctly. In my mother tongue Finnish, there is only one pronoun 'hän'; pronouns are not gender based. So my thinking easily skips this part of thinking. That is why I have to make special effort in English with pronouns. This is really important when using inclusive English language. Additionally regarding the Finnish language: yes, you can bet gender-based expressions can be found in many corners of the language, they are just hiding in different places than pronouns.

Language builds our thinking and our society, and the other way around. The work we do together and individually with language is **part of creating a safer society for all of us.** Clearly it is part of our professional work as educators. It is important to have people and colleagues who have the courage to **challenge the language we use and how we use it.** Many children and youth acknowl-

edge the importance of the language and challenge our thinking and actions, which is courageous and extremely valuable.

During this learning process, you will work on your **own vocabulary.** You can find the vocabulary that you should fill in from the annex **(annex 1).** You can **start** your own dictionary **now** and fill it in during the process. Feel free to correct and add words that are useful to you during the process. You'll also find words that are not otherwise to be found from this learning diary. With these words I invite you to other topics related to the theme of anti-discriminatory work. I **cannot emphasise the "critical eye"** enough when reading and learning about these specific topics (for example, white fragility). If you have a possibility to work in a group or discuss with somebody, it would be useful. Some of us also work in **multilingual contexts** or may have multiple mother tongues; in these cases, it may be rewarding to process more than one language in addition to English.

If you use online dictionaries or glossaries, remember to **be critical!** There are two important **parallel processes in your mind: translation and definition.** The translations or definitions are not necessarily correct in all sources. You can find some help for the definition process in the glossary in the ending of this booklet.

Where are you now?
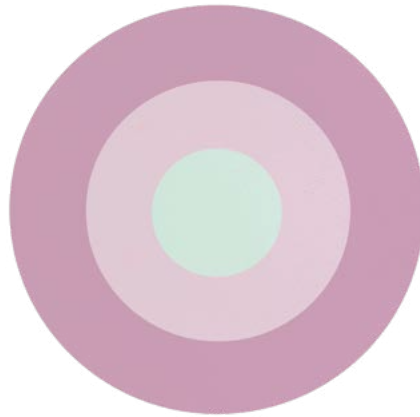
2.3. EQUALITY AND EQUITY (E)

Equality and equity are two concepts at the core of human rights. When we talk about human rights, in a European context we may associate our thinking specifically to the United Nations declaration of human rights. All over the globe, declarations, laws, agreements or organisations have been established to protect basic human rights for everybody, to mention a few, for example, the African Charter on Human and Peoples' Rights, the ASEAN Human Rights Declaration or numerous laws and acts in national or international laws. The list is long. **The idea about equality and equity predates the human rights discussion.**

Equality and equity thinking has long roots globally in our history. Amongst humanity, equality questions have always been fundamental. What are the rights that everybody should be entitled to? What things or rights should be guaranteed to everybody, so that we would all have the ingredients of a good life? What are these necessary things and how can we ensure these rights? Why do some people have more privileges than others and why is it so? How can we prevent this inequality from happening? What is fair and what is unfair or unjust? We humans (well, unfortunately not all humans, too many times privileges are too tempting) have somehow come to an understanding that we as a species have certain rights that should be guaranteed to everybody. And still inequality runs wild and privileges are too many times seen as earned instead of an outcome of unequal structures.

Back to the words 'equality' and 'equity'. It is important to define and compare different understandings about these terms. For example, the term 'equality' has developed in our societies and usage of language in time following the timely discussion and challenges. The discussion reflects society and (hopefully) increases the understanding about the factors and elements of inequality and how to change them. Unfortunately, some use this knowledge to prop up their own privileges or refuse to see the inequalities; thinking that if you do not see it, it does not exist for you.

When stepping into the educational context, during the last 10 years, the understanding has developed from my experience into a better and more complex direction. At the same time, the speed for change is frustratingly slow. For example, the basic tools to tackle racism are there, but sometimes it feels like they are hidden intentionally or somehow put aside. In any case, let's take one positive example from a change that I have seen during my career. I started my studies at the University of Oulu (Master of

Education programme) in 1996 and graduated in 2001. I have been working since then in the field of education. And YES, this example comes from my personal experience and how I've seen the change; you may disagree and are welcome to do so. There are always many angles to the same topic.

At the beginning of my career, I remember almost arguing about what equality means in teaching. For some colleagues, equality meant that everybody is given the same teaching input. As simple as that. Everybody participated in the same lesson, did exactly the same test within the same time limit, etc. The fact that some pupils in the classroom had dyslexia or for example, the Finnish language was not the pupil's mother tongue, this had very little impact on the teaching. They saw it would be inegalitarian for the other pupils if some pupils would be offered alternative methods, materials, teaching arrangements or other tools. Some teachers saw that with variable teaching arrangements, fair evaluation would become impossible between individuals. This idea stuck tight even though in the curriculum it clearly states, we are not comparing pupils with each other, but evaluating the individuals learning achievements based on goals and aims set in the curriculum.

I remember that these discussions were really challenging and it was hard to verbalise why I (and many other colleagues) saw this as a way to increase inequality at school. We teachers were split into different parties - and I

must say, nobody wanted to cause any harm or discomfort to anybody else. This was simply the understanding and how some teachers had learned to understand equality in teaching and at school. I am relieved to say that I haven't had these conversations for a really long time. Instead, the magic word now is **'<u>differentiation</u>'** in teaching. The idea of differentiation in teaching and during learning processes is the opposite of the situation described before. By differentiating the teaching, we do our best to support individual needs and learning abilities, and offer different alternatives in tools, materials and methods. This work is professionally really demanding and most probably it is realistic to say that no classroom or school has enough resources to differentiate as well as we would like to. It also feels like in know-how, there is always more that we should comprehend. But all we can do is the best we can.

Differentiation has been accepted to be necessary and supports the right to learn in general. It is not in conflict with equal evaluation of school subjects. The purpose is not to compare pupils, but to reflect on an individual's learning based on the aims and goals that have been set in the curriculum. The learning goals in the curriculum are the same for everybody, but the paths to get to the aim can be very different, depending on the learning styles and strengths or needs for support. These processes are strongly supported by, for example, increasing understanding about how differently we actually learn well, development in methodological thinking and for example, national curriculums and other guidelines for all educational workers.

GOAL
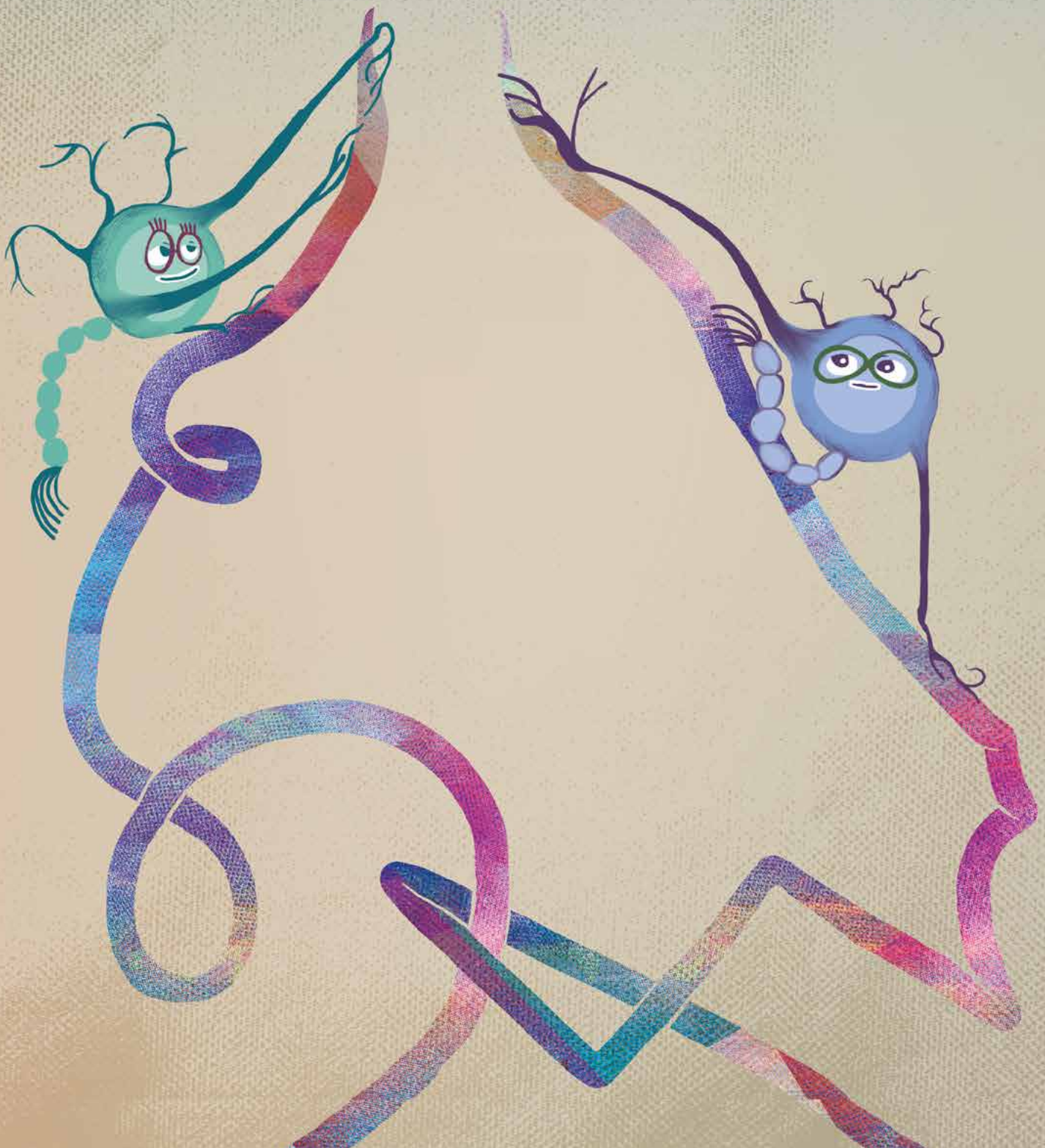
Think about your professional career from your studies to the present. This is your personal time machine. How do you see the change in your understanding of equality or equity? Has it changed or evolved or been more or less the same? Can you give any practical examples?

MEMORIES

Let's take another trip in our time machine now by talking with elderly people in your society. Maybe you have colleagues that have had a really long career, educators who have retired with whom you could have a discussion? You can also discuss with elderly people about their experiences when they were pupils or students. Can they see changes in equality and equity at schools during the time they spent there? Can they remember some situations or cases which felt challenging or were handled really well? Write down the person's position as far as you know (staff, specifically the work that they did at school/their backgrounds, whether they were in the minority or majority). Remember safer space rules and sensitivity in discussions. Make sure that the person understands that questions are linked to this learning process and what things are ok to be shared, if you work in a group.
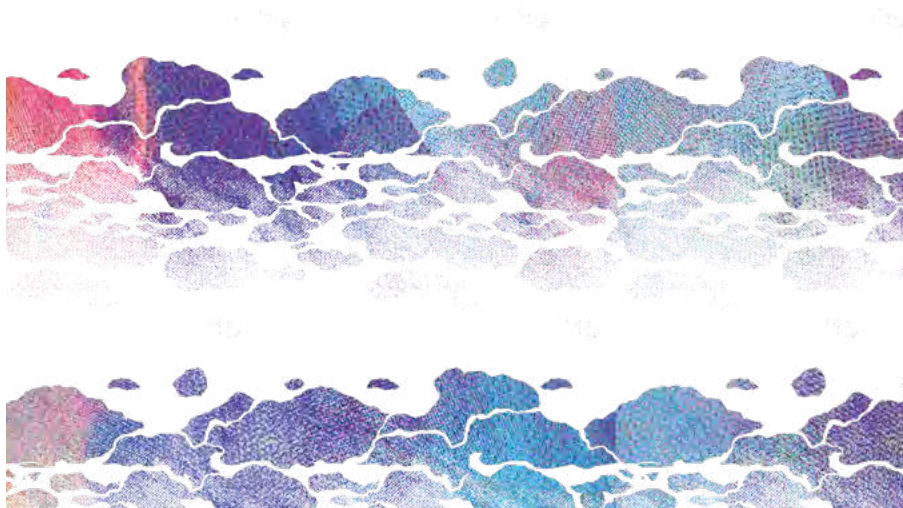
Working in a group? Share your experiences and reflections.

Equality and equity can be looked at from different per-spectives: historical, national or international law and leg-islation, curriculum or usage in everyday language. We are concentrating on the school environment, legislation and curriculum, understanding at the same time that it is part of a bigger entity. No language is better or worse in how the words or concepts are defined. Such is the case with the words 'equality' and 'equity'. In some languages in the school context, only the word 'equality' (e.g., Slovene) is used. The word 'equality' contains a broad understand-ing and the word 'equity' is not used as such. In everyday language, 'equality' is used commonly in many languages to express the need for fair treatment of all people as a component of human rights.

I have worked for 18 years in the Finnish school system and this legislation and for example, the curriculum is very familiar to me. So to give an example, I'll describe how these terms are defined in the Finnish school system. I do not know curriculums and educational or equality laws in other countries to the extent that I could present them to you. You are the experts in your own contexts. National laws and, e.g., curriculums have been formed in their own context.

In Finnish, we use both equity and equality in the school context and this comes from the laws and regulations:

-'equality' (in Finnish 'tasa-arvo'): No discrimination on the basis of gender or the expression of your gender.

-'equity' (in Finnish 'yhdenvertaisuus'): No discrimination on the basis of origin, nationality, language, age, religion, opinion, disability, sexual orientation, family relations, health, political stance, labour union membership or some other social identifier.

This division is based on law and legislation. The legislation formed to support equality and equity are being made and supervised in different ministries and that is why our school system follows the same understanding of the terms. Since 2017, all schools have to have an equity and equality plan to develop the equality and equity work and situations at schools. There are two different perspectives on development work, but both can be included in the same document. Overall, in general language in Finnish, like many other languages as well, people use the term 'equality' as an umbrella term to communicate about fair or unfair treatment of all people. But as was stated before when talking about the words and parallel usage of them in general language and as specific terms in professional language, we travel between the words depending on the context.

For us as educators or, e.g., healthcare workers, **it is important to be aware about the relationship between legislation, law and the school system** where we work. To be able to work towards a safer school environment, we must be able to structure the elements of equality and equity from legislations and laws to the everyday actions at school. We are obliged to work towards equal learning possibilities for all. Too many times the obstacles for developing a more equal school or society also lie in structural elements. In the opposite case, the best tool to change discriminatory actions may be found within the structural elements, e.g., laws. Sometimes laws and regulations might be your best allies or unfortunately obstacles. This is why we have to work towards understanding the laws and legislation as well.

The next task for you is to **find out how these terms (equality and equity) are used in your national language and school context**: How are the words used in general language? Are two terms used, only one or more than two? Are these words mentioned in the national or local curriculum? Legislation and laws: What kind of regulations or laws are connected to these terms? In your school or nationally, do you have structures/models/plans that are required or recommended to support and develop equality and equity in schools?

In practice, aspects of equality and equity in schools manifest in many ways. It is present in the approaches to organising, behaving, acting, thinking, interacting, etc. Sometimes it is really visible, sometimes it is harder to see. The roots of unequal thinking or acting may be especially difficult to track, with regard to what the phenomenon actually consists of and where it is rooted. In the chapter "Inclusive school", more practical examples of aspects of equality and equity are brought up for everyday work.

Where are you now?
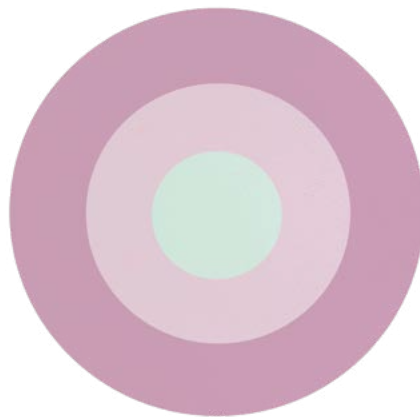
2.4. WHAT IS DISCRIMINATION? (A)

The very reason that the name of the project is Schools Acting For Equal Rights (SAFER) indicates that there are inequalities that exist in the school environment which we hope to minimise and eradicate. These inequalities result from **discrimination** which happen both within and outside the school system. In the context of the SAFER project and this manual, we use an encompassing view of discrimination, which means that we hope to address it in all its different forms. We normally think of discrimination only as instances of interpersonal discrimination such as hate speech and bullying – often on the basis of personal characteristics such as gender, sexuality, race, ethnicity, and other social identifiers. But we hope to go further and get you to look at more institutional and structural forms of discrimination, such as a school's hiring practices, or whose history is being taught and not taught in school textbooks.

*SYSTEMS OF OPPRESSION

*"We've learned that quiet isn't always peace,
and the norms and notions of what "just is", isn't always justice."*

-Amanda Gorman (2021), The Hill We Climb [2]

2 As performed at the 2021 US Presidential Inauguration. Full transcript here:
theguardian.com/us-news/2021/jan/20/amanda-gorman-poem-biden-inauguration-transcript

Discrimination and inequalities do not happen out of nowhere. Behind all types of discrimination is a global history that has politically, economically, and societally created arbitrary differences and justifications for treating people unequally, which continues up to the present day. It is beyond the scope of this manual to go into this long trajectory of inequalities. But this encompassing history where certain groups of people are structurally discriminated against by another is termed **systems of oppression**, or what we can more informally recognise as the "–isms" (and a couple of "phobias").

EXERCISE:

Some predominant examples of systems of oppression are: sexism, heterosexism, ableism, racism, and Islamophobia.
For these, reflect on the following questions:

-Which group of people has the (societal) power under each particular system of oppression?

-Which group(s) has the most power and privilege in our society?

-Which group(s) has less privilege and is disadvantaged in our society?

What other systems of oppression are there?

You will have a chance to think about this more in the Power Flower exercise in Chapter 2.5.

You will also find that within each system of oppression, there is an additional layer of power and privilege spectrum. For example, under ableism, a visibly and physically differently-abled person would encounter a different type of discrimination than someone with a more invisible form of disability (such as having an autoimmune disease) or a more "invisibly" neurodiverse person. Another simplistic example is, under racism, a Black person would encounter a different type of discrimination than an Arab person, who would also encounter discrimination differently from an East Asian person, because of the latter two's proximity to normative whiteness.

How did I learn about history, and from whom? How has that made me see the world and influenced my understanding of different communities?

How can I learn more about the history behind the different systems of oppression?
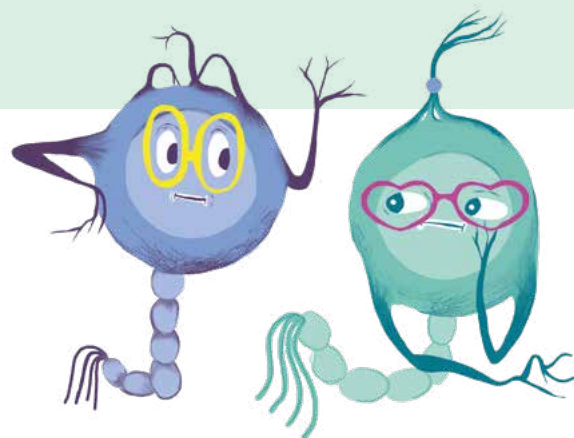
* THE 3 PS: PREJUDICE, PRIVILEGE, POWER

There are three words that we always need to keep in mind when speaking about any system of oppression. They are prejudice, privilege and power.

The picture on the right is drawn in a school context. It depicts two individuals encountering each other for the first time, and the type of automatic calculations we make to determine whether someone would be a threat to our (physical and/or psychological) safety or not. While these calculations are based on individual prejudices and stereotypes, it is necessary to take into account the larger societal environment and power dynamics in which these encounters are happening.

 Some questions to consider when analysing the picture:

- What do you notice about the lists that each person is thinking?
- In what ways are they similar, and how are they different?
- Why do you think some of those factors are risk factors and why others are mitigating factors in this instance?
- Would the lists be different in other contexts?
- How about for individuals from different minority groups in your society?
- What lists do you think people might make about you?
- What lists do you make about others?
- How might these calculations shape the way people behave during the encounter, however brief it may be?
- What would it take to change the lists people make about each other?

RISK FACTORS

white ☑
male ☐
female ☑
aggressive body language ☑
security officer ☐

RF: 3

RISK: HIGH

MITIGATING FACTORS

POC ☐
under 40 ☑
friendly face ☐
relaxed body language ☐
looks professional ☑

MF: 2

RISK FACTORS

Black ☑
male ☑
looks Muslim ☐
Roma ☐
aggressive body language ☐

RF: 2

**RISK:
ACCEPTABLE**

MITIGATING FACTORS

white ☐
female ☐
under 40 ☑
clean clothes ☑
smart looking ☑

MF: 3

Inspired by Garry. B. Trudeau's comic strip *Street Calculus* (1994).

PREJUDICE refers to the preconceived ideas or prejudge-ments that we have about an individual or certain groups of people. Because we live as social beings in a society, we all have prejudices, whether we like to admit them or not. The prejudices that we hold are often the result of years of socialisation from the moment we were born – by our parents, teachers, the news, movies/TV shows, ad-vertisements and authorities, among others. The life ex-periences that we have, whether by choice or those we did not have any control over, also play a role in determining our prejudices. In other words, our prejudices stem from the worldview that we hold – in essence, the metaphorical glasses that we all wear which frame and filter how we see the world. Because of this, the prejudiced thoughts that we have often come almost automatically as they operate on a subconscious level. They are also often based on the visual cues we take in when we see another person.

A useful way to think about all the things that make up who we are and how we view the world and other people is to think of the word **FRAME,** which can mean the metaphorical glasses that we all wear. Here are some examples of the parts that make up our FRAME: [3]

History/ancestral heritage
Family
Religion
Values
Age
Gender
Sexual orientation
Language

Nation/region
Ethnicity
Culture/cultural traditions
Physical abilities
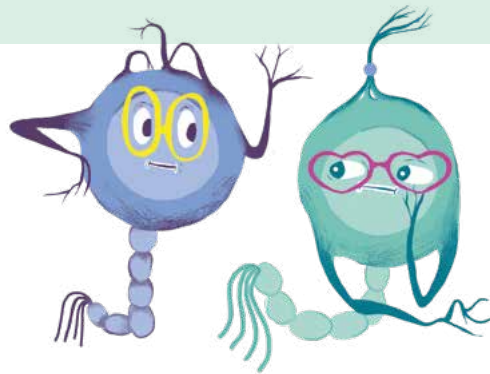Economic class
Profession
Neighbourhood we grew up in
Neighbourhood we live in now

3 Taken from SPLC Learning for Justice/Teaching Tolerance – FRAMEs activity:
learningforjustice.org/classroom-resources/lessons/reflection-whats-your-frame

What other factors make up our FRAME?

While we may not always recognise (and sometimes refuse to acknowledge) the prejudices that we hold, when these internal prejudices are manifested, they often lead to the external act(s) of discrimination, such as excluding, favouring, or attacking an individual or certain groups of people. They also often result in **microaggressions** – first conceptualised in 2007 by Dr. Derald Wing Sue, a professor of psychology and education at Columbia University's Teachers College – which is a comment or action that subtly and often unconsciously or unintentionally expresses a prejudiced attitude toward a member of a marginalised group in everyday interactions. Microaggressions may not seem like such a big deal to those from a majority group. However, for those who are subjected to microaggressions, it is like having to deal with multiple mosquito bites throughout the day.

One way to counter prejudice is by acknowledging and being aware of our FRAME. We can also use the following guiding framework in situations where we may be prejudiced, using FRAME as an acronym:[4]

F — Figure out the facts. Not just what is apparent to you, but all the facts. Seek more information, ask questions and listen.

R — Reflect on reality. Is it my reality or their reality? Am I looking at this through my FRAME or trying to see it through their FRAME?

A — Acknowledge and challenge assumptions. Think about your expectations and whether they are appropriate. Are you making assumptions based on your FRAME?

M — Maintain an open mind. Just because someone else's FRAME differs from yours, it doesn't make them wrong. What can you learn from them? What can they learn from you? What do you have in common?

E — Expand your experiences. Explore, expose yourself, and encounter differences; expand your comfort zone; increase your cultural competence.

4 Taken from SPLC Learning for Justice/Teaching Tolerance – FRAMEs activity:
https://www.learningforjustice.org/classroom-resources/lessons/reflection-whats-your-frame

EXERCISE:

Reflect on one prejudiced belief that you were raised with (be honest with yourself!) and how you came to believe that idea. Which system(s) of oppression is it linked to? Did you ever act on this prejudice? Do you still believe that thought or idea? Why or why not?

(Adapted from: http://www.edchange.org/multicultural/activities/activity3.html)

PRIVILEGE has taken on a negative connotation with people nowadays afraid of being accused of having privilege. But just like prejudices, whether we are aware of it or acknowledge it or not, we all hold certain privileges based on the different social identities and categorisations that we occupy and make up who we are. Privilege refers to the advantages or benefits that are granted or made available only to a particular group often at the expense of others, and they operate on the personal, interpersonal, cultural and institutional levels. **The nature of privilege is such that they are invisible to those who have it.** It is important to emphasise that privileges are unearned; it is our nature as social beings to be uncomfortable with the idea that some aspects of our lives are a result of us having privileges rather than through our own efforts, and that it might even be at the expense of others. But it is a common misconception to think that everyone just needs to work hard to have access to these privileges since they are the result of historical and continuing systems of oppression.

An example is with education – we talk about everyone having the right to education as per the UN's Universal Declaration of Human Rights, but in reality it operates as a privilege with life-long compounding consequences. Not everyone has the same access to education, such as for undocumented people in our societies. Not everyone has the same resources or gets treated equally within the education system, such as Roma people and other racial and ethnic minorities in Europe.

As mentioned earlier, there is a spectrum of privileges that we all hold based on our different social identities. A person belonging to a minority group can therefore still hold certain privileges in comparison to others. For example, while a Swedish-speaking Finn in Finland is officially recognised as a language minority group, they still have the privilege of having citizenship and therefore legal protection over migrants and undocumented people in the country. There are also minorities within minorities. In Finland, a white Swedish-speaking Finn holds more racial privilege than another Swedish-speaking Finn who is racialised as non-white, and therefore is not subjected to racist encounters and treatment. Similarly, while a white cisgender gay man may face discrimination because of heterosexism, they still hold more privilege over a white cisgender heterosexual woman because of patriarchy and sexism, as well as over a Black cisgender gay man because of racism.

What are some of my privileges?
**When and how did I become aware of them?**
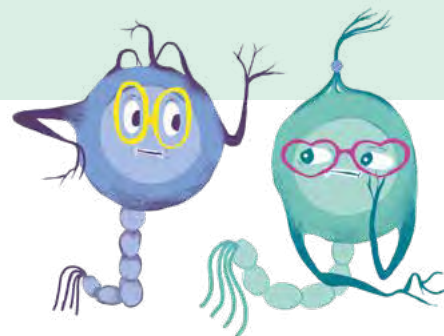
POWER in this context refers to institutional power – meaning the ability or capacity to structurally favour or elevate one group over another, in terms of access to resources, exercising control, or just determining what the standard norm is. It is apparent that power is the historical driving force for the discrimination that continues to this day, and which has resulted in the world's present (and growing!) inequalities. **Though we focus on institutional power, it is people who are exercising this power and actually carrying out the acts of discrimination.** So power is being used at the individual and in-

terpersonal level. Having power is not always a result of an active choice of a conscious want or malicious intention; similar to having privileges, we often end up holding power simply because of the different social identities and categorisations that we occupy. What we choose to do with that power in our daily lives is what makes the difference – whether we are actively causing inequality, passively allowing it to happen, or actively fighting against it.

So while every single one of us have individual biases, we say the –isms or systems of oppression are at play when these individual prejudices are backed up by historical power and privilege. For example, someone who is racialised as non-white may have a negative stereotype about white people and may even act on that prejudice by calling them names. In this instance, there is potentially a case to be made to designate that as discrimination, but we do not designate it as racism because racism is the specific system of oppression based on the idea of whiteness at the top of the hierarchy of people. There is also no such thing as reverse racism because historically oppressed racialised non-white minorities do not hold the power to systematically discriminate against white people in our societies.

What are some of the power positions I hold in society? When and how did I become aware of them? In what ways have I used or not used my power?
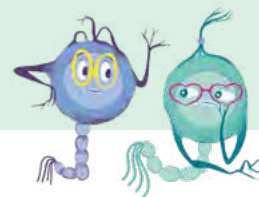
As a group/classroom activity you can do to concretely explore privilege and power, look to the "Building a Village" activity in the Annex (Annex 3). More about this exercise in 3.5., Good practices and tools.

We will see how discrimination and the 3Ps interplay more concretely through two systems of oppression in the following chapter.

2.5. IDENTITY & DISCRIMINATION IN THE REAL WORLD? (T & A)

SOCIAL IDENTITIES AND CATEGORIES (T)

In this chapter we will talk about social identities, discrimination and how that connects with privileges, power and how it manifests in the world.

People are individuals living in society and every person has their own identity as an individual. As part of society we belong to different **social categories and social identities.** Among these are age, gender, religious or spiritual affiliation, class, socioeconomic status, sexual orientation, 'race', ability, nationality and ethnicity. Every person holds many social identities: I am a white, non-binary, lesbian adult with Slovene citizenship. Certain social identities are things people can easily see (like certain spiritual affiliations or age), while others are not always easy to see (like sexual orientation, socioeconomic status or education level).

Each social identity holds a certain amount of power and based on that, each individual (or group of individuals that belong to the same social identity) is valued. For example, male identity is valued more than female, white more than non-white, heterosexual more than homosexual, having a citizenship more than being an immigrant or non-

documented person. People that have social identities with a lot of power are **privileged** and often part of the **majority status**, while those who have social identities with less power are **disadvantaged/marginalised** and often part of the **minority status.** How much power each identity has is a social construct that was developed and established through history by dominant group(s) of people and can differ from society to society. In Western societies, the process was highly influenced by patriarchy, misogyny and Christian theology and representatives of these groups, white men, established how we perceive different social identities. For example, being white means a person is a member of a dominant group and being a woman means representing a group that is being discriminated against.

According to privileged or marginalised status, there are two groups of people:

-members of dominant social identity groups privileged by birth or acquisition (like white people, men, upper class people, heterosexuals, etc.),

-members of social identity groups who are discriminated against, marginalised, oppressed, exploited by dominant group(s) and oppression systems (non-white people, women and transgender people, members of the working class, LGBTIQ+ people, etc.).

Which social identities do I have? Are they perceived in society as power or disadvantage?

Positive/powerful social identities are often **perceived as given,** not questioned, taken for granted, we are not aware of them in our everyday lives. For example, I as a white person am often not aware of this, I do not recognise my whiteness as a social identity despite the fact that it is a social identity because I am not discriminated against as a white person. And being highly valued in society means it is also a privilege I hold, even if I am not aware of it.

But if one of our social identities is considered less valuable, then we are more aware of it because that makes us 'different' in the eyes of society. For example, I am a lesbian and I am very aware of that because the society I live in values it less than being heterosexual. Negative/less valued social identities are often labels put on individuals or groups of people that represent a mechanism of control over them from people with power and privilege.

Because we live in a society that is highly hierarchical and where certain social identities are valued more than others, I as a member of a dominant group may knowingly or

unknowingly reinforce, exploit and reproduce unfair advantage over members of the marginalised group(s). Concretely, that means that since I was socialised and brought up in a world that puts white people at the top of the hierarchy, I as a white person am certainly not sensitive enough to racism and will probably be racist myself (for example, I will be more afraid to come across a Black man on an empty street than a white man).

Of which social identities am I aware of in my everyday life?
When did I become aware of them?
Of which social identities am I not often aware?
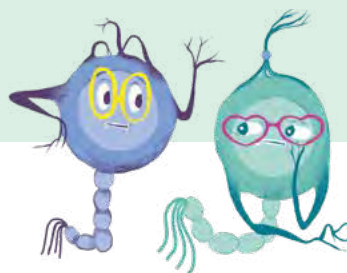
As we have many social identities, we are often **in the dominant and marginalised group at the same time.** For example, I am an able-bodied, non-binary person. As an able-bodied person I fit in a dominant group, carrying privilege in society. But as a non-binary person, I belong to a marginalised group that is being oppressed and discriminated against.

Because of social identities (or presumed ones) that are seen and perceived as less valued, we can receive oppression, hate speech, and discrimination on personal, institutional and/or systemic levels. More about that is written in previous chapters herein.

Below is an example of some social identities, categories and the power they hold in our society. It's called a 'power flower' and this one has 16 petals. Each petal represents one social category. The power flower has three different parts: an inner circle with different social categories and outside petals that represent how much power a certain social identity holds.
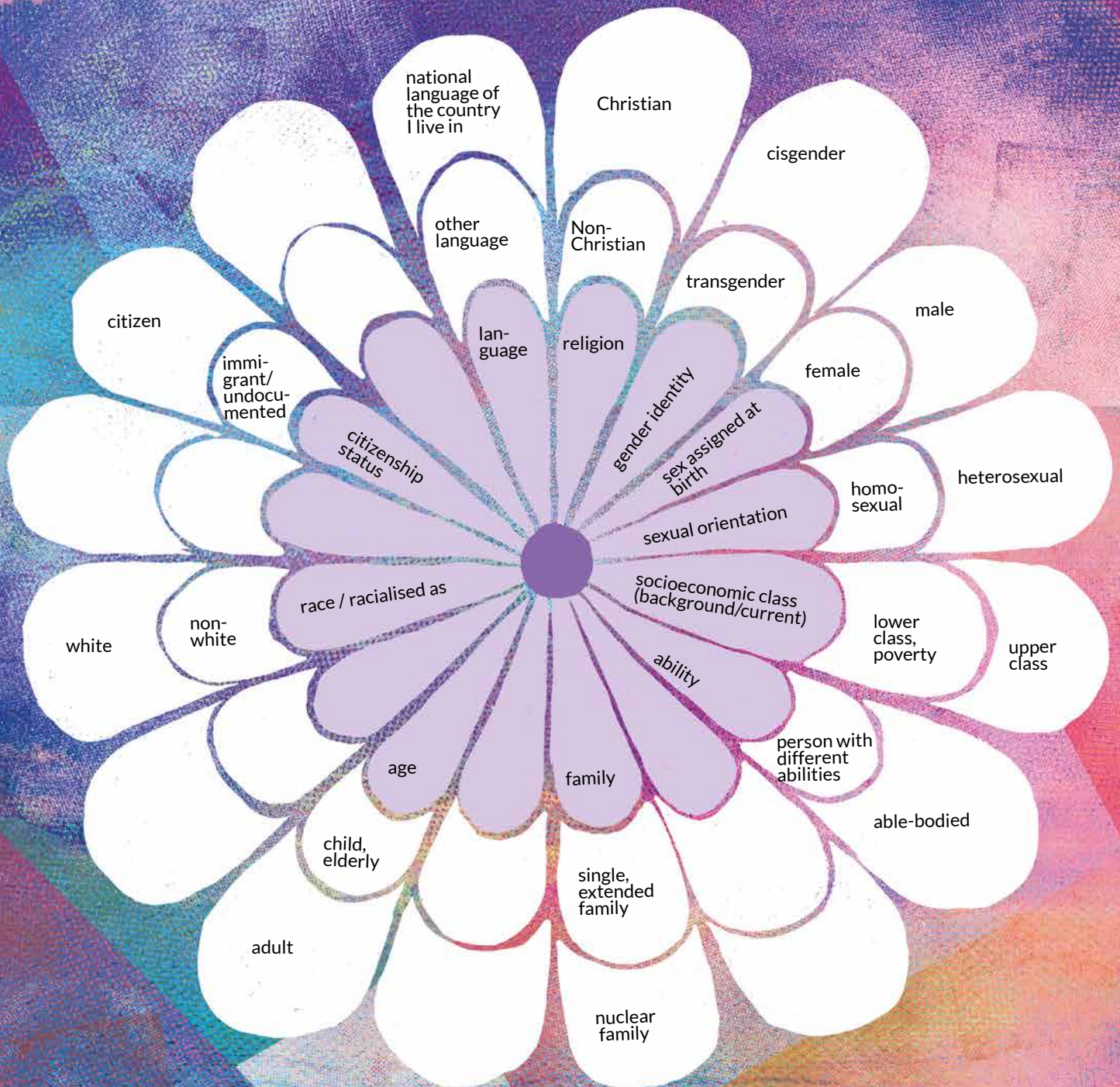
-The inner circle tells you which category that petal represents, for example, gender identity, religion/faith, ability, family, etc. Here, just some are listed, there can be many more like geographic region - current and origin - (global south/north; urban area/rural area), political view, health status etc.

- The big outside petal represents the social identity that holds power and privilege in that social category. For example, in the category sex assigned at birth, the social identity that holds power and privilege is male; for the category religion/faith that is Christian. Examples listed here are not the same in each country/society, they are named for easier understanding of how these categories and social identities function. In some countries, being a Christian does not entail holding power, but in most Eu-

POWER FLOWER

national language of the country I live in

Christian

cisgender

other language

Non-Christian

transgender

citizen

male

lan-guage

religion

female

immi-grant/ undocu-mented

gender identity

sex assigned at birth

citizenship status

homo-sexual

heterosexual

sexual orientation

race / racialised as

socioeconomic class (background/current)

white

non-white

ability

lower class, poverty

upper class

age

family

person with different abilities

able-bodied

child, elderly

adult

single, extended family

nuclear family

ropean countries, it is the case.

- The small inside petal represents a social identity that has less value, is marginalised and is oppressed. For example, in the category sex assigned at birth, the social identity that has the least value is female, for the category age, the corresponding social identities are children and the elderly. Again, the examples herein are not the same in each society.

An exercise where you will explore your own social identities and social identities of your students, you can find in chapter 4.1, under Exercise 1.

Our social identities give us a sense of **who we are.** But they also present what we mean to others. Some are given to us by birth, some we acquire through life. With some we identify and some are (rein)forced in us based on our looks or beliefs, even though we do not identify with them. So it is very important that we have an option to shape them, such that we can self-identify and name ourselves the way we want to. I was born as a white person. I acquired education and profession through life. And based on my looks I am often recognised as a woman. But I identify as a non-binary person. And it's very important to me that I can self-identify as such and not be put into the category called woman.
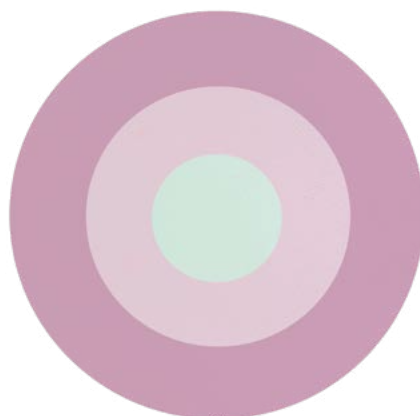
As educators, we need to keep these in mind and create our learning spaces in a way that children and young

people will feel safe and respected to freely express their identities and be able to **self-identify**.

Are you aware of the social identities of the students in your classroom/group?
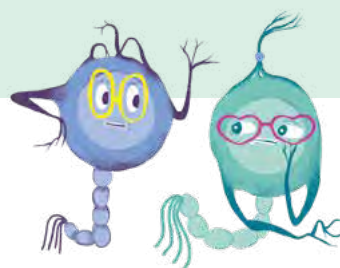
Where are you now?

* WHAT IS RACISM? (A)

There is perhaps nothing more controversial than talking about issues of race and racism. While seemingly a simple and straightforward term, the concept of 'racism' is often poorly understood. If you have encountered any discussion on race and racism in the media, particularly online, you will find heated disagreements on what is or is not racist.

Have you encountered such discussions? What did you do (or not do) when they came up? Do you encounter this in your schools as well?

The first step in addressing racism is thus to understand what it actually is.

EXERCISE:

Before reading the rest of this section, reflect on your current understanding of racism. Write down what you understand by racism and how you would define it.

Knowing and understanding history is important in understanding racism. The history of Western/European colonialism starting from the 15th century in particular, and how certain groups of people were then categorised to justify taking over new lands and the need for a slave trade, would help us to understand why certain groups of people continue to face discrimination and disadvantages based on their perceived race up to today.

While it may be easy to think of colonialism as only involving the great Western powers, many countries without formal colonies were still very much complicit and participated in the processes of colonialism, and benefited from it. An example is Finland: while not having any formal colonies of its own, Finland still benefited economically from being part of the Swedish empire, among other things. It can also be considered that the indigenous Sámi people, who live further up north in what is now Finland, Sweden, Norway and Russia, were colonised by having their land taken away and over the course of history, being forced to assimilate.

In addition, especially in the European context, the history of the Holocaust in World War II led to a discomfort with talking about race, even though racial oppression still continues for some groups of people. It means that our contemporary societies are not equipped to talk about it, much less address it. Not talking about it also does not mean that the problem has gone away.

Let's be clear that when we speak about race, we are speaking about it as a social construction, and not any essentialist category or biological characteristic. While race is a social construction, it has very real tangible social consequences.

While the use of the term 'racism' is more prevalent than ever, many people shrink from the concept of 'race' – and what has happened is that our understandings and assertions of racism are increasingly divorced from historical understandings of race and racial difference. This tendency to refer to racism without reference to its racial basis, or this reluctance to use the term race, is problematic as it makes it difficult to differentiate among different kinds of ethnic and racial experiences.

In order to have a more specific and measured understanding of racism, we must continue to talk and write about race, rather than avoiding reference to this very troublesome concept. An avoidance of 'race' undermines our ability to engage in clear and meaningful measures of racial inequalities, as well as our ability to challenge racism. This is why saying things like "I don't see colour" or "I don't care if you are black, purple, or blue" or "we're all from the human race" or "all lives matter" (in reaction to the Black Lives Matter movement) are not helpful. While the intention behind these colour-blind statements may be positive, they minimise the very real unequal treatment that people racialised as non-white experience in our white normative societies.

Race refers to perceived patterns of physiological and biological traits deemed by society to be socially significant. It is a historical system of categorisation based on ideas of moral superiority which puts some groups at the top of the social hierarchy, and others at the bottom. It is embedded into policies and institutions.

The discomfort with race has led to the tendency to conflate it with the term **ethnicity**, which refers to a group of people with shared cultural practices, values or traditions. Ethnicity is sometimes structured around race. For example, a person born in Finland to overseas-born parents may see their ethnicity as Finnish (i.e., via their Finnish cultural practices), but they may not be seen or accepted as Finnish by others based on something such as their skin colour. The mechanism for this is race, not ethnicity.

While supposedly neutral and colour-blind, the term 'ethnicity' has the disingenuous and unspoken subtext of referring to non-white bodies. Claims of belonging based on ethnicity (e.g., citizenship or language) are thus futile when 'racial belonging' is still being questioned in everyday interactions.

The social and historical processes in which people were divided by phenotypic characteristics and put into social hierarchies, attributing a different value to their life, work and humanity is called **racialisation.** Often, it is only

marginalised ethnic minority groups which are said to be **racialised**. However, the process of racialisation affects the whole society, and not just certain groups of people. It only means that people/groups racialised as white are put into the highest social stratum and have a higher value attributed to their life and humanity than people/groups racialised as non-white.

More mainstream terms to refer to people racialised as non-white which you may have come across are **PoC** to mean People of Colour (as opposed to "coloured people", which is considered derogatory in the English language). Another is **BIPoC** to mean Black, Indigenous, and People of Colour to acknowledge the more particular and encompassing racism which Black and indigenous communities face. These terms should not be used as mere physical descriptors as that would only reinforce whiteness as the norm; rather they were coined within social movements as a point of collective solidarity against white normativity/hegemony/supremacy. It is still better to address the communities you are referring to more specifically. As with any labelling descriptors for people, it is best to follow the lead of the person who belongs to the marginalised group to define themselves.

Racism is a system of oppression based on the racialisation of individuals that occurs at the interpersonal, structural and institutional levels.

** LEVELS OF RACISM (A)

Usually, in public societal discourses of racism, people often refer to a specific discriminatory behaviour by one individual towards another individual or group of people. For example, someone using explicit racist slurs. While these individual acts are unfortunately still very prevalent, this is only one level or aspect of racism – the **interpersonal** level.

What is necessary to highlight about the nature of racism is that it is **structural/systemic.** It means that individual racist behaviours operate within a larger system of prejudices, behaviours and practices that have accumulated over centuries and are so deeply embedded in our global social, economic, and political systems that they are now taken as the unquestioned norm. An example of this is the default representation of people racialised as white as the standard norm in different forms of media (advertisements, movies, TV shows, news), while those racialised as non-white only get associated with negative things. Consider who gets called an expatriate and who gets called a migrant. Consider who are seen as experts in our societies; consider how racialised minority students often go through their entire education without encountering a single non-white teacher and role model, with the only other people looking like them being the cleaners at the school, and what that does to their psychological development.

With the structural nature of racism in mind, we also say that racism is **institutional.** It refers to the legislation, policies and practices that intentionally or indirectly produce outcomes that often favour and benefit people racialised as white and/or put people racialised as non-white at a disadvantage. **It is important to note that these policies, pieces of legislation and practices do not just *happen*; rather, they are created, implemented, and maintained by people.** An example of this is with law enforcement, which is supposed to keep us and our communities safe. But the known practice of racial profiling by law enforcement officers (police, security guards, etc.) results in the over-criminalisation of people racialised as non-white: they are often over-policed, treated with more suspicion, and subjected to harsher punishments. Consider further hiring practices on a more general level; while there are laws that exist to ensure equal opportunities for all, in reality, we know that biases from hiring managers mean that job applicants from certain racialised backgrounds do not even get a chance.

All of these levels combined is what we mean when we say that racism is a system of oppression.

Below you would find the common ways that racism is talked about in our societies.

Often, you will find that they:

- Use an emotional frame (it is only about "hate"; someone hating another person/group of people)

  - This leads to the danger of only seeing racism at the individual level, and that it is something only done by irrational people; this minimises/ignores power structures and structural and institutional racism.

- Talk about class differences (racism is a problem of those on the margins of society, i.e., the poor & uneducated)

  - This ignores the racism at the structural and institutional levels; in which people in positions of power create racist legislation and determine racist societal practices.

- Reference to intentions (racism is based on a conscious intention to discriminate - "I'm not racist because I didn't mean to offend anyone")

  - Pointing out racial discrimination or racist practices is then seen as accusing people of being a consciously bad person; again, individualising

racism rather than considering its structural and institutional aspects.

- Talk about racism as a recent phenomenon with the arrival of non-white migrants, refugees & asylum seekers

    - Ignores the long global history of racism; Roma people are believed to have been in Europe for almost 1,000 years and yet they are still the group most discriminated against in Europe today.

Refer back to what you wrote about your understanding of racism in the earlier exercise. Did it contain any of the above? How has your understanding of racism changed now (or perhaps not)?
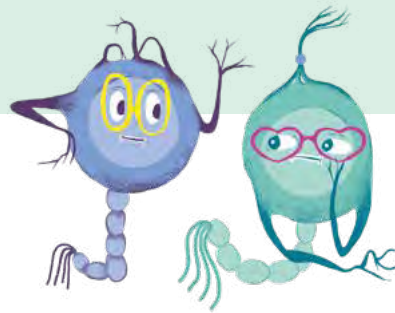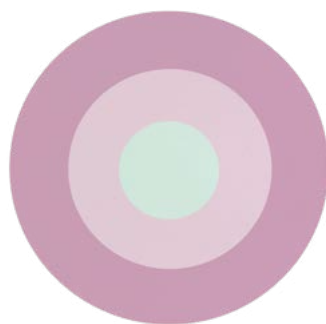
Where are you now?

* LGBTIQ+ (T)

Along with racism, a frequent form of discrimination is perceived or real sexuality and gender (identity).
When we're talking about sexual orientation, gender identity and expression, we have to first start with talking about sex and gender. Because these are intertwined and one affects the other.

We live in a society that is deeply patriarchal and where sex and gender are seen as two fixed categories. But as many other things, we also take for granted that sex and gender are not "facts", but rather social constructs. This means that it exists not in objective reality, but because a dominant group of people decided that it exists. And both are, in most societies, seen as binary: male and female, man and woman. Throughout Western history, patriarchal ideas and beliefs led to an established system of oppression that puts males higher than all others and claims male power as the predominant one. This shapes our "reality" and how we see and understand what sex and gender are, what femininities and masculinities are and how we should express them, which gender roles we should have, etc.

This binary system is very connected to the question of one's **sexual orientation**, meaning who we are attracted to whether that is in a physical, emotional and/or romantic way. In most societies, it is assumed and expected that all people are heterosexual, e.g., attracted to people of a

different gender (usually women who are attracted to men and men who are attracted to women). This social norm is called **heteronormativity** and it is shown through practices of everyday life (for example, when a person who's a lesbian is attending a public event and speaks about her partner, everyone assumes that the partner is a man).

Based on our understandings of these categories and norms, we created societies that are discriminatory against everyone who doesn't fall in these constructed boxes of man-woman, masculine-feminine, and heterosexual.

Groups of people who "don't fit in the box" are mostly referred to under the acronym **LGBTIQ+**. It stands for **lesbian, gay, bisexual, transgender, intersex, queer**. The plus sign represents other non-normative sexual orientations and genders that are not heterosexual or cisgender, such as non-binary people.

What kind of gender norms you recognise in your society and school?
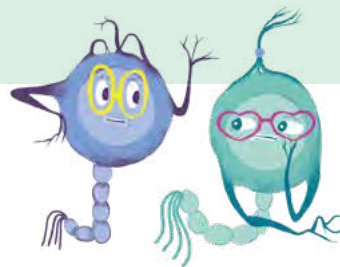
Very connected with these categories and LGBTIQ+ are gender identity and gender expression. These terms are often misused and sometimes used in the wrong context. **Sexual orientation** refers to a person's physical, emotional or romantic attraction to another person and is different than gender identity or gender expression. When talking about sexual orientation, people identify as lesbian, gay, bisexual (bi), pansexual (pan), asexual, heterosexual (hetero)/straight. For example, transgender people may identify as lesbian, gay, heterosexual, bisexual, pansexual, queer or asexual.

Gender identity refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth. When talking about gender identity, we use such terms as transgender (trans), trans man/woman, cisgender (woman, man) and non-binary. Gender identity may match the individual's gender expression, but not necessarily.

Gender expression is an external manifestation of a person's gender identity. It can be expressed through physical characteristics, social interactions and speech patterns such as clothes, make-up, hairstyle, (not) shaving hairy parts of the body, body posture, mannerisms, behaviour in public and private social environments. Gender expression may or may not match the gender roles/identities defined by the binary gender system. Terms connected with it are feminine, masculine, and androgynous/androgyny.

The language we use is important in relation to LGBTIQ+. Previously, there were explanations of some terms you need to know. But it's not just about knowing terms or how people identify themselves in order to be inclusive to LGBTIQ+ youth. How we talk about and with LGBTIQ+ people defines whether our approach is inclusive or not as well as non-discriminatory or not.

Language is a tool used not only to describe others and the world but also ourselves so that we are understood and seen as who we are. In this learning diary, we are using inclusive language and there may be some terms you may not be familiar with. For this reason, at the end, we have a glossary featuring explanations of those terms.

Language is a very important mechanism to either include or exclude individuals. Words are not just words, written or said or signed, they have meanings and they hurt when we use them the wrong way; when we use words that are inappropriate, they are like a weapon. When someone says something offensive to us, it's not just a word, it holds power and it triggers emotions and the meaning of it hits us somewhere deep inside us. For example, when people use a slur that is connected to me I can't just ignore it, because it hurts and my body reacts to it like physical pain. So when talking to, with or about anyone, especially marginalised groups, it's very important to use inclusive language.

In case of LGBTIQ+ people, this refers to

1. using correct pronouns for people and gender-neutral language

Pronouns are used in everyday speech and writing to take the place of people's names. We frequently use them without thinking about it. Often, when speaking of someone in the third person, these pronouns have a gender implied. In English, the most commonly used pronouns are "he, him, his", "she, her, hers" and "they, them, theirs" for those who do not conform to binary male/female gender categorisations.

Important: use the pronoun(s) that the individuals use for themselves. If you are uncertain about what pronoun(s) a person uses, listen to how they refer to themself and/ or ask the person what pronoun(s) they want you to use for them. It's very important to keep in mind that how we perceive people might not correlate with which pronoun they use. For example, do not assume that a person with long hair and breasts uses she as their pronoun. Using the pronoun(s) and name(s) that they use for themself shows respect for the person.

Keep in mind that the pronouns people use can change over time, so every time you see a person ask them again which pronoun(s) are they using.

Keep in mind that some languages are very gendered and some are not. So how we address a person can be different

from language to language. For example, Finnish doesn't have gendered pronouns, but it doesn't mean that the language itself is not gendered (for example some nouns only give a masculine option, e.g., lakimies (lawyer)- 'law man'). Slovene is very gendered and one cannot "escape" using female-male grammatical language. In English, widely used pronouns are she, he and they.

2. terminology

Having more freedom and visibility allows people to be themselves more. And to be able to describe that, we need language that is inclusive and has meaning to us. So new words and terms develop in order to make the language we know less offensive and more inclusive.

One example is using the term sex assigned at birth and NOT biological sex. The term sex assigned at birth is more inclusive because it refers to sex that was assigned at birth by medical professionals based on the anatomy of our reproductive organs even though people are much more than just that. What makes up so-called 'biological sex' are also chromosones and hormones, and these don't necessarily correspond with sex assigned at birth, i.e., it may seem simple, but there is actually more going on than meets the eye, which is very obvious in the cases of some famous athletes like Caster Semenya. But in most societies, sex is considered to be only male or female based on external signs. So sex is also a social construct based on biological essentialism and not biological fact. People

who don't 'fit' into these two categories, intersex people, are often exposed to unnecessary and harmful surgeries as newborns so they can be put into one of those binary categories.

Terminology and language about LGBTIQ+ content changes a lot. So for a detailed description of how to use inclusive language when talking about LGBTIQ+, check out the LGBTIQ+ organisations/materials in your country/language you use.

At least 10% of the population identifies as LGBTIQ+ and among young people, the number is even larger. Did you ever think about what that means for the children/students you teach? How will you approach your teaching and language in school?
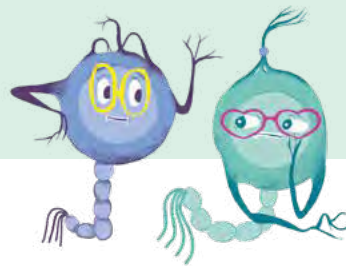
LGBTIQ+ identities are seen as less valued and have less power. And based on these hierarchies, different oppressions based on sexism, sexual orientation and gender (identity) are addressed to people identifying as LGBTIQ+:

-homo-/bi-/transphobia: discrimination based on fear, dislike or hatred of people who are or are perceived to be gay or lesbian/bi/trans,

-cissexism, heterosexism, transmisogyny.

In this chapter, I repeatedly made reference to how complex talking about LGBTIQ+ is. Because we as people are complex and we have many social identities. So the next step is to go deeper into what that means for us and how that affects us.
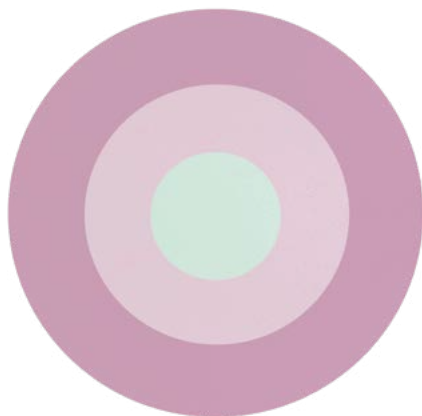
Where are you now?

* INTERSECTIONALITY (A)

"There is no such thing as a single-issue struggle because we do not live single-issue lives".[5]

-Audre Lorde (1982), Learning from the 60s

We have looked at two systems of oppression based on two different marginalised social identities. But as we are multi-dimensional human beings, what do we do when we belong to more than one marginalised minority community?

Professor Crenshaw | Photo: Mohamed Badarne

While originating from academia as a legal term, the term **intersectionality** has become a rather mainstream buzzword, and its use has sometimes deviated from its original meaning. The term was first coined by Kimberlé Crenshaw, a law professor at Columbia University in 1989,

5 A prolific American writer and civil rights activist; from her address delivered as part of the celebration of the Malcolm X weekend at Harvard University in 1982. Taken from: blackpast.org/african-american-history/1982-audre-lorde-learning-60s/

to describe how experiences based on race and gender "intersect" and overlap, and to more specifically address the specific ways that Black women were being overlooked and harmed by white feminist efforts. She had found that existing legal protections at that time were insufficient – in legal cases of racial discrimination, Black men were more prominently considered, while in legal cases of gender discrimination, white women were more prominently considered. This meant that Black women who were subject to discrimination based on both race and gender were not legally protected in the courts. The concept has expanded over the years to include other marginalised groups, but "it should never have been divorced from the core issues that necessitated it and should never be used against the Black and Brown women for which it was created" (Ijeoma Oluo, *So You Want to Talk About Race*, xv).

What is often misunderstood about intersectionality in mainstream conversations is that it is about mere diversity, or who identifies with the most number of oppressed and marginalised groups. But it is only common sense that in our still unfortunate societal reality, a Black man experiences the world differently than a Black woman because of sexism. A differently-abled person experiences the world differently than an able-bodied person because of ableism. And a person who is both Black *and* differently-abled experiences the world differently than a white differently-abled person because of the interconnecting ways that racism and ableism manifests in this case.

Rather than talking about having "intersectional identities", we talk about the need to have an *intersectional framework* in the work that we do – in any type of work that involves people and multiple communities, whether that is in the field of academia, social justice, or education. It means considering that people are not one-dimensional human beings – we inhabit multiple social identifiers and categorisations that impact our lived reality in specific ways. It is only by considering the most marginalised among us in our quest for justice that we will ensure no one in society gets left behind.

Here are some short videos that you can watch about intersectionality, which are also student-friendly so you can use them as classroom material:

Kimberlé Crenshaw: What is Intersectionality?
(National Association of Independent Schools)
https://youtu.be/ViDtnfQ9FHc

Intersectionality 101 (Learning for Justice)
https://youtu.be/w6dnj2IyYjE

Kids Explain Intersectionality
(SOY Human Rights Equity Access Team)
https://youtu.be/WzbADY-CmTs

**Here is a picture explaining intersectionality
in a fun and simple way:**
Intersectionality: a fun guide (Miriam Dobson)
miriamdobson.com/2013/04/24/intersectionality-a-fun-guide/

When looking at my practices and the operational culture in my school, in what ways does intersectionality play a part? How can I adopt an intersectional framework in my own work environments?
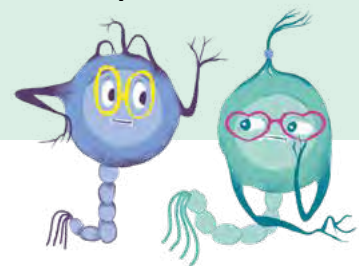
Where are you now?
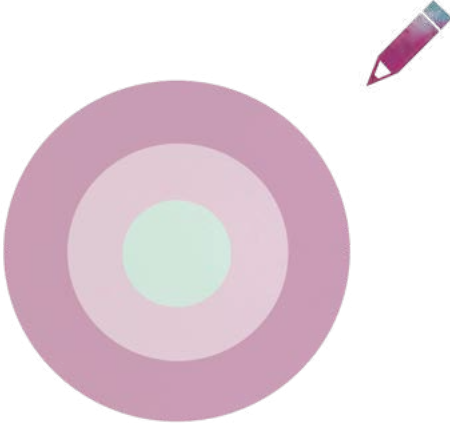
3. HOW TO TACKLE CHALLENGES

RECOGNISE, MANAGE, TRANSFORM (A)

"All that you touch You Change. All that you Change Changes you. The only lasting truth is Change."

-Octavia E. Butler (1993), *Parable of the Sower*

Now that we have read a bit more on the importance of words and understand the systems of oppression that perpetuate discrimination, what can we actually do to tackle inequalities?

The framework for change that we are using in this SAFER project can be summarised in this 3 step-process: [6]

STEP 1. RECOGNISE   **STEP 2. MANAGE**

STEP 3. TRANSFORM

6 This framework was developed and used during previous RKI projects – Outside In: Transforming Hate and Anatomy of Ostracism.

As can be seen in the earlier sections, change begins with **recognition**. Through recognising our own background, privileges, prejudices and other assumptions that we bring into any space, it would be easier for us to recognise the existing norms, structural inequalities and discrimination that happens in our society. You may think this sounds too simplistic, but you would be surprised at how many blind spots we all have when it comes to ourselves and how we live in this world in relation to others because of the nature of human beings and how our societies have been structured. It takes constant active reflection on our parts to recognise and acknowledge these blind spots. In our experience, people tend to go straight to the second step of trying to manage discriminatory situations as they happen, without understanding the root causes of the discrimination in the first place – it is like trying to put out little fires that pop up in different places, without thinking to look for the actual source of the fire.

The reason we also need to start with actually recognising the inequalities and discrimination all around us is so that we can prevent these inequalities from escalating. This is not to say that there are smaller inequalities that are of less consequence than others; discrimination is still discrimination, and they all add up. A useful framework to think about this is with the **Pyramid of Hate**. This is an educational tool developed by the Anti-Defamation League , a Jewish-American rights organisation in the US, in relation to lessons learnt from the Holocaust. This pyramid offers a useful visual to illustrate how the seeds of hate

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7 To acknowledge the complexities of our social realities and in doing social justice work, I am obliged to point out here that the Anti-Defamation League (ADL) is not without its faults. While they have provided useful educational resources on issues of hate, they also participate in the continued systemic oppression of other marginalised groups. I invite you to read more about it here and make your own judgments: https://droptheadl.org/
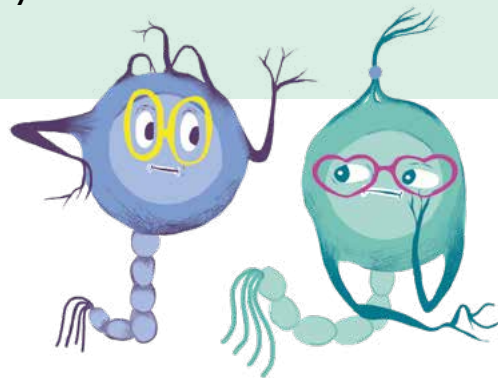
This also ties in with our larger reflection point in this manual – that we do not live in a world of simple binaries such as black-white, or good-bad. We all have blind spots, some more than others, but all of us need to do the collective work of pushing ourselves to be better.

can quickly grow from biased ideas to hateful violence. You can similarly use the concept of an iceberg – with extreme hate violence being the visible tip, and the underlying attitudes, behaviours, actions and inactions, hidden underneath the surface. This is the reason why we focus a lot on reflecting on our own prejudices, behaviours, and both actions and inactions throughout the SAFER project and in this learning diary – so that we can interrupt this escalating process of hate by not letting the initial seeds go unchecked and become normalised.
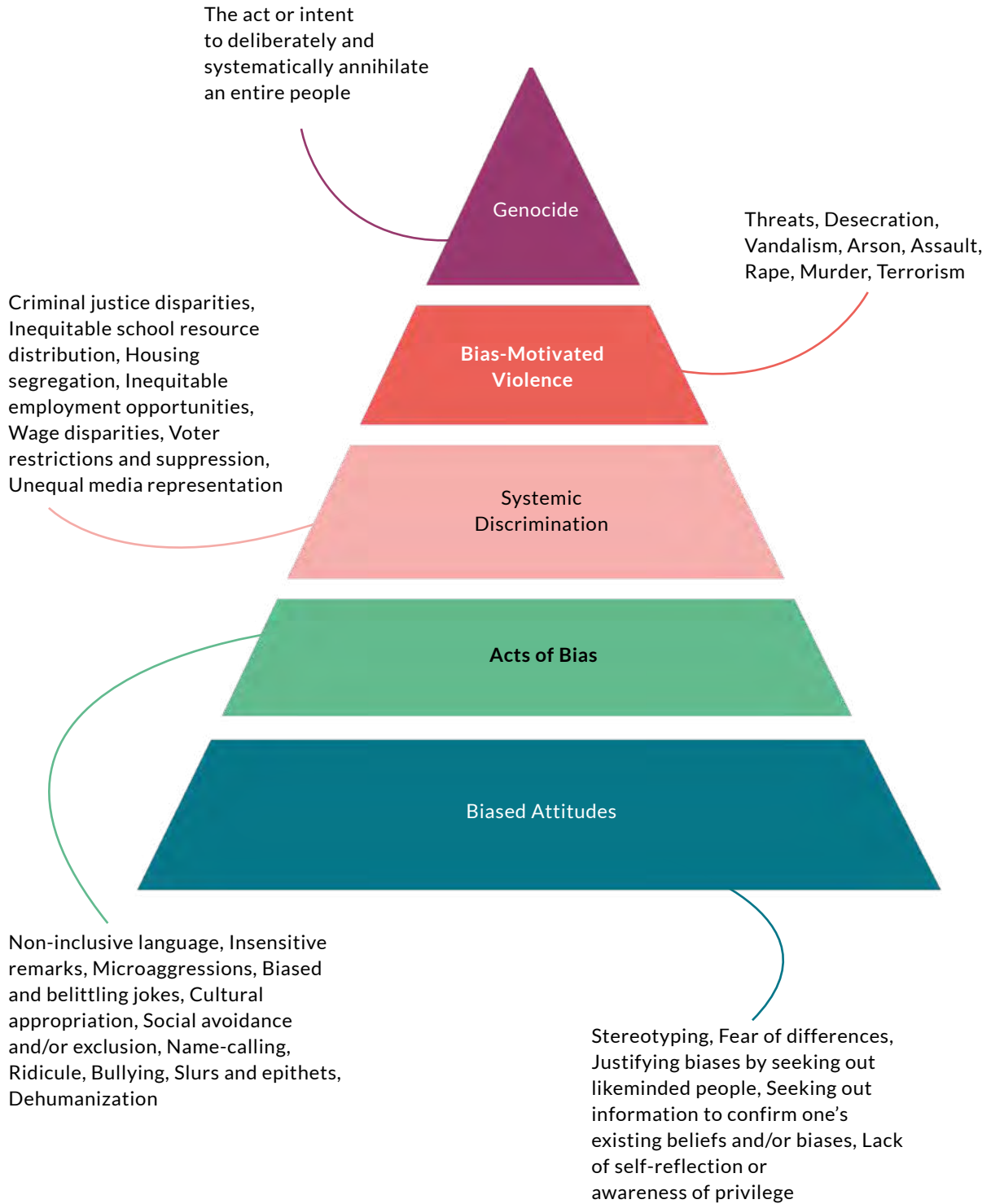
You can find a mini-lesson and classroom resource about the Pyramid of Hate on the ADL website here:

adl.org/education/educator-resources/lesson-plans/mini-lesson-the-pyramid-of-hate

At which level of the pyramid would you place your societies at this current moment? Why?

PYRAMID OF HATE

The act or intent
to deliberately and
systematically annihilate
an entire people

Genocide

Threats, Desecration,
Vandalism, Arson, Assault,
Rape, Murder, Terrorism

**Bias-Motivated
Violence**

Criminal justice disparities,
Inequitable school resource
distribution, Housing
segregation, Inequitable
employment opportunities,
Wage disparities, Voter
restrictions and suppression,
Unequal media representation

**Systemic
Discrimination**

Acts of Bias

Biased Attitudes

Non-inclusive language, Insensitive
remarks, Microaggressions, Biased
and belittling jokes, Cultural
appropriation, Social avoidance
and/or exclusion, Name-calling,
Ridicule, Bullying, Slurs and epithets,
Dehumanization

Stereotyping, Fear of differences,
Justifying biases by seeking out
likeminded people, Seeking out
information to confirm one's
existing beliefs and/or biases, Lack
of self-reflection or
awareness of privilege

Adapted from ADL.org (Anti-Defamation League) | adl.org/media/12060/download

The second step of **managing** is perhaps more familiar to many of us. And let's be honest – most of us came into this thinking we would get a quick and simple checklist of things to do, or standard responses to memorise when faced with discrimination in your workplace.

Unfortunately, there is no easy solution or magic formula that we can offer you. What we can tell you though is that during moments of encountering interpersonal hateful behaviour and in wanting to manage the situation, it is important to consider the FRAMES of everyone involved – including yours – and what you want to achieve in that particular moment. Do you just want to de-escalate the situation? Do you want to make the person who engaged in hateful behaviour understand how they caused harm? What about making sure the person who was harmed is okay? Or perhaps you want to use the situation as an educational opportunity for others? It would be rather challenging to do all of those at the same time in the heat of the moment. For example, in a situation where you briefly witnessed a student using slurs and hateful language towards another student, the immediate instinct would be to immediately reprimand the first student as a way of managing the situation. But that often tends to lead to defensiveness, shutting down conversation and closing the door to constructive and lasting change in behaviour, which is definitely not what we want.

Self-awareness: what do we bring into the space?

I mentioned that it is important to consider your own FRAME when faced with a hateful encounter. This is because, when entering any situation, we bring with us our own realities that can have a direct impact on the way we react, tackle, or interact with that situation. Here is another way to think about what you are bringing into any space:

- **Feelings:** Depending on the situation, you will feel different emotions and it is important to connect with them to give you an indication of what may be happening with you.

- **Beliefs:** Opinions we firmly hold that we see as being true or real. When we react in a personal way to a situation, it can be a sign that a core belief in us has been challenged.

- **Perception:** This is the way in which we personally understand, interpret or see something so it is important to ask yourself how things look to you, rather than just how things look, i.e., assess each situation with awareness that things could look different to everyone in the room.

- **Assumptions:** The things we accept as true or certain without any proof; we usually assume in order to fill gaps of uncertainty.

- **Expectations:** What we think can, will or should happen. Some expectations are connected to our desires and others to our fears.

Have you had to manage a discriminatory situation in your workplace? What did you consider (or not consider) in that moment?

To bring about lasting change, it is not enough to only be reactionary in managing discriminatory situations. We need to be proactive in **transforming** societies into environments that are truly safe and equal for all – eliminating the root cause of the fires. In the context of the SAFER project, we believe that the transformation process starts with you, alongside the transformation of the culture within the institutions that you are working in. Transformation is about planting seeds of equality and justice to

replace the seeds of hate, and letting them grow via the cumulative effect of the transformation processes and practices for you as an individual, then in your family, followed by bringing it to your workplace, influencing your neighbourhood, then your city, and so on. In the following sections, we will go through several ways to make this transformation happen.

Before reading the next parts, and reflecting on what you have read so far, what do you think transformation involves and would require from you?
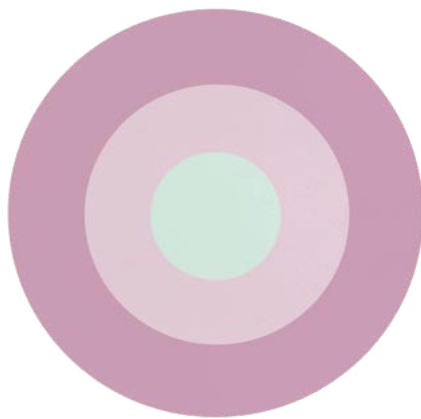
Where are you now?
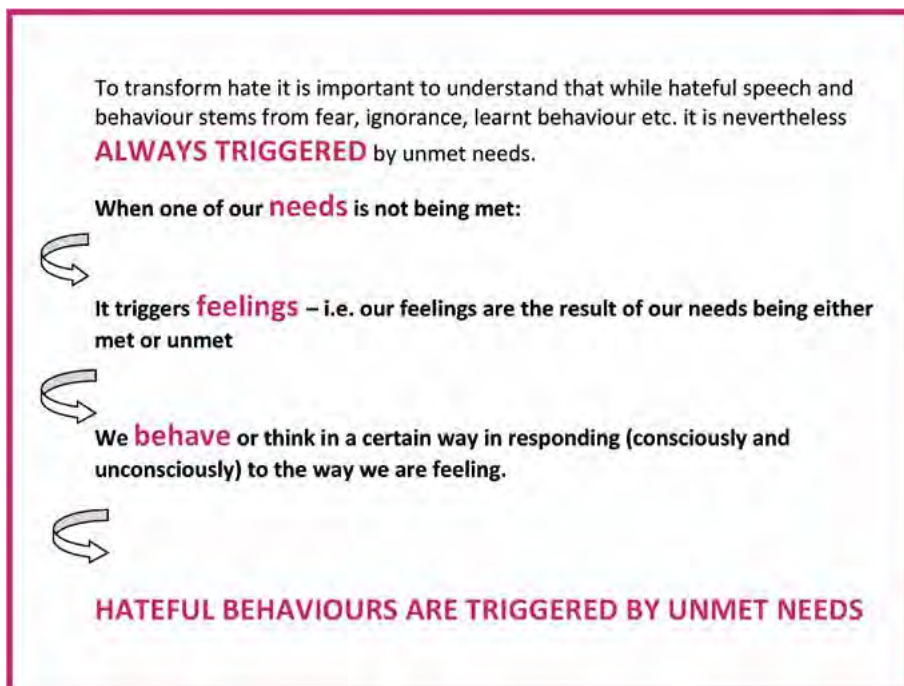
3.1. FEELINGS AND NEEDS (A)

Before going more into transformative practices, we need to understand something very fundamental about human beings: everything we have ever done and will ever do is motivated by universal human needs. Certain feelings arise when our needs are met or not met, leading us to certain behaviours. This is a fundamental assumption in non-violent communication, which is the main framework for the transformative practice we are using in the SAFER project.

Here is a very simple example of how our behaviours are triggered by certain feelings arising from certain unmet needs: I am sure you have encountered this specific phenomenon of either yourself or someone being "hangry" (hungry + angry). We might find that at some point of the working day, we start to get less patient, more easily distracted, and perhaps find others more irritating, such that we might have even shouted unkindly at them. We might feel irritated, tired and angry. If we reflect on the day, we might have realised that we have been working without any breaks since early morning, going from one class to another with a meeting squeezed in between, and it is now late in the day, so you have not had anything to eat. Consuming food is a very basic need for subsistence, so when this need was unmet, it triggered all those negative feelings, which led to our unkind behaviour.

Can you identify moments in your life where you realised you behaved a certain way because some needs were not met?
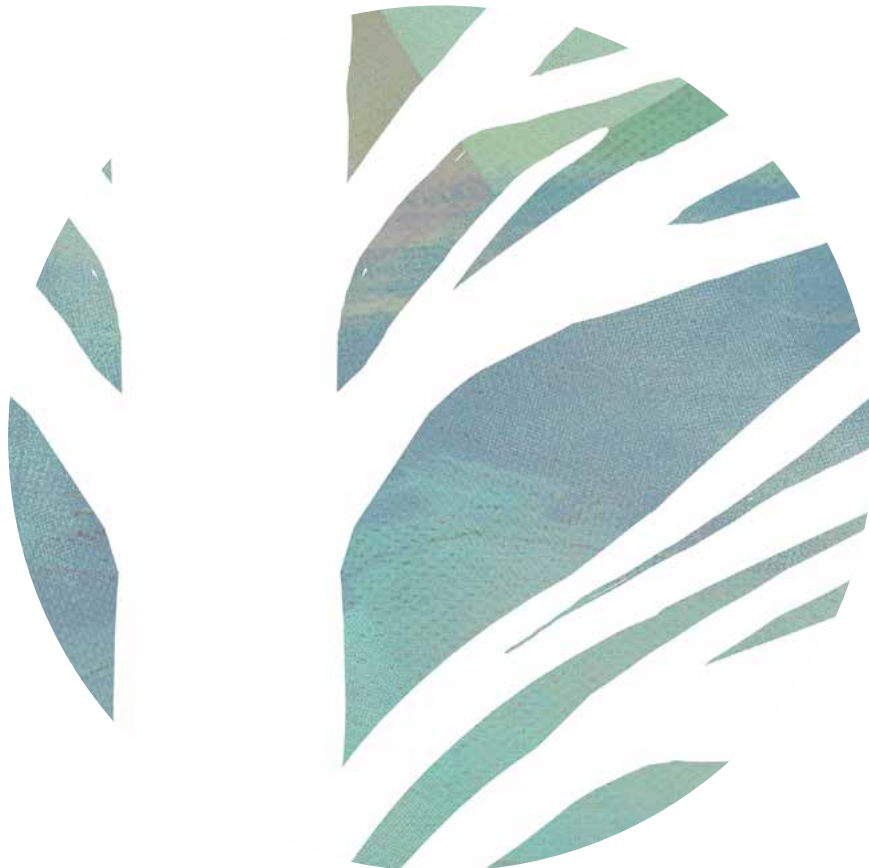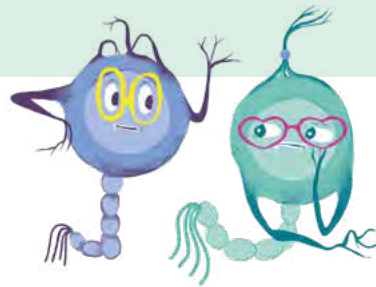
It is thus not so difficult to make the connection that hateful and discriminatory behaviours are often triggered by certain unmet needs, and so to tackle this behaviour, we would need to be able to identify and understand what those needs are and address them. This might not always be possible in that particular instance as you are experiencing or witnessing hateful behaviours; it involves time for a proper follow-up to get to the root cause. But now by knowing this framework, it would at the very least make it easier for us to be more aware of our and the other person's FRAMEs and hence, would better inform our next steps.

To transform hate it is important to understand that while hateful speech and behaviour stems from fear, ignorance, learnt behaviour etc. it is nevertheless **ALWAYS TRIGGERED** by unmet needs.

When one of our **needs** is not being met:

It triggers **feelings** – i.e. our feelings are the result of our needs being either met or unmet

We **behave** or think in a certain way in responding (consciously and unconsciously) to the way we are feeling.

HATEFUL BEHAVIOURS ARE TRIGGERED BY UNMET NEEDS

Source: Outside In – Educational Tool and Practice Manual
http://transforminghate.eu/toolsandpractise

If we are not attuned to and self-aware of our feelings, and many of us are not, it can be easy to misunderstand the nature of feelings:

1. Thoughts: Often we mix our thoughts with our feelings; if you can replace the verb "I feel" with "I think", it means it was a thought and not a feeling.

2. How we think others are behaving towards us: "I feel misunderstood by her" the feeling of being misunderstood is our feeling and not the behaviour of the other person.

3. Evaluation of ourselves: "I feel useless" is actually an evaluation. The feelings resulting from that evaluation could be disappointment, for example.

4. The concept that feelings can be 'caused' by others: e.g., when someone says "I feel you never pay attention to me" "I feel he is ignoring me" these are not feelings. A feeling would be "I feel sad because he is ignoring me". Others can be the trigger or stimulus for how we may feel, but they are not the ones **making** us feel as we do, we have to accept responsibility for our own feelings.

5. Needs: "I feel loved". Love is a need, not a feeling.

You will find an extensive list of universal needs as well as feelings associated with met and unmet needs in the annex (Annex 2). You will also have the opportunity to practise analysing situations using case studies in Chapter 4.4.
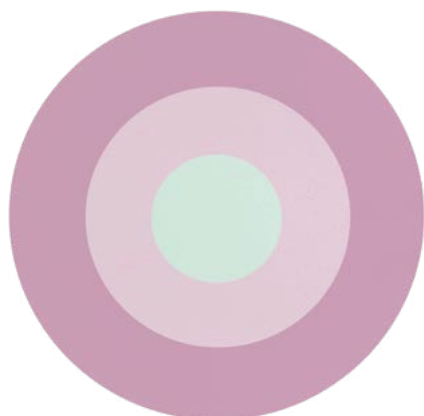
Where are you now?

3.2. EMPATHIC LISTENING (T)

Understanding that we have universal needs and how our feelings connect to those is helping us to connect to other people. Another very effective way to connect, with yourself and with others, is through communication.

How we use our words and body language is very important in keeping the young person we are working with engaged and connected with us. As much as what we say matters, it is also very important to consider how we are listening to others.
Listening is sometimes something we forget to do. By really listening to others, we allow ourselves to connect with the other person. And to do that effectively, we need to actively listen.

In order to **connect with other people** and with emotions they are having, we need **empathy**.

Empathy is feeling with people. It means the ability to take the perspective of another person. It means staying out of judgement, recognising emotions in other people. It means communicating those emotions. It means staying connected with what the other person is saying.

And most importantly, it is not the same as sympathy. Sympathy means expressing our own emotions or experiences in order to make someone feel better about themselves. But this is not helpful, because we are not listening to their experience, which should be in focus.
If you want to have short and illustrative material that explains the difference between empathy and sympathy, go to the link:

youtube.com/watch?v=HznVuCVQd10

Besides having empathy for others, it's also important to have empathy/compassion for ourselves. To be able to listen to ourselves and our own needs helps us to listen to others and connect with them.

When there's something wrong, when the needs of a person are not being met, when we are talking about hate speech/behaviour, we have to keep in mind that active listening is not enough. We need to be able to connect to all affected. And we can connect through **empathic listening.**

Empathic listening means connecting to others. It requires silencing our instincts to interrupt, ask questions, interpret and analyse them. It can be in the form of silent presence and giving other people full attention. It means giving others the time and space to express themselves. It means being in the learning zone.

Developing empathic listening takes time and practice. It is helpful to practice listening to people with self-awareness.

A FEW EXAMPLES OF HOW TO LISTEN TO OTHERS:

- stop talking so that you can listen,

- give time to the person to say what they have to say (that may mean more time that you would normally give),

- concentrate on what are they saying by focusing your attention on their words, ideas and feelings,

- look at the other person in the face, eyes, and hands to help them communicate with you and help you to concentrate and show them you're listening,

- keep checking in with how you are and how you are feeling,

- get rid of distractions by putting down your phone,

- take your responsibility in communication by trying to understand what a person is saying and if you do not, ask for clarification,

- react to what people are saying, not to the person themselves so that your reactions do not influence your interpretation of what they are saying,

- listen to how something is said by tuning into emotional reactions and attitudes, rather than simply what is being said,

- allow people time and space to think by not filling silence with questions/comments that may not be helpful,

- avoid jumping to assumptions that they use all words in the same way that you do, that they feel the same way that you feel, that they are lying because they have interpreted facts differently from you, etc.,

- do not make hasty judgements and wait until all the facts are in before making any decisions,

- resist feeling that you must solve the problem because you are there to listen and if you are focused on finding answers, you are not listening completely.

Sometimes we might find ourselves doing things that can interrupt the empathic nature of listening and consequently create distance and disconnect from the person we are trying to connect with. Here are some examples of **non-empathic listening styles/communication** or **disconnecting language**: [8]

style	description	examples
Advise / Fixing	This is one of our first instincts - we try to fix and find a solution straight away. However, the more you give space for the other person to talk it through, the more often they find those solutions on their own.	"I know what we'll do, I will go there and talk to them, and you will do this and that." "I think you should…" "How come you didn't…?"
Comparing / One-upping	By sharing our own experience, we think we will make the person feel better but the only thing they want to do is talk about their story right now.	"That's nothing: wait'll you hear what happened to me…"
Educating	When we use what the person is sharing as an opportunity to educate them.	"You could learn so much from this experience, this has shown you how when you do this, that happens." "This could turn into a very positive experience for you if you just…"

8 Adapted from Outside In – Educational Tool and Practice Manual:
http://transforminghate.eu/toolsandpractise

style	description	examples
Sympathising	We often mix sympathy with empathy and we think that by expressing how we feel sad or bad for the other, it will make them feel better, but it can be received as being patronising.	"You poor thing...oh nooo, this happened to you...."
Explaining / Justifying	When we explain to the person who is sharing that the conflict could be their fault or their misinterpretation and sometimes they need to think of others, or that what has happened to them may be deserved.	"I would have called, but..." "Are you sure it was a racist comment? Maybe you just didn't understand them correctly. " "Do you know how hard it is to be a teacher? So if they said that to you, maybe you should remember how hard their job is?"
Analysing	Trying to figure out what has happened by assuming or jumping to conclusions and hoping the person may feel better if they know what the root of the issue is.	"When you responded that way, do you think it had to do with the way your mother treated you when you were a baby?"
Discounting/ Shutting down	When we think we may make someone feel better by suggesting that what the person is sharing is not as big an issue or has less importance than they are putting on it.	"Maybe you are making a big deal out of this; it is not as bad as you think it is, get over yourself, worse things happen in this world every day." "Cheer up. Don't feel so bad."

style	description	examples
Interrogating / Data gathering	When we ask the person for more information or specific information that is of interest to us rather than supporting them as they tell their story. Usually, we do this in order to be able to fix it.	"So when was it that they said that? Where were you when it happened? Tell me exactly the words they used when you said…" "When did this begin?"
Storytelling	When we use the opportunity to tell our own story instead of listening to the person's story.	"That reminds me of the time…"

These are not right or wrong ways of listening, we use them all the time in day-to-day conversation. However, when we become more aware of how we communicate and how these responses can affect our communication with people who need to be fully heard at the time, we can better ensure that we emphatically listen more by not doing the above. Empathic listening and communication is one of the methods used in **restorative practices**. It is a facilitated process that requires consent by all involved. More about restorative practices in chapter 3.5. (Good practices and tools).

EXERCISE:

Active listening can be hard, we need time and practice to get good at it.

a) *If you are in a group:* Get into pairs (or groups of three if there's not an even number of you). One by one, answer the question 'Why did you choose to use this learning manual?'. You have one minute to speak. The person who's not answering has to listen without interrupting. Then switch roles: the person who has just spoken has to listen and the person who has just listened has to answer the question.

Did you hear anything that you might not have heard if you had interrupted the person who spoke? Was it hard to just listen? Was it hard to talk uninterrupted for a full minute?

b) *If you are alone:* Next time you're with someone (it can be a friend, co-worker, or family member), try to listen to them for a minute without interrupting them.

Did you hear anything that you might not have heard if you had interrupted them? Was it hard to just listen?

Next time, prolong the time for talking/listening to 2 minutes.

Empathic listening is just one of many ways we are working towards being there for a person, to show we care for them and that they are being heard. It is also one of the principles for making our schools and classrooms safer spaces in which everyone can be heard and everyone's needs are being addressed.

Where are you now?
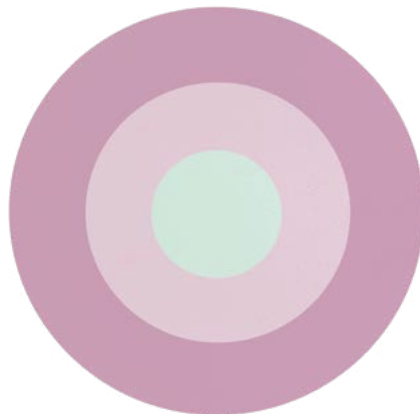
3.3. SAFER SPACE (T)

When we talk about an inclusive school environment, one of the main principles to follow is creating a safer and more inclusive space not only for students to be able to learn, express themselves and participate, but for all people involved in it to feel comfortable and welcome.

"A *safer space is a supportive, non-threatening environment that encourages open-mindedness, respect, a willingness to learn from others, as well as physical and mental safety. It is a space that is critical of the power structures that affect our everyday lives, and where power dynamics, backgrounds, and the effects of our behaviour on others are prioritised.*" [9]

Safer space is a concept that requires taking into account the needs of children and youth. The term 'safer space' suggests that a space cannot be safe in absolute terms; instead, it's a relative state and making it safer than the status quo is a collective responsibility and a work in progress.

We all need safer spaces where we can come together, engage, study, work, participate and freely express ourselves. Without the existence of these spaces, we may not be able to address difficult issues like inclusion, discrimination, and diversity. And youth from marginalised groups may not feel that it's their space to participate in and/or feel too intimidated to be who they are.

9 Taken from: https://saferspacesnyc.wordpress.com

It is important to differentiate between 'safer spaces' for young people and 'safer learning spaces'. Minority and marginalised young people will often ask for and be provided with a 'safer space' where they can have time with their identity group and their allies. Examples include minority ethnic-only spaces, LGBTIQ+ groups, groups for people with different abilities, single identity groups such as faith-based groups, single-gender groups, etc. In these settings, stricter criteria might apply to who can be in the space to ensure that the psychological and emotional support that is needed by the minority is not compromised by someone upsetting that space.

The principle of creating a safer space can help us make our values explicit. Among other things, it means promoting diversity and inclusion, supporting teachers and other staff members, upholding a safer work environment, building trust, not being afraid of difficult decisions, and making diversity and inclusion a part of the wider school culture and environment. This approach can help us create an inclusive, safe and encouraging school environment.

In order to be an inclusive school for students from marginalised groups, as well as those from more mainstream or privileged backgrounds, creating and maintaining safer space is a collective responsibility and a work in progress for which we are all responsible, including ourselves, the educators, as role models. My experience is that many of you are already using some or many principles of safer spaces in your work.

But safer spaces are not just something you create for them, it's very important to have those for different students and adults as well. There are small things we can do to make everyone feel welcome in the classroom/teachers room. It's not something that happens overnight, it's a process – it is not enough just to create it, the crucial part is to maintain it, which calls for additional work when implementing it, specifically involving constant reflection and evaluation of our work and improvement of it when necessary.

FOR BEING PROACTIVE IN CREATING SAFER SPACE(S), WE NEED TO ESTABLISH:

- guidelines on how to create safer space on a school level, not only by individual teachers,

- guidelines for conditions that need to be provided in order to put actions into practice so that our safer space is not just empty words on paper but in fact represents solid actions,

- guidelines for conditions that are not acceptable in a space,

- action plan(s) for implementing all of the above,

- guidelines on how to maintain safer space,

- action plan(s) for what one will do if safer space is broken,

- guidelines on how to re-establish safer space.

Some useful guidelines on how to put the principles of safer space into practice can be found in chapter 2.1 (Building a group agreement as a tool for creating safer space) and 3.5. (Good practices and tools).

Safer spaces are important so that we can feel safe, respected, included and visible. When talking about marginalised groups, especially the last two are often lacking. And if we are not included and visible, we cannot address problems. In order to create change, we need solidarity and we need allies who will fight with us.

Where are you now?
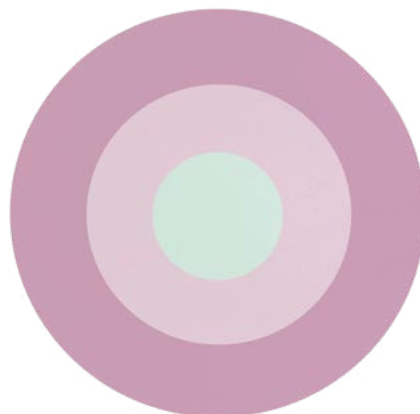
3.4. HOW TO BE A GOOD ALLY (T)

Solidarity is a voluntary collective action by different people based on finding common objectives and solutions. Solidarity work happens when you show up to help and support others who experience some form of harm by centering their leadership, decisions, needs, requests, and ideas.

A person who speaks out and advocates for a person or group that is often targeted and discriminated against is an **ally**. For example, an ally is a heterosexual woman who fights for the rights of her transgender child. Or a white person being anti-racist. Or a Christian supporting the fight against Islamophobia.

Knowing how power, privileges and systems of oppression works, it's important to act against reinforcing these oppressive systems and using our privileges to demand the safety of those that are experiencing oppression. To interrupt and end oppression by supporting and advocating for people who are stigmatised, discriminated against or treated unfairly. So allyship for LGBTIQ+ people is when someone supports and advocates for the rights of LGBTIQ+ people.

Allyship can also exist within the LGBTIQ+ community. Each person within the LGBTIQ+ community not only holds LGBTIQ+ identities, they may also be people of colour, people with different abilities, immigrants, and peo-

ple experiencing homelessness. So I can be a member of the marginalised LGBTIQ+ group and, as a white person, be an ally in the anti-racist movement.

But being an ally does not only mean not saying offensive things or being supportive from the safety of our sofas. It has to be put into action. Anyone can be an ally by working towards improving the school environment and advocating for LGBTIQ+ young people. Like correcting someone when they do not use the right pronoun or starting a petition for LGBTIQ+ safer space(s) in a school or an action to raise awareness around the bullying, harassment and erasure of LGBTIQ+ students in schools.

Being an active ally can start a process of solidarity. And when we work in solidarity, our collective action is powerful and can lead to change. In fact, solidarity can either be the biggest threat to oppression, or, by way of inaction, one of the biggest forces in upholding and reinforcing it. How you show up - or do not - makes all the difference.

So which things can we do as good allies?

Below are a few examples of what to do and not do.

Being an ally means I am fighting for a marginalised group that I am not a part of. It's important I start by:

1. Understanding the role of your privilege: privilege does not mean I am having an easy life or that I do not struggle. It means that since, for example, I am white, there are some things in life that I will not experience or have to think about or fear just because of who I am. So understanding that I do have white privilege means understanding which rights I have that others do not. Recognising our own privilege(s) is important because this means we acknowledge that they exist. And that's the first step.

2. Listen, learn, educate yourself: In order to learn, we need to be able to listen. And in order to listen, we need to be able to connect. If I want to fight for someone else, I need to know which challenges they are facing and which issues are important to that community. I need to learn about their reality, their history, and the discrimination they are facing. Nowadays, there are many different resources to help with the learning process: books, blogs, videos, manuals, articles, etc. Do not expect that people from marginalised groups will educate you about their history, it's on you to educate yourself. Being a non-binary lesbian does not mean I always have to tell you what that means, how you should or should not behave, which questions are okay and which are not. It's on you to refer to

the internet to read about it; just as it is on me to read and educate myself about the anti-racist movement and listen to people of colour when they share their experiences.

3. Believe and respect marginalised voices: since I do not have experience of what it means to be racialised as non-white, I will listen to those who have them, believe them and not try to minimise or change their reality based on my own experiences. I often become angry when people say they support me but at the same time try to convince me that it cannot be *that bad* for me to be called "ugly, stupid lesbian...you go home and stay there" in front of everyone in the streets because I am holding my girlfriend's hand. So, even if you cannot relate to the experience, believe me when I say it's hurtful rather than diminish what was said.

4. Speak up for marginalised group(s), but not over them. Make sure you are there to support marginalised communities and use your voice in a way that you do not speak over those community members that you're trying to support. Use your privilege to educate and challenge fellow members of dominant groups. As a white person, it's easier for me to stand up against racism because it's not about me; I am not so emotionally invested. And by stepping in, I take the burden off of someone who's already hurting. It's also easier to speak from a position of privilege because there is less fear of retaliation. But do not take up space and use your voice when it's not your place to do so. For example, I will use my voice as a white

person to set up an interview at a school assembly about racism, but I might not speak there; I would try to give space to someone from a marginalised group to speak under their name and from their experiences. If there is no one from a marginalised group offered to speak at such an event, I would make it clear to people in charge that it would be more appropriate for a person from that group to be represented (if it is not possible now at the next event with a similar theme).

5. Respect safer spaces: marginalised groups often need space(s) where they can be who they are and talk freely without having to explain themselves. I often have a need to be in a space with other LGBTIQ+ people in order to avoid being an educator for others or just have a space free of homophobia. So it's important for me that I can establish such spaces and that people who are not LGBTIQ+ respect those spaces by not trying to impose themselves on them. This also means trying to make our classrooms safer places for all our students.

6. Adopt an intersectional approach: as described in this manual in multiple sections, we are people with multiple social identities. In order to be a good ally, we need to keep in mind that sometimes fighting for one marginalised group can be damaging to another marginalised group. It also means that in order to fight for equality and justice, we have to maintain our intersectional glasses and fight for all, not just one cause. If I fight only for LGBTIQ+ rights and not for the rights of people with different abilities,

then I am not fighting for LGBTIQ+ people with different abilities. I do not just fight for LGBTIQ+ places, moreover, I fight for accessible LGBTIQ+ places.

7. Apologise when making a mistake: nobody is perfect and unlearning problematic things we have been socialised to accept by society takes time and work. So it's okay if we make mistakes. What's important is to reflect on what you did, admit your mistake, apologise for it and commit to changing your behaviour. It's not about our intent, it's about our impact.

8. Allyship is a process: it does not mean neutrality or signing a petition every day. We have to strive for a change to a more equal and less oppressive society every day. From small steps and things like taking time to listen to students from marginalised groups to larger steps like actively including topics that are important to them and make them visible in our content. Talk not just about Christmas but also about other religious holidays. Mention other histories, not only that of Europe, and talk about lesbian/gay/transgender writers.

When we try to carry out allyship, we have to keep in mind that even if we have good intentions, if we do not approach them with seriousness and reflection on our own actions, we can do more harm than good. So be careful to learn before doing it and keep in mind who you are doing it for and the fact that you are there to support the struggle, not to win a medal for it.

Yes, sometimes it takes courage to be an ally. But do not forget - for your students, having you as an ally in the classroom can change their world. I am speaking from experiences: I would have given a lot to have had an LGBTIQ+ ally when I was growing up.

EXERCISE:

As a person working in a school, think about how you can be an ally. Write down one concrete action step that you are going to take to make your school a safer place for marginalised students.

I believe all this sounds good, but sometimes the real challenge comes when we want to implement things in our work. So in the next chapter, you can find some good practices and tools we used in our SAFER trainings.

Where are you now?
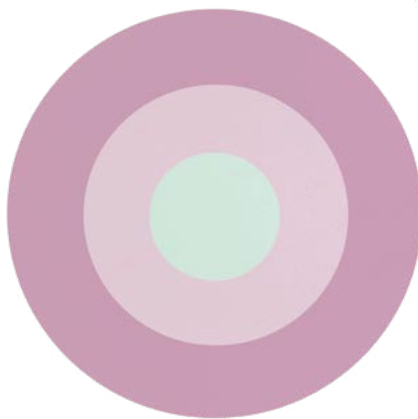
3.5. GOOD PRACTICES AND TOOLS (T & E)

Within this manual, you can find many practical tools that can be used in our work. From this chapter you can find different kinds of ideas and tips, how the practical work could be approached. Tools are unlimited and not all suit you well. The best ones we modify to serve our context and situation the best way. Still, it is important to peek into different ideas and approaches to be able to assess and re-evaluate the tools in use. Something old and something new is usually the best combination. For the following examples, let's keep an open mind and consider different perspectives when deciding whether the tool would be useful for you (or not).

In this learning diary **the exercises and reflections have guided you in your learning process**. Do you still remember, for example, how the word 'FRAME' can help us to acknowledge and be aware of our FRAME ? (Chapter 2.4, What is discrimination?) An example of a very useful tool mentioned earlier in this learning diary. At this point we will **concentrate** more **on your own context** and environment, so we have proceeded **from knowledge-based start towards you and your context; what anti-discrimination work is in your everyday life.**

Sharing good practices is a valuable way of learning together. Let's start by concentrating more concretely on the practice of safer spaces.

SAFER SPACES [10] (T)

In Chapter 3.3, Safer spaces, we talked about the importance of creating safer spaces in our school environment. For some students, school can be the only safer space they experience, so we need to keep it that way.

How can we start the process of **creating a safer space**? Below are a few things that can help you.

- Try to create a sense of community and a feeling of belonging. You can do that by making sure students get to know each other, by introducing a group agreement, what is not allowed, addressing violence if it occurs, etc.

- Group agreement: ask students what they need to feel safe to learn, participate and feel respected; their answers will be a solid ground to agree on how to be together when sharing a space that is about growth, learning and discovery. In chapter 2.1, you worked independently or in a group on your group agreement.

- Name it: first we say it out loud that this space is a safer space.

- Take time to talk about this in the beginning of the school year/learning process/session.

10 Adapted from Outside In - Educational Tool and Practice Manual: transforminghate.eu/chapter2

- State that this is a space where we agree on certain behaviour: it's really important that we try to establish an agreement within the group.

- Specify that some behaviours are unwanted if they disrupt the safety of the space, and decide what action will be taken if they occur – for example, the young person may need to agree to one-on-one support to address the behaviour.

- Communication must be respectful, all those included need to feel respected.

- Check during your lessons/activity how everyone is feeling.

- Get to know your students and show them that you care about them.

- Give some thought to the physical space, for example, implement a different layout of the classroom: a circle, a U shape, create a 'comfortable corner' where kids can learn in a less formal environment (comfortable chairs, carpets with pillows, etc.), create quiet corners et al.

- Good planning and preparations for every step of the process: think about how to adapt things for different learning styles of students, creative methods, different ways of teaching (individual work, work in small groups, group work), use the learning through playing approach etc.

- Use inclusive methods, games and activities (be mindful of physical, sensory, neuro and other forms of diversity). If needed, consult a school social worker, psychologist, etc.

- Use different visual methods and techniques to take account of diverse learning styles (while also being mindful of any visual impairments, learning difficulties, etc.).

- Establish clear aims for your lessons/school year.

- Try to offer options when deciding on things if possible.

- Encourage independent work and reflection processes.

- Make sure diversity is welcomed and celebrated.

- Avoid making assumptions about the people in the room: for example, hearing about students in the classroom from other teachers and creating an idea how they will be with you.

- Be an example – follow the agreement/rules yourself and be consistent so that students know what they can expect.

In our classroom:

Be a good listener when students speak.	Get to know your students and their likes, fears, etc.	Smile regularly, have a sense of humour and be authentic.
Stay positive, kind and friendly but assertive when required.	Meet and greet: Say "Hello" and "Bye" addressing each student by their name.	Ask them how their weekend was, or what their hobbies are.
Tell them about yourself, share stories and talk about what inspires you.	Create possibilities for the students to use their voices.	If you do not know something, admit it with statements like "Can we find this out together?".
Have clear and positive rules. Establish ground rules for interaction with your students at the beginning of the course/lesson/school year. And be consistent.	Make the classroom an inviting room.	Take a deep breath. Pause. Think and then react when a difficult situation arises.
Be sensitive to the individual needs of the students.	Try to get everyone engaged to create a sense of community in your classroom.	Celebrate success and failure.
Establish a connection with your students	Use opportunities for problem-solving.	Use micro-affirmations: active listening, affirm students' emotions, recognise and validate students' experiences
Learn and pronounce students' names correctly.	Address challenging behaviour and use these as teachable moments.	Enable students to become self-learners.

You can start small, by yourself, in your classroom. If we really want to make our schools safer, we need to continue making the whole place safer and inclusive. Safer space can mean having a poster in your classroom and following its principles (like everyone is welcome no matter their sexual orientation, skin colour, religion, etc.), it can be a safe point in the school where there is a safe person open for a talk, it can mean having a strategy to tackle discrimination, or having a school procedure in place for when violence/discrimination occurs.

When a safer space is established, it means that you've just begun the journey. It's crucial to **maintain** it.

Below are a few guidelines that can help you with the process.

- Introduce the group agreement/rules to every new student that joins the class.

- Keep in mind that creating a safer space is a process and not a one-time act. Remind the students of this as well.

- Regularly check on the emotional and physical state of the students: for example, you can establish a morning routine wherein when students enter the classroom you ask them/they demonstrate how they are (check-in chart for emotions) or before starting the lesson, you all sit in a circle and you ask everyone how they

are feeling and if there is anything they would like to talk about or address in the group (this you can do as a class teacher).

- Give each person enough space to express themselves (people have different ways and speeds of expressing their emotions). Be sensitive to individual needs.

- Take care of the group dynamics, (i.e., the behaviours and psychological processes that occur within the group) and do activities and interventions to build relationships and support group discussions.

- Adapt the methods so that everyone can participate.

- Use reflections, evaluations and constantly checking on how the group is feeling, working, etc.

- Pay attention to those who are more or less quiet.

- Keep in mind that ALL are responsible for the safe space, including you.

- Be an example – follow the agreement/rules yourself.

- Be able to adapt programmes/methods, add new suggestions based on students' needs.

As I wrote in the Chapter 3.3, no space can be fully safe and establishing and maintaining safe spaces does not mean bad things will not happen. So what can we do when **a safer space is broken?**

- Try to understand the cause of it.

- Admit that the space is not safe anymore or at least that something has happened.

- Check what emotional state the students are in.

- Allow the group members to communicate this in their own way – do not force people to discuss their emotions if they are uncomfortable or expose them to the emotions of others if they are not ready to do so. The needs of one should not infringe on the needs of others.

- Check in to see if those affected most feel safe/ willing to continue and give them the option to leave. But make sure they have an option to talk to someone outside of the classroom (their friend or social worker/ psychologist/etc.)

- Try to make sure no one gets (even more) hurt.

- Talk about the situation, address it and do not ignore it.

- Familiarise yourself with protocols if a situation is serious. It's important to know the protocol your school has for such situations. They most certainly exist on a national level (addressed to schools by ministries and/or other relevant institutions), some schools established their own based on their own needs and specifics. They might involve guidelines on who to inform about the situation, how to proceed, who to involve in addressing the situation, etc.

- Even if you feel like you do not have the answer or you cannot deal with the situation alone, try to make some conclusions at that moment. Your reaction does not need to be the best one. Acknowledging right away that something has happened and not ignoring it is important, as is letting students know that the situation will be dealt with.

- Include group problem solving exercises.

- If the safer space is not safe anymore because of one person, remove that person from the activity or room (if that is the only way and is something the law allows you to do).

- One-on-one work should be done with this person to understand what happened and to allow them to understand their needs and the impacts of their behaviour. Support them to repair the harm and hopefully re-enter the space and rebuild the trust.

- Stop the activity (if needed) and focus on solving the conflict.

- Search for different solutions.

- If needed, get support for yourself and find an appropriate person to address the event: co-workers, lead staff in the school, a social worker, a psychologist, a counsellor, parents, police or other authority if necessary.

Where are you now?
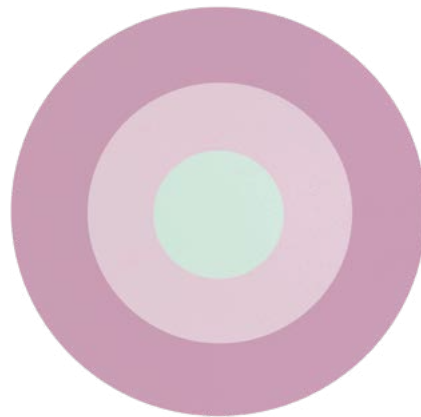
RESTORATIVE PRACTICES (T, E, A)

In Chapter 3.2, Tadeja wrote about empathic listening: "Empathic listening and communication is one of the methods used in **restorative practices**. It is a facilitated process that requires consent by all involved." The restorative practices model was created in Ireland to be used, for example, in schools "to build relationships and prevent conflict and deal with conflict in a healthy manner when it occurs. At the core of the actions are respect for others, empathy, fairness, personal accountability and honesty. The collaborative approach to problem-solving and solution-focused goals build a safer society and supports the healing processes. [11]

In restorative practices, *empathic listening* means avoiding blame in order to help a person who harmed another person to recognise what was wrong with their behaviour. It is also important to give the person who was harmed the possibility to share their thoughts in a safe atmosphere when building the next steps.

11 Taken from: restorativepracticesireland.ie

EXAMPLES OF RESTORATIVE PRACTICE QUESTIONS

With the person who caused the harm:	With the person who was harmed:
- What happened?	- What did you think when you realised what had happened?
- What were you feeling at the time?	- What impact has this incident had on you and others?
- Who has been affected?	- What has been the hardest thing for you?
- In what way have they been affected?	
- What have you thought about since?	- What do you think needs to happen to make things right?
- What do you think you need to do to make things right?	

What do you think about the questions? Do you use similar questions when solving situations that include hateful behaviour? Would you add something or take something away? Can you think of any problems with this model?
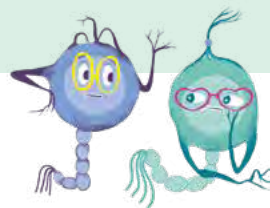
Where are you now?
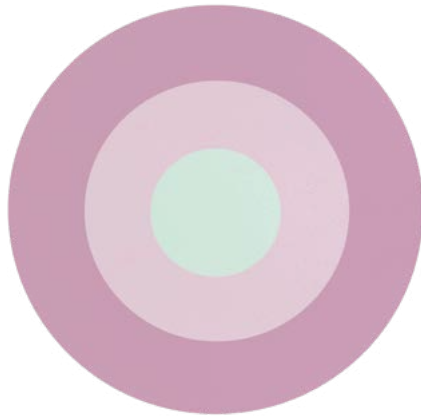
OTHER GOOD PRACTICES (E)

In different countries or schools, **many different kinds of models and good practices** have been created to support peace work in schools; the model of restorative practices is one example. Teachers and other professionals in schools have found good methods or models for tackling bullying and discrimination. Again, we come back to the recognise, manage and transform triangle. Some models focus on preventing bullying, some on managing and solving challenging situations and some on transforming the culture of a school. And of course these actions are interlinked. Teachers from SAFER training workshops mentioned many good practices or tools that they have used in their work building a safer school or tackling discrimination. Check the list, the materials and grab the best tips for you, but remember to be critical.

- Cooperation

    All school personnel and other cooperative actors working together towards a common goal (equal and safer school): Administration, psychologists, theatre coordinators, nurses, educational workers, social workers, non-governmental organisations, etc. Supporting each other is important in anti-discrimination work! Positive and respectful cooperation with children and families is at the heart of schoolwork.

- Emotional knowledge and recognition (feelings and needs) studies for every grade. Materials can be found, e.g., at **papilio.de/english.html** or **friendsresilience.org**

- Strength-based positive pedagogy, materials can be found, e.g., at **positive.fi/en/we-are-positive**

- Supporting mental health in cooperation with different professionals. Materials for educators supporting children's mental health can be found, e.g., from Mieli, the Finnish Association for Mental Health: **mieli.fi/en/materials**

- Different kinds of anti-bullying programmes that contain materials on how to operate in challenging situations, how to prevent bullying and create a safer school environment:

  KIVA-koulu: **kivaprogram.net**
  Free from Bullying: **freeofbullying.com**

As we can see, there are already many good practices to support our work. But the same tools do not work as such everywhere. What kind of tools or models do you use in your school? What about cooperation with others; what are the most important instances for you that help you increase equality and equity and the process of building a safer space?

**Where** are you now?
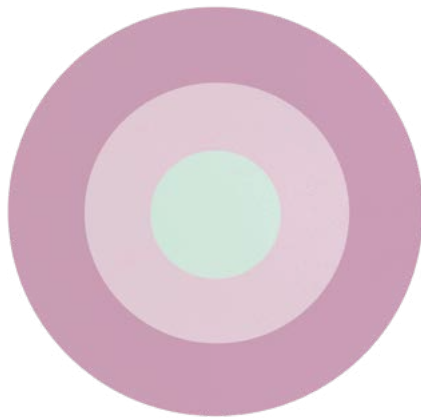
BUILDING A VILLAGE EXERCISE (E)

It is important to think about things from new angles. Drama, different games and role play exercises give us the possibility to experience the world from different positions and standpoints. During the SAFER training workshops, we used many different kinds of methods to experience and learn as a group. One of these methods is called "building a village". It was originally delivered during a Youth In Action training programme by Henk Persyn and Farkhanda Chaudhry. Amiirah has modified the exercise to the version we have used in the SAFER project. It can be found in this learning diary (Annex 3).

In Chapter 2.4, Amiirah wrote about discrimination related it to the 3 P's (prejudice, privilege, and power). Building a village is an excellent group/classroom activity where you can **concretely explore privilege and power**. In the exercise, you will build four villages of modelling clay. All four villages in the game have their own cultures and regulations. You'll see it is not always simple to adjust to changing situations - or is it? You can find detailed instructions for this exercise in the annex (Annex 3); we hope you have the possibility to try this exercise in a group. Remember that reflections and discussions after the game itself are extremely important!

Photo: Viktoria Lepp

What did the 'Building a village' exercise teach you about privilege and power? Did you detect any prejudices? Did you learn something about yourself? How did you react to changing situations?
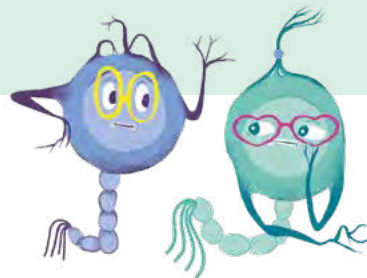
MEET THE APPLE PEOPLE (E)

Next, we will visit the **Apple Village**. This is an exercise you can do in a group or independently. Hopefully you have the possibility to visit all the villages from this learning diary! We have reflected on different visuals describing equality, equity and justice. With the help of this picture, I tried to create my own visuals about for example, the nature of discrimination in our societies and the power structures behind it. Does visual processing help you learn and structure things? If so, remember to use this tool during your learning process.

This visual exercise gives you the possibility to **repeat the learned information through a simplified model.** You can visit the Apple Village and meet some of its residents by viewing the picture. In the centre of the Apple Village is **Apple Market**, this is a very important place for all residents. You can probably guess what the main food for apple people is: apples. Apple Market is the only common meeting point for all villagers. Apple Village is the home of apple people: residents with **square heads (apple people A)** or **round heads (apple people B)**. Let's visit the village! I have included my reflections here, but check them out after your own thought process. Remember to be critical! I also encourage you to challenge my reflections, it is really important and valuable!

PICTURE 1. Discrimination and its mechanisms do not come from nowhere or happen by accident, but have been built by people (if necessary, refer to Chapter 2.4, 'What is discrimination - Systems of Oppression' for further explanation).

- What elements in this picture represent **structural/ institutional levels of discrimination**?

- Who has the **power** in the picture?

- What kind of **privileges** do they have?

PICTURE 2. Apple people A have recognised that there is an equality problem in their society (and obviously, apple people B have known it the whole time.) Apple people decide to set a new law, so that everybody would have the same opportunities to receive apples. But there is a problem: The apple people working in the apple office are primarily apple people A. They did not realise that this very ordinary instrument (yellow basket) for collecting the apples is not available for all. And second of all, yellow basket or not, the apple resources are still divided unequally (if necessary, refer to Chapter 2.4, 'What is discrimination - Systems of Oppression' for further explanation).

- What do you think about the apple officer's statement, that everybody has equal possibilities to earn (through hard work) the same privileges (yellow basket)? How, first of all, do you think this privilege could be earned?

- What do you think, did apple people A set up this law intentionally or not on purpose in this way?

- Apple people B were against this regulation, why did this have no impact on the outcome?

PICTURE 3. Apple people's important office has a new meeting. Due to the new basket law, it has (also) become evident to the majority that yes, this new law was a disappointment for many villagers and it does not really increase equality. So the apple office makes a new law: Basket regulations are cancelled and also A-B apple people signs are taken away from the marketplace (if necessary, refer to Chapter 3.1 'Feelings and needs' or annex 2).

Apple people B still feel sad. Why? Think about the unmet needs where these negative feelings are arising from.

PICTURE 4. Years go by in Apple village. Something has changed in the Apple market. Describe these changes (if necessary from, e.g., Chapter 3. 'How to tackle challenges - recognise, manage and transform' for further explanation).

How have apple people as a society transformed their society?

EEVA'S REFLECTIONS:

1. Apple Market is an environment built by apple people. They have also built a fence and separated apple people A from apple people B. It seems that apple people A have more power: they have apples that they can distribute and they also have jobs in Apple Market. Distributing the apples is a significant position in their society. Which people do you think have built the fence and the division? Why? The problem is that I am not aware of Apple people's history, but I have a pretty strong hunch who built these structures and why.

2. This is how Amiirah put it: "It is important to emphasise that privileges are unearned; it is our nature as social beings to be uncomfortable with the idea that some aspects of our lives are a result of us having privileges rather than through our own efforts, and that they may have even come to exist at the expense of others. But it is a common misconception to think that everyone just needs to work hard to have access to these privileges since they are the result of the historical and continuing systems of oppression." No wonder apple person B with the blue basket is confused by the information they've received. How to earn the yellow basket is a totally abstract phenomenon.

I think that some apple people A made this law intentionally, since they are not willing to compromise their privileges. In turn, some apple people A truly thought this would be a great improvement toward equality, and some were

not interested in the new regulation process. It would not have any impact on their lives anyway. Some disagreed since this regulation was simply ridiculous if the aim was to increase equality. Apple people B explained the problem, but unfortunately the majority of decision makers voted for this new regulation for one reason or another.

3. Clearly apple people B are still discriminated against! Only one apple? Ok, they could maybe go to the other side of the fence, but...they love Apple Market, it is where they have always come together. They cannot be sure either whether the other side of the fence is safe for them and they would be truly welcome. There are many unmet needs involving this situation: acceptance, inclusion, appreciation, safety, even food, just to mention a few.

4. Wow, finally they made sensible apple laws and removed the fence. I can see that now there are officials from apple people A and B distributing the apples. The baskets can also vary and differences are appreciated. Still if you look carefully at how the life of apple people A has changed, the answer is: not much. They have had certain privileges the whole time. For apple people B, this is a new situation. It takes time to build trust. I wish the people of Apple Village all the best and hope to hear news about how they build common trust together and the feeling of safety. I am sure you can do it together!

- Does this picture and exercise reflect our society at its simplest? Justify your response! Would you add some elements or change something? Why and how?

- Try to put these elements from the picture into a school context, what could they represent? (Baskets, fence, laws, apple people A and B, etc.)
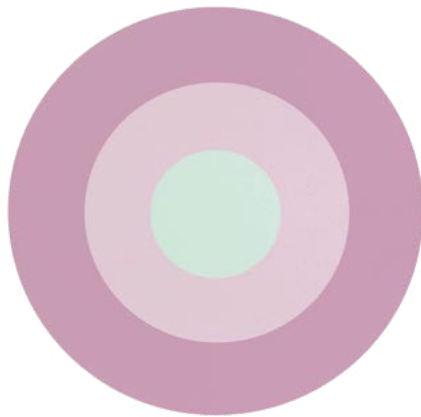
Where are you now?

ME AND MY WORK
CONTEXT (E)

In previous chapters, we have been learning and reflecting on the primary concepts, theoretical background and current discussion about our theme of how to create a safer learning environment and tackle discrimination in its many forms. By this point, it is clear that it is not possible to give 1-2-3 steps advice on how to tackle the discriminatory behaviour of all members of the school society; adults and children at schools. Undoubtedly, this is a nice idea: concrete, simple instructions that can be communicated during a training workshop on how to eliminate discrimination from schools. Of course this is our goal, but the reality in tackling discrimination and creating a safer space requires variable tools. In the following chapters, we will introduce to you practical tools for this work that we have found to be necessary in anti-discrimination work. Reflect on these tools, taking in consideration your own context: How could the method be applied so that it serves your specific context or situation the best?

The roots of discrimination are deep and complex. In this learning diary, we are examining anti-discriminatory work from different perspectives, from structural and institutional levels to the personal (including professional) level. We state that anti-discriminatory work begins from ourselves. We are the particles that build the structures and institutions. For some, this starting point for anti-discriminatory work may feel uncomfortable, but when one commits to the process, this feeling will pass. The idea of looking at yourself and the closest environment around you with refreshed glasses (new information and under-

standing) is important. It is a dangerous idea that, e.g., professional educators would always assume correctly how some situations or circumstances affect or manifest in different individuals. Earlier we have learned that it is normal for all people to make assumptions according to what we see (Chapter 2.4.). But assuming may be dangerous. It means looking at the world through our own framework with certain assumptions. The most important thing is to recognise this process and be self-critical towards your own assumptions about other people.

Is it so that if I confess to myself or to somebody else that I have made certain assumptions about an individual or even recognise prejudices in myself, I am a racist? Or am I saying that my world view is especially limited and I have bias? Well guess what; we all make assumptions about the other people. We are all raised with some stereotype-driven thinking or bias, in one way or another. So, after thinking about the nature of the stereotypes and biases, it begins to make sense to let go of the idea that challenging one another to reflect on our own thinking and actions would be a professionally insulting invitation. "I am an open-minded professional, I do not have bias and I am not guilty of stereotypical thinking, so don't call me a racist!" This thinking takes us right away to the danger zone instead of a productive learning zone. There may be a temptation to concentrate on managing challenging situations and guiding other people (in our context, primarily children and youths) to reflect on their thoughts and skipping our own process, but all of these should go

hand in hand. Self-reflection work will never end, but it will grow to be a natural part of professional identity and everyday work. Most probably it already is, but there is no harm done being reminded of this. At least that is how I feel.

I am thinking about the amount of mistakes I have made or the situations where I have caught myself expressing biases or discriminatory thoughts. These situations have surprised me as well. I'll give you an example. Once our class was moving our classroom to another part of the school building. The situation was stressful and the time for the process was limited as well. Pupils were brisk and ready to work. I started to divide tasks to pupils: "Boys, could you carry these desks to the other classroom?" Instead of letting each individual choose suitable tasks for themselves, I asked the presumably male pupils to carry the heaviest stuff. By way of this guidance, I made unnecessary assumptions about pupils: that the ones that identify as 'boys' will be the strongest ones, willing and able to do burdensome work. With what kind of conclusion does this leave the other pupils? What on earth! I do not even agree with myself! This problematic situation could have been solved easily, for example, by writing all the tasks on the board and letting pupils decide the task they prefer to do, or simply carry the heaviest together.

Recognising through reflection is a path to personal development and change. I was able to recognise the problems in the situation and my unequal actions. This gave me the chance to act better in the future and transform my thinking. In this situation, it gave me the possibility to synchronise my thinking and actions, since they were not in line. As I commented earlier: My own advice for the pupils was an unpleasant surprise for myself as well. In some situations, you can find yourself repeating old behaviour-

al patterns that you or somebody else has used before. Sometimes I may get an uncomfortable feeling, but it is hard to recognise the actual problematic element in a situation. The understanding may come much later. You can maybe see, we are going back to the triangle of recognising, managing and transforming. In this chapter, we have looked more closely at your context and your glasses. The aim is to recognise some elements in our own context and environment, which is necessary for the learning process.

Where are you now?
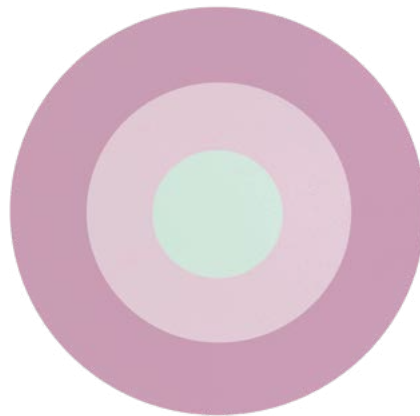
4.1. THIS IS ME (E)

We have already learned about identity, what kind of unique combination of characteristics it consists of and how important it is for an individual to grow up safely in an environment without discrimination or bullying. In Chapter 2 you became familiar with (identity) power flower. From the petals you could find important aspects for identity, for example, religion, gender, nationality, world view, values, religion, sexual orientation, and gender just to mention a few and also personally define important elements of your identity as well. So now we are going back to your identity and the context where you live and work. The aim of these next exercises is to continue the personal reflection work: recognise privileges and discriminatory factors from an intersectional framework. Also, it is important to think about your own identity's relationship to society's norms. This work helps us to recognise the discriminatory elements within our pupils and students and also provide necessary support from this angle.
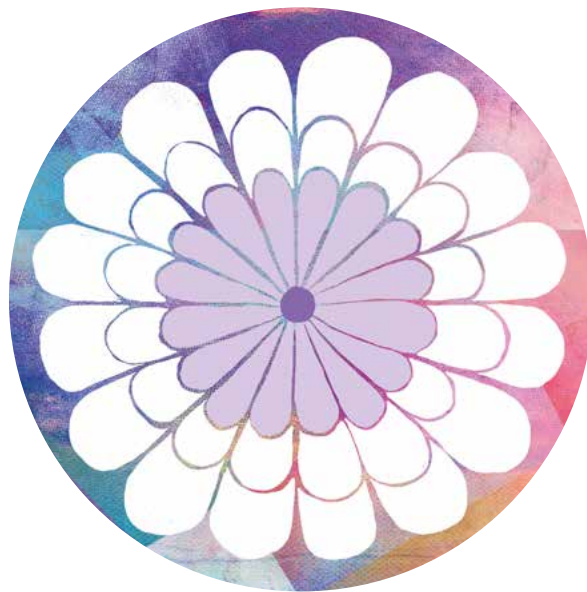
While doing these exercises, remember the idea of creating safer space. If you work alone and feel uncomfortable writing some details on paper, you can also use only single letters or symbols; "secret codes", just the title of a specific category or a separate paper. And of course, there is always a possibility to go through exercises in your thoughts. If you work in a group, share only the things you feel comfortable sharing.

EXERCISE 1. MY IDENTITY

(You can also use the power flower as support, but feel free to add elements in your own power flower as well, for example, different subcultures may be important to you.)

You can reflect on your identity from many perspectives. Some aspects of your identity **can be seen** and some **cannot be seen or are hidden** for one reason or another. Some categories of identity you are born with and some you can have some impact on or even choose. Some factors of our identity are really important to us and some less. The priorities may also change. Some aspects of your identity follow the society's norm and some differ from it. Fill in this identity map, remember that there are no right or wrong answers; the **main goal is to reflect on your identity and the complexity or simplicity of it, in relation to the world around you.** It may be more simple to start listing the elements of your identity, what your identity consists of and what is important at the moment. But the aspect of 'can be seen, is not to be seen or is hidden' brings the
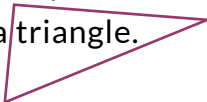
surrounding world to this reflection. This map helps to reflect on identity concretely and generally; just remember that the **main emphasis is on how you understand your identity even though you'll also reflect on others' assumptions.** You can see one example of an identity map, you can start from this example if it may be of help.

a) Write on the picture important elements of your identity which **can be seen** (above the line) and those which **cannot be seen** by others (under the line). **IF IT IS HARD TO DECIDE, WRITE THESE TOPICS ON THE LINE.**

b) Can you find elements that you were born with? Circle these elements.

c) Can you find elements that you can have an impact on yourself (some or a lot)? Underline these elements.

d) Which elements follow society's norm? In other words, these factors are not in conflict with what is generally seen as acceptable in society. Mark these elements with a triangle.

e) Which elements do not bring you privileges and hence differ from the norm? Mark these elements with a square.

- *Born with* ○
- *I have impact on*
- *Follow the norm* △
- *Do not bring me priviledges but on the contrary* ☐

adult △

able-bodied △
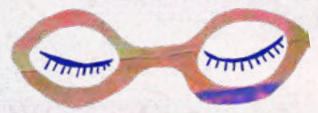
subculture:
heavy metal

white ○ △

Others CAN see

difficult to decide

citizen △ transgender ☐ female ☐

Others CAN'T see

sister,
daughter △

extended-family ☐

post-secondary △

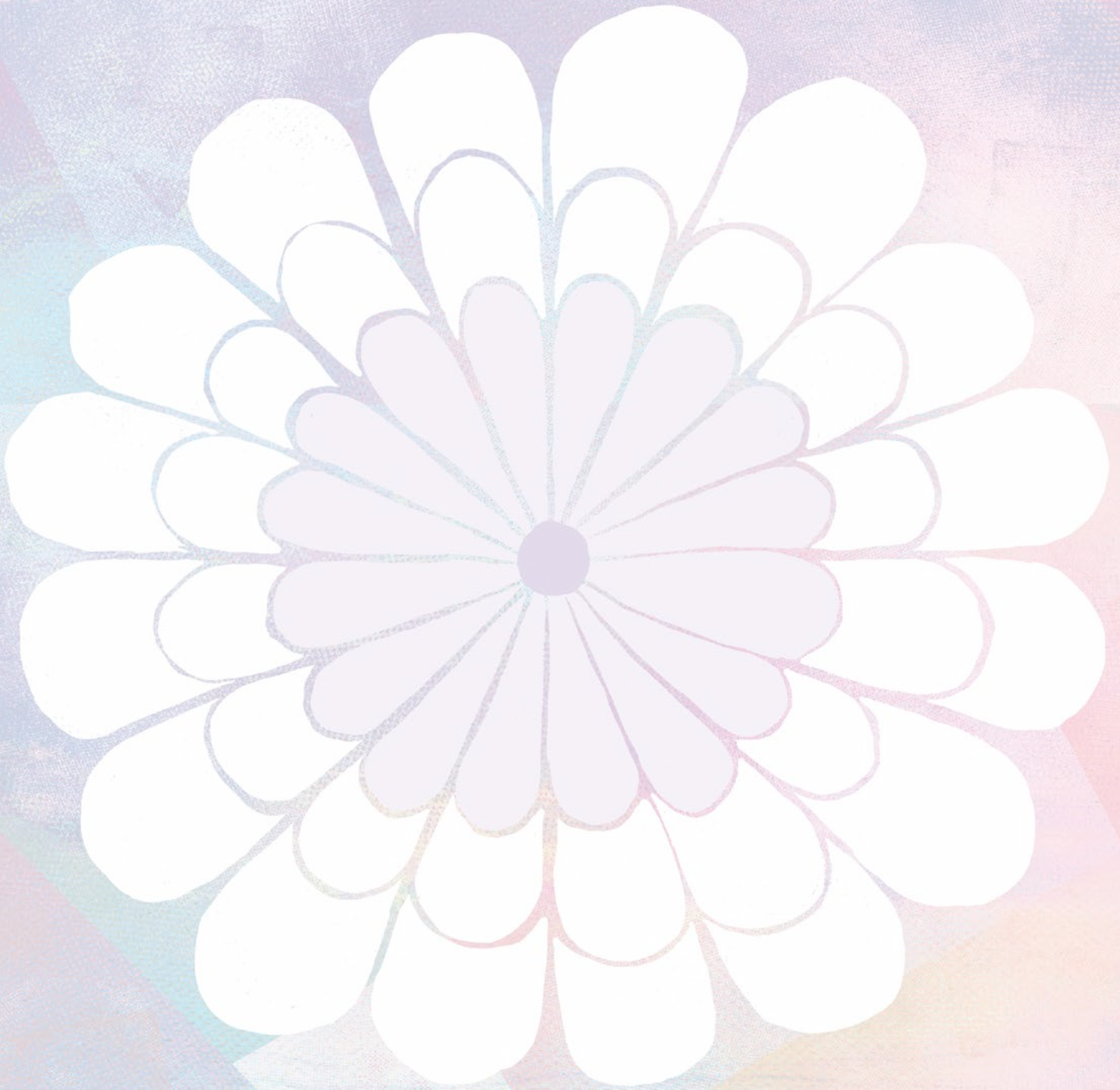lower-class ☐

pansexual ☐

Christian △

FREE NOTES

- How would you analyse your identity map? Was it easy to define the most important elements of your identity?

- Was it easy to decide what to put on and under the line? (Elements that others can see or cannot see?) Which categories did you write on the line?

- What kind of things are the elements you were born with? Was this division easy to make? (Circled elements)

There are many opinions about the categories of identity that a person is born with. For an individual, it may be obvious what those characteristics are from birth. Where do you think this different kind of thinking arises from?

- How about the elements that you can have some or a substantial amount of impact on, what were these elements? Were you uncertain about some elements? What were they and why was the decision contradictory?

- If you look at the elements that follow the norm, can you recognise some of the privileges they bring you? (Marked with a triangle) What kind of privileges do you recognise? (for example, white privilege, cisgender privilege, Christian privilege, male privilege, heterosexual privilege, socioeconomic privilege, citizenship privilege, able-bodied privilege)

- In Chapter 2.3, Amiirah wrote about systems of oppressions and mentioned some predominant examples of systems of oppression, e.g., sexism, heterosexism, ableism, racism, and Islamophobia. Can you recognise the systems of oppression behind discriminatory elements?

What kind of feelings did this exercise arouse? Was it easy, complex, frustrating, interesting? Did you find interesting topics to discuss?

ASSUMPTIONS ABOUT YOU

- Have you come across situations where other people have made assumptions about you just based on looks? Or this may happen even with people you have known for a long time. Maybe you have recognised prejudice. Remember that prejudice can be negative or positive. What have the assumptions or prejudices been and why do you think they have made this conclusion? How did this situation feel to you?

ASSUMPTIONS

EXERCISE 2.

It also is useful to look at your circles of influence, and what kind of things your life is surrounded with. Think about, for example, the racial or other identity-based factors behind the people you meet or are influenced by in your everyday life. Write down one of the factors after each category.

- your best friend

- your colleagues

- your pupils or students

- your favourite actor or actress

- your favourite fictional character

- the author of the last book you read to increase your professional knowledge

- the author of the last book you read for pleasure

- a religious or spiritual leader, if you have one

- a famous leader you admire

- your doctor

- your hairstylist

Can you find, e.g., a racial pattern in your list? What kind of changes could you make to your circles of influence or should you? [12]

12 List adapted from: presence.io/blog/7-easy-activities-that-encourage-students-to-open-up-about-identity-and-privilege

EXERCISE 3.

Now let's go to your classroom. Let's think for a moment about the children or youngsters that you work with. Remember not to use the names of your pupils or students when you write.

What is the age range you work with? How many pupils/students do you have in your group/groups?	You chose for your identity map certain categories that are the most important to your identity at the moment. Think about which elements might be especially important for your pupils if you take age range into consideration. Is age an important factor at all when defining your identity? Justify your opinion.
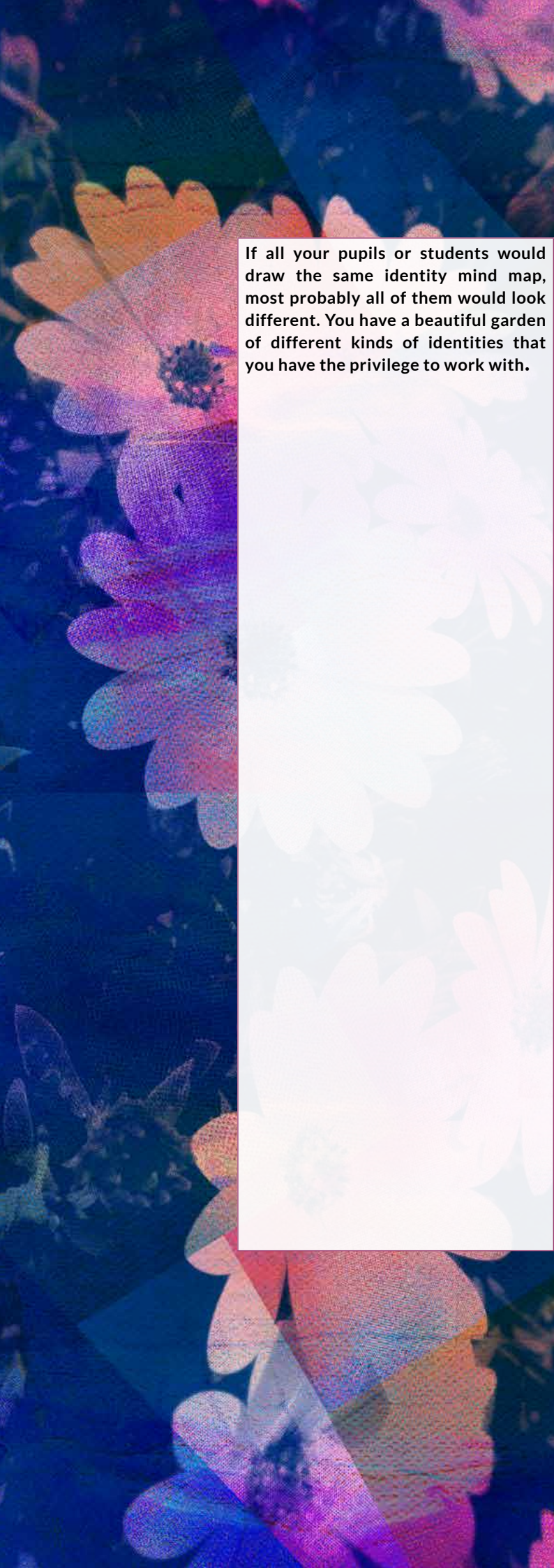
If all your pupils or students would draw the same identity mind map, most probably all of them would look different. You have a beautiful garden of different kinds of identities that you have the privilege to work with.

Do you think that some characteristics in your identity map are the same as many pupils would also have? What could be the difference? Would you have more in common than differences in your mind maps overall? Do you possess some privileges that the pupils/students do not have? We are not aware of all characteristics of pupils, but at least we can work with some elements.

Free notes

For example, I primarily teach Finnish as a second language. In practice, it means that I have many privileges that some of my pupils do not have. Some of my pupils are bullied because of their skin colour. I am white, so I do not get negative comments about my skin colour in my everyday life. When I went to school myself, I was able to use my mother tongue, but the pupils that I work with only have the possibility to study in their mother tongue about 2 hours a week; the language of instruction is generally Finnish. At the same time, this means, they are growing to be multilingual and fluent in many languages (some use 6-7 languages daily), these are language skills I will never possess. But at the same time, it means they will have to work a lot more to gain these multiple language skills, whether they want to or not, than I ever have had to.

It is extremely important to realise that many aspects of children's identity characteristics are hidden and some I might wrongly assume. Identity is a very sensitive issue and everybody has the right to be open about some aspects and not bring attention to some other aspects of their identity. At the same time, we as educators have the opportunity to support the identities of children in many ways, complete with all the related fears and uncertainties, and promote the discussion about our different kinds of identities, which are precious.

EXERCISE 4.

We cannot emphasise enough how important it is for educators to support and appreciate pupils and youth as they are. Talking about identity may feel difficult and abstract for children. These skills (reflecting things about your own identity and being respectful when others share things about themselves) are the kind we have to practise step by step.

During most of my career, I have worked with teenagers. This sensitive stage of life includes wisdom and pain that we adults seem to lose at some point in our lives. And by this wisdom, I mean the thoughts and sensitivity that is included in this particular stage of life. I constantly feel inadequate about how to support children enough to build healthy self-confidence, acceptance and love towards themselves and each other. It is already obvious to children that our society is not a safe place to express some categories/social identities of their identity. Children and youth do indeed recognise, see, hear and experience discrimination. Because of this, when you have the opportunity in a safer environment, take time for **positive and supportive identity reflection.** Show that children are appreciated as they are. This work is really valuable, but needs safer space (Chapter 3.3) to succeed, like all learning and reflection work.

I'll give you one example of an exercise that has been useful and functional in many ways. It gives pupils the opportunity to reflect and tell about themselves, so that they have the power to present themselves as they want. Analysing your own iden-

tity or concentrating on understanding those of others, needs practice and it is good to start from something simple, step by step. This exercise is simple, using the method of artists' self-reflection: self-portraits.

1. First, we watch a collage of self-portraits created by artists. It is important to choose self-portraits from artists of different kinds of backgrounds (racial, gender, etc.) and artistic style (naivistic, symbolistic, realistic, etc). With this, we express that there is no wrong or right way to make a self-portrait; your way is the right way.

2. Then we discuss what identity means by taking examples of different categories. We have talked about what a self-portrait means: the most important thing is HOW YOU SEE YOURSELF. Not others, you.

3. Pupils have started to plan and make their own self-portraits. There are no right or wrong materials. It is good to have many kinds of materials on hand.

4. When the self-portraits are ready, let the children decide if they want to organise an art exhibition or not. Some can decide not to participate, if they choose so. Sometimes pupils want to keep the drawing just to themselves, some want to tell about their drawings, etc. Remember to admire each and every self-portrait. This is always the most pleasant task.

I got permission to share with you a few self-portraits from pupils. These self-portraits can be found from our school's new (2020) poetry book *I am Not Afraid of Anything*. The empty frame is for your self-portrait. What kind of self-portrait would you draw? [13]

13 Pupils' self-portraits from the poetry book by Kiviniitty School pupils: I am Not Afraid of Anything. Not available online.
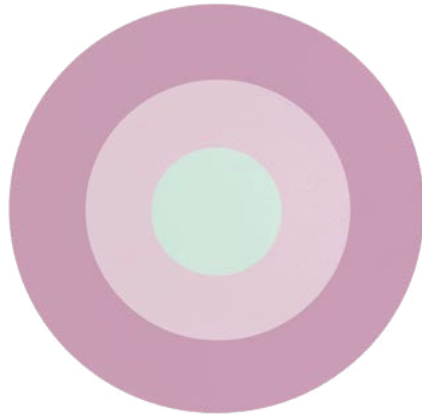
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Free notes
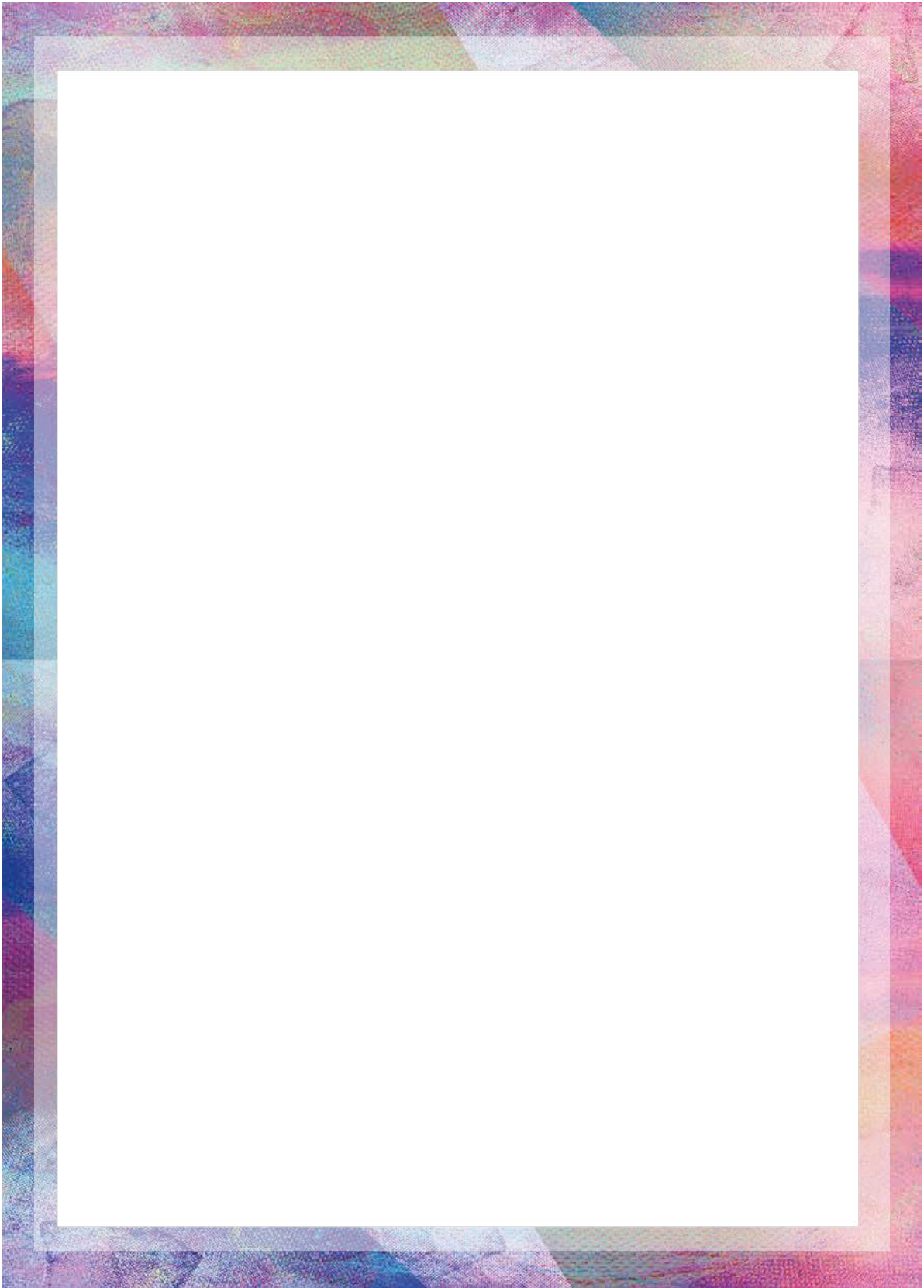
Where are you now?

4.2. CHALLENGES, STRENGTHS AND RESOURCES (E)

In the previous chapter (4.1) we concentrated on recognising different factors in your identity and about the context where you work and live. To be able to set your goals, it is important to also recognise the challenges in your work, keeping in mind our focus (tackling discrimination). This work should be the core of all school work. The largest challenges may be on different levels, from the structural or institutional level to the individual level. Also describe how these challenges manifest on a very practical grass-root level. What makes my work difficult sometimes and why? Think about the following questions:

1. What are the challenges and obstacles in my work

2. How do these challenges manifest in practice?

3. What are the topics that I do not have enough knowledge or experience about (because I feel uncertain or need to learn more)

4. What does my school or organisation lack in my opinion considering know-how, resources, etc.?

If you have the possibility to ask your pupils or students what are the main problems or challenges in their opinion in your school, then ask. It is important to communicate to pupils in different ways that their needs and knowledge about the community are taken into consideration. Pupils should be able to give anonymous answers if they want to.

Questions for pupils:	Comments form pupils/students:.
1. Do you feel safe at school? 2. What is not fair at school? 3. Have you witnessed or experienced discrimination or bullying? 4. If yes, did you get support and if so, from whom? 5. Do you think that teachers can recognise or intervene in discriminatory situations? 6. Do adults do enough to prevent discrimination?	

This information is the most important information for us as educators. When we made an online questionnaire for all the pupils in our school (about 350), we got a lot of important information about what to emphasise in our equality and equity plan and actions. We more or less had the same understanding about the challenges with pupils, but they were able to open this problem very concretely. The pupils brought up that teachers do discriminate sometimes. They also recognised that it was not intentional, but was a consequence of insufficient understanding. Pupils brought up that teachers need more information, e.g., about gender diversity, LGBTIQ+ themes and anti-racism.

It has been encouraging to hear from all the educators that we have worked with with regard to the kind of strengths and resources they have to support their work. These strengths and resources have been varied, e.g., laws or fair policies, good cooperation with parents or colleagues, children's creative ideas and active participation, to mention a few. Depending on the context, strengths and resources vary; one person's resource may be another person's obstacle.

Think about what the most important strengths and resources are that you have to support your equality and anti-discriminatory work at school.
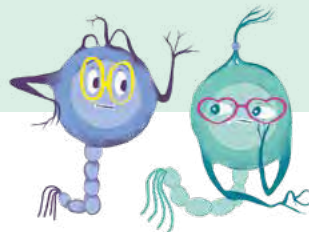
Where are you now?

4.3. INCLUSIVE SCHOOL (E)

Inclusive school, what does this mean in your opinion? In the media, there is conversation and articles about inclusive school and it feels like the concept of inclusiveness is too many times confused with bad and problematic examples of attempts to implement inclusive principles. "The aim for inclusive school must be left behind, because it does not work." Of course it is important to bring up the difficulties and inequalities, but is the challenge the aim for inclusive school, the incompetence in implementing these ideas, or the lack of resources when organising the teaching? Equality and equity work is at the core of everything at school. In Chapter 2.3., we reflected on equality and equity, from structural elements to methods and simply the way we interact with one another. Equality and equity are at the heart of inclusive thinking. Inclusiveness and safety go hand in hand.

The concept of inclusiveness is discussed in the educational field and can be found in many national curriculums as well, but how different is our understanding about this concept of an inclusive school and what does it contain? Let's start by reflecting on our thoughts about this.

1. What does the idea of an inclusive school mean to you?
2. What do you think is the core of inclusive school?
3. What kind of inclusive principles and practices do you have in your school?
4. What kind of challenges have you had to deal with developing inclusive methods and practices?

Inclusive education is a general principle about **building, developing, and designing our schools and organising** the teaching so that everyone has equal opportunities to actively participate, learn, and genuinely be a member of school society. This principle includes many aspects from structures to classrooms and activities, methods (for example, differentiation) and pedagogies used so that all pupils could learn and participate together and also in a way that is most beneficial and fluent for each individual.

The goal is to create a positive atmosphere with a sense of belonging (safer space) and to develop **emotional, social and academic skills**. All pupils have diverse needs and each individual must be met in a respectful and supportive way. This work includes setting safe boundaries. The common learning environments must be created to support these variable needs and starting points to learning. **The common goal is to diminish and remove barriers and obstacles that may lead to exclusion**. When I am writing down these sentences, I feel torn. Inclusive principles are really important to me, but still every day at school or working with administrative working tasks, I feel inadequate. Of course there are feelings of success as well, certainly. But the feeling of not being able to do enough is also familiar. To be able to cope with this feeling, it is important to start from somewhere and continue step by step. All you can do is **do your best**, this is our mantra with my colleagues.

Let's reflect on a few practical examples and questions that are linked to inclusiveness. Of course, the list of questions is never-ending, but let's start with a few. Maybe these questions will later help you to build your action plan and goals, how you will proceed in developing inclusive practices at school. These questions are modified from James A. Banks' multicultural checklist.[14]

- **Language awareness at school:** How are different mother languages taken into consideration during lessons? Can the pupils or students benefit from their multilingual skills and if so, how? What kind of support do those pupils get that have just started to learn the teaching language? Do all the parents receive the same information from school? Inclusive pedagogy: What kind of methods are being used to support different kinds of learning styles? How are learning difficulties taken into consideration in planning or during the lessons?

- **School culture:** What kind of celebrations are organised at school? Do they take into consideration different faiths or religions? What are the school meals like? Is the overall atmosphere of the school positively responsive to racial, ethnic, cultural, and language differences?

14 Adapted from James A. Banks, An Introduction to Multicultural Education, Allyn and Bacon (MA 1994), Appendix C, pages 113-115.

- **Learning materials:**

  -Is the approach to learning and e.g., the materials critical?

  -Whose history are we studying? Is the narrative critical to historical aspects?

  -What kind of pictures can you find from the materials? For example, are different minority or ethnic groups represented in the materials?

  -Can you find in the materials views that exhibit gender bias?

Inclusive thinking and the practical actions of how to implement inclusive education have taken different kinds of routes in different contexts. Does it mean that in inclusive school you should not have, for example, special education or preparatory classes at all? Unfortunately, in some cases inclusiveness was seen as a possibility to save financial resources. In some schools, for example, the special education classes were closed, but unfortunately the resources or the support did not follow the children to the new class.

Children have **the right to learn in an inclusive environment,** but they also have **the right to have the support that they need.** The support can definitely be implemented in various ways. Group size has a significant

impact, in practice, on how we are able to support our pupils. There is only so far where you can go with planned learning methods or other arrangements. Everybody understands that inclusiveness does not happen by simply putting people into the same physical space. Yes, of course we need shared spaces, but are they safer spaces to learn and is adequate support given in these spaces? Are we ready to learn and change our way of thinking about pedagogical practices? What do we need to be able to ensure quality education that meets the (sometimes changing) needs of all the children. What kind of structures or resources should each classroom have so that the needs of the pupils can be met? What kind of know-how should teachers have and how should the classroom look? We all are aware of limited resources, unfortunately.

But as stated before, can we all do our share developing inclusive practices at school? We can keep reality in mind and, on the other hand, the dream world. This combination gives us the direction to head in and the practical steps to how to continue the journey.

Now it is time to dream and build a utopia, but still, keep in mind the environment or the group where you work at the moment. Let's again add some views to inclusive school, what things could be viewed.

MY DREAM SCHOOL

1. Draw your dream classroom. What is there and why? Are there other good spaces for learning? How would these spaces support the learning of different individuals in the classroom and increase inclusiveness?

2. Of course there would be a team of educators and other staff instead of you working alone. Describe this team. Why did you build this kind of team? How does this team support inclusiveness in the class and at school?

3. The headmaster and administration are super supportive and inclusive practices are really important to them as well. How does inclusiveness manifest in their decisions and in the processes of decision making?

Inclusiveness in schools can be developed from many angles. This learning diary has also given you practical tools for how to develop inclusiveness. Safer space, equality, equity, differentiation, recognition, management, transformation, inclusive school... all these elements are part of the same phenomenon.

Where are you now?
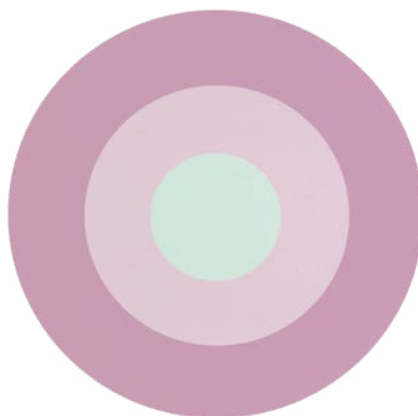
4.4. ANALYSING CASE STUDIES (E)

The most important anti-discriminatory work is to **prevent discrimination** from happening. Bullying and discrimination are always harmful. This is why, for example, **investing in safer space** building and other ways to prevent discrimination or bullying, is extremely important and wise. We all understand that **it takes time to heal and build trust** in the community where you have experienced bullying or discrimination. The feeling of safety is not built in a day. In Chapter 3.1, Amiirah wrote about the connection between **behaviour, feelings and needs**.

When analysing case studies, our aim is to go to the roots of the situation. This means looking at feelings and needs. Another choice is to increase understanding from different viewpoints. Of course, all in all, e.g., from the field of peace mediation you can find many different kinds of exercises or models. We have chosen two models and we'll practice the usage of them by analysing case studies.

When challenging situations occur at school, we must **react quickly.** First, we must react quickly to prevent more harm from happening, but also give time to a more careful assessment of the situation as a whole. Sometimes in these situations, it is hard to see what kind of elements the situation actually contains; **first, we react to behaviour.** But what kind of unmet needs are we facing? Differ-

ent kinds of models have been created for schools to support solving these challenging situations in an emphatic and constructive way and also do preventative work. We went over some of these models created for the context of school in Chapter 3.4 (Good practices and tools) and also you wrote down good practices that you have experience with. In these models, a common starting point is to **listen to different sides** to understand the situation better in terms of the behaviour and feelings of all the parties. The aim is to continue the mediation to solve the situation and **support the wellbeing** of all sides. Support must be given to the person to whom the harm was done, as well as to the person who caused the harm. A different case of course is what kind of resources schools have for this work. These are good models and help us to deal with complex and sensitive situations. But it is useful to look even deeper and more closely to the **connection between behaviour and feelings**, all the way to the unmet needs that cause the actual harm. **These unmet needs are extremely important to recognise, it takes you to the roots of the actual problem**.

LET'S START THE WORK WITH THE HELP OF TWO CONCRETE MODELS:

1) The tree of needs
2) 4 viewpoints

These methods are much used in the field of education, or e.g., in mediation and peace work, when working on cases to better understand the situation, backgrounds, feelings and needs of people or the consequences. This information is vital when the aim is to transform instead of manage individual situations. The following exercises and much more can be find e.g., in the manual "Transforming Hate in Youth Settings. Practical toolkit" (2019) and has been modified from exercises found in this manual.

TREE OF NEEDS

Practicing recognising and analysing the links between behaviour, feelings and needs. The case is described overall. To be able to work properly with the case, you can add your own details to fit it into your context (for example, more background information, details about the incidents, what the pupils have answered to certain questions, etc.), but let's remember that this is an imaginary case. Remember: Now the aim is to practise recognising and analysing the connection between behaviour, feelings and needs.

CASE 1.

Place: School surroundings, most discriminatory situations happen during breaks between lessons.

People involved: Pupils who do not know each other very well.

Challenging situation described: A pupil comes with their two friends to tell the teacher that he has already been bullied for some time. In his free time, he got hateful messages through Snapchat, and even violent threats. At school, there was at first one pupil who was engaging in name-calling and this pupil used slurs that refer to sexual identity. Now there are at least four pupils bullying and the bullying is getting worse day by day. The bullied pupil thought that name-calling would end, if he would be quiet, but the opposite has happened. He feels sad and really frustrated with the situation and so do his friends.

Add details and information. If this would have happened in your school, what other information would you have the possibility to get? What kind of questions would you have asked and from whom (for example, using questions from restorative practices)?

Let's first concentrate on the people who have been harmed and the people who caused the harm. To help the process, you can use the list of feelings and needs (Annex 2).
Fill in your tree following these questions:[15]

1) Name the **behaviours** of those who have **caused the harm.** Stick to the facts and avoid judgements. Write these behaviours down on the branches on the left side.

2) Name the **behaviours** of the person **who has been harmed**. Remember to stick to the facts again. Write these behaviours on the branches to the right side.

3) Think about the **feelings** that might be present **for both those causing the harm and those who have been harmed**. Write these feelings on the tree under the branches on both sides. You can use the **list of feelings and needs** (annex 2) which will help you to identify these feelings and later unmet needs in points 4 and 5.

4) We all have certain universal needs. Depending on the situation in our lives, these needs may be met or they may be unmet. There are many things that influence whether our needs are met or not and which ones. Let's first concentrate on the person/people **who caused the harm**. Think about **what kinds of unmet needs** would have resulted in the feelings and then the behaviours. Again, you can use the list of needs as help. Write these unmet needs on the roots.

15 This exercise adapted from Šlajūtė; Iancu; McKenna; Tarkhova; El Neihum; Nissinen; Yabal; Brandt; Štefanec; Willamo; Morić; Yandoli; Berlič; Pirih. Transforming Hate in Youth Settings. Practical toolkit" (2019). Peace Education Institute. Ljubljana Pride. National Youth Council of Ireland. p. 48–49

5) Now let's concentrate on **the person/people who have been harmed**. Think about **what kinds of unmet needs** would have resulted in the feelings and then the behaviours. Write these unmet needs on the roots.

WHO CAUSED THE HARM?

1. Behaviours

3. Feelings

WHO HAS BEEN HARMED?

**2.** Behaviours

3. Feelings

4. Unmet needs

5. Unmet needs

Let's imagine you are the teacher in this situation. If you look again at the unmet needs of both sides, is there a way to meet the needs that have been unmet? How and which needs? How would you continue solving this situation?

Did this model help you to process the feelings and needs of both sides? What do you think about the concept of our needs being linked to our feelings and resulting in specific behaviours? Remember that this is not a way to justify the behaviour of those causing the harm. The aim is to build a compassionate approach that aims to change behaviour by exploring deeper reasons of where behaviour stems from.

4 VIEWPOINTS

Practise recognising and understanding different viewpoints in the same situation. The goal is also to think about what kind of impact hateful behaviour has on different people in society, depending on their position and not forgetting their individual feelings. Again, you can add information about the case to create a fuller picture of the situation.
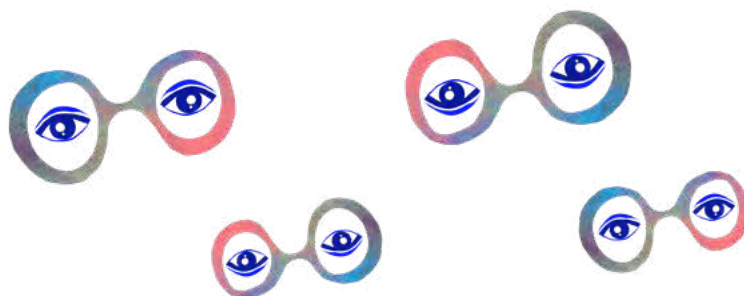
CASE 2:

Place: Teacher's room

People involved: three teachers, one teacher passes by who quickly grabs a cup of coffee.

Description of situation: Teachers are sitting in the teacher's room and having a small break. One teacher is in a hurry and pours themselves a cup of coffee, listening to the conversation for a short while. One of the teachers comes to the teacher's room and is clearly irritated. The teacher says: "Another lesson where nobody learned a thing. She does not even speak our language. Should I use all my time for this one pupil? I have 23 other pupils in the class. I cannot understand why they even came here, not to talk about why the administration admitted this child to our school and enrolled them in my class!"

The two teachers are first confused about how to react to this situation.

Is there some background information that you would like to add to this case?

Now you will **analyse the situation from four viewpoints**. [16] Imagine you are the person who is solving this challenging situation, you are the **peace negotiator**. You are now in the teachers room and **you have the opportunity to ask these teachers questions in confidence and privately**. How do you think these people would answer your questions and who are they in the situation? Fill in each box.

1. Who experienced hate speech:	2. Those witnessing the harm:
Who is/are these people that experienced hate speech?	How did it feel to witness hate speech?
How did you feel in the situation and after?	Could you have responded somehow?
What did you do in the situation?	List public and private ways a witness can help those who experience hate speech.
Who does this hate speech harm overall?	

16 This exercise adapted from Transforming Hate in Youth Settings. Practical toolkit" (2019). Peace Education Institute. Ljubljana Pride. National Youth Council of Ireland. p. 20-21.

3. People/person causing the harm:	4. Now I am asking YOU as a PEACE NEGOTIATOR, what manner of understanding did you receive in response to these questions:
What were your reasons for using hateful language?	How does hate speech affect the atmosphere of the whole school?
How did you feel in the situation and after?	Does this incident reflect the rest of society?
What do you hope to achieve through using these words?	How would you continue this mediation process?

- How would you react in this situation if you were one of the teachers witnessing/experiencing hate speech? Think about various kinds of ways to react and what you think the impact would be. Have you witnessed or experienced hate speech by adults at your school?

Even doing these exercises just a couple of times helps us to focus our attention on the roots of the problems (unmet needs) or increase understanding that the impacts of harmful situations are different for individuals. When working on challenging cases, different models prove to be the best in different kinds of situations. Did you find these or either of the models useful?
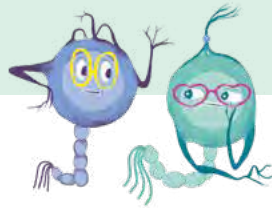
This next space is for you. **Which model** tree of needs or four viewpoints would be a more suitable tool to help you analyse your case? If you work in a group, remember the safety rules of confidentiality and, for example, not using real names.

YOUR CASE:

Think about one challenging situation at school.

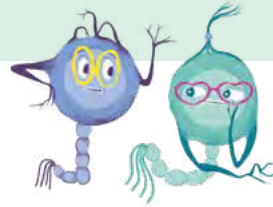## CASE 3.

Place:

People involved:

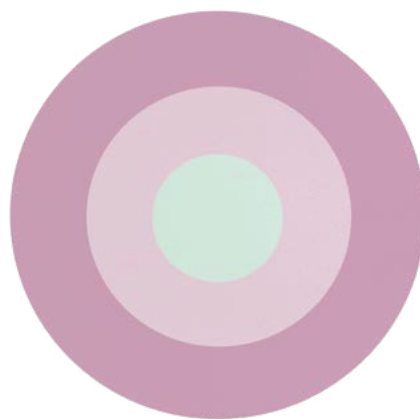**Situation described:**

Model chosen:

Was this exercise useful for you? Why or why not?

At this point, we have studied many things together, from theory to practical tools. Our next step is to start building your own ACTION PLAN.

Where are you now?

MY ACTION PLAN (E)

Sometimes it feels overwhelming to start or continue the transformation. Discrimination is a global phenomenon with deep roots, but still we have many possibilities of how to initiate the transformation in our own societies. Sometimes even the recognition of discriminatory elements is complex, but when you start to see, many elements of discrimination begin to reveal themselves one by one. A feeling of frustration is probably familiar to all of us, but let's work further to accomplish **realistic, but still ambitious goals** of how to proceed in our work towards safer spaces and societies.

I hope you have **many allies** and will find more along the way. Let's be ambitious, but merciful. Every individual builds their goals according to their background and possibilities. Keep in mind the important triangle of recognising, managing and transforming. All three of these parts of the process are vital for development and present at the same time. There are always new situations or aspects to recognise and what you have not managed to see before. It is time to think about and reflect on what kind of **support and resources you have** when working towards safer schools: a non-discriminatory school environment with equality and equity at its core. Think about **your own work context**. These are questions you started to reflect on in Chapter 4.2 (Challenges, strength and resources).

In Chapter 4.2, you wrote down what the biggest challenges are in your work - you can refresh your memory and read what you wrote down before, or would you maybe like to add or change something?
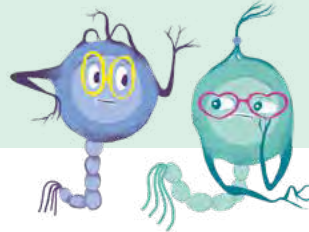
Let's continue the reflection work from your own context. Now write down the most important strengths and resources that you have to support you in your work.

1. What are my strengths and specific useful know-how and experience?

2. What do I already have to support me in my work?

3. Do I have good allies with whom we can cooperate? What does my school or organisation already have (good practices, resources, know-how…)?

Keep in mind the challenges, the resources and the strengths. In the next chapter, we'll work on our own goals.

Where are you now?
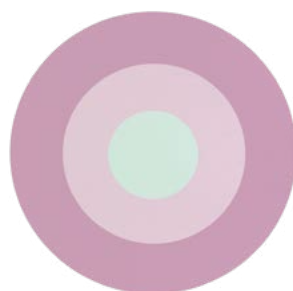
5.1. SETTING YOUR OWN GOALS

When setting our own goals, it is important to keep in mind your personal learning plan, the goals considering your group where you work and on an institutional level (my school or the whole institution) how you wish practices and structures would develop. What are the good practices that should be reinforced and what kind of new practices could be tried out?

Long-term goals: A letter to yourself

Date: _____

Write a letter to yourself. Write down what the long term goals are that you would like to achieve **in the next 5 years** in anti-discriminatory work. If you reflect on the goals to the challenges that you described earlier, what are the things that should have changed and you have managed to transform? What kind of knowledge and tools would you like to possess after 5 years? What kind of goals would you like to set for your school and organisation? How would you like your organisation to support better equality and equity work?

WHAT AM I GOING TO DO NEXT?

Date: _____

In my classroom: What kind of practical steps could I do next to promote safer space? What are the challenges I will prioritise to tackle first and how am I going to do it?

Is there somebody or, e.g., an organisation I could network with to get support for our work?

What kind of support would I need and from whom/where?

I need to read/learn more about
(topics/tips of articles or other materials, books, movies, courses...)

Going back to your goals every now and then helps you to see progress and re-evaluate your goals. The following space is for this evaluation and re-setting the goals if needed.

Free notes

1 YEAR AFTER SETTING THE GOALS

Date: _____

Have you managed to proceed towards the goals? What kind of practical steps have you made? What has been challenging? What resources or cooperation have supported you? Has there been some current/new challenges or situations that you have tackled or worked with? Is there a need to reset some of the goals?

YEARS AFTER SETTING THE FIRST CONCRETE GOALS (Set yourself a suitable time frame.)

Date: _____

Refresh your memory and read through the goals that you set before. Where are we now?

So this is where our common journey ends with this learning diary. We thank you for joining our journey. We hope that this learning diary will travel with you for years to come and you'll go back to your notes and exercises and the goals you have set for yourself and your organisation. It would be interesting to discuss after some time how you have reached your goals and how the anti-discriminatory work has proceeded in our opinion. All the best to you in your work - let's support each other in this important work against discrimination. We hope we'll also have the possibility to meet, sit down and also reflect together in the future.

Sometimes the world works in mysterious ways; you never know. :)

Where are you now?
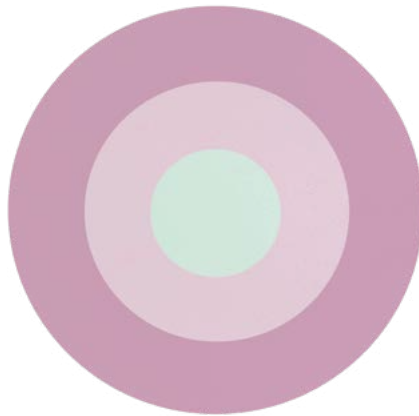
GLOSSARY

Androgynous/Androgyny - a person whose gender expression has elements of both masculinity and femininity, or of neither one. They may present as a combination of both or as sometimes masculine and sometimes feminine.

Asexual - a person who rarely or never experiences sexual attraction; they may experience romantic or emotional attraction.

Biphobia - the fear, dislike or hatred of people who are or are perceived to be bisexual. Biphobia can result in individual, institutional and structural discrimination, prejudice and violence against bisexual people.

Bisexual/Bi - a person who may be attracted to more than one gender.

Cisgender/Cis - a person whose gender identity and gender expression is aligned with their sex assigned at birth - for example, a person whose sex was assigned at birth as female and identifies as a woman/a person whose sex was assigned at birth as male and identifies as a man.

Cissexism - the assumption that a cisgender identity is more authentic or natural than a trans identity. The belief that a person's sex assigned at birth always remains their real gender (e.g., suggesting that a trans woman is 'really a man' or a trans man is 'really a woman').

Differentiation - different kinds of learning arrangements, methods (also in assessment), materials, etc. are used in teaching to meet the individual needs of pupils to increase equality and equity at school.

Discrimination – an unjust, unequal, or prejudiced treatment of different categories of people, often on the grounds of specific marginalised minority identities such as sex, race, or disability.

Ethnicity - a group of people with shared cultural practices, values or traditions. Ethnicity is sometimes structured around race, but should not be used interchangeably with race.

Feminine / Masculine - a way to describe someone who expresses gender in a more feminine/masculine way (whether it be physically, mentally or emotionally).

Gay - homosexual cisgender or transgender men.

Heteronormativity - the belief or assumption, in individuals and/or in institutions, that everyone is heterosexual and that heterosexuality is superior to all other sexualities. Leads to invisibility and stigmatisation of other sexualities. The concept of heteronormativity can exist on both a societal and an individual level. On a societal level, heteronormativity takes the form of denying marriage

equality and same-sex adoption. On an individual level, it can take the form of unintentionally inaccurate assumptions, e.g., when learning a woman is married, asking her what her husband's name is. Heteronormativity also leads us to assume that only masculine men and feminine women are straight.

Heterosexism - the assumption that heterosexual orientation is more authentic or natural than other forms of sexual orientation.

Heterosexual/Straight - persons who are attracted to people of a different gender.

Homophobia - the fear, dislike or hatred of people who are or are perceived to be gay or lesbian. Homophobia can result in individual, institutional and structural discrimination, prejudice and violence against homosexual people.

Homosexual - persons who are physically, sexually and/or emotionally attracted solely (or primarily) to some members of the same gender.

Inclusive school - the aim for equal treatment of all in a school setting. There is a lot of debate about what this means in practice. The opposite of inclusiveness is being exclusionary.

Intersectionality – a term first coined by Kimberlé Crenshaw, a law professor at Columbia University in 1989,

to describe how experiences based on race and gender "intersect" and overlap. The concept has expanded over the years to include other marginalised groups, and is often misunderstood to merely mean diversity, when it is more a framework in which to examine inequalities.

Intersex – refers to individuals who are born with sex characteristics (such as chromosomes, genitals, and/or hormonal structure) that do not belong strictly to male or female categories, or that belong to both at the same time. Variation of Sex Development (VSD): another term for 'intersex' preferred by some medical practitioners and intersex people in place of DSD as it removes the stigma of 'disorder' from the nomenclature.

Lesbian – homosexual cisgender or transgender women.

Microaggressions – a comment or action that subtly and often unconsciously or unintentionally expresses a prejudiced attitude toward a member of a marginalised group during everyday interactions.

Misogyny – belief that women are inferior, which can lead to hatred towards women and violence against them. Feminine characteristics and femininity are believed to be inferior in comparison to masculinity and maleness. Misogyny is connected to patriarchy, a system of oppression where women and everything connected to femininity are considered as having less value. Misogyny can be implicit or explicit, direct or indirect.

Non-binary - an umbrella term for gender identities that fall outside the gender binary of male or female.

Pansexual/Pan - a person who may be attracted to any person, regardless of their gender.

PoC - People of Colour (as opposed to "coloured people" which is considered derogatory in the English language). To acknowledge the more particular and encompassing racism which Black and indigenous communities face, **BIPoC** is used to mean Black, Indigenous, and People of Colour.

Power – the ability or capacity to structurally favour one group or discriminate against another, in terms of access to resources, exercise of control, or just to determine standard norms.

Prejudice – a preconceived opinion that is based on our background and worldview.

Privilege – advantages or benefits granted to or made available only to a particular group of people, often at the expense of others.

Queer - Historically, a derogatory slang term used to identify LGBTIQ+ people. Today a term that has been embraced and reclaimed by the LGBTIQ+ community as a symbol of pride. It is often used as a spectrum of different sexual and gender identities, gender expressions and behaviours

outside of heteronormativity and binarism connected to gender and sexual norms.

Race - perceived patterns of physiological and biological traits deemed by society to be socially significant. While it is a social construction, it has very real tangible social consequences.

Racism - a system of oppression based on the racialisation of individuals that occurs at the interpersonal, the structural and the institutional level.

Racialisation - The social and historical processes in which people were divided by phenotypic characteristics and put into social hierarchies, attributing a different value to their life, work and humanity. The people subjected to these processes are referred to as having been racialised.

System of oppression – the phenomenon whereby certain groups of people are structurally discriminated against politically, economically and societally, based on a long global history of arbitrarily created differences and justifications for unequal treatment which continues to the present day.

Transgender/trans - a person whose gender identity and/or gender expression differs from the sex assigned to them at birth. This term can include diverse gender identities. It's an umbrella term.

Trans-misogyny - the negative attitudes, expressed through cultural hate, individual and state violence, and discrimination directed toward trans women and trans and gender non-conforming people on the feminine end of the gender spectrum.

Transphobia - the fear, dislike or hatred of people who are trans or are perceived to challenge conventional gender categories or 'norms' of male or female. Transphobia can result in individual, institutional and structural discrimination, prejudice and violence against trans or gender variant people.

Trans man - a person whose sex was assigned female at birth but who lives as a man or identifies as male. Some trans men make physical changes through hormones or surgery; others do not.

Trans woman - a person whose sex was assigned male at birth but who lives as a woman or identifies as female. Some trans women make physical changes through hormones or surgery; others do not.

ANNEX 1:
My Vocabulary

ENGLISH	LANGUAGE 1	LANGUAGE 2	DEFINITION
hate speech			
discrimination			
comfort zone			
learning zone			
danger zone			
group agreement			
safer space			
recognise			
manage			
transform			
equality			

ENGLISH	LANGUAGE 1	LANGUAGE 2	DEFINITION
equity			
differentiation			
power			
privilege			
prejudice			
bias			
stereotype			
assumption			
frame			
ethnicity			
race			

ENGLISH	LANGUAGE 1	LANGUAGE 2	DEFINITION
racialised			
marginalised			
systems of oppression			
pyramid of hate			
P.O.C			
BIPOC			
LGBTIQ+			
gender (identity)			
gender expression			
sex (assigned at birth)			
sexual orientation			

ENGLISH	LANGUAGE 1	LANGUAGE 2	DEFINITION
behaviour			
feelings			
needs			
racism			
structural racism			
institutional racism			
interpersonal			
nationalism			
heteronormativity			
sexism			
cissexism			
ableism			

ENGLISH	LANGUAGE 1	LANGUAGE 2	DEFINITION
antigypsyism			
antisemitism			
classism			
Islamophobia			
homo-/bi-/ transphobia			
transmisogyny			
misogyny			
intersectionality			
norm			
white fragility			
ally			

ANNEX 2: Feelings and needs

Feelings

÷Feelings Associated with Met Needs÷

AFFECTIONATE
compassionate
fond
loving
openhearted
tender
warm

ENGAGED
absorbed
curious
engrossed
enchanted
enthralled
entranced
fascinated
interested
intrigued
involved
open
spellbound
stimulated

EXCITED
amazed
ardent
aroused
dazzled
energetic
enlivened
enthusiastic
exuberant
invigorated
lively
passionate
surprised
vibrant

EXHILARATED
enthralled
radiant
electrified
euphoric
overjoyed
thrilled

GRATEFUL
appreciative
moved
thankful
touched

HAPPY
amused
blissful
cheerful
delighted
ecstatic
elated
giddy
glad
jolly
joyful
jubilant
merry
overjoyed
pleased
rapturous
tickled

HOPEFUL
confident
expectant
jazzed
lighthearted
sanguine
up
upbeat

INSPIRED
amazed
eager
enthused
motivated
moved
psyched
stimulated
stirred
wonder

PEACEFUL
calm
comfortable
centered
content
equanimity
fulfilled
mellow
open
quiet
relaxed
relieved
satisfied
serene
tranquil

REFRESHED
recharged
rejuvenated
renewed
rested
restored
revived

⊗Feelings Associated with Unmet Needs⊗

ANGER
aggravated
angry
animosity
annoyed
contempt
disgruntled
enraged
exasperated
furious
hate
hostile
incensed
irate
irritated
irked
livid
miffed
nettled
outraged
peeved
resentful

AVERSION
abhorrence
appalled
bothered
displeased
disgust
dislike
enmity
horrified
loathing
repulsion
revulsion

CONFUSION
ambivalent
baffled
bewildered
conflicted
dazed
discombobulated
disoriented
mixed
mystified
perplexed
puzzled
torn

DISCONNECTION
apathetic
bored
closed
detached
distant
indifferent
listless
numb
withdrawn

DISQUIET
agitated
alarmed
concerned
distraught
disconcerted
dismayed
disturbed
frustrated
perturbed

DISQUIET(continued)
rattled
restless
shocked
startled
surprised
troubled
turbulent
turmoil
uncomfortable
uneasy
unnerved
unsettled
upset

EMBARRASSMENT
ashamed
chagrined
discomfited
flustered
mortified
self-conscious

FATIGUE
beat
burnt out
depleted
exhausted
listless
pooped
sleepy
tired
weary
wiped out
worn out

FEAR
afraid
anxious
apprehensive
dread
fearful
foreboding
frightened
guarded
insecure
leery
mistrustful
panicked
petrified
scared
shaky
terrified
trepidation
wary
worried

PAIN
aching
agony
anguished
devastated
grief
heartbroken
hungry
hurting
lonely
miserable
regretful
remorseful

SADNESS
depressed
dejected
despairing
despondent
disappointed
discouraged
disheartened
forlorn
gloomy
heavy hearted
hopeless
melancholy
miserable
unhappy
wistful

TENSION
anxious
closed
distressed
edgy
fidgety
frazzled
frustrated
jittery
nervous
overwhelmed
restless
stressed out

YEARNING
longing
nostalgic
pining

Needs and Values

Things We All Want in Our Lives

AUTONOMY
choice
dignity
freedom
independence
self-expression
space
spontaneity

CONNECTION
acceptance
affection
appreciation
authenticity
belonging
care
closeness
communication
communion
community
companionship
compassion
consideration
empathy
friendship
inclusion
inspiration
integrity
intimacy
love
mutuality
nurturing
partnership
presence
respect/self-respect
security
self-acceptance
self-care

CONNECTION(continued)
self-connection
self-expression
shared reality
stability
support
to know and be known
to see and be seen
trust
understanding
warmth

MEANING
awareness
celebration
challenge
clarity
competence
consciousness
contribution
creativity
discovery
efficiency
effectiveness
growth
integration
integrity
learning
mourning
movement
participation
perspective
presence
progress
purpose
self-expression
stimulation
understanding

PEACE
acceptance
balance
beauty
communion
ease
equanimity
faith
harmony
hope
order
peace-of-mind
space

**PHYSICAL
WELL-BEING**
air
care
comfort
food
movement/exercise
rest/sleep
safety (physical)
self-care
sexual expression
shelter
touch
water

PLAY
adventure
excitement
fun
humor
joy
relaxation
stimulation

To use this list to create more peace, harmony and understanding in your life, go to www.theexercise.org. You can also attend "First Mondays," a free intro and workshop on the skills of creating human connection. For more information go to www.firstmondays.org, visit www.nycnvc.org or call 646.201.9226.

ANNEX 3:
Building a village

ACTIVITY: BUILDING A VILLAGE

(Source credit: Adapted from original version delivered during a Youth In Action training programme by Henk Persyn and Farkhanda Chaudhry. Debriefing guidelines provided by Amiirah Salleh-Hoddin.)

Materials:
Modelling clay (each group gets a different colour)
Instruction sheets

TASK 1 (1-2 copies for each group)

- square, round, pyramid, flat roof

TASK 2 (1-2 copies for each group)

- Large bin bags/plastic to protect the table as working space
- Masking tape (for the protective bin bags/plastic)
- Sticks of different lengths

Time needed:

- 2h+ time to prepare working space beforehand
- 5 min: separate into groups & go over instructions
- 20 min: to complete Task 1
- 5 min: move participants between groups & new instructions
- 20 min: to complete Task 2

- 40-50 min: debrief
- 10 min: clean-up

INSTRUCTIONS:

1. DIVIDE PARTICIPANTS INTO 4 GROUPS OF 3-5.

- Ensure that each group has at least 1 person who is different from the others in the group according to the instructions (i.e., men-women; wears glasses-does not wear glasses).

2. EACH GROUP RECEIVES THE INSTRUCTION SHEET FOR TASK 1 (SQUARE, ROUND, PYRAMID OR FLAT ROOF).

- Allow 2-3 minutes for everyone to read through the instructions and ask any clarification questions.

- Emphasise that they have to complete the task in complete silence.

3. THEY HAVE 20 MINUTES TO COMPLETE TASK 1.

- This is to give them enough time to get familiar with the rules and develop a routine.

- Go around the groups to "police" them and ensure that they are following the rules as listed on their instruction sheets.

4. AFTER 20 MINUTES, ONE MEMBER FROM EACH GROUP MOVES TO ANOTHER GROUP, AND EACH GROUP RECEIVES AN INSTRUCTION SHEET FOR TASK 2.

5. THEY HAVE 20 MINUTES TO COMPLETE TASK 2.

- This is to give them enough time to "integrate" (or not) the new person into their group.

- Go around the groups to "police" them and ensure that they are following the communication restrictions as listed on their instruction sheets from Task 1.

- Give the group about 5 minutes to clean up, before gathering in a circle for debriefing.

DEBRIEFING GUIDELINES:

Give 5-10 minutes for participants to individually reflect on the activity and write them down on post-its.

GUIDING QUESTIONS:

- How was the activity for them?
- Reflect on feelings throughout the activity (during Task 1 and Task 2).
- Reflect on how this activity relates to our own societies/ working environments.

INVITE THOSE WHO HAD TO MOVE GROUPS TO SHARE.

- How did it feel to move groups?
- What was it like to be in the new group? How were you welcomed/received by the group?
- What did you do/not do in the new group?

INVITE THOSE WHO STAYED IN THE GROUPS TO SHARE.

- What was it like to have somebody new in the group?
- What did you do/not do after somebody new joined the group?
- How were you welcoming towards them (or not)?
- How did you try to communicate the "rules" of the group to them?

SOME THEMES RELATED TO ACTIVITY:

NOTE: There is a tendency for participants (especially if the whole group belongs to the mainstream majority) to think that the activity is only related to issues of migration. But it is important to note that these themes relate to any marginalised minorities or anybody who is perceived to be different from the mainstream norm – e.g., people of colour who are citizens in white Europe, people with different abilities (physical & mental), LGBTIQ+ folks, members of minority religions, etc.

- **Integration vs. Assimilation**
  - Different coping mechanisms of minorities when they are in mainstream majority spaces – e.g., holding on even more strongly to their own culture/norms (sometimes more than when they were in their own community), or having to completely abandon their own culture/norms in order to "fit in" with the new group.

- **Tolerating vs. Accepting/Respecting difference**

- **'Otherising' process**
  - How do we otherise people (whether we realise it or not) within our own classrooms/communities/societies? Often despite our best intentions. (**IMPACT > INTENTION: Negative impact on the marginalised minority matters more than your "good intentions"!**)

- **Societal rules**
  - Do we ever question them?
  - What about existing institutional practices and legislation?
  - Do we have any creative ways to subvert them?

WELCOME TO MY VILLAGE (group 1)

From now on, the activity will be in complete silence. It is forbidden to speak, or even whisper, and you are not allowed to write things down. There cannot be any kind of communication with words.

TASK 1
Your collective task will be to make a village out of clay…
Each of you should make at least one house (your house) but you should also be involved in the creation of the common parts/buildings of the village!

IMPORTANT INSTRUCTIONS:
- In your village, you do not use "square" shapes (the devil lives in the corners!!).

- Doors cannot face one another (you respect each other's privacy).

-There should always be at least about 15 centimetres between each house, but not more than 20 (for safety reasons)!

-The centre of the village is the place to pray. This construction should be more or less at an equal distance from each house, so nobody should have to walk more or less than anybody else to pray.

- Images of animals are considered nice; however, you highly

respect nature and cannot use images of plants.

SOME MORE THINGS TO TAKE INTO CONSIDERATION:

- In your village, there can be no direct eye contact with people who wear glasses when you communicate with them. This includes other people who wear glasses as well. When people do this, it is very rude, and the people who wear glasses traditionally react with a loud and clear NO! and turn their heads away.

- People who do not wear glasses can only work with their right hand, since the left hand is the defence hand and should always be ready to react in case of danger.

- When you wish to communicate, you have to raise your hand and point at the "holy place" before communicating (but never speak!!!).

WELCOME TO MY VILLAGE (group 2)

From now on, the activity will be in complete silence. It is forbidden to speak, or even whisper, and you are not allowed to write things down. There cannot be any kind of communication with words.

TASK 1
Your collective task will be to make a village out of clay...
Each of you should make at least one house (your house),
but you should also be involved in the creation of the common parts/buildings of the village!

IMPORTANT INSTRUCTIONS:

- In your village, you do not use "round" shapes (this brings bad luck).

- Doors have to be in front of each other as you like to greet each other, and you are strongly connected to each other.

- There should never be more than about 15 centimetres between any two houses, but not less than 5 (for safety reasons)!

- There is no centre of the village. The place to pray is in the north of the village. This construction is in the shape of a star, and no other house should be further north than this place.

- The moon is a holy symbol and should be involved in ALL construction.

SOME MORE THINGS TO TAKE INTO CONSIDERATION:

- When you wish to communicate (but not speak), you have to raise your hand in the air before you start to communicate – otherwise it is very rude….

- Men and women can never touch each other in public.

- The image of a flower is considered the most beautiful object and it is an honour to receive it. However, you do not make images of humans.

- Messages for the whole group can only be made when you hold a piece of clay between your two pointing fingers.

WELCOME TO MY VILLAGE (group 3)

From now on, the activity will be in complete silence. It is forbidden to speak, or even whisper, and you are not allowed to write things down. There cannot be any kind of communication with words.

TASK 1
Your collective task will be to make a village out of clay...
Each of you should make at least one house (your house) but you should also be involved in the creation of the common parts/buildings of the village!

IMPORTANT INSTRUCTIONS:

- In your village, you do not use "flat roofs" (you need air to breathe) and structures are always built in the shape of an L (which is a holy symbol).

- Doors can only be in each other's line... well in order...

-It is not important how far the houses are built from each other as long as there is a road connecting each one to others.

- The most important place in the village is the water fountain. All roads should go to the fountain, water is the symbol of life, and it should be integrated into all kinds of images or constructions.

SOME MORE THINGS TO TAKE INTO CONSIDERATION:

- People who do not wear glasses can never communicate with other people who do not wear glasses without first touching the left hand of a person who wears glasses.

- When you pray, you make an image of a flower, but you destroy it immediately. The village prays a lot, at least once every 5 minutes.

- When you have something to say which is important for the whole group, you first need to run a circle around the village to ask for the group's attention.

WELCOME TO MY VILLAGE (group 4)

From now on, the activity will be in complete silence. It is forbidden to speak, or even whisper, and you are not allowed to write things down. There cannot be any kind of communication with words.

TASK 1
Your collective task will be to make a village out of clay… each of you should make at least one house (your house), but you should also be involved in the creation of the common parts/buildings of the village!

IMPORTANT INSTRUCTIONS:

- In your village, there are only pyramid-shaped buildings. You believe that it brings you good fortune and energy…and that other shapes are inferior.

- The door is always on the north side of each building.

- The house nearest to the north is the highest, and they become smaller the more you go to the south.

- Streets are forbidden because they make you walk in a straight line too much and limit your opportunities.

- The image of the sun should be on every house, this is the

symbol of energy. If there is no image of a sun on the house, then this house cannot be entered and is not considered part of the community.

SOME MORE THINGS TO TAKE INTO CONSIDERATION:

- Women are considered the highest energy creatures (they give birth to new life) and for that reason, all final decisions should be confirmed by a woman.

- Before women respond in any communication (but you cannot speak), they first sit down on the floor, to be in touch with mother earth and to receive good energy...

- Men can only sit on their bent knees on the floor and they cannot sit on their bottom as it is very offensive...also, men can only sit on their knees as a symbol of agreement towards women. If they do not agree, they need to turn their back to the women for 5 seconds.

TASK 2 (groups 1-4)

The government of the country where all your villages are located have decided that it is time to make some cultural exchanges...

From each village, one person each will go to the other villages.

The honoured persons will be chosen by destiny...everyone in each village will pick a stick, the ones who pick the longest leave the village and go to one of the other villages.

He/she has to take his/her house with them to the other village (the government pays for the move...) Please take into consideration all the instructions you received previously when building your first (original) village.

TASK FOR THE VILLAGERS WHO STAY IN THE ORIGINAL VILLAGES:

The persons from the other villages arrive in your village and have the right to pick out a position. It is up to you to help them...

Try to integrate (without talking to) the new persons in your community! Take into consideration your original instructions on how to build the village...

TASK FOR THE NEW ARRIVALS

You can choose any position in the village to put into your house (the government gave you the right to do so).

Your next step is to integrate into the community.
Since the government wishes to develop a collective and uniform feeling of identity, they have organised a competition to create a national symbol.

Every village needs to construct a new national symbol and enter it into the competition. The government's department leading on this will choose a symbol for the whole country. This symbol needs to be made out of the clay of your houses (so you will need to adapt your houses after you submit your contribution).

It should be a representation of how you all feel in your village...

GOOD LUCK!

Free notes

How can we tackle discrimination? This learning diary focuses on finding solutions to this question and focuses especially on the school environment. We educators and other professionals in schools need more know-how and competence on **how to tackle discrimination in all its different forms**. It is clear that we need to combine our strengths and know-how in multi-professional cooperation. We must be able to **recognise, manage and finally transform** our classrooms and schools into **safer spaces** for all. This learning diary was created as part of SAFER (Schools Act For Equal Rights) Erasmus+ project. We invite you on **a learning journey which combines the importance of reflection at the core of knowledge**.

MANAGE   TRANSFORM

RECOGNISE