

Beyond the Local

Bringing
a Global
Perspective
to Anti-Racist
Youth Work

CONFERENCE REPORT



‘Beyond the Local’ Conference Report 23 March 2005

compiled by: **Niamh McCrea**, Project Officer, National Youth Development Education Programme

Acknowledgements

Thanks to all those who helped make the conference a success: the staff of NYCI, particularly Johnny Sheehan, Jean-Marie Cullen, Deiniol Jones, Margot Kenny, Rachael Long, Philip Good and Rosie Boyle; NYCI President James O’Leary; the contributors: June Barry, Matthew Seebach, Thomas Powell, Elske Slabbers, Sophie Breuker, Tara Madden, Joske Slabbers and Vipin Chauhan. We also wish to acknowledge the support of Rowan Oberman, Feidhlim O Seasnáin along with Mieke McMahon and Bonnie Boyle of Fishbowl Youth Group.

Glossary of key terms:

Development education in youth work raises young people’s awareness of the interdependent and unequal world in which we live and empowers them to take action for a more just world. It is also referred to as global youth work.

Anti-racist and intercultural development education explores issues of racism, discrimination and cultural diversity at both a local and global level.

The South, the Developing World, the Third World and the Majority World are all used to refer to the poorer countries of the world in Africa, Asia and Latin America.

The National Youth Development Education Programme is a programme dedicated to the integration of development education, including anti-racist and intercultural development education, into the core programmes of youth organisations.

The National Youth Development Education Programme is a partnership between the National Youth Council of Ireland (NYCI) and Development Co-operation Ireland. It was established to implement the Strategic Plan for Development Education in Youth Work [2004 – 2007]. The programme provides training, resources and programme support to youth workers on global justice and development issues. It also co-ordinates One World Week, a week of youth-centred awareness-raising and action which takes place every November and organises events to mark March 21st – International Day against Racism.

The National Youth Development Education Programme is supported by an advisory group comprising representatives of NYCI member organisations and development organisations and by a youth advisory group.

The views expressed herein are those of the National Youth Council of Ireland and participants at the conference. They can in no way be taken to reflect the official opinion of Development Co-operation Ireland.

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Introduction

This report documents the proceedings of ‘Beyond the Local – Bringing a Global Perspective to Anti-Racist Youth Work’, a conference organised by the National Youth Development Education Programme to mark International Day against Racism, 2005. It contains an outline of speakers’ presentations, workshop outcomes, a summary of plenary discussions and some general outcomes and conclusions from the day. Much of the conference had a practical focus. The report therefore includes a number of the methodologies and approaches for bringing a global perspective to anti-racist youth work which were showcased at the event. Feedback and quotes from delegates are also interspersed throughout the report.

Conference Rationale

Recent years have seen a rise in the numbers of youth organisations undertaking activities and programmes which focus specifically on challenging racism and promoting interculturalism. A number of factors underpin this trend, including the growing cultural and ethnic diversity of Ireland’s youth population, heightened public discourse on issues such as migration and asylum and the increasingly globalised nature of youth culture.

The importance of youth-centred and youth-led anti-racist work has also been underlined in a number of key national and international policy documents such as the final Programme of Action of the World Conference against Racism, 2001, the National Youth Work Development Plan (2003 – 2007) and the National Action Plan against Racism (2005 – 2008), which includes a specific commitment by the government to the development of an intercultural strategy for the youth sector.

The purpose of the conference ‘Beyond the Local – Bringing a Global Perspective to Anti-Racist Youth Work’ was to build on and enhance this work by supporting youth work practitioners to explore the value of bringing a global perspective to issues of racism, discrimination and cultural diversity. In hosting the conference, the programme sought to bring youth workers, representatives of minority groups, development educators and others working with young people together to question this approach, to consider how it can complement and enhance current youth work, to highlight any challenges associated with it and to identify practical approaches for integrating such a perspective into youth work programmes and activities.

Specifically the conference aimed to:

- Clarify what ‘a global perspective’ means within the context of anti-racist and intercultural youth work
- Explore the value of bringing a global perspective to anti-racist and intercultural youth work
- Share good practice in anti-racist and intercultural development education
- Promote the strategic integration of anti-racist and intercultural development education into the programmes of youth organisations

The conference speakers brought a wide range of experience to the forum and their contributions both reflected and responded to the diversity of contexts in which youth work is practiced. The keynote address by Vipin Chauhan provided a conceptual framework for anti-racist youth work with a global focus. Presentations by June Barry of Ógra Chorcaí and Matthew Seebach of Pavee Point gave a practitioner’s perspective. The latter’s presentation specifically highlighted the experience of anti-racist development education with young people from a minority ethnic group. Young people from Fishbowl Youth Group spoke about their experiences of running a youth club which consistently engages with global intercultural issues.

It is hoped that this report will stimulate further reflection and debate on the issues which arose at the conference and provide youth workers with new ideas for bringing a global justice focus to their anti-racist work.

Welcoming Address



James O'Leary, President, National Youth Council of Ireland

As President of the National Youth Council of Ireland (NYCI), I am delighted to have the opportunity to welcome you all to today's conference 'Beyond the Local: Bringing a Global Perspective to Anti-Racist Youth Work'. The National Youth Council of Ireland has a vision of a world where all young people are empowered to develop the skills and confidence to fully participate as active citizens in an inclusive society. NYCI's Strategic Plan 2004 – 2007 sets out a number of core values and guiding principles which underpin our work. These include equality, being young person-centred, the promotion of innovation and best practice, the development of partnerships and a commitment to continually improving standards in youth work. The ongoing work of the National Youth Development Education Programme and the theme of today's conference contribute to making NYCI's vision and values a reality in youth work practice.

Anti-racist and intercultural development education encourages an understanding and appreciation for the diverse and interdependent world in which we live. This can help young people to embrace some of the challenges and opportunities of a changing Irish society, to understand some of the global forces behind these changes and to promote empathy and solidarity with young people from different backgrounds, countries and cultures.

On behalf of NYCI, I would like to thank you all for travelling to Limerick for this conference, especially those of you who have made the trip from Northern Ireland. I welcome the National Youth Development Education Programme's initiative in organising this conference and I hope that today's sessions provoke reflection and debate as well as tangible ideas for bringing a global perspective into your anti-racist youth work. We recognise the experience and expertise among you, the conference delegates, and we hope that you have as much opportunity as possible to contribute to today's proceedings and to the ongoing work of NYCI in empowering young people to act for a more just and equal world.

'Very interesting varied papers delivered. It was great to have an input from young people.'

‘Beyond the Local’

Bringing a Global Perspective to
Anti-Racist Youth Work: A Conceptual and
Practical Framework

Vipin Chauhan Lotus Management Consultancy Ltd.



This presentation gives an overview of some of the concepts and principles which underpin anti-racist youth work with a global perspective. It provides a rationale for such an approach and points to its value for young people living in an increasingly globalised society. Key principles of a global perspective in anti-racist youth work are offered as well as some of the challenges and questions facing youth workers seeking to incorporate this approach into their practice.

- CONTENT**
1. Definitions and understandings
 2. Value and rationale
 3. Key principles
 4. Practice framework
 5. Key challenges
 6. Key questions

1. Definitions and understandings

YOUTH WORK Youth work aims to be '...a planned programme of intervention designed for the purpose of aiding and enhancing the personal and social development of young persons through their voluntary contribution....Youth work's primary concern is with the education of young people in non-formal settings and education is by definition a planned, purposeful and conscious process. *[The Youth Work Act 2001]*

GLOBAL YOUTH WORK Global Youth Work is informal education with young people that encourages a critical understanding of the links between the personal, local and global and seeks their active participation in actions that bring about change towards greater equity and justice. *[Development Education Association]*

ANTI-RACIST AND INTERCULTURAL DEVELOPMENT EDUCATION 'explores issues of racism, discrimination, cultural diversity, migration and identity at both a local and global level. It challenges the images and stereotypes of people from the developing world and draws parallels between the experiences of young people from minority groups in developed and developing countries. It challenges the dominance of one culture over another and fosters respect for different cultures by providing an insight into the diversity and interdependence of people worldwide. *[National Youth Development Education Programme]*

There are a number of key terms and concepts which emerge from these definitions. These form the basis of anti-racist youth work with a global perspective:

- Personal and social development
- Planned and purposeful process
- Local and global
- Active participation
- Change
- Challenging dominance
- Diversity
- Interdependence



Vipin Chauhan

Vipin Chauhan is an independent consultant, trainer and researcher who has extensive experience of working with voluntary, community and public sector organisations. He has a background in youth and community development, the Black voluntary sector, global education, regeneration, equality and diversity, social inclusion and management and organisational development.

Vipin has worked with the UK's Development Education Association for a number of years and has been involved in shaping key areas of its work, including the Global Youth Workers' Manual, the accredited Global Trainers programme, Black and Southern perspectives and a regional strategy for its Global Youth Work Advisory Service. Vipin has just completed research on the role of credit unions in the development process and on the relationship between British NGOs and Southern based co-operatives. Vipin is the author of "Beyond Steelbands 'n' Samosas" which, in the 1990s, was instrumental in shaping policies and practices regarding youth and community work with Black and ethnic minority young people.

2. Value and Rationale

What is the rationale for bringing a global perspective to anti-racist youth work and what is its value?

- We live in a 'global village'. People from the South are increasingly visible in Irish neighbourhoods, youth centres and clubs.
- Young people's lives are becoming increasingly globalised through the clothes that they wear, the music they listen to, the food that they buy.
- Travel and tourism has increased contact between people from different parts of the world.
- Countries are economically dependent upon one another through the global market place.
- The 'global experience' has become racialised in that the world is divided not just into the North and the South, the majority and the minority, the rich and the poor but also the non-White and the White – we all have labels, stereotypes, images, views and feelings about people who are of a different race, culture, ethnicity and so on, at global levels as well as within our own local communities.

3. Key Principles underpinning Anti-Racist Global Youth Work

- People from the South or people from Black and ethnic minority groups are human beings and their contributions to development should be recognised.
- People of the South (non-White people) are the numerical majority in the world and have a right to determine their own destiny.
- There is a need to challenge the supremacy of White people and the minority world.
- Racism does not stand in isolation from other forms of oppression such as gender oppression.
- People from the South and from Black and ethnic minorities have views and make important contributions. They need to be active participants in anti-racist development education, rather than mere objects of the development education process.

4. Practice Framework

Integrating global perspectives into anti-racist youth work means working on a number of different levels. It requires making the links between people at a local and global level and exploring how these unequal global relationships impinge on relationships at a local level. Anti-racist global youth work means creating an environment which challenges racist attitudes, behaviour and practices while also addressing the social and educational needs of both the perpetrators of racism and of young people from Black and ethnic minorities. Youth workers need learning, support, skills and validation to engage in and lead this process.



5. Key Challenges for Youth Workers

Anti-racist youth work with a global perspective:

- should be part and parcel of a youth organisation's work, rather than a bolt-on extra or one-off event.
- is not merely about the content of youth work programmes. It is also about the type of relationships that are developed and conducted with young people and within this, it is about the need to recognise power relations between say, a white youth worker and a Black/ethnic minority volunteer and how these relationships are managed within a work situation.
- is not about exploring the 'exotic'. It is not about seeing White, Western ways as the norm and the cultures, practices and perspectives of people of the South as 'the other' or as simply being exotic, into which people in the North just dip in and out when it suits them.
- is not anti-racist work externalized, that is, all we do through the global youth work process is to explore the cultures of the South without looking at the racist attitudes and behaviours of White young people here or the unequal global relationships between the White North and Black South.
- is not value-free. It is about consciously challenging oppressive values, attitudes, practices and structures.

6. Key Questions for Youth Workers

How does your existing youth work practice:

- Incorporate global anti-racist perspectives?
- Promote understandings of the world/neighbourhood from different viewpoints?
- Give a voice to oppressed and marginalised people of the world/neighbourhood?
- Activate young people as local and global citizens?

Relevant publications

- | | | |
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| <p>1. Chauhan, V. (2003) <i>Revolutionalising Youth Work: Black Perspectives in Global Youth Work</i>, Youth and Policy, Issue No. 80, pp. 34-43.</p> <p>2. Joseph, J., Akpokavi, K.B., Chauhan, V. and Cummins, V (2002) <i>Towards Global Democracy: An Exploration of Black Perspectives in Global Youth Work</i>, DEA, London.</p> | <p>3. Chauhan, V. (2002) <i>You, Me and the World</i>, Young People Now, May Issue, p. 16.</p> <p>4. Chauhan, V. (June 2002) <i>Civilising Global Democracy</i>, The Development Education Journal, Vol. 8.3, pp. 3-6.</p> <p>5. Factor, F., Chauhan, V. and Pitts, J. (Eds.) (2001) <i>The RHP Companion to Working with Young</i></p> | <p>People, Russell House, Dorset.</p> <p>6. Chauhan, V. (1999) 'Social Exclusion, Citizenship and Global Education', <i>The Development Education Journal</i>, Volume 6, No. 1, November, pp. 11-13.</p> <p>7. Chauhan, V. (1998) 'The Universal Environment', <i>Shabaab</i>, issue 23, May, pp. 16-17.</p> |
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Bringing a Global Perspective to Anti-Racist Youth Work: A Youth Worker's Perspective

Mrs Race vs Mrs Globe: A Gardener's Analogy for Developing Anti-Racist Youth Work

June Barry, Senior Youth Worker, Ógra Chorcaí



My basic premise in this presentation is that combating racism is very difficult, no matter what the setting. If it is to be done effectively a number of obstacles must be overcome. To expand this premise I will use the analogy of gardening. As with gardening, planning, early intervention and ongoing evaluation are the cornerstones of a successful outcome.

I will compare two 'gardens' or approaches:

- Mrs Race who believes that once-off, large scale, single-topic focused interventions will lead to success in dealing with this disturbing, 'ugly' issue and
- Mrs Globe who uses long-term multi-focused strategies to develop healthy positive outcomes.

Mrs Globe:

Mrs Globe starts by identifying and acknowledging barriers to success in anti-racist development education and designing strategies to overcome the barriers that prevent effective interventions.

Preparing the Ground

- Firstly the earlier 'planting' is done, i.e. the earlier the educational intervention begins the better. The younger the child is, the less time prejudice has to take hold.
- Preparing the 'ground' and allowing space are equally important. The good gardener does not plant too close to the barrier; they allow space for the roots to develop. We are all aware that in any situation of challenge and negotiation, the facilitators do not begin by seeking agreement on the major or substantive issue. They first create 'space' for development by reaching a meeting of minds on areas of general agreement. To challenge anti-racist attitudes directly or face-on can trigger peoples' defensive mechanisms and lead to a reluctance to even consider that it could be just or appropriate to change their attitude. One possible starting point might be sessions on human rights and reaching agreement on the entitlements of every child. Meeting young people from the South and hearing their stories can also engender respect and sympathy for 'the other'.
- The 'ground' should then be prepared by removing 'rocks' and replacing them with fertile compost. The 'rocks' represent blocks to a more positive attitude towards those of a different ethnic origin.

Identifying Blocks to Attitudinal Change

- I believe that one of the main blocks is fear. Fear is a very powerful motivator and though the fears may prove groundless, the emotion is real, sometimes overwhelmingly so.
- Some of these fears relate to 'losing out', of having to compete for jobs, health and welfare entitlements. For some, especially if their own sense of worth and self-esteem is low, it is essential to be able to dismiss the 'other' as 'untitled or unworthy' or even worse 'bad and dangerous'.
- There is also fear based on a particular experience. This is perhaps the most difficult of all barriers



to overcome, given that we are programmed as human beings to learn from our experiences. It is one of the tools that has helped us to be successful as a species. From our earliest childhood we learn that if we touch something sharp or hot it hurts us, so we do not do it again. Getting someone to accept that one or more experiences of a particular person or persons should not inform our attitude to every member of that group/race is one of the greatest challenges to anyone engaged in anti-racist work.

- The third fear is that of 'race memory'. This applies to 'the other', to those who are different from us. It is particularly strong in Europe among the dominant White settled population in relation to Black or non-settled people. Black may be the colour of 'fascination, sophistication and mystery' but it has also historically been the colour associated with evil, fear of the dark and death. The result of this fear is that people who are Black or dark-skinned are viewed with suspicion. 'Itinerant' (indolent/lawless) peoples are similarly regarded with suspicion, out to despoil and steal the property of the (settled/hardworking/responsible/law-abiding) indigenous population. Such 'race memories' go back to the land displacements of recent centuries and to tribal movements at the beginning of the last millennium.

Removing Rocks and Overcoming Blocks to Attitudinal Change

These fears can only be overcome by 'preparing the ground' through long-term and creative efforts to develop in people, not simply an acceptance of difference, but a realisation that difference has enriched and enhanced all our lives and can continue to do so in the future. It also means making people aware of how dependent we are on 'the other' to maintain our current life style. This can be done in a number of ways:

'Fishbowl were very interesting, doing excellent work!'

- At the most basic level, by engaging in cultural celebrations i.e. experiencing and participating in the dance, music, costumes, food and rituals of each other's culture. It is just as important that people from other cultures enjoy and experience our culture as vice versa.
- By becoming aware of what we owe to others, the discoveries of the past that have enriched our lives e.g. mathematics and astronomy from Arabic scholars; printing, pottery and fireworks from the Chinese; chocolate, potatoes and other food-stuffs from the Americas. It means being aware that many goods we take for granted such as clothes, sportswear and foodstuffs are available to us courtesy of the work of 'the other', becoming aware of where the goods come from, how they are produced and comparing the family lifestyles of the producers with our own.
- There are many simulation games and development activities to explore all of these issues. Simulation games that allow a child to feel what it is like 'to stand in someone else's shoes' and develop true empathy married with a sense of the injustices perpetrated on 'the other' are particularly effective.



Maintaining the Garden:

Developing a sense of justice and a questioning mind by grounding anti-racist development education in young people's own interests

A good gardener gives constant attention to the garden, applying water and fertiliser on an on-going basis as required. Initiatives to combat racism must increase awareness, develop a sense of justice and a questioning mind that is willing to challenge and to be challenged. The starting point must be where the young people 'are at'. If they want or need to play nothing but soccer then start with soccer. Consider approaches such as bringing in a soccer player or coach who is known for and willing to speak about his anti-racist views or doing a project on the World Cup.

Weeding, Evaluating and Developing Youth Ownership

Finally, every autumn and spring the gardener prunes dead and damaged wood and attacks the weeds. To combat racism youth workers must be willing to evaluate which initiatives work and which are ineffective or, worse still, harden and entrench racist attitudes. Strategies must then be changed accordingly. This is best and most easily done when the young people have reached the stage of taking ownership of and responsibility for their own development and when they have identified racism and discrimination as a problem and an injustice that needs to be addressed. When they suggest approaches and methodologies themselves then perhaps you have achieved some measure of success. It may be many years however before these trees bear the fruits of your labour and it may happen when you least expect it.

June Barry

June was first introduced to Development Studies by her trade union in 1958 when she was 16 years old. She took part in a Development Studies course as part of her Youth and Community Work training in Mount Pleasant College Liverpool. This was the very first course of its kind. June's first teaching post was in Ikeja, Nigeria. This was a formative experience that left her with a vision of the benefits that can result from the intermingling of cultures and the exchange of

skills between different peoples.

June joined Ógra Chorcaí as a community based youth worker in 1985. She served as Chairperson of the One World Committee of the National Youth Council of Ireland for four years. In 1993 she was appointed to her present role, co-ordinator of the Open Doors programme of Ógra Chorcaí, with a mandate to draw up a development education policy and to encourage the growth of development education activities,

training and publications throughout the whole organisation. The programme enjoys the support of a vibrant and committed group of young volunteers who have been critical to its on-going success. For the last two years June has been a member of the Development Education Advisory Committee (DEAC), a sub-committee of Development Co-operation Ireland. She is also represented on the Advisory Group of the National Youth Development Education Programme of NYCI.

CONFERENCE PAPERS

Bringing a Global Perspective to Anti-Racist Youth Work: A Young Person's Perspective

Thomas Powell, Elske Slabbers, Sophie Breuker, Tara Madden and Joske Slabbers, Fishbowl Youth Group



In their presentation, members of the Fishbowl Youth Group gave a young person's view on the value of a global perspective in their club activities. It outlined the action that they have taken at a local level to welcome people from the developing world, raise awareness of justice issues and promote intercultural interaction.

The young people's presentation focused on two specific initiatives:

1. Social evenings for asylum-seekers in their area
2. International exchanges to Romania and Spain and a follow up workshop in Clare

The young people from Fishbowl observed that the asylum-seekers who had been accommodated in the Scarriff area were isolated from the rest of the community. As part of One World Week 2003, they decided to take some action to welcome these newcomers to the area by hosting a social evening.

The evening was a great success. The asylum-seekers were primarily Nigerian and it gave them an opportunity to cook their native food, which they could not do in their hostel. The two groups subsequently came together for a Christmas party. Since then the group have found it difficult to keep contact with the residents of the hostel as they are a transient group and there were few teenagers staying there. However since 2003, the asylum-seekers have become more integrated into the area and have developed a variety of social contacts.

A group from Fishbowl travelled to Romania to take part in an intercultural visit. Young people from countries throughout Europe such as Romania, Portugal and Croatia participated in the programme. The main focus of the activities during their time in

Romania was to rehearse and perform a medieval play. By working together, the Fishbowl participants learned about the cultural practices of young people in other countries. This experience left them with the desire to look at issues such as racism, discrimination and interculturalism in greater depth and to organise their own intercultural exchange to Spain. All the young people involved in the exchange took responsibility for planning and carrying out all the activities. They held debates, discussions and played games which explored and promoted intercultural understanding. A visit to a refugee camp also formed part of the visit. On their return the young people drew on the learning gained through this experience by leading an anti-racist workshop in conjunction with another Clare youth group.

The young people from Fishbowl believe that the ethos of their club and the kind of activities they are part of contribute to acceptance and understanding of cultural and religious differences. Ultimately they hope that this will help to create a more culturally rich and peaceful world.

Fishbowl Youth Group

Fishbowl is a group of enthusiastic 15 to 18 year olds based in Scarriff, Co Clare. The group formed in 2001 when 11 young people identified a need for a social space for teenagers, who had little else in the area. They successfully applied for funding to start a youth initiative, which has now developed into a thriving club

which accommodates a wide range of interests. The young people work really hard to keep their club going. Affiliated to Clare Youth Service, Fishbowl's activities include film making, capoeira workshops, punk clothing workshops, reflexology workshops and cultural exchanges abroad.

Anti-Racist Development Education with Young Travellers

– The Pavee Point Youth Programme

Matthew Seebach: Senior Youth Worker, Pavee Point



This presentation presents the rationale for and initial outcomes of a development education programme for young people in the Pavee Point Travellers' Centre.

Presentation Overview

- 1) Rationale for the anti-racist/intercultural development education programme with young Travellers currently being developed (funded by Development Co-operation Ireland – DCI)
- 2) History and context of the programme
- 3) Outcomes from current work in anti-racist/intercultural development education with young Travellers
- 4) Conclusions and suggestions for future work

Context and History of the Programme

Situation of Travellers in Ireland:

- Unrecognised as an official ethnic minority in Ireland
- Suffer from extreme forms of racism
- Were not supported in the transition from the traditional artisan livelihoods that dominated rural Ireland prior to entering the E.U.
- As a result, multiple aspects of Travellers lives resemble those of other marginalised rural poor whose livelihoods have been disrupted by structural adjustment in the Majority World

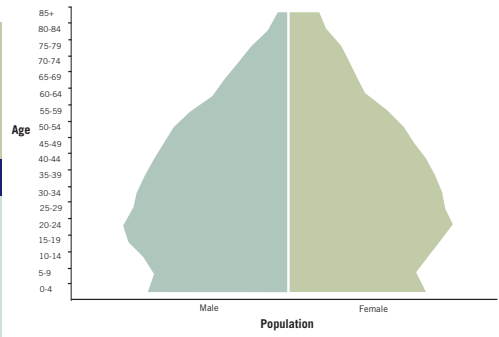
Outcomes for Travellers in Ireland:

- Lack of access to basic sanitation
- Lack of access to accommodation
- High rates of educational failure
- High rates of infant mortality
- Low life expectancy
- In many respects the lives of Travellers are similar to those living in poverty in the Majority World.

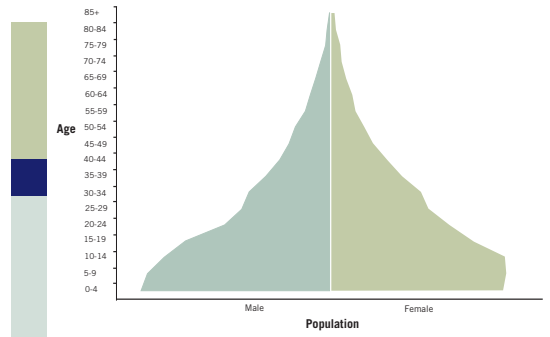
These parallels can be starkly seen by comparing the life expectancies of Travellers with the general Irish population and then with the populations of two of the world's poorest countries. The following graphs illustrate the life expectancies of men and women in the general population in Ireland, of men and women in the Travelling community and of men and women in Nicaragua and Rwanda.

Matthew Seebach

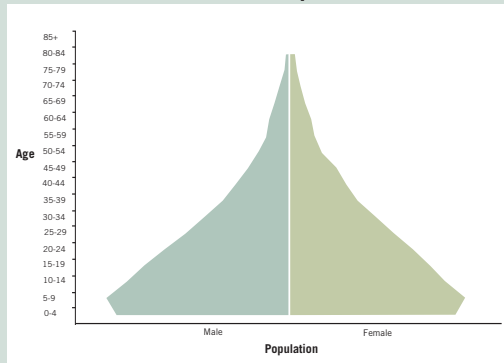
Matthew Seebach has worked with the United Nations Food and Agriculture Organisation developing and implementing education programmes for marginalised youth in the developing world. Since moving to Ireland, Matthew has developed environmental and development education programmes for the Irish Environmental Protection Agency and the Glencree Centre for Reconciliation. Matthew is currently Senior Youth Worker at Pavee Point Travellers' Centre and is completing a Masters in Education.



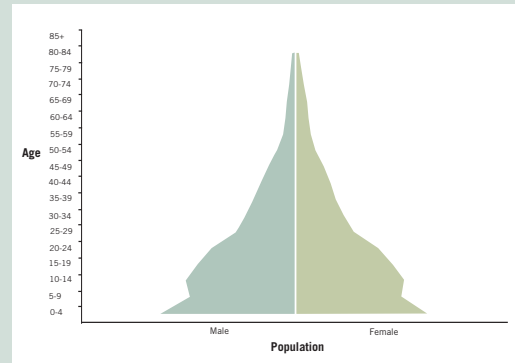
**Age and Sex Population Pyramid for
General Irish Population**



**Age and Sex Population Pyramid for
Irish Travellers**



**Age and Sex Population Pyramid for
People in Nicaragua**



**Age and Sex Population Pyramid for
People in Rwanda**

Context and History of Development Education with Young People in Pavee Point

In 1985 John O'Connell, the founder of Pavee Point, brought together a group of 24 young Traveller men and women to take part in a personal development course.

This programme of learning was:

- participatory
- empowering
- encouraging of solidarity with other marginalised groups
- linked local conditions to global issues
- action-oriented
- involved young Travellers in supporting the 1985 picket at Dunnes Stores in which workers refused to handle produce from South Africa in protest of Apartheid.
- not dependent on literacy, was based on experiential learning and explored personal experiences
- grounded in a community development approach

The outcomes of that first course were:

Participants were empowered in their own lives:

- many returned to education
- developed literacy skills
- became community leaders, playwrights, artists, educators, activists

All of Pavee Point's critical social education programmes in the past twenty years have been based on that model. They have also included:

- A focus on supporting culture and positive identity
- Peer to peer education
- The use of mentoring
- The combination of an activist agenda (in policy, resourcing and advocacy) with the involvement of young people.



Links to Development Education

Our approach to critical social education is similar to the United Nations definition of development education:

- 'The objective of development education is to enable people to participate in the development of their community, their nation and the world as a whole'.

Rationale for current development education youth initiative with DCI:

- Pavee Point is a national resourcing agency. Many of its affiliated organisations include the most marginalised youth who are served by poorly trained and badly paid youth workers. There is therefore a need for support and training.
- In the process of formulating its strategic plan, there is a need to capture, document, reflect and build on the experience in Pavee Point and elsewhere.

The initiative will comprise three stages:

- Consultation and documentation of best practices in development education with young Travellers
- The development of a programme based on best practices
- The provision of a training based on consultation and experience of the pilot programme

Initial outcomes

The value of development education to young Travellers:

Consultations show that many youth workers have found that development education enables young Travellers to:

- Learn about other marginalised groups and experience solidarity with those groups
- Highlight issues affecting others and become advocates around issues as way of empowering themselves – for example poverty, lack of access to education and rights.
- All young Travellers have an implicit understanding of racism – they experience it every day of their lives.
- Understanding and changing this situation requires a critical analysis of racism and society that can, in part, be gained from comparing and contrasting the experiences of other young people who have also experienced negative stereotyping.

Challenges of development education with young Travellers:

- It can be threatening and challenging for young Travellers to see their lives mirrored in the lives of young people in the developing world. This can lead to a fear that they will be identified with marginalised groups, leading to further exclusion.
- Racism and stereotyping of other groups can arise when broaching subjects of cultural difference.
- All resources must be adapted to suit the particular needs of young Travellers
- Many people have low expectations of young Travellers' abilities

'I expected to hear more models of how global youth work has worked. I already have a fair repertoire of groupwork activities.'



Responses to these challenges:

- Youth workers must learn to respond to young Travellers' ways of learning, including their particular forms of dialogue and approaches to work
- Youth workers need a better understanding of terms and issues such as racism, discrimination and stereotypes
- There is a value in single identity work with Travellers. It is not about separating them from settled people but responding to their particular needs.
- People's culture must be supported, but also challenged where appropriate, for example around gender issues, work roles, educational expectations. We can then begin the process of advocating for change.
- There should be greater use of peer education approaches which empower learners
- Travellers must be central to any discussion on ethnicity in Ireland. Traveller identity must be supported

Suggestions for Future Work

Further considerations:

- A study by the City of Dublin Youth Services Board found that those working with the most marginalised youth in Ireland were the least well paid and the least well qualified.
- There is generally insufficient documentation of experiences with marginalised youth in youth work in Ireland.
- There is even less documentation of the process of engaging young marginalised people in socially transformative youth work.
- Funding for development education in youth work has been a major means of assisting the development of good practice amongst youth workers and youth leaders engaging marginalised youth.
- This is also true in regards to moving beyond social and recreational youth work and engaging young people in youth work that is socially transformative.
- There may be value in formally acknowledging and resourcing the supportive role that development education plays in relation to socially transformative youth work with marginalised young people.

As a result:

- There is a need to support good youth work practices amongst Traveller youth organisations
- There is some value in having guidelines for doing peer to peer education
- Organisations need to document and share successes
- Networking amongst Traveller youth organisations should be supported

Summary of Plenary Discussions



- Two delegates stated that reaching out to and undertaking anti-racist/intercultural development education with 'disadvantaged' or socially excluded young people was more challenging than with middle-class young people. June Barry of Ógra Chorcaí responded by saying that her organisation works predominantly with young people in this social category. It has found that a global perspective can be introduced to young people's lives if the global links are made in a manner which is relevant and accessible to them. She also emphasised the importance of giving young people themselves the opportunity to determine the content and direction of their development education programmes.
- This point was reiterated by a young person representing a national youth organisation who argued that young people themselves, not youth workers or other agencies, should decide on what development education activities and programmes are pursued by an organisation.
- It was noted that many youth workers are not equipped with the skills to undertake issue-based youth work or to bring a global perspective to their work. One delegate argued that dedicated development educators within youth organisations or within a particular region or catchment area would increase the number of young people accessing this kind of youth work. It would also support existing youth workers, most of whom are volunteers, to develop their skills and knowledge in this area.
- Debates around anti-racist youth work in the Republic of Ireland often fail to take account of the lessons learnt from the conflict in Northern Ireland or of the particular context in which youth work is practiced there. Northern Irish youth organisations have considerable experience of dealing with the issue of sectarianism with their young people and there are many lessons which could be learnt from this. They increasingly have to turn their attention to the broader issues of racism within an environment of greater ethnic diversity. It was noted that the terms 'North' and 'South', often used to describe the rich and poor countries of the world, have very different connotations within an Irish context.
- One delegate asked why there was no government representative at the conference and stated his belief that without their involvement the issues being discussed at the conference would not be progressed.

'The young people who were here today were great. However how do you work with troubled young people or young people coming from disadvantaged areas? How do you start?'

Making anti-racist/intercultural development education relevant to young people

Facilitator: Rowan Oberman

This workshop showcased a number of practical activities for making anti-racist/intercultural development education relevant to young people. These and other activities are available in ECOUNESCO (2003), *Embracing Diversity, Youth Activities on Multiculturalism and the Environment*

1. Smells Warm-up

Ask participants to stand in a circle with their eyes closed and their hand out in front of them. Place a drop of a scent onto the palm of each participant so that half the group have one scent and half the group have another. The scents should be randomly distributed.

Ask the participants to find the others in the group with the same scent as them. This should be done in silence using only smell.

When groups have formed, tell them that there are only two scents and so they should be in only two groups. Allow them to reform their groups.

Sit back in a circle and discuss the relevance of this activity to the issue of race.

2. Brainstorm

Give each participant a couple of post-it notes. Ask them to think about the young people they work with. What are the key issues concerning race and discrimination for those young people? Ask participants to write two of these issues on the post-it notes and stick the notes to the white board at the front. Rank these comments to show the group's key concerns.

3. Exploring Stereotypes

Place A2 sheets around the room, each with one of the following headings written on the top of it:

- Women
- Vegetarians
- American
- English Person
- Footballer
- Politician
- Lawyers
- Heavy Metal Fans

Ask people to walk around the room and write words on each sheet which they relate to the type of person heading the sheet. Bring the group back together and ask different people to read out the comments written on each sheet. Ask if anyone feels uncomfortable about the comments relating to any of the headings and if so why. Discuss stereotypes.

4. West Papua Role Play

This activity used the case study of West Papua to explore different forms of discrimination and oppression and to identify ways of dealing with oppression.

Participants took on the roles of the people of West Papua, the Indonesian military, the Government of Ireland, a multinational corporation and a delegation from the European Parliament to examine links between the environment, human rights, racism and development. For further details on the instructions for this activity, please see ECOUNESCO (2003), *Embracing Diversity, Youth Activities on Multiculturalism and the Environment*.



5. Different Types of Discrimination

On a flipchart write out the different types of discrimination including the following: jokes, name-calling, stereotyping, animalisation, prejudice, alienation, institutional discrimination, ghettoisation, holocaust. Explain that this represents a spectrum of discrimination. Ask the group to think about which types of discrimination:

- are done against the young people they work with;
- are done by the young people they work with.

6. Brainstorm

Ask the group to discuss how these activities could work with their young people. What changes would they make?

Some participant responses to the issues raised in this workshop:

Making anti-racist development education relevant to young people means that it has to:

- Be age relevant
- Involve parents
- Engage young people so that they want to do it
- Be interesting and active

Learning about racism in a global context is relevant to young people

- Because they are all the same
- So that they can celebrate diversity without stereotyping
- To enable them to learn about others
- To highlight that young people from different cultures and countries are part of society
- Because young people are in a developmental stage and need to be educated about racial issues
- Because young people are part of the human race and part of society
- Because young people experience and have racist attitudes

- Because young people strongly identify with groups, try to break out of this and reach out

- Because young people are seeing more people of different cultures coming to live in their communities

- Because children meet different people everyday including people of different races

- Because most of the toys, clothes, food and flowers that we use come from or are made in other countries.

‘I would have liked the opportunity to participate in all four workshops.’



The participation of people from ethnic minorities in anti-racist/intercultural development education

Facilitator: Vipin Chauhan

This workshop discussed the importance of people from ethnic minorities participating in anti-racist and intercultural development education, some of the barriers to their involvement and possible ways of overcoming these obstacles.

Discussion Outcomes:

People from ethnic minorities may not get involved in anti-racist/intercultural development education because of:

- Stagnation and a fear of change within some youth organisations
- Lack of funding and resources for youth work
- Lack of outreach on the part of youth organisations
- Misconceptions and stereotypes about people from ethnic minority groups
- Literacy and language barriers
- A lack of access to transport to youth clubs
- Financial constraints relating to the costs of membership or uniforms
- Ethnic minority organisations may not have the necessary facilities or premises
- A fear of authority among some young people from ethnic minorities. There may be a lack of trust among people from ethnic minorities unfamiliar with youth work or youth organisations
- Lack of access to verbal information on youth work, development education, funding etc
- Loneliness – there may only be one person interested in development education in an organisation
- Some members of ethnic minority communities are reluctant for young women to take part in mixed-sex activities
- Irish born ethnic minorities may have particular needs which have to be met

Some of your feedback:

As a result of this conference I intend to:

'Help broaden anti-racism in my project and try to involve more ethnic minorities in my group'

'Do anti-racist work in my youth club over a long period of time, rather than a 'once-off' night'

'Include some aspect of development education in my work'

'Look at the possibility of inclusion of ethnic minorities in the groups – both young people and volunteers'

Participants' suggestions for addressing these barriers

- Wider marketing and networking between and within communities
- Greater outreach by youth organisations to parents and community leaders within ethnic minority groups
- Organisations need to work in partnership
- Youth organisations should hire people and train volunteers from ethnic minority groups

- Connect young people from different groups through approaches such as music, sports and creative arts, which are universal
- Increase youth worker training on the rights of people from ethnic minorities
- Build ethnic minority awareness of their rights
- Make youth organisations welcoming to people from different cultures with posters and flags
- Invite young people from ethnic minorities to take part in summer programmes
- Challenge racist attitudes and behaviour at a personal and institutional level
- Increase accessibility by presenting information in a variety of languages
- Break down fear through training and education
- Provide English language classes or support for people from ethnic minorities.
- Ethnic minority groups need to work together so that communities are not sectionalised

Some of your feedback:

How could the conference be improved?

'More workshops and role plays'

'Have some minority groups speaking'

'More young people to discuss the ideas'

'Have a politician at the conference'

'By having action plans, it was too much of a talking shop'

'There should have been more talk about the harsh realities of youth work'

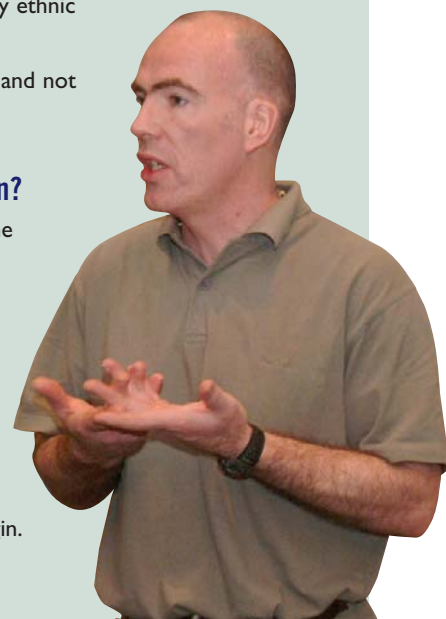
Workshop Handouts

Why Black and ethnic minority people (BME) may not get involved in development education

- Development education can be seen as a patronising or paternalistic process towards Black or minority ethnic people.
- Development educators and Non-Governmental Organisations involved in development education can be seen as predominantly White.
- Development education may not be central to the concerns of many ethnic minority organisations.
- Some Black or minority ethnic people may have internalised racism and not identify with their roots or cultures.

Why Black and ethnic minority people should be involved in development education?

- We live in a multi-racial, ethnic, religious, lingual society and everyone should have the right to participate
- We work with people from different backgrounds
- We have much to learn from the experiences of people from the Majority World living here
- It represents a good avenue for community development and capacity building work with BME and Southern communities
- Many BME and Southern organisations and individuals continue to have international connections and links with their countries of origin.



Taster of Anti-Racist/Intercultural Development Education Methodologies

Facilitator: Jean-Marie Cullen

This workshop showcased a number of practical activities for incorporating a global perspective into work with young people around issues of racism, discrimination, migration and asylum. The following methodologies were employed:

1. Warm up Activity – “Move If...”

AIM: to warm up and to identify participants’ knowledge, learning needs and experiences of racism and/or development education in youth work

WHAT TO DO: Invite participants to sit on chairs in a circle. Have one less chair than the total number of participants. Ask one participant to read out the first statement, e.g. “move if you enjoy being a youth worker”. Everyone who does enjoy being a youth worker runs to grab another chair. The person left standing reads out the next statement and the game continues till all the statements have been read out. Add to or adapt the statements to suit your group.

MOVE IF... *You enjoy being a youth worker*
You have come across racist behaviour or attitudes in your work
You feel confident exploring the issue of racism with young people
You believe that we as youth workers need to challenge our own values and attitudes towards people from other cultures or ethnic groups
You know how to go about including young people from ethnic minorities in your youth club

‘This was a very informative and beneficial conference. It was great to have it in Limerick.’

2. Mapping Exercise

AIM: To get participants thinking about the various reasons why people move around the world

WHAT TO DO: Distribute photocopies of the Peters’ Projection world map (available from Big World Small World activity pack at www.youthdeved.ie), and ask people to colour in the countries which they are linked to through migration e.g. I’ve been on holiday in Morocco, or my brother went to Australia to work. Invite feedback and have a brief discussion on why people have moved to and from Ireland now or in the past.

3. The Refugee Distribution Game

AIM: To enable participants to learn about the distribution of refugees worldwide and how most refugees go to neighbouring countries

WHAT TO DO:

- Clarify the difference between a refugee and an asylum-seeker
- In advance of the session, calculate the appropriate figures for the game by multiplying the percentages in the table by the number of participants in your group.
- Write the names of each of the five continents on large labels and stick them up around the room
- Explain that each chair in the room represents €1 of the world’s wealth. Have one chair per participant.

Distribution of wealth

Continent	Approximate percentage world's wealth	Approximate percentage refugees/asylum-seekers
Asia	11%	45%
Africa	4%	30%
Europe	32%	19%
North America	52%	5%
Latin America and the Caribbean	1%	1%

- Ask the group to divide up the chairs according to how they believe the world's wealth is distributed between the continents. Encourage the group to negotiate with one another.
- Read out the correct figures and change the positions of the chairs if necessary.
- Leaving the chairs where they are, explain that each participant represents a refugee or asylum-seeker. Invite participants to consider where refugees and asylum-seekers go to worldwide.
- The group divides itself up between the continents.
- Once they have divided themselves up read out the actual figures. The groups then readjust to reflect the correct distribution.
- Now ask the participants to sit on the chairs.
- Ask participants how they feel.

- DISCUSSION:**
- What surprised you about these figures or the exercise?
 - Why do more people not move to richer parts of the world?

4. Myths and Facts Game

Mix up the cards with the different myths and facts and lay them around the room. Invite participants to pick up one of the cards and find the person with the myth or fact which is connected to their card. Reduce or simplify the myths and facts to suit your group.

MYTH 1: Most of the people who come from overseas to live in Ireland are asylum-seekers

FACT 1: Most people coming to live in Ireland since 1995 are returning Irish nationals (50%), EU/US nationals (38%) and the rest of the world (12%). Most come on legal work permits, visas or to study.

MYTH 2: All Roma people come from Romania

FACT 2: Less than one-tenth of the Roma community come from Romania. They come from throughout Europe and central Asia

MYTH 3: The Traveller way of life is a way of opting out of society

FACT 3: Nomadic people are found in countries all over the world, e.g. Spain, West Africa and Northern India. Travellers are excluded from Irish society because of their particular way of life.





MYTH 4: Asylum-seekers receive cars, mobile phones and services to which Irish people are not entitled.

FACT 4: Asylum-seekers are not entitled to free cars or mobile phones. Most are housed in hostel type accommodation until their application is processed and receive €19.10 per week per person. This amount has not increased since 2000.

MYTH 5: Immigrants undermine Ireland's values and destroy its traditional identity

FACT 5: There has always been a diversity of cultures and traditions in Ireland, e.g Travellers, Jews. National 'identity' is not fixed or uniform and changes all the time.

MYTH 6: Immigrants undermine public services and 'freeload' on services funded by tax payers

FACT 6: The majority of immigrants are people of working age and do not use services any more than any other group, in fact they contribute to them through taxation. Asylum-seekers are not allowed to enter employment until they are granted refugee status and therefore do not have the option of contributing to taxation. Many work in a voluntary capacity.

MYTH 7: Immigrants keep to themselves and fail to integrate with the majority community

FACT 7: As with the Irish in the UK or the US, first generation migrants tend to live together because of family and social connections, security, and so on. Second and third generation migrants do not.

MYTH 8: Immigration leads to an increase in criminal activity

FACT 8: The Gardaí have dismissed the view that there is a crime-wave among asylum-seekers and other immigrant groups. To label a whole community for the crimes of a few is both offensive and inaccurate. Asylum-seekers, refugees and other immigrants are regularly the victims of race-related crime such as assault and harassment.

'Everything we dealt with was very relevant to working with youth.'

Some of your comments after this workshop:

It's important to differentiate the facts from opinion in the media

Young people need to find out the facts for themselves

We got games which we can use!

We need to understand the image behind the product

Handy exercises – easy to engage with without being patronising

For further information on myths and facts relating to myths and facts on immigrants, asylum-seekers and refugees, please see Comhlámh information leaflet, (www.comhlamh.org).

- DISCUSSION:**
- Where do these myths come from?
 - What impact do these myths have on the way people are treated?

Developing a ‘whole organisation’ approach to anti-racist/intercultural development education

Facilitator: Feidhlim Ó Seasnáin

A ‘whole organisation’ approach to anti-racist/intercultural development education means that its themes and values are integrated into the ethos, structures, policies, relationships and workplans within a youth organisation. It is about supporting management, staff, volunteers and young people to understand and participate in anti-racist/intercultural development education and promoting a commitment to the values of justice, equality and respect for diversity which underpin it.

Summary of workshop Discussions

1. What does anti-Racist/intercultural development education mean to me?

- promoting awareness among young people on local and global issues
- listening
- developing my knowledge of different cultures
- bringing about change
- understanding differences and celebrating diversity
- understanding global poverty and injustice
- inclusion
- opens one’s eyes to what is happening around the world
- human rights
- hope for a healthy future
- emphasis on ‘process’ not content
- exploring and challenging attitudes
- challenging prejudice and stereotyping
- tackling racist behaviour in society
- promoting a diverse society
- challenging a ‘divided’ society
- moving out of the ‘conflict mind-set’
- challenging – only beginning – a long road
- a cycle not a destination

2. How can a ‘whole organisation’ approach to anti-racist/intercultural education be developed within youth organisations in the long-term?

- ensure that all stakeholders in the organisation ‘buy in’ to it. This can depend on the size and structure of the organisation but can include the Director, Board of management, administrators, youth workers, community employment workers, volunteers and young people.
- give as many people as possible the opportunity to participate in anti-racist/intercultural development education.
- undertake an organisational audit to assess the understanding of and commitment to anti-racist/intercultural development education within your organisation and to ascertain its capacity to deliver it.
- heighten awareness of it within the organisation.
- develop an action plan to integrate anti-racist/intercultural development education into youth organisations.
- develop policies to strengthen it within the organisation.
- establish an advisory committee of young people to decide on issues and inform and direct the educational process
- incorporate it into staff and volunteer training
- publicise it in organisational information or resource centres
- undertake regular reviews and evaluations of your anti-racist/intercultural work
- access funding to incorporate it into your programmes
- work to influence national policy
- develop cross-community and cross-border initiatives
- work to enable young people take part in international exchanges

Participants also noted barriers to the development of a whole organisational approach. These were primarily associated with sourcing adequate funding, resources, personnel.

Conference Conclusions and Outcomes

Conference discussions, participant feedback and the content of participant evaluation forms point to the following conclusions and outcomes:

- 'A global perspective' means promoting young people's sense of themselves as equal citizens of one world and supporting them to explore the global causes, consequences and connections of racism and cultural diversity.
- Bringing a global perspective to issues of racism, discrimination and migration, rather than focusing exclusively on the local, has a number of advantages. It can help to shed new light on young people's local and personal situations, increase their awareness of their place in the world and promote empathy and solidarity between young people from different cultures.
- Young people's own needs and interests need to form the basis of all anti-racist/intercultural youth work programmes.
- Young people's racist attitudes need to be challenged in a way that is non-threatening.
- The perspectives of people from ethnic minorities and from the developing world should be included in anti-racist/intercultural development education.
- Youth organisations need to work to include young people from ethnic minorities in their programmes and to promote the participation of people from these groups in the delivery of development education.
- The youth work sector faces certain structural problems in bringing a global perspective to anti-racist youth work. These include staff and resource constraints and a lack of skill development among many youth workers. Such youth workers need particular support, possibly in the form of dedicated development education workers, to bring a global anti-racist focus to their work.
- Groups in the Republic of Ireland and in Northern Ireland need to learn from each other in addressing racism.
- Most delegates cited meeting other youth work practitioners and the workshops as the most useful aspects of the conference. This points to the need within the sector for opportunities to share good practice and for practical approaches to integrating anti-racist development education into youth work.
- A 'whole organisation' approach to anti-racist/intercultural development education strengthens its impact and makes its implementation less dependent on the commitment of one individual youth worker.
- Some youth workers have found that anti-racist work with a global focus is more difficult with marginalised Irish young people because they have too many issues to contend with. This view was not shared by all delegates, one of whom argued that it can bring an added dimension to such young people's personal situations, inspire them to action and help them to see their problems in a different way.
- Many participants fed back that they would endeavour to include more ethnic minorities in their youth groups and make anti-racist/intercultural development education a stronger feature within their work.

Useful Resources for Anti-Racist/Intercultural Development Education in Youth Work

Concern (1999), *People on the Move, A Module on Migration, Refugees and Asylum-Seekers*, Dublin: Concern

Council of Europe (2002), *Compass: A Manual on Human Rights Education with Young People* (available to download on www.coe.int/hre)

Curriculum Development Unit (2001), *Changing Perspectives – Cultural Values, Diversity and Equality in Ireland and the Wider World*, Dublin, CDU

ECO UNESCO (2003), *Embracing Diversity, Youth Activities on Multiculturalism and the Environment*, Dublin: ECO UNESCO

80:20 Educating and Acting for a Better World (2002), *80:20 Development in an Unequal World*, Dublin: 80:20 in association with TIDE (Teachers in Development Education), Action Aid Ireland, Aidlink, Concern, Ireland Aid & the Lingiari Foundation

Irish Refugee Council (2005), *A Refugee's Story, video and workbook on refugee issues*, Dublin: Irish Refugee Council

National Consultative Committee on Racism and Interculturalism (2003), *Guidelines for Developing a "Whole Organisation" Approach to Address Racism and to Support Interculturalism*, Dublin: NCCRI

National Youth Council of Ireland (2005), *Going Global! Good Practice Guidelines for Development Education in Youth Work*, Dublin, NYCI

National Youth Council of Ireland (2004), *Lifestories: Exploring Identity with Young People*, Dublin: NYCI

National Youth Council of Ireland (1996), *Ireland All Different All Equal*, Dublin: NYCI

National Youth Council of Ireland in association with the National Co-ordinating Committee for European Year Against Racism (1997), *Schools and Clubs against Racism Education Pack*, Dublin: NYCI

Voluntary Service International, *Forced to Flee, An Educational Resource Pack on Refugees*, Dublin: VSI

The National Youth Development Education Programme has a resource library containing a wide-range of books, reports and education packs. Many of these are available free of charge or can be downloaded from our website (www.youthdeved.ie). Others are available on loan to youth organisations. Please contact the programme in NYCI at 01 478 4122.

Conference Delegates

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Eugene Garvey
Sandra Gowran

Organisation

Doras Luimní
UCC
Mary Immaculate College Limerick
Ógra Chorcaí
City of Limerick VEC
Ossory Youth
Fishbowl Youth Group
Limerick Youth Service
KADE (Kerry Action for Development Education)
Tipperary Regional Youth Service
St Michael's Parish Youth Project
Lotus Management Consultancy
Pavee Point
Area Development Management
Ógra Chorcaí
Doras Luimní
Limerick Youth Service
Limerick Youth Service
Ógra Shinn Féin
European Year for Citizenship through Education
Co-ordinator
Centre for Adult Continuing Education
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Ógra Chorcaí
National Youth Federation
Ógra Chorcaí
YMCA
EIL – Intercultural Learning
Scouting Ireland
KADE (Kerry Action for Development Education)
Ógra Chorcaí
Irish Girl Guides

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South Eastern Education and Library Board
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Ógra Chorcaí
Ógra Chorcaí
Ógra Chorcaí
National Association of Travellers' Centres
Limerick Youth Service
Ógra Chorcaí
Doras Luimní
South Eastern Education and Library Board
South Eastern Education and Library Board
Catholic Youth Care
Pavee Point
Galway Traveller Support Group
Galway Youth Federation
Area Development Management
Catholic Youth Care
LITSU
Eco-Unesco
Limerick Youth Service
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