



University of HUDDERSFIELD

University of Huddersfield Repository

Thomas, Paul

Open talk, open minds: anti-racist education for young people

Original Citation

Thomas, Paul (1999) Open talk, open minds: anti-racist education for young people. Project Report. Commission for Racial Equality, London.

This version is available at <http://eprints.hud.ac.uk/id/eprint/4369/>

The University Repository is a digital collection of the research output of the University, available on Open Access. Copyright and Moral Rights for the items on this site are retained by the individual author and/or other copyright owners. Users may access full items free of charge; copies of full text items generally can be reproduced, displayed or performed and given to third parties in any format or medium for personal research or study, educational or not-for-profit purposes without prior permission or charge, provided:

- The authors, title and full bibliographic details is credited in any copy;
- A hyperlink and/or URL is included for the original metadata page; and
- The content is not changed in any way.

For more information, including our policy and submission procedure, please contact the Repository Team at: E.mailbox@hud.ac.uk.

<http://eprints.hud.ac.uk/>

**OPENTALK
OPENMINDS**

ANTI-RACIST EDUCATION
FOR YOUNG PEOPLE



© **Commission for Racial Equality**

Commission for Racial Equality
Elliot House
10/12 Allington Street
London SW1E 5EH

First published 1999

ISBN 1 85442 221 9

Price: £12.00

Written by Howard Holmes

Cover photograph from: www.johnbirdsall.co.uk

Printed by Belmont Press

CONTENTS

Foreword	5
Preface	7
Introduction: What's the problem?	9
Anti-racist youth work	15
Principles	16
Anti-racist exercises	19
Looking forward	55
Resources	57

ACKNOWLEDGEMENTS

This publication was produced thanks to the efforts of the following organisations and individuals:

The University of Huddersfield's School of Education and Professional Development, which devised and carried out the action research project.

Martin Notley, the project director.

Howard Holmes, the project researcher, who wrote the first draft of this publication.

Paul Thomas, formerly the CRE's regional youth officer, and now a member of Huddersfield University's youth work teaching staff, for guiding the project from its origins to fruition.

The youth services from five West Yorkshire local authorities – Bradford Metropolitan District Council; Calderdale Metropolitan Borough Council; Kirklees Metropolitan District Council; Leeds Metropolitan District Council; and Wakefield Metropolitan District Council – for their financial help, and their active support of the project steering group.

All the youth workers who took part in the 'practitioners' group', for sharing their views and experiences so honestly, and for all their hard work.

Marie Manser for helping to select the exercises.

Maqsood Ahmad, Director of Kirklees Racial Equality Council, for advice and support.

The London Borough of Greenwich for permission to reproduce extracts from *RaceTracks*, a resource pack written by Stella Dadzie; and the Greenwich Young People's Theatre for ideas adapted from its pack, *A Question of Identity*.

As well as publishing this report, the Commission for Racial Equality was actively involved in planning and supervising the project and helped to fund it.

The University of Huddersfield sees this work as the first stage of a larger project to develop education-based, anti-racist youth work. It is currently devising a second stage, and would welcome contributions from youth workers and academics. Please contact:

*Paul Thomas, School of Education and Professional Development at the University of Huddersfield, Holly Bank Road, Lindley, Huddersfield, HD3 3BP.
Email: d.p.thomas@hud.ac.uk*

FOREWORD

It has been known for some time that a large proportion of incidents of racial harassment and violence in Britain are carried out by young people under 25 years old. The British Crime Survey shows that 61 per cent of all racial incidents against Asians, and nearly 40 per cent of those against African-Caribbeans are carried out by young people, some not even in their teens.

It is clear to the CRE that there needs to be more positive and proactive anti-racist education aimed at young people, and particularly at white young people in areas where racist incidents are common. But all too often youth and community workers, teachers and other professionals working with young people find it difficult to initiate or carry out such education programmes.

This publication is the product of research carried out by the University of Huddersfield's School of Education and Professional Development. Funded by the CRE and West Yorkshire local authority youth services, the research found that youth workers lack the confidence to explore racism with white young people. Work with young people on race issues can often involve hearing and dealing with unpleasant opinions, but it is essential if any change is to be made.

We know that anti-racist education can work. The Bede House detached youth work project in Bermondsey, south London, worked with white young people who were responsible for racist attacks and harassment. Racist attacks in the area fell by 46 per cent during the three years that the project was running. Clearly, we need much more of this kind of work.

Many youth and community organisations have proven track records of working successfully with marginalised and 'at risk' young people, but resources are rarely targeted specifically at young people who are likely to be involved in serious racial crimes. This must change.

Proactive education work with young people can and must happen. The CRE is very aware that more substantial, detailed research is needed in this area, to establish what kinds of youth work strategies and educational exercises work, and to develop training materials for youth workers and youth work curricula.

This guide is intended to be a starting point, providing practical suggestions for how such work can be planned and carried out. It includes exercises which youth workers can use with their own groups, and holds clear lessons, not only for the youth and community field, but for schools, colleges, police forces, racial harassment monitoring agencies and anti-racist projects.

The CRE would welcome comments and suggestions from youth workers based on their experiences of using these or other materials in the field.



Sir Herman Ouseley
Chairman
Commission for Racial Equality

PREFACE

There is clear evidence that white young people are involved in incidents of racial harassment and violence. For example, the British Crime Survey found that over half the incidents of racially motivated harassment or violence against Asians, and over a third of those against black people were carried out by 16-25 year olds, and in nine out of ten cases the perpetrators were white.

Yet it is rare to find anti-racist education work with white or predominantly white groups of young people either in youth work or formal education settings.

In 1997 the University of Huddersfield's School of Education and Professional Development devised a project to examine the barriers that are preventing face-to-face youth workers and educators from doing such work. It proposed to:

- explore the reasons youth workers give for not doing anti-racist work
- suggest some underpinning principles and approaches to anti-racist youth work
- identify the preconditions for effective anti-racist youth work
- consider how youth workers could respond to the ingredients that might lie behind racist behaviour
- point out the range of materials that are available to youth workers to support anti-racist work.

The proposal was supported by the CRE and five West Yorkshire local authority youth services. Leeds City Council, Bradford Metropolitan Council and Kirklees Metropolitan Council helped with funding, and Wakefield and Calderdale Metropolitan Councils provided in-kind support. All five local authorities agreed that youth workers could take part in focus group discussions and help to test approaches and materials in their own settings. The comments included in the next section of this publication came from those discussions.

Howard Holmes, an experienced youth worker from Sheffield, was appointed to carry out the research.

The seven-month project included:

- a survey of literature to establish the extent and use of existing anti-racist curriculum materials
- discussions with groups of youth workers about the problems of anti-racist youth work
- research into anti-racist materials and activities, and tests of these by youth workers during face-to-face contact with young people
- evaluation of the research and a draft publication.

This publication is based on that research project and looks at what is preventing many youth workers from carrying out anti-racist programmes. It looks at why teachers and youth workers find it hard to initiate programmes with white young people, and how youth work organisations can do more to plan and support such activities.

The main part of this handbook, however, presents youth workers with some tools to help them overcome some of the fears they voiced about confronting racism. It suggests a number of exercises – reproduced with kind permission from other sources – that can be used to get groups of young people to look at questions of race, racism, ethnic identity and discrimination. These are suggestions only and should be treated as starting points for doing anti-racist educational youth work.

There is also a list and brief description of useful publications and resources, a number of which are referred to in the text.

Of course, good anti-racist youth work is being carried out. There is important work going on with young ethnic minority people, focused on increasing their access to resources, for example, or working with those who are at risk of committing crime. But the purpose here is to suggest ways in which youth workers can confront racist prejudice with groups of predominantly white young people.

Contrary to some claims, appropriate educational materials for effective anti-racist work are available. The materials in this publication are suggestions for youth workers, teachers and other educators to try in their own settings. The key is to be clear about the purpose of the work and to carry through a proactive, planned programme.

Even seemingly racist young people can be encouraged to re-examine their attitudes and behaviour ... given the opportunity.

INTRODUCTION: WHAT'S THE PROBLEM?

Too often young people are presented with a set of moral beliefs and standards, which says "If you don't like it, don't come". They can either sign up to it or not. It's quite easy for them not to sign up if they're prepared for the sanctions that could follow.

Youth worker

Racism can be a tricky subject for youth workers. Those who have to deal with racist behaviour have a hard task and, understandably, they often adopt a moralistic position. Here's a typical scenario from a youth club.

You're barred

Youth worker: Where do you think you're going?

Young person: Upstairs to the coffee bar, what's it look like?

Youth worker: You're not going anywhere – you're barred.

Young person: I'm barred? So why is Curtis still allowed in? He was fighting as well.

Youth worker: You're barred for racist behaviour, which is against the club code of conduct. Curtis was provoked into hitting you by your racist abuse. Now leave the premises before I call the police.

Young person: You lot are all the same. Always taking their side. Well stuff your club.

Ring any bells?

It may look like the problem has been dealt with, that the lesson has been heard. But just by asserting that racism is against the club rules, and banning the perpetrator, the youth worker has stopped the argument right there. The young person has had either to accept or reject the statement. All too often in such situations resentment builds up, and any possibility of the youth worker changing the young person's attitudes or behaviour in the future is gone.

Of course, it would be wrong to blame youth work organisations for racism among young people. But the rules and policies of some youth services effectively mean that young people who display racist or sexist behaviour are automatically banned or penalised. By rejecting young people the youth service closes the possibility of meaningful

SOME FACTS

- 16-25 year olds are responsible for over half the racially motivated incidents of harassment and violence against Asians, and over a third of those against black people.
- A 1996 CRE investigation into racial discrimination in the youth employment market found that it was three times harder for an Asian person to get an interview for a job, and five times harder for a black person, than for a white person, even when all candidates had the same qualifications and experience.
- Ethnic minority young people are much more likely to be unemployed than their white counterparts, even when they have the same or better qualifications. In 1997 the unemployment rates for young men were: 17% white, 23% Indian, 33% Pakistani/ Bangladeshi, 36% African-Caribbean.

dialogue and can even harden attitudes or push young people towards racist groups.

But it *is* possible to disagree with and disapprove of racist behaviour while at the same time engaging in educational dialogue and maintaining communication with the offender. Attitudes can be changed. It's not easy but it is possible.

So why doesn't it happen?

The extent of anti-racist education in the youth service is patchy anyway, and in some areas it is virtually non-existent. Where it does exist it is often because of the commitment of one or two individuals who tend to have little support and few resources.

Rarer still is anti-racist education work with groups where all or most of the young people are white. Yet these are precisely the kind of environments where racism is common. They are also the most difficult situations for youth workers to deal with, especially if they are not trained to do anti-racist work and if their youth service does not have a planned programme, including materials, to help them.

One youth officer, when asked whether her staff would do anti-racist work, replied: 'They won't touch it with a barge pole.' The tendency to avoid rather than confront the problem is common. The two scenarios in the box on page 11 are probably typical.

A number of the youth workers who took part in the University of Huddersfield project said they did not have support from their organisations for anti-racist work and so felt they lacked the confidence and the competence to take on such a thorny subject. They gave many reasons for not doing more anti-racist work, and these fall into five categories, summarised in the box on page 12.

A number of youth workers talked about being afraid that they wouldn't be able to deal with the topic effectively, and that they could actually spark negative reactions in the young people. Many were

unsure whether they would know enough about the subject themselves.

This comment was typical: 'If you are challenged on something by a young person and you begin to doubt the position you've taken ... then you feel undermined ... You're trying to do anti-racist work but you're shown up in front of a group because someone else throws some statistics at you or says something that you're unable to answer.'

Others said they were worried about jeopardising their relationships with the young people, ones they had carefully built up over weeks or months. 'Initially I was quite worried that the young people would not be interested, so I was insecure in that respect,' said one. 'As it happened they were quite keen but it took me a long time to get going.'

Some white youth workers were worried they would say the wrong things themselves, and be 'exposed' as 'racist' in front of black colleagues. 'With certain black workers you're frightened of saying the wrong thing, and that they'd say you were racist,' said one. 'With another you can explore it and ask "Is this right or wrong?" You've got to feel safe and secure. You don't want to be called a racist.'

Many talked about their existing workload and were

YOU'RE A YOUTH WORKER

Don't rock the bus

You're driving back from a ten-pin bowling trip in the mini-bus with 12 youth club members. They are all white, like 99 per cent of the estate where the club is based.

Everyone's enjoyed the bowling, and it's helped you get to know the young people better, especially Danny and Paul, two popular and influential club members.

As you stop at a red light you hear Danny make racist remarks to two Asian women who are walking past. The women don't react, but Paul laughs at Danny.

You think about saying something but the lights change and you move away. Danny starts talking about his new-found prowess as a ten-pin bowler.

The bus arrives back at the youth club just as it's dosing. Paul says 'thanks', as you put the bus away in its garage.

'Everything OK?' asks the worker in charge. 'Did they behave themselves?'

'Yeah, it was good,' you reply. 'No problems.'

Locals only

A group of African-Caribbean young people begin attending your youth club on an outer city housing estate, where the overwhelming majority of residents are white.

They travel by bus from an area about three miles away, attracted by the club's dance night, which is attended by more than 200 people every Friday.

But they are ambushed by missiles as they attempt to leave through the front door at the end of their first night at the club, and the next few weeks are characterised by a series of skirmishes, and a smouldering resentment at their presence from many of the white young people.

One night, after a particularly tense session, their bus is stoned as it passes a local pub. Later, a member of the youth club staff proposes that a residential qualification should be applied to club membership, restricting it to young people who live within a mile of the premises.

worried that anti-racist work would just add to the burdens of already overstretched staff. ‘There’s that much coming at you that you just feel “I can’t take anything else on”,’ said one.

‘The actual volume of work to do with young people in terms of the issues is increasing, the problems are occurring at a younger age and so on,’ said another. ‘But as a youth service across the country we’ve

got thinner and thinner on the ground so sometimes we just don’t have enough time to do it.’

The time and hard work needed to acquire the skills and knowledge to do the work also worried some of the youth workers. One said: ‘It’s one thing to expect a full-time worker to find the time to prepare for a programme of anti-racist work – do the reading, assess resources, and so on – but what about the once a week club with one part-time paid worker and a team of untrained volunteers?’

Some youth work organisations tend to regard any racial issues as the preserve of ethnic minority staff: ‘After we had some problems the first reaction of the worker in charge was to bring in a black part-time worker. He was then expected to lead the club’s response to the racists.’

Others were more positive, but stressed that youth workers needed the support

REASONS GIVEN BY YOUTH WORKERS FOR NOT DOING ANTI-RACIST YOUTH WORK

1. FEAR AND INSECURITY

- Insecurity
- Fear of getting it wrong
- Fear of exposing their own racist beliefs
- Fear for their relationships with young people

2 TIRED AND LAZY

- An easy life
- Battered and weary workers

3. LACK OF KNOWLEDGE, SKILLS AND TRAINING

- Lack of awareness
- Little or no training
- Lack of knowledge, skills and understanding
- Hard work, planning, and research necessary

4. AVOIDANCE AND DENIAL

- It’s not a problem here
- It’s up to black workers to do anti-racist work
- It’s too risky
- It’s depressing

5. ORGANISATIONAL

- It’s not an organisational priority
- Lack of support from other staff and management
- It doesn’t work

of other members of staff, and for anti-racism to be a priority for the organisation as a whole. 'It might be a priority when people go to committees and meet with councillors, but by the time it's got down to you something's lost along the way.'

However, even where there were planned programmes and priorities many youth workers said they found it difficult to know whether they were having any effect. One said: 'You don't know whether it's worked. There's no way of telling is there? You might have had some influence on a young person's opinions, maybe made them think about it, and perhaps a couple of years down the line they may remember what you were saying. But you just don't know.'

Others were inclined to deny the level of the problem, or to suggest that it was not their responsibility to tackle it. 'If you're looking at your priorities and you're working in a white area, you're just going to think "this is one I don't need",' said one. 'I'm working in a white area, there's no problems to deal with, so I can leave this to do another day.'

Without a commitment from the youth service, or the organisation on the ground, that is often what happens. But anti-racist work with young people cannot be left to another day. It must become a permanent part of day-to-day, mainstream youth work practice within youth work organisations, whether those organisations deal with ethnic minority, multiracial or mainly white groups.

But for that to happen youth services need to have long term plans and policies for racial equality work, and youth workers need support, training and materials. This document merely provides some help with the last of those needs, suggesting some exercises that youth workers can use with groups of young people.

However, if these activities are going to begin to change attitudes and behaviour in the long term they must be part of clear, service-wide anti-racist policies that include timescales and objectives and are focused on action. As a start, youth services should formally adopt *Young and Equal*, the CRE's Standard document, a self-assessment tool to help them measure their progress in tackling racism.

There also needs to be continuous consultation between service managers, youth workers, schools, young people and local communities about the organisation's anti-racist policy and youth work programmes. It is important that all partners understand how serious the

consequences of racial harassment and violence are for young people and their families, and are aware of the implications of anti-racist youth work programmes for their own work.

Youth workers who take on anti-racist work, particularly those who work with predominantly white groups, need support. Listening to prejudices can be unpleasant and stressful, and will often happen when the youth worker is isolated from colleagues. A strong and clear support structure and regular supervision from line managers is vital.

It may also make sense to have regular support sessions for all workers who tackle racism within one authority, or within several authorities in a region. The Anti-Racist Action Group, established by Sheffield Youth Service, is a good model of a support group, and it is strongly backed by the service's managers.

A library of resource materials, perhaps starting with the exercises in this publication, will also help to ensure that anti-racist work is ongoing and does not become a 'here today, gone tomorrow' campaign.

Similarly, workers need specific training which focuses on the realities of anti-racist work and the real situations that many young white people come from. It should encourage youth workers to be proactive in tackling racism, particularly with white young people. Therefore, it needs to be linked to the resource materials that are available and should be led by people who work in similar situations themselves.

This approach should also apply to initial youth work qualification training courses, organised by regional accreditation and moderation panels, and to professional youth work qualification courses at academic institutions. Greater emphasis on developing skills, using role playing exercises and improvising would enhance the ideological understandings of racism that are usually central to most training courses.

The following exercises, and the principles upon which they are based, are a useful starting point to all these issues. More substantial research is needed to determine what kind of anti-racist youth work is done, and how youth work training can develop so that anti-racism becomes intrinsic to all youth work activity.

**ANTI-RACIST
YOUTHWORK**

PRINCIPLES

It should not be the intention of any programme to make young people discover how bad they have been ... generating guilt is a poor pedagogical principle and is likely to block, rather than promote, change.

Walter Lorenz, in *Anti-racist work with young people* (see *Resources*, page 57)

It's too simplistic to label young people as either racist or anti-racist. For them, life's made up of a complex set of influences and tastes that don't 'fit' the dogma. Young people who sometimes express racist views may not see any contradiction in following a football team which has black players or listening to soul, rap and reggae music.

Racism is constantly evolving and finding new forms and targets, and consequently anti-racist strategies have to be continually re-evaluated and adapted to new situations. The methods used must actually work in practice, even if this means jettisoning some traditional approaches to anti-racist education, such as offering young people a moral line to subscribe to or be punished by.

Strategies need to take account of the attitudes, circumstances and experiences of the actual young people who youth workers are going to work with. The responsibility for anti-racist programmes needs to be shared between the organisers and the young people from the outset, avoiding the impression that something is being imposed from above. Strategies also stand a better chance of success if the 'message' is communicated through a variety of agencies – in other words, if the youth service, the local authority, police, community groups and any other 'partners' work with the same approach.

The exercises suggested in this handbook should be used as part of a planned programme of educational work. Before initiating such a programme, however, youth workers need to be prepared. The following checklist – things to bear in mind when starting out on anti-racist work – was derived from discussions with youth workers involved in the research. Some of their comments are reproduced here:

- Get to know your group first
 - 'If I worked with a group that I didn't know they could have taken the piss and spun me a line – that's young people!'
- Be upfront about what you're doing

'I let the group know exactly what the project was about and they were willing to be involved.'

- Be realistic about what you can achieve

'If you think you're going to go in and change the world you're mistaken. It's no good thinking that just because you've prepared a really good piece of work and you've spent ages making cards and devising a quiz, that it's suddenly going to change everybody because it isn't. Don't build up your hopes too much.'

- Be prepared

'You've got to have your materials ready, but what happened to me was they just wanted a blasting session. That was really important, just to get the rubbish out first... You need to be prepared to drop everything in case this happens with a group.'

- Be open-minded

'You need to be aware of the dynamics of the group and not let yourself get wound up. It's one of the hardest things for a youth worker to do as young people are wanting to wind you up all the time.'

- Ensure continuity

'I made sure that I gave myself a clear block of time when there were no school holidays or club closures, and was clear that it was Thursday nights at 7.30 for a month.'

- Identify a space that will be uninterrupted

'I would recommend attempting the work away from their club or patch, on a different night or at a different time.'

- Keep all staff informed

'I made a presumption that the youth workers in the unit would be interested in what I was doing and support me, but really they weren't bothered about anti-racist youth work.'

- Ensure you have staff support

'Next time I would have a whole evening for staff training and preparation first, and ask for at least one member of staff to work with me.'

- Give yourself enough time

'I was glad I had a long lead in before I actually met the group. It meant I had time to read, research and generally get my head round the subject. It meant I was pretty confident by the time of the first session.'

CASE STUDY: THE BEDE PROJECT

The Bede Anti-Racist Detached Youth Work Project in Bermondsey, London is described in *Blood, Sweat and Tears* published in 1997 by the National Youth Agency. It contains the following summary of important points to remember when developing effective anti-racist education youth work.

- Build up a committed team of workers who have a sound knowledge of racism and the local community.
- Value and respect the young people and be able to distinguish between the young person and their behaviour.
- Keep nightly records of encounters with young people on the streets and ensure that sessions are planned and properly debriefed.
- Hold regular team reviews with structured inputs to help identify and develop effective anti-racist strategies.
- Continually evaluate the successes and setbacks so that lessons can be learned promptly and immediate responses developed.
- Prepare monthly reports of all activities and achievements so you can monitor progress and maintain an ongoing dialogue with management and funders.
- Establish regular contacts with parents and other interested parties to involve them and keep them informed of the project's work.
- Isolate and work with ringleaders with influence over their peer groups.
- Establish clear boundaries by negotiating and agreeing groundrules (for example, on racist behaviour and drug use) and respond consistently when these are not adhered to.
- Encourage young people to question popular views on race, gender, sexuality and other controversial issues by providing them with accurate information and exposing them to alternative views.
- Expose white young people to positive black role models who can challenge popular stereotypes.
- Provide activities that reflect the young people's interests and allow for positive one-to-one and small group interactions.
- Build relationships by supporting and befriending individuals and making them feel okay about themselves.
- Demonstrate honesty and consistency in all dealings with young people to develop trust.

ANTI-RACIST EXERCISES

Some youth workers feel ill-equipped to deal with expressions of racist prejudice from young people because they fear 'getting it wrong'. Yet these same youth workers may show great skill and understanding when dealing with all sorts of other difficult situations. It is important that they focus on the processes behind the racist actions and consider how they might respond to these.

Before engaging a group of young people in a programme of anti-racist education, youth workers need to consider two key questions:

1. What are the ingredients that might lie behind a racist act or expressions of prejudice?
2. In what ways can youth workers respond constructively to these ingredients?

Youth workers will need to use their understanding of a particular young person to identify the ingredients that might lie behind their racism. Some of the reasons thrown up by the research included:

- stereotyping and misinformation
- insularity/lack of contact with 'other' groups
- parental influence
- peer group pressure
- cultural identity
- low status and poor self-esteem
- a fear of difference
- inability to make connections
- a sense of unfairness.

The following exercises are categorised according to the factors listed above. Youth workers must exercise their own judgements to decide when to use each one, and what elements of behaviour or thinking they are targeting. They should also draw on their own experience to analyse why young people display racist behaviour, and to devise appropriate education work of their own.

STEREOTYPING AND MISINFORMATION

The problem

Stereotypes are used by people to help simplify and make sense of the world. Stereotypes can be based on images or ideas picked up from the media, at school or from parents, and can result in an adverse effect on the person being labelled. For instance, stereotypes can be used to justify prejudice and discrimination against people from other countries or different cultures; they are often the basis of jokes told at the expense of others.

Aims of the youth work

1. To challenge the basis upon which stereotypical attitudes are founded.
2. To explore the ways in which stereotypes develop.
3. To identify common stereotypes of young people.

EXERCISE: WHAT DO PEOPLE SAY ABOUT YOUNG PEOPLE?

(From *The Equalizer 2*. See Resources, page 59)

Aim

To look at stereotypes and images of young people and explore people's feelings and responses to these.

When to use it

At the beginning of a programme of work.

Equipment

- A large piece of paper and thick colourful pens.
- A collection of headlines from a variety of newspapers about young people.
- Blu-tac.

What to do

- Divide a large piece of paper into four with a pen.
- At the top of the page write: 'What do people say about young people?'

- In each of the four sections write ‘parents & guardians’, ‘media (TV, newspapers)’, ‘teachers & employers’ and ‘local people’.
- Ask people to write responses to the question in the appropriate space. This provides an opportunity to go round the whole group inviting people to write something. Explain to them why you are doing this activity.
- If you have a collection of headlines from the newspapers, use these to prompt people. You could also ask people to look out for examples and bring them into the club.
- When ideas have dried up, ask the group to identify which are positive and which are negative. Use different colours to highlight the positive and negative.
- Discuss with the young people:
 - Which of the images/stereotypes are true?
 - Where do these stereotypes come from?
 - When you hear the negative images, how do they make you feel?
 - In what different ways do people respond to these statements?
 - What are the best ways to respond?

What can happen

- Every time this activity has been used, the statements have mainly been negative. Find out why people think this is the case.
- Some statements used to describe young people include swearing. You need to decide if it is acceptable to write these up. People can then take the opportunity to write up as many swear words as possible. Be prepared to negotiate boundaries.
- Because there can be quite a negative element to this game, try rounding up the session by ‘throwing out’ what people say about young people. With one group this also brought out very negative comments and highlighted the need to work on a positive identity.

Other questions

The same method can be used to explore other questions, such as ‘What do people think about racism?’ Here the aim is to share people’s different ideas and feelings and clarify the group’s definition of racism. After exploring some ideas and feelings about racism with a group, it can be useful to find out what they think and feel about the issue. The responses can give you ideas about what to explore next.

INSULARITY AND LACK OF CONTACT WITH OTHERS

The problem

There is some evidence that racist attitudes and behaviour emerge in areas where the majority of people are white. Les Back's study of two south-east London neighbourhoods provided compelling evidence that black people are far more likely to suffer racial attacks if they are part of a small minority in a predominantly white area (Les Back, *New Ethnicities and Urban Culture*, see Resources, page 61). By contrast, Back found a pronounced feeling of 'racial harmony' between black and white people who lived in the same neighbourhood in more racially-mixed areas.

Aim of the youth work

To enable young people from predominantly white areas to interact with people they would normally have little contact with, in a safe and trusting environment.



EXERCISE: FIRST IMPRESSIONS

(From *Anti-Racist Work With Young People*. See Resources, page 57)

This exercise is designed to be used with groups from different ethnic backgrounds, to explore cultural differences within a local community. Youth workers may need to use their contacts to get groups within their own locality to come together (in many UK cities predominantly white areas are situated close to more racially-mixed neighbourhoods), or to get groups from different parts of the country together, or even different parts of Europe.

Introductions

A first round of introductions is appropriate even when group members seem to know each other quite well. Use big badges for names to emphasise the importance of everybody's name for personal and cultural identity. Participants then give each other brief explanations of what their different names might mean, how usual they are in a particular community, and perhaps why a name was given to someone. In this way, individuals in the group begin to have a particular history linked to their family, their culture, and other members of the group. Names are at one and the same time both personal and general, and the group may pay attention to patterns in name-giving which act as a first reference to social structures.

Ground rules

It is vital that the rules are openly discussed and agreed upon, such as: what to do when one feels uncomfortable with the direction the activities are taking, whether such matters are to be decided by majority vote, and whether a minority or even an individual can have a right of veto. By spending time on these 'preliminary details', and dealing with them in an imaginative and interesting way, it is possible to create an atmosphere of openness, an acceptance of different points of view, and a working style that builds on positive skills and avoids blame. Participants need to control the process.

Wall of expectations

Use a big display area on which all participants, including the facilitators, may write or pin a word, a brief statement, or a symbol that expresses their expectation of the event or programme after the theme has been introduced. The group then contemplates the statements, seeks clarification, and looks for patterns by grouping them and relating them to the wider social situation in which participants live. This 'wall' will act as a reference point throughout the session, allowing amendments, clarifications or major modifications to be made. A separate 'wall' may serve as a place where spontaneous reactions can be expressed. This gives a measure of the 'emotional temperature' of the group.

Cooperation

A series of joint tasks and activities should be set to enhance interaction between different groups who do not yet know each other well. These activities should strike a good balance between cooperation and competitiveness (which will almost inevitably develop). They should be designed so that, whenever possible, they lead to success for the whole group. They should also be fun. Such activities could include: preparing a joint meal; or holding a party which everybody contributes to.

**EXERCISE: EGGS DOFLY**

The aim of this exercise is to find a way of making raw eggs fly and land safely. It may generate a degree of competition between the groups but this should also be fun and the cohesion within the groups normally grows.

Duration

1 hour.

Material

Raw eggs (one for each group), paper, cardboard, string, glue, staplers, sticky tape, plastic drinking straws, thin wire, scissors.

Procedure

The group is divided into smaller groups of about three or four with friends mixed up. Each group has to invent a method for getting a raw egg to glide to the ground from an upstairs window (or travel the longest distance across a field) without breaking. Sucking out the egg is not permitted. There will be only one joint 'trial' display. Each group has to clean up its own mess.

Evaluation

Hold a brief discussion on the process:

- how did solutions emerge?
- how did the groups react to different ideas?
- how important was it to succeed?
- what unusual solutions were considered and then dismissed?

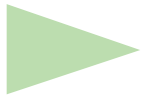
PARENTAL INFLUENCE

The problem

Parental influence, particularly during the early years, is a key factor in determining beliefs, attitudes and prejudices. Casual comments made in response to a TV image, or generalised statements made as a result of limited experience, can help to feed prejudice. Youth workers are familiar with young people who comment on the racism of their parents.

Aims of the youth work

1. To help young people understand why their parents may be racist.
2. To get young people to question their parents' statements and beliefs.



EXERCISE: TREE OF LIFE

(From *All Different All Equal Education Pack*. See Resources, page 57.)

Most people are unaware of their family background, or of the fact that our ancestors probably came from some other country, or have emigrated to other continents. This is a good way of helping young people to learn that throughout history people have always moved from one country to another

The activity invites participants to explore their genealogical trees and to find out if any of their relatives have been foreigners somewhere or sometime.

The issues addressed include:

- nationalism and ethnic 'purity'
- empathy towards foreigners, immigrants and refugees
- personal and national identity.

Aims

- To make participants aware of their own cultural backgrounds.
- To understand the relationships between ourselves and the world.
- To generate empathy with other people who have travelled or emigrated to another country.

- To raise curiosity about each other's cultures.
- To notice social and cultural prejudice and biases. To understand 'national' culture in a relative way.

Time

Part A: planning the activity – 30 minutes

Part B: the research – one day or a week, depending on the time available

Part C: sharing the family trees – 30-60 minutes depending on the size of the group

Part D: evaluation – 30 minutes.

Group size

Between three and 20 people.

Preparation

Provide an example of what a family tree looks like.

Instructions

Part A:

1. Explain the concept of a genealogical or family tree.
2. Ask the young people if they have ever thought of making their own family tree or if someone in their family has one.
3. Suggest they go home and talk to their parents or relatives and try to draw up their own family tree as far back as someone in their family can remember.
4. Talk about the sorts of things people should ask their family. For example, are there:
 - relatives who have emigrated to another country or moved to another town
 - relatives who came from another country as immigrants or refugees, or married into the family
 - relatives who are members of a racial or religious minority or married someone from a minority
 - relatives who have another religion, or speak another language?

Part B:

Give participants some time (from one day to one week, depending on how much time you have) to make up their trees.

Part C:

Invite the participants to share their findings with the rest of the group. This can be done in different ways:

- Participants show their trees, pointing out how far they went back in time. They can point out which relatives moved abroad or came from another country. It is important that participants tell only what they want to tell (no one should feel under pressure to disclose facts that they do not feel comfortable with).
- Participants do not show their trees, but talk about facts they found out about their family that they did not know before.

Part D:

The evaluation can begin in smaller working groups, each of which then reports back on common things that they have discovered. Ask them to answer questions such as:

- Why did your relatives move to another country (or come to this country)?
- Do you think it is normal to put barriers up to stop people finding other opportunities in other countries?
- Have you ever thought of moving abroad yourself?
- If so, how would you like to be treated upon arrival?
- How would you feel if you could not practice your religion or speak your own language, or if you had fewer rights than other people?

Tips

Some findings may be very personal, and some participants' relatives may not want to tell their children things they regard as unpleasant or dishonourable. It is important to make sure that nobody feels under pressure to say more than they want to.

Similarly, it is important that there is already an atmosphere of trust in the group – participants may be reluctant to share something about their families if they think it could lead to exclusion.

You will have to be prepared to give some ideas on how to make a genealogical tree.

You could make it a competition by telling them that the further back the tree goes, or the more branches or leaves it has (representing family members), the better.

Suggestions for follow up

Visit the CRE's *Roots of the Future* travelling exhibition, or get the book of that name from the CRE (£9.95). (See Resources, page 63.)

Use the Institute of Race Relations' CD-ROM, *Homebeats, Struggles for racial justice*, to explore the making of modern Britain. (See Resources, page 60.)

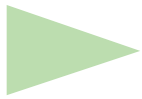
PEER GROUP PRESSURE

The problem

In *Routes of racism*, Roger Hewitt says that ‘It was among young people themselves that the “culture of racism” was established. Young people moving into these (largely white) neighbourhoods from more ethnically varied parts of the borough attested to the gradual but distinctive influence that the extreme and widespread racism of the local youth had on them.’

Aims of the youth work

1. To help young people understand the power of the peer group, and the way in which it operates.
2. To build confidence in young people to think for themselves and, if necessary, to stand against prevailing peer group attitudes or behaviour.
3. To encourage youth workers to look for signs among group members that they are uncomfortable with the dominant group stance, and to find ways of supporting these young people in adopting a different view.



EXERCISE: OPINIONS

(From *Racetracks* See Resources, page 62.)

An activity about resisting peer group pressure.

Aim

To encourage young people to think about racism and peer group pressure.

What to do

Ask the group of young people: Which of these comments comes closest to how you feel?

- A. ‘All this skinhead stuff is just rubbish. You get some bad blacks, you get some bad whites, you get some bad Asians. That’s why I think it’s so stupid, ’cos what is it, really? It’s just skin colour, innit? I mean they’re just as brainy as we are.’
- B. ‘That’s all I hear from the crowd I’m with at the moment. I think it must be the in thing to slag the blacks off, hate ’em all. It’s

getting worse ... it's definitely getting, sort of, "we're here, you're there, there's the river, don't cross it". And I'm thinkin', "What way do you go? Stand in the middle and get shot, or what?"

- C. 'I grew up with a lot of black people at school. But when you reached 14 or 15, suddenly there was crowds of black geezers roamin' about town dressin' stupid and talkin' a load of shit, goin' "you rassclaht" and walkin' along with their heads up high, not gettin' out the way for no-one – and so now I don't like 'em and I stick with me own.'
- D. 'Even in primary school my feelings about Pakistanis were that I just didn't like them. And it's been so pounded into you that Pakis are bad, nothing's going to change me. I just don't like 'em and that's all there is to it.'

Compare and discuss the group's responses.

For those who identify with A and B, discussion points could include:

- How can you persuade your mates to change their views?
- How can you resist the pressure to think or act in a racist way just because some of your mates do?

Some suggestions you could make are:

- make sure you know the arguments
- find new mates to go round with
- make fun of/show up their ignorance.

For those who identify with C and D, discussion points could include:

- Who or what influenced you to think like this?
- What are your reasons for disliking black people? Can you justify them?
- Are you aware that there are arguments to counter everything you've said? Give them some alternative views.
- Do these differences really matter?
- If your life depended on somebody black saving you, would the fact that she or he was black really matter?
- Do you agree with the actions of people such as Hitler and the Jewish holocaust, Vorster and apartheid, or 'ethnic cleansing' in the former Yugoslavia?

- Why are you so afraid of changing your views?

Tips

There's not much chance of disguising the purpose of this activity, since it is aimed specifically at white young people and sets out to provoke and challenge.

However, if this approach seems inappropriate, you could try introducing other provocative statements – about people with HIV or physical disabilities, gays, women or the elderly. Although this will inevitably diffuse the focus of the discussion, it may be the price you have to pay for any discussion at all.

**EXERCISE: WHERE DO YOU STAND?**

(From *All Different All Equal Education Pack*. See Resources, page 57.)

What do we think about racism and discrimination? How capable are we of defending our own points of view and of understanding those of other people?

Aims

- To challenge participants' views and opinions on racism, anti-Semitism, xenophobia and intolerance.
- To raise participants' self-awareness of the role they play as members of society.
- To get participants to share their thoughts and opinions, and to recognise the differences in thinking within the group.
- To make participants aware of how quickly we sometimes have to come to a decision and then how fiercely we tend to defend it, unable to accept the others' points of view.

Time

1 hour.

Group size

Between 10 and 40 people.

Preparation

- Flip chart and markers or an overhead projector.
- A list of statements. Some possible statements are:
 - Muslims can not really integrate into European societies
 - Nationalism means war
 - Men are more racist than women
 - It is better to be black than gay
 - Roma (Gypsies) are the only true European people
 - Young people are at the forefront of racist attacks
 - Immigrants take away houses and jobs
 - Love can solve any problem

- Before starting the activity write down the statements on the flip chart or an overhead transparency.

What to do

- Tell participants that they should imagine that on one side of the room there is a minus (-) sign and that on the opposite there is a plus (+) sign.
- Explain that you are going to read out statements. Those participants who disagree with the statement should move to the side of the room with the minus sign. Those who agree should move to the side with the plus sign. Those who have no opinion or who are undecided should stay in the middle, but they will not be able to speak.
- Read out the first statement.
- Once everybody is standing in their chosen position ask those by the walls, in turn, to explain to the others why they chose that position. They should try to convince the rest of the group that they are right and therefore, that the others should join them.
- Allow between five and eight minutes for this.
- When everyone has spoken, invite anyone who wishes to change their position to do so.
- Now read a second statement and repeat the process.
- Once all the statements have been discussed go straight into the evaluation.

Debriefing and evaluation

Start by asking the following questions:

- How did you feel during the exercise?
- Was it difficult to choose? Why?
- Was it difficult to stay in the middle and not be able to speak? What sorts of arguments were used, those based on fact or those which appealed to the emotions?
- Which were more effective?
- Are there any comparisons between what people did and said during the exercise, and reality?
- Are the statements valid?

- Was the exercise useful?

Tips

You may want to invite members who are particularly silent to voice their opinion. In the same way ask someone who intervenes too often to wait a bit.

The statements are necessarily controversial. It is important to explain this at the end of the evaluation.

Depending on the group you can develop the discussion on several points:

- Explain the fact that in all communication different people understand different things in the same statement. It is also normal for people to think differently. There is not necessarily a right or wrong attitude or position. What is more important is to know and understand the reasons that motivate the position.
- Try to draw out the links with the reality of everyday life. Often we think only about one side of a problem. It also happens that we are sometimes asked to support an issue but are not always given the chance to think deeply about why we should do so.
- You could ask the group to consider how this affects democracy.
- How much do we actually listen to other people's arguments? How clearly do we make our points? The more vague we are the more we nourish ambiguity and risk being misunderstood.
- How consistent are we in our opinions and ideas?

Suggestions for follow up

It is not always easy to stand up and be counted, sometimes it is dangerous to do so. But you do not have to feel alone, there are others who are working for a better world. There is always something you can do.

Brainstorm the things you can do to improve the lives of minorities in your community and support human rights in your country and abroad. Decide to take some action however small it may seem.

CULTURAL IDENTITY

The problem

Black and Asian communities are regarded by some people as having strong cultural traditions and clear identities, while Britain is sometimes depicted as just beginning to shake off its colonial identity. Some young white people find it hard to deal with the notion that Britain's 'golden era' is long in the past.

Aim of the youth work

To encourage a strong non-racist cultural identity among individual young people, starting from the local context.

EXERCISE: ME, US & THEM

(From *Racetracks* See Resources, page 62.)

A creative activity to encourage respect for individual and group identities for all white, Asian, black or mixed groups.

Aims

1. To get young people to think about how they see themselves.
2. To encourage them to explore what they have in common, particularly those characteristics which cross racial or ethnic barriers.

What to do

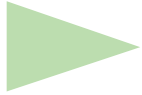
You will need badges or sticky labels, felt-tip pens and a large room.

1. Divide the group in half and ask each person to jot down on four separate sticky labels the four words that they feel best describe how they see themselves.
2. Collect all the labels from each group and swap them over. Each group gets a few minutes to look through the labels they've been given. Group A is asked to select the four labels which, in their view, show the largest range of 'identities' in the group. Group B is asked to select the four labels which, in their view, best represent what everyone in the group has in common.
3. Both groups have 20 minutes to produce four drawings or body sculptures that convey the labels they have chosen. Each group has to guess the labels conveyed in the others' pictures or body sculptures.

Tips

Discussion points could include:

- Did anyone recognise themselves?
- What are the main differences in the group? Do these differences 'enrich' us? What are the differences that matter?
- What does the group have in common? (How do we see ourselves?)
- Do other people in the community see us in the same way? (Why? Why not?)



EXERCISE: TRAILING DIVERSITY

(From *All Different All Equal Education Pack*. See Resources, page 57.)

The multicultural dimension of our societies is expressed in many different ways and forms. The ‘footprints’ of other cultures are everywhere so that very often we don’t even notice them. This activity allows participants to trail the signs of multiculturalism and to take a new look at the social environment around them.

Issues addressed

- We live in an interdependent world, our countries are dependent on each other.
- In every society we find clues to the presence of different cultures.
- The relationship between different cultures and their mutual influence on each other enriches both.

Aims

- To enable participants to identify the influences of other cultures on their own society.
- To value the influences positively.

Time

Part A: planning the activity – 30 minutes.

Part B: trailing – two to two and a half hours.

Part C: reporting back – one hour.

Part D: an exhibition (optional). If you are able to collect pictures, films, recordings, and so on you will need to allow extra time for preparing the exhibition. Alternatively, you could visit the CRE’s *Roots of the Future* travelling exhibition, or buy the book from the CRE. (£9.95, see Resources, page 63.)

Group size

Between 10 and 25 people.

Preparation

- For Part A you will need paper, pens, flip charts and markers of different colours.

- For Part B the materials required will depend on the resources available. Ideally video recorders or cameras and tape recorders may be used. However, if these are not available, participants may simply make a list of the 'footprints' that they came across.
- For Part D, if the participants are able to take photos or tape recordings, you should arrange a space and time for these to be displayed and heard.

Instructions

Part A:

1. Split the participants into groups of no more than six people per group.
2. Tell each group that they are to explore their local environment – the village, city, district or town – and look for 'footprints' from other countries and cultures. They should record their findings in pictures pictures, sound recordings, video, or on a simple list.
3. Brainstorm some of the areas where people might look for the 'footprints':
 - Food: foods and spices, restaurants, drinks.
 - Clothes: clothes which originally came from other countries and cultures, shoes or clothes made abroad and imported.
 - Music: Check the music programmes on FM radio stations. Listen for music from other countries in public places such as coffee bars, pubs and discos. Look out for any places which specialise in music from certain areas or countries.
 - Media: compare different TV channels for foreign programmes incorporated into their schedules.
 - Language: find words from other countries which we use in our daily lives.

Part B:

1. Ask the groups to spend two hours exploring their environment for 'footprints' from others countries and cultures.

Part C:

1. Ask each group to present the conclusions of their research and make a brief summary of the things they found.
2. Help the participants prepare an exhibition of their findings.

Debriefing and evaluation

The presentations should finish with a discussion. You can help the evaluation by raising questions such as:

- Were there any surprises?
- Why are there are so many 'footprints' from other countries and cultures around us?
- How do we value the fact that there is a growing knowledge about other cultures and societies, even when this knowledge is partial or very superficial?
- What does this knowledge bring us? What limits does it have?
- Would it be useful to increase it?
- How could we do that?
- Could you detect any patterns or trends in the 'footprints'?
- Are there more from some countries than others?
- Why is that?

Tips

It is very important to motivate the groups so that they enjoy the activity. For example, you could stimulate people by comparing the research to a detective story, a voyage of discovery or an adventure. It is also important to stress that the research is supposed to be a collective effort.

In the discussion try to draw out:

- That we live in an interdependent world and that our countries are dependent on each other. In every society we always find evidence of the presence of different cultures.
- That the technological and communication revolution provides us with enormous possibilities for mutual exchange and knowledge.
- The relationship between different cultures and their mutual influence on each other.
- That the contributions from each culture should be valued as such, not just as representative of the country or society from which they originally came.

If possible, and if the participants agree, you may invite people from other countries or cultures to visit the exhibition – somebody from a

local ethnic minority association, for example.

Suggestions for follow-up work

You might like to share your exhibition with others. Have an open evening and invite people from local groups and organisations.

The discussion could move on to more difficult terrain. It is easy to accept the things we like from other cultures such as food and drink, but often the people who come are not so welcome. What happens when your neighbours have different customs and habits and are not so easy to get on with?

Visit the CRE's *Roots of the Future* travelling exhibition, or get the book (£9.95) from the CRE. (See Resources, page 63.)

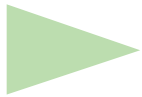
LOW STATUS AND POOR SELF-ESTEEM

The problem

When young people feel that they are 'bottom of the heap' in terms of social, economic and political power – no job, poor housing, little money – they sometimes seek to blame others for their predicament.

Aims of the youth work

1. To develop self-worth.
2. To enable young people to feel they can improve their situation.
3. To develop an understanding of the economic and political forces which shape all our lives.



EXERCISE: POWER HOLDING

(From *The Equalizer 2*. See Resources, page 59.)

Aim

To explore power relationships, and how they can affect people's lives.

When to use it

After exploring issues of identity and equality.

Equipment

Make your own cards with descriptions of different people on them, such as:

- Residential social worker – you are black, aged 22, have a lot of street cred and are into music and fashion.
- Local shopkeeper – you are in your mid 40s, Asian and male.
- Police officer – you are male, white, aged 26.
- Elderly person – you are an African-Caribbean male in your 60s; you are respectful and respecting.
- Politician and arcade owner.
- Elderly person – you are a white woman, aged 75, very frightened and living alone.
- Character A – you are a young black male aged 15 years.

- Black youth – you have one black and one white parent; you are really good mates with A.
- Father – you are very strict and demand disciplined behaviour.
- Tabloid journalist – you are white, young and really good mates with A.
- Mother – you are very over-protective of your son.
- Part-time youth worker – you are white, overworked and stressed.
- Magistrate – you have a military background, are white and aged 60.

What to do

Method 1

Place the cards upside down.

- Ask each person to take one and not to tell anyone else who they are.
- Ask the person who has the role of Character A to identify themselves, and stand in the middle of the space you are working in.
- Ask each person to take on their role and place themselves in relation to Character A depending on the levels of power they feel they have. Express this using height, distance and stance.
- When people have all moved into position go to each person in turn and ask the group to guess who each might be. (You may decide to have a list up of all the roles for people to guess from). Draw up responses on a large piece of paper.
- Ask each person which role they are playing and why they chose that position.
- Ask if anybody feels any positions should be changed. Discuss this until a consensus is reached.
- De-role by asking participants – Is their character realistic? How did it feel doing this exercise? Say who you really are and your favourite pastime.

Method 2

Place Character A role card in the middle of a table.

- Ask each participant to take a card and not let anybody else see who you are.
- Ask participants to place their card upside down in relation to Character A depending on the levels of power they feel that role has.
- Once everybody has placed their card ask them to guess who each card is.
- Draw up responses on a large sheet of paper.
- Ask participants to turn over their card and say who they were and why they placed the card in that position.
- Ask if anybody thinks that the position of any card should be changed. Discuss this until a consensus is reached, then change the position of the card. De-role as above.

What can happen

This exercise works best with 15 year-olds and older.

People find the concept of power confusing. Questions need to focus on how young people are treated, not how they feel they ought to be treated.

Discussions tend to focus on how older people view things, and how positions of power would change if the white roles in the game became black, and vice versa.

 **EXERCISE: PORTRAITS**

(From *All Different All Equal Education Pack*. See Resources, page 57.)

We are all equal, but some are more equal than others. We are all different, but some are more different than others. Why?

Issues addressed

- The identification of social success with economic success.
- How social and economic factors diminish or raise the possibilities of social success.

Aims

- To identify and analyse the basis of discrimination.

Time

Approximately two hours.

Group size

Between 10 and 24 people.

Preparation

- Large sheets of paper and coloured markers.
- Pens and sheets of paper (A4) for making notes.
- Tape to fix the pictures on the wall.

Instructions

1. Divide the participants into working groups of no more than six per group. If possible there should be an even number of groups and not more than four.
2. Tell half the groups to produce an identikit picture of someone who they consider to be a 'social winner' in their society. Tell the other groups to produce an identikit picture of someone who they would consider a 'social loser'.
3. Tell everyone to start by listing the characteristics of their person, for example, social-economic level, education, profession or occupation, sex, ethnic group, habits, leisure time activities and hobbies, ways of dressing, opinions, ideas and values, family background, lifestyle, type of housing, spending habits, themes or areas of interest, and so on.

4. Now tell the groups to draw an identikit picture of their person on a large sheet of paper. This drawing should depict all the characteristics that they listed. It is very important that the pictures are graphic representations and words are not used. Allow 40 minutes for this.
5. Then get the groups to exchange their pictures, so that the groups who had to draw a 'winner' swap with those who drew a 'loser'. Allow 15 minutes for the groups to interpret the pictures.
6. Now display all the pictures on the wall where everyone can see them.
7. Ask each group in turn to present their interpretation of the drawing they received. The group who made the original drawing may not make comments at this stage.
8. Once all the groups have presented their interpretations, you may ask the groups who made the drawings to give their comments if they wish to add something. Allow 30 minutes for this.

Debriefing and evaluation

Allow approximately 30 minutes for the discussion. Ask the groups to identify and discuss the criteria which society uses to attribute social success and failure. The following questions may make the reflection and discussion easier:

- What are the main features of social success? And those of failure?
- What are the causes, the 'roots' of success and failure? What factors determine the difference?
- Are the people represented in the identikit picture found more often in some social groups, strata or classes than in others?
- Do people in all groups and social sectors of society have the same opportunity to be successful?
- Who are in more favourable positions, and who in less favourable positions?

Tips

Some participants may express difficulties in drawing the picture because they say they are not good at drawing. You may encourage them and stress that nobody is searching for a masterpiece. You should also be prepared to help by giving hints on how the characteristics on the list may be represented graphically or visually.

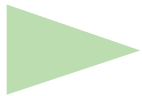
In the discussion, draw out the point that the person who is successful economically does not necessarily achieve the greatest personal development or experience. As they say: 'money isn't everything'.

You could also consider what society can do about the social and economic factors that diminish the possibilities of 'social success', such as educational shortcomings, or marginalisation due to factors such as skin colour or belonging to a minority.

Suggestions for follow up

You could identify and analyse the basis for discrimination and exclusion of people or groups who are 'different' due to their culture, origin, sexual orientation, language, and so on, showing that from the start some social groups are at a disadvantage compared to others.

'Social winners' may be successful in some terms but do we think of them as heroes; are they really people we look up to and admire? Who are your heroes and what qualities do you admire in them?



EXERCISE: FEELING GOOD/BEING POSITIVE

Another simple exercise, this is designed to make each group member feel good about themselves.

1. Each person makes a private list on the theme 'What I like about myself'.
2. Each person has a big blank sheet with their name at the top. Everyone in the group has to write a positive comment about each person on the sheets.
3. Each person compares their own personal list with other people's comments and, if they wish, shares this with the group.

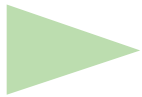
A FEAR OF DIFFERENCE

The problem

Young people's ignorance about other people can lead to a fear of those who are different. They may be seen as both threatening and inferior.

Aims of the youth work

1. To break down fear, ignorance and lack of knowledge about others and their lifestyles, customs and traditions.
2. To encourage people to value difference and diversity.



EXERCISE: ME TOO

(From *All Different All Equal Education Pack*. See Resources, page 57.)

We are all unique and irreplaceable human beings. Sometimes our uniqueness makes us feel proud, sometimes shy or ashamed. Nonetheless, we all share the fact that we are human beings and this makes us feel closer to each other.

Issues addressed

The differences between people and the things they hold in common.

Aims

- To get to know the other people in the group.
- To show that we are all different.
- To show that we are also equal to others.

Time

30 minutes.

Group size

Between 10 and 12 people.

Preparation

You need to have the same number of chairs as participants.

Instructions

1. Form a circle of chairs with everybody sitting on a chair.
2. Ask each person to think of some personal fact or characteristic that they believe is unique to them and not shared with anybody else in the group.
3. Choose one person to call out what their unique feature is – for example, 'I have visited Turkey three times'.
4. If nobody shares this characteristic the next person calls out their unique characteristic.
5. If somebody else shares that characteristic they must jump up, shout 'Me too' and sit on the caller's lap. If several people share the same characteristic they sit on each other's laps on top of the caller. Then everybody goes back to sit in their original places and the 'caller' must again try to come up with a characteristic which is unique to them. When they find one, the next person in the circle becomes the caller.
6. The first round ends when everybody has called out something which differentiates them from the others.
7. Now start the second round. Explain that this round involves searching for characteristics which are shared by everybody else in the group.
8. Take away one chair and tell the person on that chair to stand in the middle of the circle. They must think of something that they share with the rest of the group. Ask them to call out what it is – for example, 'I like music'.
9. All those who share it have to stand up and move to another chair while they shout out, 'Me too'. The person who stood in the middle also tries to find a chair, so someone else will be left in the middle to be the next caller.

Debriefing and evaluation

Talk about the game and how the players felt. Ask them:

- What was easier, finding things which differentiate us from the others or things we share?
- In real life, when do we like or appreciate feeling unique and different and when do we like feeling similar to others?
- Think about the characteristics you chose. Might the things which separated you in this group have something in common with other people in other groups?

- The things which were common to everyone in this group, would they be common to everyone in the world?

Tips

This activity must be played fast. You may want to make a rule that participants have only 10 seconds to think. To keep the game going it is important that the number of participants does not exceed 10 or 12. If you are working with larger numbers you may have to create two or three sub groups.

During the second round it is likely that simple statements such as 'I have arms or legs' will be suggested several times. You may then choose to ask the players to think of other characteristics, or you may prefer to talk in the evaluation about why physical characteristics occur so often.

The activity may also be done with people sat on the floor – but it is less comfortable.

Join the group as a participant.

Suggestions for follow up

Who and what we are is shaped by our experience of life. Different experiences shape people in different ways, but we also find that common experiences affect or influence people differently. How have events shaped the lives of the group?

Explore differences and commonalities by bringing black and white groups together in a supportive environment. Walter Lorenz's chapter, 'Practical activities for anti-racist work' in *Anti-racist work with young people*, suggests a number of joint activities.

INABILITY TO MAKE CONNECTIONS

The problem

Young people can sometimes express racist attitudes about one particular group or situation, but have anti-racist or non-racist attitudes to other groups or situations. For example, a young person may idolise a black footballer and be upset by racist comments about the player, but regularly abuse Asian residents on the way to the football ground.

People's attitudes are informed by interaction with all sorts of things, including other people. To make connections people need to be able to step outside their immediate environment.

Aims of the youth work

1. To encourage an informed 'connection' that helps a young person to confront one racism through their opposition to another.
2. To avoid being both moralising and patronising.



EXERCISES: ANTI-RACISM IN FOOTBALL

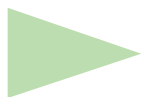
There is a growing body of resources, information and experience about racism in football, much of it extremely suited to youth work situations. These include a variety of materials produced by the national organisation, Kick It Out, in particular copies of a free 12-page glossy magazine (see Resources, page 61). There is also a video, Show Racism The Red Card (see Resources, page 64); and other educational resources, including a travelling exhibition on the history of black footballers, from the Football Unites, Racism Divides project (www.furd.org). FURD employs a youth worker who can help plan programmes of anti-racist football education tailored to the needs of a particular youth group.

An example of an approach using football:

1. Contact Kick It Out for a supply of magazines, stickers, posters, etc.
2. Contact Football Unites, Racism Divides for information about the life of Arthur Wharton, the world's first black professional footballer. He played for the famous Preston North End 'invincibles' in an FA Cup semi-final back in 1887, at the dawn of professional football. A world record holder in the 100 yards, Wharton's life and achievements were forgotten and he died a poor man, until

recently lying in an unmarked grave near Doncaster.

3. Arrange a visit to Wharton's grave at Edlington Cemetery, near Doncaster, where a headstone has now been erected.
4. Show the video, Show Racism the Red Card, and discuss the issues it raises. The video features professional footballers, managers and young supporters talking about racism, and their personal experiences.
5. Suggest that young people make a video of their own, and interview local players, club officials and fans.
6. Encourage young people to contact their local club to ask what they are doing about racist fans and what plans they have to attract more ethnic minority supporters to their games. A growing number of professional clubs are helping to set up locally-based anti-racist campaigns.



OTHER SUGGESTED ACTIVITIES

- Use family trees or name origins (see the 'Tree of Life' exercise on page 25).
- Examine your local area to see how local industries developed. For example, many grew by using immigrant labour. The boxer Prince Naseem Hamed is a British citizen because his father was attracted to Sheffield from the Horn of Africa in the 1950s by British steel companies desperate for labour.
- Use cartoons to tell stories. One youth worker photocopied *The Roots of Racism* and *How Racism came to Britain* (Institute of Race Relations publications, see Resources, page 62 & 60), and stuck them to the walls of the youth club as a sort of storyboard.
- Make use of visiting exhibitions, such as the *Anne Frank in the World* and the CRE's *Roots of the Future* exhibitions.
- Organise a joint activity, such as a residential weekend, where white and black young people share experiences.
- Trace the multicultural influences that lie behind present trends in fashion, music and sport. Or use the CD-Rom, *Homebeats: Struggles for Racial Justice* (see Resources, page 60) on racism and ethnic minority people in Britain which 'fuses music, graphics, video, text and animation', and includes the history of struggles for racial justice, tracing the connections between slavery, the colonial experience and modern day racism. It contains 200,000 words of searchable text and interactive facilities for users to create their own materials.

A SENSE OF UNFAIRNESS

The problem

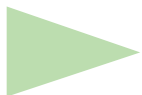
Some people think that people from ethnic minorities receive preferential treatment and that white people are unfairly accused of racism. Research in south east London suggests that the feeling of 'unfairness' is widespread on estates with predominantly white populations.

Much of this research was carried out by Dr Roger Hewitt for the London Borough of Greenwich, an area which gained a reputation in the early 1990s for racist assaults and harassment, in particular the racist murders of Rolan Adams, Rohit Duggal and Stephen Lawrence.

Hewitt believes that these feelings are so prevalent among young white people on estates such as Thamesmead that a 'wall of resistance' has grown up, preventing youth workers or teachers from discussing racism or racial harassment. 'This wall of resistance cannot be ignored and it cannot be simply shouted down,' he says. 'Thoughtful, intelligent youth work is necessary to combat it.' (From *Routes of Racism*. See Resources, page 63.)

Aim of the youth work

To create conditions in which the feelings of unfairness can be considered and dissected. This may well mean allowing young people to articulate their feelings and beliefs, and not attempting to shut them up.



EXERCISE: ROUTES OF RACISM

(From video and manual of that name. See Resources, page 63.)

The video and manual try to use a different approach to anti-racist work with white young people, by showing young people expressing open and unchallenged racist sentiments. Some early sequences show several white young people expressing their feelings about 'unfair' treatment. The manual explains that this is a deliberate ploy 'to allow a discussion to be opened up so that young people can see their understandings being acknowledged, even if not agreed with. This is an important first move in opening up dialogue.'

The makers believe that by showing these openly-expressed views without condemning them 'facilitates a change in attitudes, by allowing the other aspects of the video to be better accepted'. Later

sections feature victims of racist attacks by young white people.

The views expressed become increasingly extreme as the video progresses and showing it to young people can be very uncomfortable, in particular if the views are not challenged.

The makers stress that the video 'should never just be taken off the shelf and used by any youth worker as can sometimes happen under pressure'. Unfortunately, experience suggests that such a requirement is impossible to guarantee because of the huge variety of situations that exist across the youth service in Britain.

The manual itself is thought-provoking and suggests some fairly traditional exercises to use in exploring the issues raised by the video. A key strand of the video is that 'clumsy equal opportunities can become a breeding ground for latent racism'. A youth worker cites examples – banning words such as 'blackboard' and songs such as 'Ba Ba Black Sheep', for example – describing them as 'futile, trivial, childish, nit-picky', and saying they prevent a serious consideration of what anti-racism should really be about.

Youth workers may find *Routes of Racism* a useful training aid, but the video could be a disastrous tool if used casually with young people.

LOOKING FORWARD

Group exercises such as those reproduced in this publication help youth workers to develop new approaches for dealing with racism that do not simply exclude perpetrators. Combined with effective partnerships and discussions across the youth service, this can also help youth workers deal promptly and effectively with perpetrators of more serious racially motivated crimes and so preserve the trust and confidence of victims of racism and their families.

There is clearly a need for a longer-term piece of work that explores the issues and helps the youth service nationally to grapple with them. There is also a need to see other dimensions and perspectives. Debates about the role and purpose of anti-racist work with white young people have taken place in other European Union states, particularly in the Netherlands and Germany. And there is a great need for comparative research that examines the different ideological perspectives, and the strengths and weaknesses of practice in each state.

Meanwhile, there are some things which the youth service should think about. The following is not a long, dry list of formal recommendations but a shortlist of key issues.

Is it right to exclude racist young people from youth work settings?

The determination to take firm and clear action against young people displaying racist behaviour or language has been a key element in youth service equal opportunities policies for the past 20 years. The rationale is clear – unchallenged racist behaviour can offend and marginalise ethnic minority young people, and give a green light to racism among other young people. However, as an education-based service, how do we work with racist young people if our first instinct is to exclude and condemn? Simple condemnation is not good enough – we need to help workers find a middle way that challenges racism but does so by continuing a dialogue.

Should we target work at racist perpetrators?

Youth workers in Britain should seriously consider targeting perpetrators of racial harassment. Youth work is increasingly targeted at

specific groups of young people with particular needs or issues, so why not racists? This would not be 'rewarding' their behaviour; it would be challenging it and attempting to change it.

Long term structures and targets

In the past anti-racist youth work has had only limited effect on white young people, either because anti-racism has simply meant improving provision for ethnic minority young people, or because the issues have only been raised as part of a short-term campaign. Deep-seated social attitudes and prejudices can only be challenged over time, and that requires a long-lasting structure, and aims and objectives that can be measured.

Skills

The research on which this handbook is based confirmed that face-to-face youth workers feel they lack the skills and the confidence to tackle anti-racist work. Too often in the past, anti-racist training within the service has focused on ideological and political understandings of racism, and the effect has been to deskill and disempower workers. Training needs to focus on the real skills of anti-racist work – managing and guiding what is often tense and difficult dialogue with angry young people.

RESOURCES

All Different All Equal education pack: Ideas, resources, methods and activities for informal intercultural education with young people and adults

A key resource for people seeking involvement in the All Different All Equal campaign. It was conceived and written by a team of experienced youth work trainers from five European countries and contains 43 exercises to use with racially mixed groups. The basic level activities are suitable for 11 year-olds and upwards and the exercises in part two are especially relevant for mixed groups.

Published by the Council of Europe as part of the European Youth Campaign Against Racism, Xenophobia, Anti-Semitism and Intolerance.

From European Youth Centre Youth Directorate, 30 rue Pierre de Coubertin, F-67000 Strasbourg, France.

1995; 211 pages; free

Anti-racist education for the north east

Lively, magazine-style book from north east branch of Youth Against Racism in Europe, which seeks to clearly place anti-racism at the centre of the fight against fascism. Suited to work with 15 year-olds and over.

Produced by Youth Against Racism in Europe, National Office, PO Box 858, London E9 5HU.

1995; pack; 48 pages; £5.00

Anti-racist work with young people: European experiences and approaches

The contributions to this book reflect the work experience of practitioners from across Europe, including Holland, Germany, Italy and the UK. It includes sections on developing programmes to combat racism, the role of language in promoting racism, and the principles and practice of anti-racist work. It suggests games and activities specifically designed for use with young people from different ethnic or cultural backgrounds.

Editors: Anna Aluffi-Pentini and Walter Lorenz

Russell House Publishing, 4 St George's House, The Business Park, Uplyme Road, Lyme Regis, Dorset DT7 3LS.

1996; ISBN 1898924015; 208 pages; £14.95

**Blood Sweat and Tears:
A Report of the Bede Anti-Racist Detached Youth Work
Project**

An account of the work done by the Bede Anti-Racist Detached Youth Work Project in Bermondsey, London. The book is very accessible, full of excerpts from team meetings as the group of detached workers and volunteers battled through a programme of work specifically aimed at potential and known perpetrators of racist violence. It places anti-racism at the heart of a targetted, but generic, youth work approach.

Written by Stella Dadzie

Published and available from Youth Work Press, NYA, 17-23 Albion Street, Leicester LE1 6GD.

1997; ISBN 0861551710; 107 pages; £8

Challenging racism: Valuing difference

An activities pack designed to help young people explore issues of racism. There is a facilitators' guide and 20 minute video which uses humour to successfully challenge racist myths.

Published by Cities in Schools, 91 Brick Lane, London E1 6QN.

1995; pack; £10.00

**Challenging racism in Scotland:
Community guide to anti-racism education and action**

This is not specifically aimed at young people, but it contains exercises and materials that youth workers will find relevant. An accompanying video charts the work of the Muirhouse Anti-Racism Campaign and includes an excellent anti-racist education segment.

Published by Lothian Regional Council, Pirniehall Community Education Office, 6 West Pilton Crescent, Edinburgh EH4 4HP.

1993; pack; £21.95

Domino:**A manual to use peer group education as a means to fight racism, xenophobia, anti-Semitism and intolerance**

Domino is a useful support tool for those who wish to use peer education in their anti-racist work, including a 10-point checklist of reasons to use peer group education in an anti-racist campaign.

Published by Council of Europe as part of the European Youth Campaign Against Racism, Xenophobia, Anti-Semitism and Intolerance.

From European Youth Centre Youth Directorate, 30 rue Pierre de Coubertin, F-67000 Strasbourg, France.

1995; 86 pages; free

The Equalizer 2:**Activity ideas for empowerment work and anti-racist work with young people**

Offers activity ideas for anti-racist work with white young people and empowerment work with African-Caribbean young people. Written by practising youth workers, for youth workers. Not particularly suitable for young people under 11 years of age.

Published by Bread Youth Project, 20-22 Hepburn Road, St Pauls, Bristol BS2 8UD.

1995; ISBN 09518357718; 84 pages; £14.50

European Year Against Racism schools pack

The pack includes posters, postcards, *Let's Beat Racism* and *No Limits* magazines, a video compilation of four anti-racist cinema adverts, discussion cards raising issues and questions about race and young people in Europe, and teaching materials from the Anne Frank Educational Trust. Aimed at 12-16 year olds.

From European Year Against Racism Unit, CRE, Elliot House, 10-12 Allington Street, London SW1E 5EH.

1997; pack; £19.50

Facing up

A resources book to be used in conjunction with the video *Face to Face*, which shows black and white young people from Lawnswood Secondary School in Leeds discussing racial harassment.

Published by Bikeshed, in association with Leeds Racial Harassment Project.

From Publications and Events Office, Equal Opportunities Unit, 4th Floor East, Civic Hall, Leeds LS1 1UR.

1997; £15; including video Face to Face

Homebeats: Struggles for racial justice

This CD ROM on racism and the black presence in Britain 'fuses music, graphics, video, text and animation into a stunning voyage of personal discovery for every user'. Content includes the history of the struggle for racial justice, tracing the connections between slavery, the colonial experience, and modern day racism. It contains 200,000 words of searchable text and interactive facilities for users to create their own materials. Suitable for ages 13 and upwards. Runs on Windows (3.1 or 95) or Macintosh Multimedia PCs. A sound card is recommended.

From the Institute of Race Relations, 2-6 Leeke Street, Kings Cross Road, London WC1X 9HS.

1998; CD-ROM; £35

How Racism Came to Britain

A companion to *Roots of Racism* (listed below), this book repeats the successful cartoon format to examine the origins of British racism, relating it to Britain's history of slavery, colonial oppression and exploitation, and emphasises the continuing growth of racism in this country.

Published by Institute of Race Relations, 2-6 Leeke Street, London WC1X 9HS.

1985; ISBN 0850010292; 44 pages; £3.50 (plus 55p p&p)

Images:

A development education pack for work with young people aged nine years and upwards

A ready to use pack with 16 structured sessions, each containing games, activities and discussion exercises. Designed particularly for work with 9-13 year olds, but also usable with older young people. Several of the sessions relate directly to racism, and focus both on what racism is, and what young people can actually do about issues such as racial bullying or namecalling at school.

Written by Paul Thomas

Published by the Woodcraft Folk, 13 Ritherdon Road, London, SW17 8EQ.

1988; £6.60

Kick It Out

The fourth in a series of magazine-style publications from the Kick It Out campaign. The 12-page magazine, aimed at young people aged 11 to 18, includes sections on Facts about Racism in Football, What the Stars Think, an interview with Andy Cole, a Century of Black Footballers, Asians in Football and What You and Your Club Can Do. There is also a detachable double-sided poster featuring Andy Cole and the 1998 Brazil World Cup squad.

Produced by Kick It Out, the national kick racism out of football campaign.

From Kick It Out, Business Design Centre, 52 Upper Street, London N1 0QH.

1998; magazine; 12 pages; free

Let's Beat Racism

A magazine aimed at 11-18 year-olds, it uses plenty of quotes from young people, pop stars and media personalities.

Produced by CRE in conjunction with MIZZ magazine and Childline.

From CRE, Elliot House, 10-12 Allington Street, London SW1E 5EH.

1997; 8 pages; free

New Ethnicities and Urban Culture: Racisms and multiculturalism in young lives

This book explores how young people express their sense of social identity in multicultural urban environments, how racism enters their lives and to what extent new forms of cultural dialogue are being established.

Written by Les Back

Published by UCL Press Ltd, University College London, Gower Street, London WC1E 6BT.

1996; ISBN 1 85728 252 3 (paperback); 290 pages

**One World:
A race and culture activity pack for youth workers**

One World is a boxed pack 'designed to generate young people's natural enthusiasm for world issues by opening the way for deeper questions, analysis and personal exploration'. It contains some easy-to-play exercises that will help stimulate discussion about global issues suited to work with 14-21 year-olds.

Published by Youth Work Press, 17-23 Albion Street, Leicester LE1 6GD.

1995; £8.50 + VAT

On the Spot Dealing with Racism

A 'training-the-trainer' resource pack, aimed at trainers, lecturers and teachers working with students on NNEB courses and in primary teacher training.

Published by the Early Years Trainers' Anti-Racist Network (EYTARN)

From EYTARN, PO Box 28, Wallasey, L45 9NP.

1996; 55 pages; £6.50 (plus £1 p&p)

**Racetracks:
A resources book for tackling racism with young people**

A comprehensive resource pack specifically designed for use by youth workers in anti-racist work with young people. Exercises can be lifted, but it is best used as an all-embracing manual for anti-racist work. Unit 4 (Responses) contains an excellent section on handling racist behaviour.

Written by Stella Dadzie

From Greenwich Youth Service, Second Floor, Riverside House, Woolwich High Street, London SE18 6DF.

1993; ISBN 1898443009; 206 pages; £45

Roots of Racism

The first in a series of anti-racist resource materials produced by the IRR, using a cartoon-strip format to show the history of European conquest, colonialism, the industrial revolution, slavery and racism.

Published by Institute of Race Relations, 2-6 Leeke Street, London WC1X 9HS.

1982; ISBN 0850010233; 28 pages; £3.50 (plus 55p p&p)

Roots of the Future: Ethnic diversity in the making of Britain

A beautifully presented book which shows how Britain has benefitted from immigration and ethnic diversity throughout its history. Acts as a companion to the travelling exhibition of the same name. Every youth worker should have access to a copy of *Roots of the Future*.

Published and available from the CRE, Elliot House, 10-12 Allington Street, London SW1E 5EH.

1996; ISBN 1854421794; 133 pages; £9.95

Roots of the Future: A resource pack for everyone working with young people

This pack invites young people to explore, celebrate and take pride in Britain's ethnic diversity, and challenges the ignorance that sustains racism. Built around easy-to-photocopy group discussion exercises, it includes a video containing several short, provocative discussion-starting films from the CRE, anti-racist posters and prepared group work exercises.

Published by Youth Work Press, National Youth Agency, 17-23 Albion Street, Leicester LE1 6GD.

1997; pack; £14.99

Routes of Racism

This video, used with the manual, tries to find a different approach to anti-racist work with white young people, by showing young people expressing open and unchallenged racist sentiments. The makers believe that by showing these openly-expressed views without condemnation it 'facilitates a change in attitudes, by allowing the other aspects of the video to be better accepted' (later sections feature victims of racist attacks by young white people). The makers of *Routes of Racism* stress that the video should only be shown in the correct conditions, and 'should never just be taken off the shelf and used by any youth worker as can sometimes happen under pressure'.

Written by Roger Hewitt, in association with Greenwich Council's Central Race Equality Unit and Greenwich Education Service.

From Greenwich Central Race Equality Unit, 29-37 Wellington Street, Woolwich, London SE18 6PW.

1998; video and manual; video 28 minutes; manual 56 pages; £25.00, including postage.

Show Racism the Red Card

Video comes complete with a resource folder which contains a 64-page Youth Against Racism in Europe Anti-Racist Education Pack, guidance sheets on how to use the video with young people, and a 24-page magazine. The video is largely made up of interviews with professional footballers and fans. It includes conversations with players such as Ian Wright, Dennis Bergkamp and Gianfranco Zola.

From Show Racism the Red Card, 1 Drury Lane, Newcastle upon Tyne, NE1 1EA.

1997; video lasts 30 minutes; £35, including resource folder (price may be negotiable).

Tackle It

An excellent tool for work with young people aged 11- 18, it contains sections on the background to the campaign, a 13-point action plan for rugby league clubs, the history of black players, Asian players in the sport, international rugby league and women in the game.

Produced by the Tackle Racism in Rugby League campaign

Available from the CRE, Leeds Office, Yorkshire Bank Chambers, Infirmary Street, Leeds LS1 2JP.

1997; magazine; 16 pages; free

Young and Equal: A Standard for racial equality in services working with young people

This handbook for organisations that work with young people sets out the standards they should reach in all areas of their work in planning and implementing effective equal opportunities and racial equality policies.

Published by CRE, Elliot House, 10-12 Allington Street, London SW1E 5EH.

Available from Central Books, ☎ 0181 986 5488

1995; ISBN 1 85442 164 6; 34 pages; £5.00

WEBSITES

A growing number of anti-racist projects and campaigns are developing websites. Here are a few useful addresses:

Anne Frank Educational Trust

With links to other Anne Frank and holocaust sites.

www.afet.org.uk

Black Information Link (BLINK)

The website of the 1990 Trust, with numerous sections, including background and details of the Stephen Lawrence inquiry.

www.blink.org.uk

CARF (Campaign against Racism and Fascism)

www.carf.demon.co.uk

Commission for Racial Equality

Sections on your rights, the law against discrimination, diversity in Britain, how the CRE works, publications, and the media.

www.cre.gov.uk

Football Unites, Racism Divides

The site of a Sheffield-based partnership project involving youth workers, fans' groups, Sheffield United Football Club, police, community organisations, schools, race equality council and community safety projects.

www.furd.org

Homebeats

Linked to the *Homebeats: Struggles for racial justice* CD ROM produced by the Institute of Race Relations.

www.homebeats.co.uk

Joseph Rowntree Charitable Trust

Site of large fund-giving organisation, with details of all its publications, including many relevant to race and youth work.

www.jrct.org.uk

Kick It Out

Formerly the Let's Kick Racism out of Football Campaign.

www.kickitout.org

Searchlight

The huge website of the anti-fascist magazine.

www.s-light.demon.co.uk