IRELAND

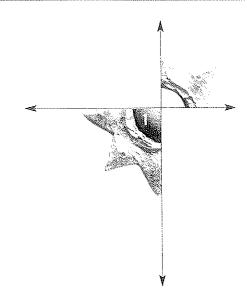
**CULTURAL DIVERSITY** 

TRAVELLERS

# The Pack

a handbook for teachers for use in conjunction with Unit 2 C.S.P.E. prepared by Tom Larkin and Margaret Quinn

Pavee Point Publications



# The Pavee Pack

Ireland: cultural diversity and Travellers

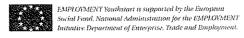
A Handbook for Teachers for use in conjunction with Unit 2 C.S.P.E.

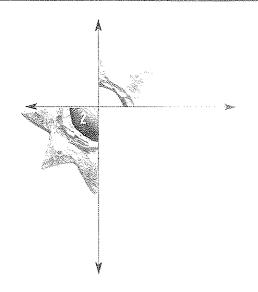
Prepared by Tom Larkin and Margaret Quinn



The production of this pack was partfunded through the Pavee Point Employment Youthstart Programme in order to contribute to a greater understanding between young people in Ireland both Travellers and settled.







Published by:

Pavee Point Publications
Pavee Point Travellers' Centre
46 North Great Charles' Street
Dublin 1. .

Telephone: 353 1 878 0255

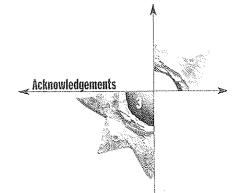
Fax; 353 1 874 2626

> E-mail: pavee@iol.ie

Website: http://homepages.iol.ie/~pavee/

Printed and designed by Printwell Co-op 10 North Richmond Street, Dublin 1. Telephone: 836 5507

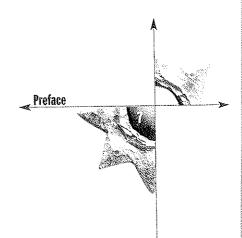
ISBN No. 1 897598 24 6



### Acknowledgements

any people have contributed to the production of this pack in a range of ways. Máirín Kenny helped us way back at the initial planning stages when we discussed at great length and set out the structure and aims of the pack. I am sure that the time and thought she contributed to that has made this pack a finely tuned tool. Sheila Kirwan also put a lot of work into one stage of its evolution and we thank her for that. We thank Stephen McCarthy, Co-ordinator of the CSPE Programme, who offered a lot of encouragement, support and contacts for teachers. We thank all the teachers who piloted the pack for us and gave us invaluable feedback on the draft pack. In particular we thank those teachers who attended the round table session to discuss the pack. They are: Mary Allen, Our Lady of Mercy Secondary School, Waterford, Jean Regan, Clare Redmond and Judith Ní Mhurchú from Lucan Community College, Mary T. Cryan from Scoil Chríost an Rí, Boyle. That discussion was resourced by Ashok Ohri and Wendy Davies (Organisation and Social Development Consultants), experienced trainers in the field of anti-racism from the United Kingdom. Derek Speirs, as usual, came up with excellent photographic work for us. A big thanks also to Helen Joyce who had the confidence and grace to allow us to photograph her typical day. We thank Trócaire for their infromation on nomads throughout the world. Thanks to John Byrne for his inimitable cartoons. We thank Cormac O'Hanrahan in Printwell for the imaginative work he did on the layout and design. Finally we thank Tom Larkin and Margaret Quinn who put at our disposal their great experience both as teachers and as creators of teaching resources to develop this pack. It was a pleasure working with them, and particularly seeing the fruits of their work! Please excuse any omission, we are grateful to all who helped in any way.



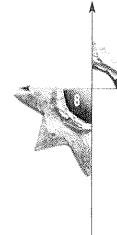


### Preface

Ireland becomes more aware of the multi-ethnic nature of its population we are challenged to
resource and celebrate cultural diversity. Cultural
diversity is not new in Ireland. Travellers, with their distinct cultural
heritage based on nomadism, have been part of Irish society for hundreds
of years, but have faced rejection and exclusion. This pack brings students
on a journey to understand and value that diversity, by first exploring their
own identity and values. It is a journey of discovery about themselves and
through that about the Travellers and the diversity within the community of
which they form a part.

The lessons in the pack are primarily aimed at students in the 2nd year CSPE Programme, but could also be used at other levels including the Transition Year Programme.

Pavee Point Publications



Introduction Introduction



### Aim of the pack:

The pack aims to provide young people with an opportunity to explore issues relating to Travellers in Ireland, with a view to:

- examining the realities of prejudice, discrimination and racism,
- · appreciating the richness of cultural diversity, and
- developing respect for and appreciation of "difference".

### Content Overview:

The **first three lessons** explore the phenomenon of difference as experienced by young people in their lives, and how this is translated into specific ways of looking at people and at the world.

Lessons four and five look at some of the problems arising in relation to how people are perceived and treated - prejudice, discrimination and racism are key concepts here.

**Lessons six and seven** introduce the concept of culture and begin an exploration of nomadism as a world wide phenomenon.

Lessons **eight to ten** focus on the experience of Travellers in Ireland and provide an opportunity to apply learning from the previous sessions.

Lesson eleven focuses on institutional racism.

Lesson twelve provides an opportunity to consider and initiate anti-racist practice.

Further material allows for extending the topics should the teacher choose.

### Methodology:

Much of the material throughout the pack adopts an active learning approach. Consequently, the lessons employ group work, role play, questionnaires, case studies, games, photo-activities, etc. The diverse methods, should provide an opportunity for all students to participate in the programme.

### Where to use this pack:

This pack has been designed primarily for use in the context of the Community Section of the C.S.P.E. programme. Within schools, however, it may also be used as a programme in its own right in Transition Year. Other subject areas where it might have a relevance would be Religious Education or a Development Education module. With adaptation, it could also be used in a non-formal setting, with youth groups, etc.

# Session 1: THE SAME DIFFERENCE



**CORE CONCEPTS:** Diversity, sameness and difference



AIM: That students will be given an opportunity to explore the concepts of sameness and difference as they apply to themselves and to the groups to which they belong. This will lay a basis for enabling students to explore what it means to value diversity.



STUDENT MATERIALS: Copy of Worksheets 1 and 2 for each student.



TEACHER MATERIAL: Definition of diversity in annotated glossary.



### PRACTICAL CONSIDERATIONS:

The "People Bingo" starter exercise provides a light and easy way to introduce the content of the lesson. It requires some space, however, as students need to be able to move around quickly and easily.

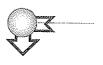


### PROCEDURE:

- 1. Distribute Worksheet 1 to the students. Explain that their task is to fill out their own preferences first and, when this is done, to find other people in the class who share their choices/preferences. When they find someone who shares their choice they should ask them to sign in the appropriate space. They can invite the other person to sign one space only.
- 2. When the students have completed this exercise, ask them what it was like for them. This should be done very quickly, to ensure that the starter doesn't take up all the available time. The questions which arise here will be looked at again in future sessions. The following questions might prove useful:
  - Was it easy to find people who shared the same choices as you?
  - Were there some things which seemed to be your choice only?
  - · How did you feel about that?
  - 3. Explain to the students that the next activity gives them an opportunity to look at which groups they think they share a lot with and which groups they seem to have very little in common with. Distribute Worksheet 2 and have the students complete Section 1 fairly quickly. Make sure they understand what is asked of them in section 2 and have them complete that also.
    - 4. Invite the students to move into small groups. In their groups, they should look at



\_SESSION 1



what emerged from
their individual work to see if
those patterns were the same for most
or all of them. Within the time allowed, the
group is asked to look at the following questions,
which could be copied for the groups or displayed on
the board or on a chart:

- What similarities did you notice when you looked at what people wrote?
- What differences were there?
- Were there some groups that everybody felt close to?
- Were there some groups which everybody felt very different from?
- Were you surprised by any of the patterns which you discovered?
- What have you learned from this exercise?



### **HOME WORK:**

Students could respond in written form to the following, or other questions:

- What have you learned from the lesson?
- What did you discover about your own or your classmates' views of different groups of people?
- · Were there any attitudes about which you were unhappy?

It would be good if students could be given an opportunity to process some of the homework in class. Given possible time constraints, it might be necessary to choose just one or two of the questions for this purpose.

			WADRCHEET 1
My favourite food is	My favourite music group is	My favourite season is	TORROHELI I
Someone who shares this is	Someone who shares this is	Someone who shares this is	
If I won £500 I would	My ideal holiday is	My greatest ambition is to	
Someone who shares this is	Someone who shares this is	Someone who shares this is	
My hair colour is	My birthday is in	My birth sign is	
Someone who shares this is	Someone who shares this is	Someone who shares this is	
A colour I like to wear is		What I like to do at the weekend is	
Someone who shares this is	Someone who shares this is	Someone who shares this is	·.



WORKSHEET 2

1.

Look at the list in the first column of the table below.

Decide, fairly quickly, whether you would describe yourself as being very like the people in these groups or not. Place a tick in the box which comes closest to describing how like each group you are. Use the following guide

- 1 = Very like them
- 2 = Somewhat like them
- 3 = Don't know
- 4 = Not like them
- 5 = Totally unlike them

	1	2	3)	4	5
VEGETARIANS					
RICH PEOPLE					
MUSIC FANS					
FEMINISTS					
TRAVELLERS					
FOOTBALL FANS					
FOLLOWERS OF FASHION					
MACHO MEN					
REFUGEES					
PARENTS					
TEACHERS					
GARDAÍ					

2.

In the spaces below, fill in the three groups which are most like you and the three which are least like you.

Most like me:	Least like me:
$\sqrt{1}$ .	1.
2.	/
3	

## Session 2: THAT'S THEM, THIS IS US.



**CORE CONCEPTS:** Group identity

— AIM: That young people will become aware of some of the identifying characteristics of some specific groups and of the group they belong to in particular. That they will further have the opportunity to recognise that "different" does not mean either "better" or "worse."



### TEACHER MATERIAL:

See glossary for definitions of Sub-culture and Ethnicity



**PRACTICAL CONSIDERATIONS:** Some space is needed for the opening activity. This will involve removing furniture from the centre of the room so that students can move around.



### PROCEDURE:

- 1. Process homework from session 1, if appropriate.
- 2. Opening Activity (Optional): Invite the students to stand in the centre of the room. Explain that you are going to offer them a series of choices. According to their choice, they will move to one or other side of the room. You need to make the instruction about this very clear. When everybody has chosen or 'voted with their feet', they should talk to one other person about why they made the choice they did. On your signal, they should return to the centre of the room and wait for you to call out the next options. Choose from the list below or use options which might suit your class better. Ask the students to do this very quickly, without thinking about it too much, or watching what others do.

### Do you most like:

Bus or Train?

Pop or Indie?

Glenroe or Home and Away?

Manchester United or Liverpool?

Book or TV?

Boots or Runners?

Pasta or Curry?

When the students have returned to their places, ask them how they found the exercise and what they learned from it. Take a moment or two to explain that the options which were offered in this exercise were simply that – options. No one was any more or less valuable or correct than another.

Students choices were simply an expression of differing preferences.

IMAI'S IHEM, IHIS IS US

SECTION 2

3. Divide the class into groups of 4 or 5. Ask each group of students to describe one of the groups from Irish society listed below. Their descriptions should deal with the following questions:

- Is this group likely to be found in a particular location? If so, where?
- How would this group be likely to dress?
- · How might they spend their free time?
- What concerns about the future might they have?

Their description should be summarised *in brief* on a large sheet of paper. Students could be reminded that images may be useful as well as words.

Choose from the following list, making sure that groups marked \* are included in your selection:

Teenagers\* Sisters/Nuns Travellers\*
Farmers Gardaí Vietnamese Irish
Shop Assistants Artists Northern Unionists
Managers Unemployed people Single Parents

Feel free to add others which may be relevant to your local situation.

- 4. Display the sheets on which students have recorded their descriptions and allow a few minutes for them to look at the work of other groups. If necessary, students can be given a little time to make additions to their own work in light of what they have seen.
- 5. As the students present their feedback, it may be necessary to point out or challenge any untested assumptions which are evident in their work.
- 6. The following questions could be used to generate discussion:
  Was it easy/difficult to do this exercise?
  What similarities and differences are there between the groups you have described?

Point out to the groups that the differences identified in the exercise do not make any group more or less important than another. If you have used the introductory exercise, it may be useful to refer to it again at this point.

- 7. Ask students what they have learned from the session. What connections can they make between this session and the first?
  - 8. Introduce the students to the concept of **ethnic minority** (See glossary) and ask them to identify which of the groups they have studied are ethnic minorities.

    Note: Vietnamese Irish and Travellers are the only ethnic minorities in the list above.



# YOUR STANDPOINT IS YOUR VIEWPOINT



CORE CONCEPTS: Perspective and worldview



**AIM:** To provide students with an opportunity to examine commonly held beliefs about and views of particular groups in Irish society.



**STUDENT MATERIAL:** Copies of Worksheet 3 (photograph) - enough to ensure that each student can participate in the opening activity. Worksheet 4 for Alternative Exercise.



**TEACHER MATERIAL:** See definitions of **Worldview** and **Ethnocentrism** in Glossary.



### PROCEDURE:

- 1. Distribute copies of Worksheet 3 and invite students to describe what they can see. The tendency is for people to create stories around what they can see rather than simply describing factually. Take whatever descriptions the students offer without comment, noting them on the board if time allows. To begin the process of reflecting on their descriptions write the words 'Fact' and 'Opinion' on the board and invite the students to evaluate their descriptions under these two headings. Encourage them to notice how much of what they read in the picture came from them rather than from the image itself. Ask them what can be learned from this.
  - 2. Divide the class into groups of 4 or 5. Select one of the following roles for each group:

Shopkeepers Parents Youth and Community Workers Elderly People Politicians Priests Gardaí Teachers

- 3. Invite the students to take a little time to understand and enter into their assigned role. What is it like being a shopkeeper, a politician etc.? What does the world look like from their perspective?
  - 4. Explain to the students that they will be asked to discuss how they feel about and what they think about particular groups in Irish society and they must do this in the



SECTION 3

role they have
already taken on. For example, if the group of shopkeepers are asked about charity collectors, they talk about them as they imagine shopkeepers would. (Not as they think they should!) Ask each group to appoint someone to take notes during the discussions. One person may do all the note-taking or this responsibility can be shared

- 5. Tell the students that the first group you would like them to think and talk about are teenagers. Allow up to 5 minutes for this discussion before moving them on to the next group. This time they are to talk about people who are disabled. After a further 5 minutes or so, the students are asked to turn their attention to Travellers.
- **6.** Brief reports are taken from the groups. The following questions may be helpful in encouraging discussion :
- What happened in the groups?
- How did you feel?
- What do these three groups have in common? Does this surprise you?
- Were there differences? What?
- Did you change your way of seeing things when you took on your role in the group?
- What have you learned from this exercise?
- 7. Write lesson title Your standpoint is your viewpoint on the board and invite the students to comment on it in light of the content of the lesson. Introduce the students to the concepts of **Ethnocentrism** and **Worldview** see glossary.



### SECTION 3



YOUR STANDPOINT IS YOUR VIEWPOINT

### ALTERNATIVE EXERCISE



### PROCEDURE:

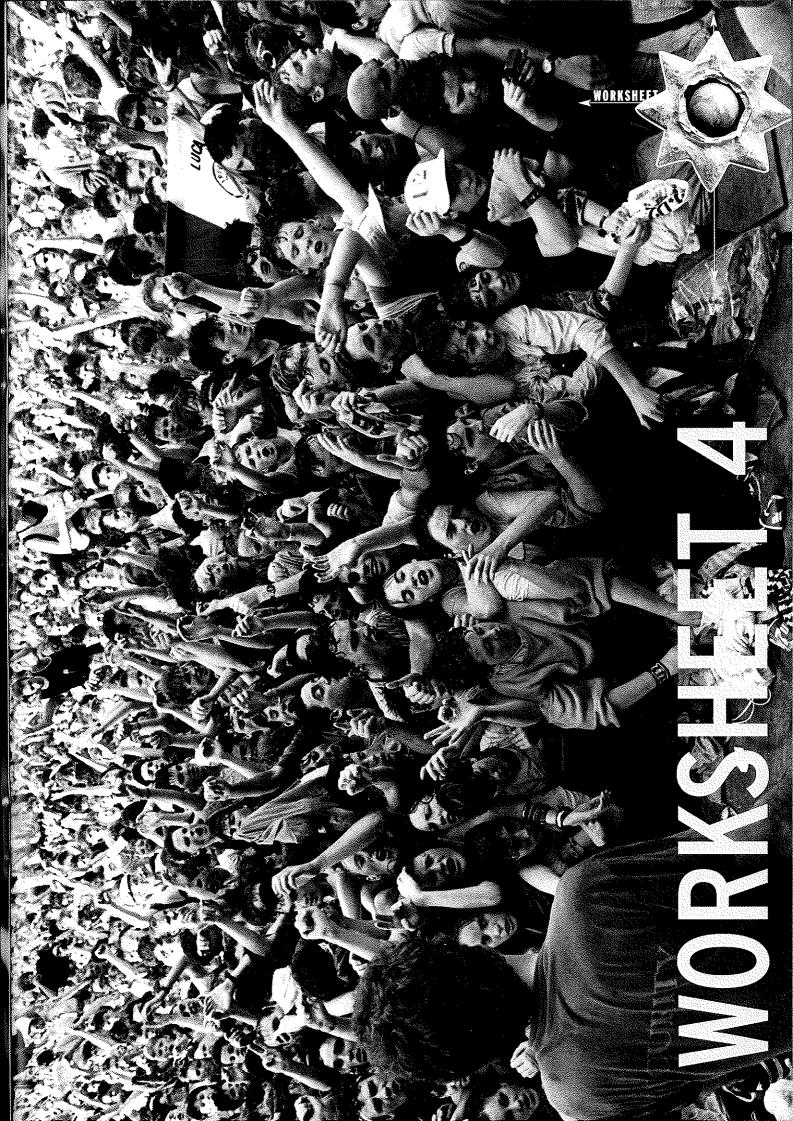
1. Divide class into 7 groups, assigning one of the following roles to each group:

Young people Parents Business people Elderly People Politicians Teachers Gardaí

Invite the students to take a little time to understand and enter into their assigned role. What is it like being a shopkeeper, a politician etc? What does the world look like from their perspective?

- 2. Each group is given a copy of Worksheet 4 and asked to devise a caption phrase or sentence to go with the illustration. The caption should reflect the perspective of the group they represent. Allow 5 to 10 minutes for this.
- 3. Display pictures and captions. Some of the questions above might be helpful in generating discussion on the varying perspectives.
  - 4. Write lesson title Your standpoint is your viewpoint on the board and invite the students to comment on it in light of the content of the lesson. Introduce the students to the concepts of **Ethnocentrism** and **Worldview** see glossary.

# S | 1 | 3





SESSION 4\_

### Session 4:

# YOU CAN SEE THEM COMING



**CORE CONCEPTS:** Labelling and stereotyping

AIM: To provide the students with an opportunity to examine the process and effects of labelling / stereotyping.



TEACHER MATERIALS: See glossary for definition of stereotyping.



### **STUDENT MATERIALS:**

Blank page for each student (opening activity) Copies of labels on page 24 which can be pinned or stuck to the back of students' clothing.



### **PROCEDURE:**

1. Opening activity (optional) Explain to the students that you will call out a series of different situations and that they should write a one word description of how they are in each situation.

### How would you describe yourself:

- when you are with your friends? ...
- when you are asked to clean up your room? ...
- when someone sincerely praises you? ...
- right here and now? ...
- when you have a row with someone (think about the most recent one)? ...

Ask the students to look through their own list and notice whether the words they wrote are the same for each situation.

Ask them to look at the word they used to describe themselves when having a row with someone, and to consider what it would be like if they were described in this way all of the time. In other words, what would it be like to be labelled on the basis of one situation or characteristic?

2. Affix a label to each young person's back – it is important to assign the labels judiciously. Explain to the students that you are going to ask them to move around the room, talking to each other about what they would do if they had £1million.

SEE THEM COMING

Explain that the students should read the label on their partners back before they begin their exchange, and should act accordingly while the other person is talking about their plans. Each person will have one minute to tell the other about their plans. Let them know that you will keep time. Nobody is allowed

3. Give the signal to begin. Call time after one minute to ensure that each gets an opportunity to speak. After two minutes, ask them to switch partners. Allow three or four rounds of this, depending on time, interest, etc. Then ask them to return to their own seats without looking at or finding out about their own labels.

to look at their own label, or to ask anyone about it.

- **4.** Use the following questions to initiate discussion:
- · How did that go?
- What happened?
- · How did you feel?
- Did anyone find it difficult to talk for the whole minute? Why?
- What was it like to relate to someone else on the basis of a label?
- What was it like to be treated on the basis of a label?
- Does this kind of thing happen in real life?
- To whom?
- · What are the effects?
- · Can anyone guess their own label?

5. Introduce the concepts of labelling and stereotyping - see glossary. Ask them how this work might relate to the work they have done in previous classes on groups and subcultures.

NOTE... The above procedural outline assumes that all students participate in the exercise. If this is difficult it is possible to limit participation to a small group who would be observed by the rest of the class. In this case, it might be desirable to focus their observations with a few key questions e.g.

- What did you see?
  - What did the listeners do?
    - What did the speakers do in response?

Processing should begin with the participants, not the observers.





### ALTERNATIVE EXERCISE

(For class who get on well with one another)



**STUDENT MATERIALS:** Up to 7 paper head-bands with one of the following labels written on each of them:

Silent one	Messer	Know all
Critic	Leader	Chatterbox
Carer	<b>Good Listener</b>	Bully
Wise One	Organiser	Comedian



### PROCEDURE:

SESSION 4

- 1. Invite up to 7 volunteers for the following activity. Place a headband on the head of each volunteer, making sure that they are not able to see their own. *Teachers need to be careful to assign these roles judiciously. Choose the labels which best suit the group being careful not to give any young person a hat/label which reinforces a current perception of them.*
- 2. The volunteers sit in a circle at the top or in the centre of the room. Other students are seated so as to ensure that they have a good view of all that happens. The volunteers are then invited to hold a discussion on 'Ways of eliminating discrimination in Ireland' Explain that in the course of the discussion, they should treat the others in the group in a way which is appropriate to the role these others have taken on. Allow up to 10 minutes for the discussion depending on interest and energy.
- 3. Before processing this exercise, volunteers should be given an opportunity to gues what their label actually says. Make a point of emphasising to both the volunteers and the rest of the class that these students have taken on a role for the past 10 minutes and they will now put that role aside. Headbands should be removed. Students may do what they wish with them. Ask the volunteers to move their chairs, walk around the room for a few seconds or whatever seems appropriate to enable them to get out of role again before rejoining the group to talk about the experience.
  - 4. Processing the activity should begin with the volunteers only. The following questions could be used:
    - What happened?
    - How did it feel?
      - **5.** Processing continues with the rest of the class. The following questions or similar are suggested:
        - What did you see happening?
        - Does this happen in real life?
          - Where? (List responses on the board)
            - · How?
              - 6. Introduce the concepts of labelling and stereotyping. Work with the class to arrive at a description of the effects of labelling and stereotyping on individuals and groups. Ask them how this work might relate to the work they have done in previous classes on groups in society.

\$20 cross 2020 cross cross cross 2000 cross 2000 cross 2000 tross	
Listen well to me	Agree with what I say
Interrupt	Disagree with what I say
Get excited about what I say	Praise what I say
Stare at me	Do not look at me
Smile at me	Sum up what I say
Act bored at what I say	Laugh at my ideas
Ask me questions	Show you understand me
Criticise my ideas	Listen to other conversations



### Session 5:

# STAY AWAY FROM THEM



**CORE CONCEPTS:** Prejudice and Discrimination

AIM: To provide the students with an opportunity to explore the concepts of stereotyping, prejudice, discrimination and racism and the ways in which they operate in our society.



**STUDENT MATERIALS:** Copies of situations from Worksheet 5, or If using alternative, copy of Worksheet 5 for each student.



**TEACHERS' MATERIAL:** See glossary for definitions of **prejudice**, **discrimination**, and **racism** 

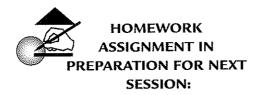


### PROCEDURE:

- 1. Ask volunteer students to dramatise the situations outlined on Worksheet 5. Alternatively, distribute Worksheet 5 to students. Ask them to read through the four situations described and to write answers to the accompanying questions.
- · What happened?
- Who had the power in the situation?
- What choice did that person make?
- How did that person perceive the other person/group?
- What do the four situations have in common?

Take feedback from the class on the questions above. Continue discussion using the questions below:

- Are these stories typical or unusual? In what way?
- If they are typical, does that mean that we are all prejudiced in some ways?
- Is there anything that we <u>need</u> to do about that?
- Is there anything we can do about it?
  - 2. Offer the students a short input on the key concepts of stereotyping, prejudice, discrimination and racism. Ask the students to identify where these are present in the situations they have been exploring. It is important to emphasise the relation between these concepts.
    - 3. By way of conclusion, ask the students what they have learned from this lesson and how it relates to work done in previous sessions.





This could be done as a group-work exercise in class if such an approach suits better.

Ask the students to form groups of three. Each group will be assigned a specific experience or event which they will be asked to describe through the eyes of an alien visitor to Earth. To encourage creativity, the teacher could ask each group not to divulge the work assigned to them so that other members of the class get an opportunity to guess what event or experience they are actually describing.

Assign work to each group from the following list:

Maths class

Eating in a fast food restaurant	Wedding
Disco or "Rave"	Doing exams
Christmas	Halloween
St. Patrick's Day	"Sleep-over"
Sunbathing	Funeral
Christening	Snowball fight
Celebrating exam results	Birthday party

Other .....

### STUDENTS' TASK:

Imagine how an alien might describe how people behave at the event assigned to them. Examples of how this might be done are included, these deal with a football match (adapted from "Soccer Tribes" by Desmond Morris ) and personal hygiene practices among North Americans (Nacirema - adapted from an article by Horace Miner). Copies of these could be given to each group.

Each group should complete a brief written report for the next class.

### Situation 1

ohn Tymons, a personnel manager, is opening up applications for the post of clerical assistant which his firm has recently advertised. He is trying to decide which of the applicants should be called for interview. As he looks through the applications, one form seems to show real promise. Just as he is about to short-list the person, he notices the address. "No" he thinks, "we're not having anyone from there to work in this office."

### Situation 2

s O'Reilly has just got the list of children in her class for the coming year. As she goes through the names, one stands out. "Oh no!" she groans "not another Bulfin. That's all I need." Just in case, she checks the address. "Same address, no mistake! If this one is anything like the brothers it will be quite a year, no books, no homework and plenty of trouble!" Just then the children start to pour into the classroom. Ms O'Reilly recognises the boy immediately.

"Mark Bulfin, front desk please!" she insists.

### Situation 3

he Travellers rights group organised a conference on Travellers in Europe.

Delegates had come from all over Europe. The meetings took place in a conference centre, but meals had been organised at a nearby hotel. All arrangements had been made several months in advance. Lunch time on the first day of the conference saw the delegates arriving at the hotel for their lunch. Shortly afterwards, they were informed that the hotel would be unable to cater for their needs. The assistant manager asked them to leave.

### Situation 4

I Shortt is about to meet the person who wants to rent his basement flat. The flat has just been redecorated and Mr Shortt is asking a high rent. There haven't been a huge number of enquiries but he liked the sound of this Claire who called earlier. He hadn't quite caught the second name because of the interference on Claire's cellular phone. There's the doorbell now. Mr. Shortt makes his way to the door and is horrified to discover an Asian woman standing outside. "Hi. I'm Claire' she says. "I'm sorry" Mr Shortt told her "the flat has been let."

### Answer the following questions:

- What happened?
- Who had the power in the situation?
- What choice did that person make?
- How did that person perceive the other person/group?
- What do the four situations have in common?

### tribal customs

he people of this tribe have some

interesting customs which have been little
understood by outsiders. One of these occurs every
seven days, mostly during the bleak dark days of winter, and
is held at many different centres in the country. A small but special
group is carefully chosen to take part in the ceremony. This chosen
group usually lives apart from the rest of the community except when
required for the praise and adoration of the faithful. They undergo a prolonged
period of physical and mental preparation during which they abstain from harmful or luxurious food or drink. After a certain period, they travel together to meet a similar group from another region of the country at a prearranged meeting place.

Many thousands of worshippers gather together at the same time, and offer gifts of money at the point of entry. At the appointed time they enter the sacred space with great rejoicing.

The ceremony itself takes place in a large, flat space encircled with rows of seats for the worshippers. The seats rise, bank upon bank, like a human wall around those performing the ceremony. Some worshippers are so devoted that they will even stand for long periods in the rain, waiting to enter the sacred space.

At a given sign from one of the high priests (dressed in black ) the chosen ones, bare-headed, dressed alike in special ceremonial clothes and shoes, dance onto the sacred central area. None but they may set foot there. Each one takes up a position decided in advance and a moment of solemn silence follows.

Then, from the centre, a spherical object flies up into the air and all the participants dance around it. They try to guide it into a great net where they symbolically capture it, to the excited praise and frenzied joy of the worshippers, who encourage them by chanting prayers and hymns. The sphere is so sacred that all but the most exalted participants are forbidden to touch it with their naked hands and must use the special ritual footwear. Whenever it passes into the sacred net, the chosen ones exchange ceremonial embraces.

Some of the worshippers become completely hypnotised by the ritual, and while under its influence, they sink into a trance in which they chant wild hymns. Sometimes in their devotion to the group of participants they support, they may even attack devotees of the other group. In fact they sometimes come prepared for this dramatic, symbolic battle.

This great social activity and the coming together of many parts of the tribe from distant places, gathered in unity, produces a great sense of excitement, and complete satisfaction in the worshippers. Those who are unable to attend the ceremony themselves, eagerly await news of the passing of the spheres. With a reverent study, they watch the passage from afar, and follow the progress of the particular group of the chosen they support, from one ceremony to the next, with deep concentration and love.

. 0

# Body Ritual mong the Nacirema

tribal customs

The following is a description by Horace Miner of the magical beliefs and practices of the Nacirema people. Little is known of their origins, though tradition states they came from the East:

While much of the people's time is devoted to work and making money, much of this money and a large part of the rest of their time is spent on ritual activity. The focus of this activity is the human body. The Nacirema think it is very important to keep it looking really well. While this, in itself, is not unusual, the ceremonies and philosophy behind it are unique.

The main thinking behind this whole system seems to be that the human body is ugly and that its natural tendency is towards weakness and disease. It is thought that the only way to avert these is through people's participation in ritual and ceremony. Every household has one or more shrines devoted to this purpose. The most powerful people in the society have several shrines in their houses, usually walled with stones. Poorer families' imitate the rich by applying pottery plagues to their shrine walls.

While each family has at least one such shrine, the rituals associated with it are not family ceremonies, but are private and secret. The rites are normally only discussed with children and then only during the time when they are being educated about these mysteries.

In the shrine there is a box or chest which is built into the wall. In this box are kept many tools, charms and magical potions, without which the natives believe they could not live. These items are prepared by specialists in the society. The most powerful of these are the medicine men, whose help must be rewarded with substantial gifts. However, the medicine men themselves do not hand over the curing potions. They decide what the ingredients should be and write them down in an ancient and secret language. This language is understood only by the medicine men and the herbalists who, for another gift, provide the required potions and charms.

Beneath the charm box is a small fountain. Each day, every member of the family enters the shrine room, bow their heads before the charm box, mix different sorts of holy water in the fountain and then continue with the rites of cleansing.

Besides the medicine men, there are other magical practitioners. Among these are the "Holy Mouth People". The Nacirema are fascinated, and perhaps even obsessed with the mouth. They believe that the condition of a person's mouth has supernatural influence on all social relationships. Were it not for the ritual of the mouth, they believe that their teeth would fall out, the gums bleed, their jaws shrink, their friends desert them and their part-

ners reject them.

### Session 6:

# THE THINGS PEOPLE DO



**CORE CONCEPT:** Culture



**AIM:** To provide the students with an opportunity to experience the complex nature of culture.



**STUDENT MATERIAL:** Homework from the previous session.



**TEACHER MATERIAL:** 

See glossary for definitions of culture.



### **PROCEDURE:**

- 1. Invite each group to present the report which they have prepared for this class. If they have kept their assigned experience/event secret, invite the other students to guess what it was.
- 2. Lead the students in a discussion of their reports, addressing the experience of preparing the material and any insight or learning at which they have arrived. The following questions may be useful:
- What was difficult about preparing your report?
- · What was easy?
- Did anything surprise you in your own preparation?
- Did anything surprise you in the reports of the other groups?
- How easy was it to guess what the other groups were describing?
- Any comments ... questions ...?
  - 3. Review the content of the session with the students, highlighting the fact that all culture is learned nothing about our social customs is truly innate or genetic.
    - What have you learned from this?
      - Can you see any connections between the work we have been doing to-day and what we did in previous sessions?



SESSION 6\_

FOLLOW-UP OR EXTENSION WORK:

The following activity could be carried out in class or given as homework, in which case time will need to be given to process it during the following session.

- 1. Young people work in groups to prepare a description of the contents of a capsule which is to be taken on board a space probe. The purpose of the capsule is to introduce other species in the universe to the culture of one of the following:
  - Earth
  - Young People
  - Ireland
  - The locality where the young people live

Each group is limited to a maximum of 5 (or 10 if it's done in class) items and must give a reason for each one included.

2. Each group should have an opportunity to present their description to the rest of the class. This can be done simply in the form of a list but can become quite elaborate if time is allocated to it – displays of artefacts etc. However it is presented, each group's work should be open to critique on the basis of how well it reflects the culture they are attempting to communicate.

### Questions:

How well do these contents reflect the culture of your group or area? What / who is left out?

How would it be possible to communicate more fully the culture of a people?

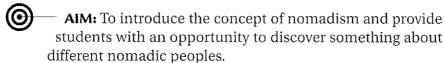
# SESSION 7 ALL AROUND THE W

### Session 7:

### ALL AROUND THE WORLD



CORE CONCEPT: Nomadism.





**STUDENT MATERIALS:** A copy of the relevant Factsheets on pages 35 to 41 for each group. Copies of Worksheet 6 for each student.



### **TEACHERS' MATERIAL:**

See glossary for definitions of **Nomadism** and **Sedentarism** and answers to Worksheet 6 on page 34.



### PRACTICAL CONSIDERATIONS:

It would be useful to seat the students in their groups from the beginning of the class. Each groups table can then become the 'Information centre' for the group they represent.



### **PROCEDURE:**

- Divide the class into 5 groups. Each group should be assigned a specific nomadic group and given the relevant Factsheet. Allow some time for the students to read through the Factsheet and become familiar with the group they represent.
  - 2. When the students have had an opportunity to acquaint themselves with their assigned group, explain that they are now going to have an opportunity to find out about other nomadic groups. At this stage they should choose two members of their group who will stay at their table or 'Information Centre'. Their task will be to answer questions and give information to representatives of other groups. Each table could be labelled appropriately.
    - 3. The other students in each group are now given copies of Worksheet 6. Their task is to discover as much as they can about the other nomadic groups represented in the room. They should use the Worksheet as a guide in doing this. They are free to move around the room and visit the other tables to find out what they need to know



about the other groups.

When the students have had
an opportunity to complete their
information search, they should return to
their own table. Allow 10 minutes for this
exercise.

- 4. When the students have returned to their own table, explain that the next part of their task is to compare and contrast what they have found out about the other groups with what they already know about their own group.
- 5. To conclude, invite the students to address the following questions:
- What have you learned from this lesson?
- Could you offer a definition of 'nomadism'? (See glossary.)
- What is an alternative to nomadism? (Offer the students the term Sedentarism and explain it to them.)
- What questions are you left with after this session?



Research other nomadic groups;

Beduoin

Lapps

**New Age Travellers** 

Romany

Other.

The process outlined above could be used to discuss findings.

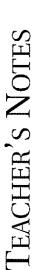
WORKSHEET 6

			✓ WORKSHEET 6
SAMO BAJO			
*			
المالية			
0			
<b>=</b>			
Ø			
S			
MAASAI			
2			
<b>&gt;</b>			
=			
		· · · · · · · · · · · · · · · · · · ·	
	Mississis	2025 (1 ct 2010)	pain think unit
		<b>- 1</b>	
_=		\$\$\$\$\$\$\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\	
TUAREG			· · · · · · · · · · · · · · · · · · ·
띴			
=			
•			
		5 - 5 - 5 - 5 - 5 - 5 - 5 - 5 - 5 - 5 -	V2550 (1750 1750 1750 1750 1750 1750 1750 1750
_			
<u> </u>			
ROM			
BANJARAS			
Z			
7			
ź			
=			
<u> </u>			
		<b>4 4 4 4 4 4 4 4 4 4</b>	
		Work/Money Poligion	Ssues Any other information
		Work/Mc	Issues Any ot
<b>Y</b>	Home		
~			the second of th
AREA			











Pavee Point Travellers' Centre Website: http://homepages.iol.ie/~pavee/



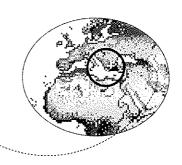


### Banjaras of India: Commercial Nomads

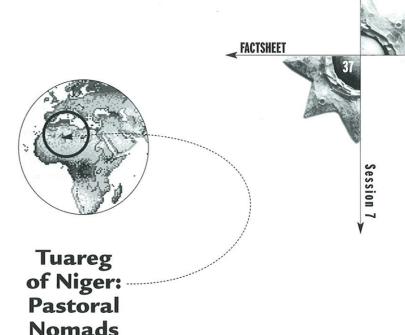
There are approximately three million Banjara Gypsies in India, mainly in the Rajasthan and Punjab. They speak their own language and also speak Hindi. Their religion is predominantly Hindu. Rajasthan is their traditional homeland, but now they have dispersed and live in small villages and encampments in the arid Deccan plain. Their travel routes bring them through three states. Their camps are made of mud huts with tin roofs and no windows. The younger Banjara women collect scrap-iron, waste paper and other waste materials to re-use themselves or to sell. Women are also responsible for collecting water and firewood. Some families are acrobats, tight rope walkers or fakirs in the streets of Bombay. Young women learn to read palms and tell fortunes before they get married. They move to look for work. The men look for a good camp. They also look for seasonal work, such as cutting cane. Having horses is a sign of status for a man. Many Banjaras had left the traditional homelands in the 1950's to look for work and prosperity in the big cities, such as Bombay. Most had found none, but there was nothing to go back to. Banjaras have very little status in society. The vast majority are illiterate. Life expectancy is very low. The women wear colourful long skirts with pieces of mirror stitched on them. This was traditionally done to frighten wild animals, but now it is as an ornament. They wear a bracelet to show that they are married, and add a new bracelet for each year of marriage. The men wear less recognisable clothes, similar to other Indians.

Session /

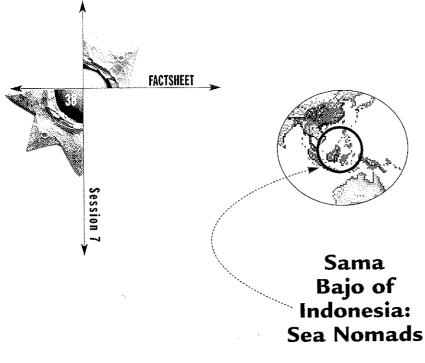
### Rom of Greece: Commercial Nomads



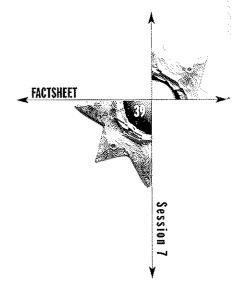
here are approximately 250,000 to 300,000 Rom in Greece, mainly in Athens, Salonika and Serai Kilkis. They speak Romany and Greek and practise mainly Orthodox or Islam. Many live in the "unofficial" villages. Traditionally, they were metal-workers. Collecting scrap-metal and other waste to re-use or sell, is a common way of making money nowadays. Small-time trading at markets is also a common way of earning a few bob. They set up stalls and sell lighters, cigarettes, miniature bottles of alcohol and anything else that people might suddenly remember they need. Some Rom also work as street performers and acrobats, travelling to fairs to sell souvenirs and do their tricks. Performing music and dancing is also part of their traditional way of making money. One of the unusual items in their diet is Hedgehog meat. They are despised by many in the majority population, but there is also a movement to try and improve both their place in society and the respect accorded their culture. They want schools where they would be taught through their own language, Romany. They want their own radio station and television programmes, newspapers and theatres to preserve their own heritage and culture.

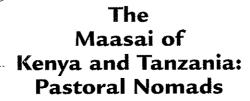


The Tuareg people live in the Sahara Desert. Tuareg means "people of the veil" and men traditionally wore a blue veil across their face. They know and control the routes through the desert and where and how to find food in the harsh landscape. They are pastoral nomads, travelling by camel to find pasture for their herds of sheep and goats. They may stay near a well long enough to irrigate a piece of land to grow tomatoes, wheat, maize and vegetables. The Tuaregs are predominantly Muslims and believe in doing the will of Allah and caring for creation. However, the creeping expansion of the desert, and the over-use of pasture is a major threat to the traditional lifestyle of the Tuaregs. There are projects in place to conserve the plant and animal life and to develop practices which are less demanding on the sensitive environment.

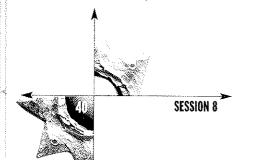


**T**he Samo Bajo are a small group of sea-faring nomadic people who've lived fished near south eastern Sulawesi in Indonesia for more than five centuries. They live in temporary villages built on sand-banks, or on beaches, or at sea, as boat-dwellers. They sometimes experience "land - sickness" if they stay on land too long. For the Samo Bajo, the sea is a combination of medicine, home, road, food and friend. It's also the home of their God, Umbe Made Lau. Their major rituals centre on water. For example, when a child is born, the umbilical cord is ceremonially thrown into the sea. Today they are under threat. Large areas of coral are being pillaged for limestone; the reefs on which they rely for fish are dying. Trawlers are scooping up most of the fish-stocks and Australia has banned "outsiders" from fishing for shark fin and sea cucumber (traditional Samo Bajo foods) within its 200 mile economic zone.





The Maasai are pastoral nomads who live on the plains and hills in southern Kenya and northern Tanzania. They herd their cattle, goats, sheep and donkeys for food and wealth. As the seasons change, they move on to find pasture for their herds. No individual within their community owns the land which they use, they only own the animals. They see the land as belonging to each member of their community. This has created problems because others have seen the land as being vacant and have seized much of the traditional Maasai land. The Maasai of Loodaraik, for example, always used the land of the Ngong Hills, but in the 1970's they were tricked when the land was divided up by the government and much was sold to outsiders, leaving the poorest parts of the land to the Maasai. They have been campaigning through the courts, with international solidarity, to protect and reclaim their lands.



# Session 8: FOCUS ON IRELAND



#### **CORE CONCEPT:**

Nomadic culture in Ireland; Travellers **AIM:** To explore the nomadic culture of Ireland's Travellers



Copy of Worksheet 7 for each student Copy of Factsheet for each student Copy of Worksheet 8 for each student



Focus on Ireland

TEACHER MATERIAL: Teacher notes: Traveller History and Culture



#### **PROCEDURE:**

- 1. Introductory Activity (optional) Distribute worksheet 7 to the students and ask them to complete it. This "pre-test", as it were can be retained by the students as a way of measuring learning and any changes in attitude/understanding. It would be best to return to it on completion of Session 10.
- 2. Ask the students to recall the key elements of the previous session, including the definitions of nomadism and sedentarism. Take a short time to clarify or expand where necessary. Explain to students that this session will focus on the Irish nomadic culture. In looking at the Factsheet on Travellers in Ireland, the categories used will be those with which they are familiar from the previous session.
- 3. Hand out copies of the Factsheet and Worksheet 8 to each student and ask them to fill out the Worksheet on the basis of the information in the Factsheet. Allow approx. 10 mins. for this exercise.
- 4. Invite feedback from some of the students before moving on to a discussion. The following questions may prove useful:
  - What did you learn from this exercise?
  - Do you see any connections between this and the previous session?
  - What questions are you left with after this session?
    - 5. Summarise the work which has been done to date emphasising key concepts and the relationships between them. Read the passage from "To Kill a Mockingbird" (below) and ask students what it might mean for us to walk around in "Traveller Shoes" for a while. Would this have implications for our attitudes and behaviour.

... if you can learn a simple trick, you'll get along better with all kinds of folks. You never really understand a person until you consider things from his point of view ... until you climb into his skin and walk around in it.

To Kill a Mockingbird



TEACHER'S NOTES

#### Traveller History and Culture

Every young person who studies history in our schools is introduced to the difference between primary and secondary historical sources. They understand from the beginning of their Junior Certificate programme, that the most reliable sources of information about a period of history or a people are records and artefacts which are a direct link with the period or people under examination. That this serves to sharpen their ability to analyse traditional assumptions critically is indisputable and to be welcomed.

When one comes to examine a tradition and culture which is essentially nomadic, however, such as that of Irish Travellers, the assumptions which underlie the normative approach to historical inquiry come up against one great difficulty. Nomadic cultures are extremely "now" oriented. There is little concern either with preserving what carries yesterday's memories or with what might meet tomorrow's needs. Possessions are kept to a minimum to facilitate mobility within all nomadic cultures, which tend, therefore to leave very little behind by way of artefact or written record. For this reason, primary sources in relation to the story of Travellers in Ireland are extremely thin on the ground.

What is available by way of written record falls into the category which would be described by the historians as secondary source material. Turning to this material, we discover that references to Travellers, Tinkers or the "wandering Irish" are to be found as early as pre-Christian times. Reference materials provide some insight into the trades practised by Travellers through which they engaged with the settled community and made their specific contribution to society; skilled metal work, harvesting, trading in animals, sale of paper flowers, fortune telling, construction work etc. The skills involved here are highly "portable" and do not require a "settled" working environment.

Although much of the available reference material reflects a rather jaundiced view of Travellers, it does enable us to address one of the most subversive myths about Travellers; that they are somehow an "accident of history". The belief is still widely held that Irish Travellers became nomadic through force of circumstance, colonisation or their own inability to meet the demands of settled life. It is commonly held that they are the descendants of people who were evicted or displaced during the Famine or during the time of Cromwell.

On the specific question of Traveller origins there is significant disagreement, some



SESSION 8

supporting the view that Travellers are descended from Eastern nomadic people who moved from India, through Europe. There is some evidence that this may describe the origins of Gypsy or Romany people, but Irish Travellers are thought to have their origins here. Three hypotheses on Traveller origins are suggested by Sinead Ni Shuinear:

- Travellers are the descendants of a pre-Celtic group who were relegated to inferior status by Celtic invaders.
- Travellers are descended from one of the groups of Celtic invaders, or
- · Travellers are descended from indigenous, nomadic craftspeople who never became sedentary.

Whatever the real story, one thing is clear, the "historical accident" theory neither fits the facts nor accounts for the coherence of Traveller culture. It is possible to name the distinctive features of that culture:

- Travellers are nomads by tradition and continue to practise varying degrees of nomadism.
- they traditionally travel for commercial and social reasons,
- · the extended family is the cornerstone of Traveller society and the demands of kinship are paramount,
- · they have their own language called Cant or Gammon,
- they have a shared history and a common ancestry, one is a Traveller only if at least one parent is a Traveller,
- they see themselves, and are seen by others as a distinct and separate group,
- they have a preference for self-employment and they value adaptability
- Traveller culture is expressed in distinctive forms of accommodation, speech patterns, celebrations, customs, traditions and value systems.

The concept of Traveller culture as a "historical accident" is problematic, not simply because it is inaccurate, but because it perpetuates the notion that there is something less than valid about the culture of Travellers in itself. If a people are reduced to a historical accident then they become a problem to solve rather than part of the ethnic diversity we need to embrace in order to understand and come to terms with what it means to be Irish.

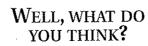
> Note: In preparing the notes above, we have drawn heavily on Ni Shuinear, S.: Irish Travellers, Ethnicity and the Origins Ouestion in "Irish Travellers, Culture and Ethnicity" (McCann, O'Siochain, Ruane ed.): Institute of Irish Studies; Queen's University, Belfast; 1996

TEACHERS NOTES

# TEACHER'S NOTES CONTINUED

The following table compares and contrasts the work practices and economic styles of Travellers and Settled People. This is adapted from "With Travellers: A Handbook for Teachers; Blackrock Teachers' Centre; 1993.

NOMADISM	SEDENTARISM
Self-employed	Employees
Depend on diversified occupations	Depend on a single trade or industry
Work structure values flexibility and mobility	Work structure values division of labour and long-term specialisation
Payment for goods and services negotiated	
individually	Payment of wages in the context of collective bargaining
Based on labour	
based on labour	Based on capital-intensive technology
Family often involved in production	
	Work individually, away from family and home
No set work times or holidays	
	Clearly defined work and leisure time
Daily routine flexible	
	Fixed routine
Individual or collective decision making	
	Hierarchical structures
Training and education traditionally	
family-based	Training and education take place in schools,
	colleges etc.
*	



In the following list of statements, please indicate which you believe are true and which you think are false.

V .		True	False
1.	Travellers are treated fairly in Ireland.		
2.	If a Traveller family decides to live in a house, then they are no longer Travellers.		
3.	Travellers have their own language.		
4.	Some of the behaviour of the settled community towards Travellers is racist.		
5.	Travellers are not really Irish.		
6.	Travellers have contributed a lot to Irish society and culture.		
7.	Travellers are self-employed.		
8.	Travellers still travel by horse and trailer and live in tents by the roadside.		
9.	Most Travellers earn money by recycling.		
10.	The housing offered to Travellers by local authorities is always suitable.		
11.	Travellers move from place to place, only because they have to.		
12.	Some Travellers are rich, some are not.		

### Irish Travellers

ravellers are a small indigenous minority who, according to historical material, have been part of Irish society for centuries.

They have a long shared history, value system, language, customs and traditions. This makes them a group, recognised by themselves and others as distinct. Their life-style is traditionally nomadic and this sets them apart from the majority population, who are sedentary.

There are over 4,000 Traveller families (an estimated 22,000 Travellers) in Ireland. Half of all Travellers live in four counties; Cork, Dublin, Galway and Limerick. It is estimated that 15,000 Irish Travellers live in Britain, with a further 10,000 Travellers of Irish descent living in the U.S.A. The majority of Travellers are Roman Catholic.

80% of Travellers are under 25 years. Only 5% of Travellers are 50 years or older. Infant mortality rates among Travellers are nearly three times the national average.

Travellers practise varying degrees of nomadism, ranging from the very regular to occasional movement. Although half of all Travellers in Ireland now live permanently in one place, their traditional nomadic lifestyle means that Travellers need a variety of accommodation; temporary and permanent halting sites, group housing schemes and standard housing.

In the past, Travellers were a rural people, with an economy based on activities like tinsmithing, seasonal farm labour, flower making, door-to-door sales, recycling and entertainment. With changes in Irish society, many of the traditional Traveller crafts are no longer in demand. The kind of work that Travellers do today, therefore, is different. You would be likely to encounter Travellers trading at markets and dealing in antiques or scrap materials. A small number of Travellers have thriving businesses, but the majority are caught in the poverty trap.

Traveller families tend to be bigger than the national average and the extended family - uncles, aunts etc. - usually lives together. Travellers find tremendous support within this kind of family grouping. Traditionally, most members of the family work and contribute to the family. As well as contributing to the economic life of the family, women also have responsibility for taking care of the family. Very often they must do this without basic facilities such as electricity and water. All this can have an effect on the women's health. In fact Traveller women live, on average, 12 years less than women in the settled community.

Travellers experience a lot of prejudice and discrimination, simply because they are Travellers.

# Session 9: WHAT'S THE STORY?



**CORE CONCEPT:** The story of Travellers.



AIM: To provide the students with an opportunity to gain insight into the lives of Travellers in Ireland, through the story of one young person.



#### **STUDENT MATERIALS:**

Either copies of photo essay for students or the photo- essay displayed in the classroom.

Copies of the cartoon for students.

Copies of worksheet 9 for students for homework.



#### PROCEDURE:

1. Distribute copies of the photo-essay to the students and allow time for them to study it. It may be useful to introduce the lesson using the poster, explaining that this is Helen Joyce's story and she is 16 years old. When students have had some time to look at the photos, use the following questions for reflection:

What is happening in the photographs?

Is Helen's day typical? How?

What are the similarities between this day and a typical day in your life?

What are the differences?

What, if anything, surprised you about her day?

2. Distribute copies of the cartoon to the students and allow them an opportunity to read it. Use the following questions to draw out the information in the cartoon:

What is the cartoon about?

What false information about Travellers does Noel Know-All have? How does Mary respond?

What was it about Mary that surprised Noel?

What do you think this class learned from the events of the day?

- 3. Ask the students to look at the photo-essay and the cartoon strip together, take a moment or two to think about them and consider what they have learned during this class. Note any insights on the board if time allows.
  - 4. Distribute Worksheet 9 on Travellers' contribution for homework, encouraging students to involve the other members of their family in its completion. This should be processed briefly at the start of the next session.



A day in the life of Helen

# A day in the life





7,30 am

8.00 am





3,45 pm

4.15 pr







7.00 <u>19m</u>

7.30 pm

# of Helen Joyce





8.30 am

11.30 am

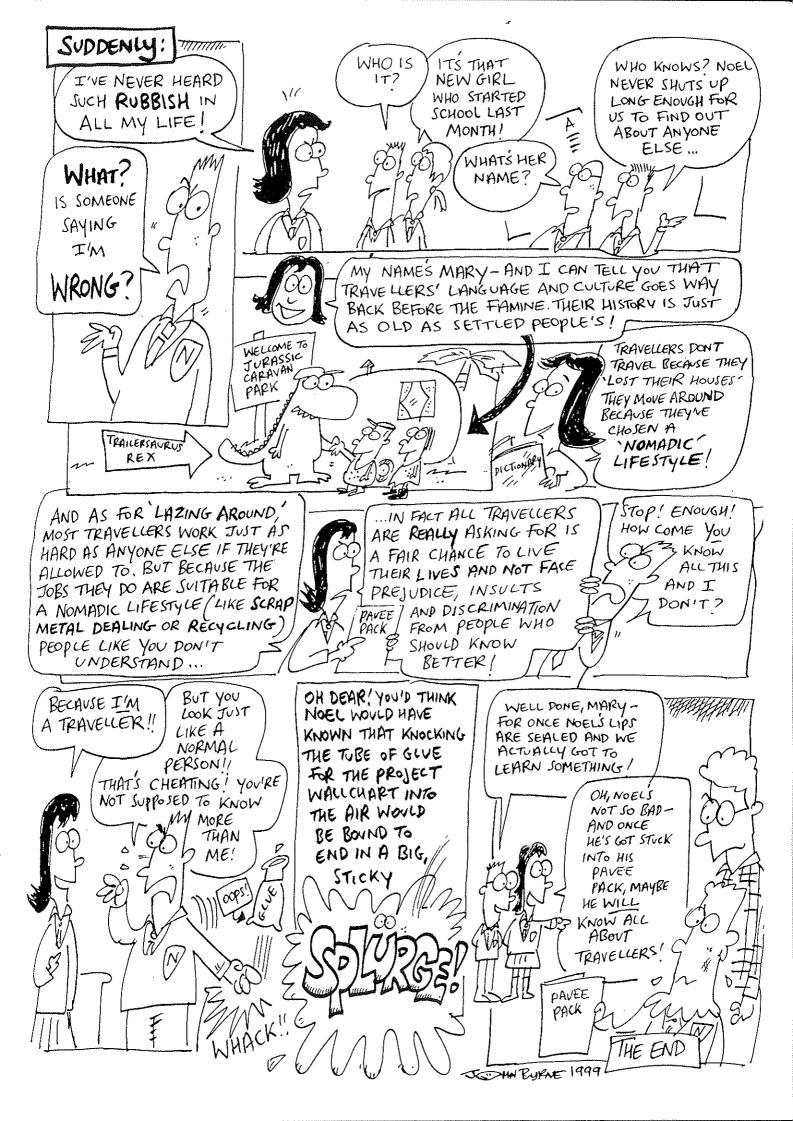


4.30 pm

5.30 pm







# TRAVELLERS' CONTRIBUTION

In the following list of statements, please indicate which you believe are true and which you think are false.

		True	False
1.	Travellers collect 50% of all the ferrous and non-ferrous metals that are recycled in Ireland.		
2.	Many of the most accomplished uillean pipers down through the centuries have been travellers.		
3.	A Traveller carried the flag for the Irish team at the Atlanta Olympics.		
4.	Flower-making is a traditional Traveller craft.		
5.	One in five market traders are Travellers.		
6.	Travellers have been all-Ireland handball champions.		
7.	Before modern communication many people depended on travellers to bring news from one place to another.		
8.	There is a tin fiddle in Donegal made by a Traveller.		
9.	A Traveller won an All Ireland football medal.		
10	. Travellers have held public office in Ireland.		
11.	Travellers have their own language.		
12	. Travellers have represented Ireland in UN Peace-keeping forces.		
13	. Travellers have performed on stage and on television drama productions.		
14	I. A Traveller has been one of the Irish People of the Year.		
15	5. Travellers have completed courses in University.		
16	5. Some Travellers worked as tinsmiths in Ireland at least as far back as the 12th century.		
17	7. Travellers organised a convoy of aid to Romanian orphans.		
10	Thoro are professional health workers who are Travellers.		

	,	

		_ TE	ACHERS' NO	TES	13
	TEACHERS' NOTES FOR WORKSHEET 9				
		True	False		
1.	True				WORKSHEET 9
2.	Felix and John Doran, John Cash, Finbar Furey are some of the famous pipers from this century, but the tradiion goes on.			•	ET 9
3.	Francis Barrett, from Galway was on the Irish boxing team.				
4.	Beautifully coloured paper flowers were made and sold door to door and at fairs and other events.			; :	
5.	True	V			
6.	True			44 80, 81, 11,	
7.	Travellers were often the contact with the outside world, beforetelevision, radio and the motor car made it easier for people to travel.				
3.	Michael Doherty made the fiddle out of tin that is on display in a pub in Donegal. Travellers made a substantial contribution to the fiddle music tradition of Donegal.				
9.	Jimmy Maughan won the medal in the 1978 minor final for Galway.	2		When	
0.	Ellen Mongan was elected to the Tuam Urban District Council. Other travellers have run for office both at local and national level.	V			
1.	Travellers have a distinct language that is called Gammon or Cant.	V			i Degye.
2.	True	V			
3.	Michael Collins, who plays Johnny Connors in Glenroe, is a Traveller. Travellers also formed a large part of the cast in the Abbey Theatre's production of Honeyspike.			Notes Notes	
4.	Catherine Joyce was a Person of the Year in 1991.				
5.	Many Travellers have completed courses. In particular community and youth work courses in Maynooth and UCC.				
6.	True			: - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1	
7.	Organised by the Parish of Travelling people on more than one occasion				
8.	Several Travellers are employed as Community Health Workers by the Eastern Health Board.	<b>2</b>			



SESSION 10

#### Session 10:

# DIFFERENT CULTURE, SAME EXPERIENCES?



**CORE CONCEPT:** Gender oppression and ethnic opression.

AIM:

To provide the students with an opportunity to compare and contrast the experiences of Traveller women with those of women from the settled community, at national and global levels.



**STUDENT MATERIALS:** A copy of worksheet 10 for each student.



**TEACHERS MATERIALS:** Completed copy of Worksheet 9 for homework review.



#### PROCEDURE:

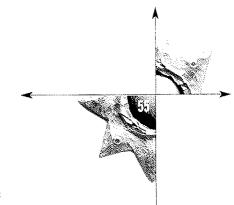
- 1. Process homework from the previous session. Having explained to the students that all the statements are true, encourage them to share, briefly, any surprises or insights in light of the exercise.
- 2. Distribute the worksheets. Invite the students to read through all of the statements and then to identify which are true and which false. If appropriate you might encourage students to work in pairs or groups on this part of the exercise. Allow approx. 10 mins. for this.
- 3. Invite feedback from the students on their work. Inform the students that all the statements on the worksheet are true. Offer the students an opportunity to respond to the information;
  - What do they think about this?
  - How do they feel?
  - What surprised them?
  - **4.** On a chart or blackboard draw a table with four columns labelled as in the example below:

All Women	Women in	Women in	Traveller
	developing Countries	Ireland	Women

Ask the group to identify which issues, mentioned in the worksheet effect each group of women.

These are then entered on the table.

A single issue may be entered in several or all columns.



- 5. The following questions, or similar, could be used to stimulate discussion:
- Are there issues which Traveller women and settled women have in common? What are they?
- Are there issues which specifically concern settled women? What are they?
- Are there issues which specifically concern Traveller women? What are they?
- **6.** Ask the students what conclusions they can draw from this lesson and what they have learned.



TRUE OR FALSE

TRUE OR FALSE?

Read through the following statements. In the spaces provided, indicate whether you think these statements are true or false.

	True	False
One in four adults worldwide cannot read or write —     three quarters of these are women.		
2. Traveller women in Ireland live, on average, 12 years less than settled women.		
3. Women with young children in Western countries spend an average 77 hours per week looking after home and family.		
4. Women earn £1 out of every £10 earned in the world.		
5. Travellers in Ireland have more than twice the national average for still-births.		
6. Most workers on Indian building sites are women.		
7. Only 12% of Traveller children participate in Secondary Education.		
8. Women own 1 per cent of the world's property.		
9. Women do two out of every three hours worked in the world.		
10. Women produce more than half the food grown in developing countries.		
11. In 1994, 53% of Travellers in Dublin city and county did not have access to electricity.		

#### Session 11

#### "THAT'S JUST THE WAY IT IS"



**CORE CONCEPT:** Institutional Racism



**AIM:** To provide students with the opportunity to explore the concept of institutional racism and how it operates in our society.



STUDENT MATERIALS: Copy of worksheet eleven.



**TEACHERS MATERIAL:** See glossary for definition of Institutional Racism and also explanatory notes.



#### **PROCEDURE:**

Distribute worksheet eleven to students. Ask them to read through the two situations described and to write answers to the accompanying questions.

- What happened?
- What do the two situations have in common?
- Who had the power in the situations?
- · What choices did those in power make?
- Could those in power have acted differently? Why/Why not?

Take feedback from the class on the above questions. Continue the discussion using the questions below:

Was any one person or group responsible for the situation in which these Travellers found themselves?

Given that Travellers' lifestyle involves moving what changes need to be made in the situations described?

Are there any other situations like those described in the worksheet?

Who is responsible for bringing about change in these situations and those like them?

Explain "institutionalised racism" to the students and ask them to examine the two situations in the light of this. Ask them to identify the similarities and differences between this form of racism and the other form they looked at in Session 5.

> To conclude ask the students what they have learned and how their work in this



SESSION 11

session relates to the rest of the work they have been doing.



Instead of reading the situations described in worksheet eleven they could devise role-plays based on the information contained in them.

#### **EXPLANATORY NOTE ON INSTITUTIONAL RACISM:**

Sometimes the most obvious form of racism is individual racism – where one individual human being acts in a racist manner towards another. This could take the form of a refusal of service or goods or it could even involve violence.

On the other hand institutional racism is often unintentional and can end up being invisible. There may be no personal affront involved. However its impact on the lives of the people who experience it can be equally, if not more, detrimental.

As you can see in the glossary institutional racism is defined as "where the activities, practices, policies or laws of an institution lead, intentionally or unintentionally, to less favourable outcomes for minority ethnic groups."

Institutional racism is intentional when it is the policy of an institution to deliberately exclude members of an ethnic minority. However it is often unintentional. While this does not take from the negative impact that it has on the minorities it can sometimes mean that there is openness to addressing the policies or practices that lead to it, once the institution involved is made aware of their implications.

In the area of service provision there is potential for institutional racism when services are designed in such a way that fails to take account of the needs of ethnic minorities. By assuming that everyone using the service is from the same cultural background the service can end up catering only for the dominant cultural group.

Institutional racism tends to only become apparent when we examine the outcomes from the service. When we see that members of minorities have an inferior health status or benefit less from the education system these are indications of the existence of institutional racism.

For example, an assumption built into the design of many of our services and systems is that the users of the system are

e aral then dapt to

settled or sedentary.

Residence criteria are often an obstacle to Travellers enrolling in services, etc. Travellers, being nomadic, are therefore automatically placed at a disadvantage and are forced into "choosing" between their cultural traditions and availing of the service. It is often then argued that if Travellers want to progress they need to adapt to fit into the system.

However an anti-racist approach would factor Travellers' needs into the planning stage of a service and adopt a problem solving approach. It would also equality-proof decisions, etc. to take into account the possible impact they might have on minorities. In consultation with minorities it would ask: "what are the barriers experienced by minorities, how can we remove them and make our service reflect the diversity that exists in the community we serve?" It would examine the obstacles to equal outcomes for Travellers and other minorities from the service and attempt to remove those obstacles. For example the school curriculum has tended to be mono-cultural. An intercultural curriculum would reflect and celebrate cultural diversity. Travellers would benefit from seeing their culture and identity valued and reflected in what they learn in school.

Often it only requires a little imagination and the will to do things in a slightly different way. Technology can also help. In the UK a system is in operation where a simple school record card is brought from one school to another when a family moves. In Ireland a similar proposal is being considered. In the area of health a parent-held (rather than doctor-held) record system is being developed which would also make it easier for health provision for nomads. A medical card (like the common swipe cards) that could be used over a longer period and anywhere in the country would eliminate the difficulties Travellers face with the current system where the card is only valid in a limited geographic area. In parts of Australia where people are very spread out school happens over a two way radio system. Technology has been applied to solving many problems for people on the move, such as mobile phones, bank ATM machines, etc. It could also help Travellers, especially those who are still practicing a nomadic lifestyle.

# Scenario 1

The Connors family have just moved on to a serviced halting site on the outskirts of a rapidly developing town. Two of the children are aged six and eleven years and have to go to school. There are two large schools and one small school in the town.

Bridget Connors has just met with the principal of the nearest of the schools to see about enrolling her children. The principal told her that at present all of the classes in the school were full. She also said that Evelyn would really have to put the children's names down for places soon after they were born to ensure they got in. She could still put their names down now – just in case a vacancy arose...

# Scenario 2

Three months ago Evelyn Joyce and her family moved from their group houses in the city to a halting site on the outskirts of a large town. She travelled to meet up with her original family before the wedding of a cousin. On moving to the country one of the first things Evelyn had to do was see a doctor about her chronic asthma. In the city she had a medical card but it was no use away from the named doctor. Over the first two weeks she tried to get on the list of the three nearest doctors. Each of them told her their lists were full. Now the Health Board will assign a doctor to anyone who finds it hard to get on a list. When Evelyn went to see about this she was asked for proof of the refusals. She had nothing in writing. Back she went to get letters from the doctors. Two of them told her to get the Health Board to ring them. She is still waiting for the name of a doctor.

# What happened?

What do the two situations have in common?
Who had the power in the situations?
What choices did those in power make?
Could those in power have acted differently? Why/Why not?

## Session 12: WHAT YOU CAN DO



**CORE CONCEPT:** Practical ways of addressing prejudice, discrimination and racism.



**AIM:** To provide students with opportunities to identify possible actions in response to situations involving prejudice and discrimination against Travellers.



#### STUDENT MATERIALS:

Worksheet 11

"I Could"

Worksheet 12

"How about ...?"

\_ SESSION 11

Worksheet 13

Wordsearch



#### PROCEDURES:

- 1. Distribute copies of worksheet to each student. Clarify instructions for the first part of the exercise and allow them time to complete this. When this is done encourage them to move on to the next part of the exercise. The term "ethical" may need some explanation.
- 2. Invite the students to share their possible responses to each situation. Use the following questions, or similar to develop the discussion;
- What would you consider the **easiest** thing to do in each situation? Why?
- What do you consider the **most difficult** thing to do in each situation? Why?
- What is the most ethical thing to do in each situation? Why?
- What is the **least ethical** thing to do in each situation? Why?
- •Would you do things differently if the people involved were not Travellers e.g. if they were refugees, Spanish exchange students, African students etc? How?
  - 3. Distribute Worksheet 12 and ask the students to consider the courses of action outlined. Explain that the worksheet invites them to indicate how comfortable/uncomfortable they would be with different responses to racist practices. Allow the students time to complete this worksheet then invite their responses. After they have shared their responses, use the following questions or similar:
    - Are any of these possibilities new to you?
      - Are there any that you would not consider? Why?
        - Are there some that you would like to try out?



SESSION 11

4. In small groups of two or three, invite the students to talk about the following questions:

- What one thing will I do (or stop doing) as a result of this programme?
- What will help me to do (stop doing) this?

Encourage the students to keep a record of their intentions and to set a date on which they will review their progress.

The WORDSEARCH, Worksheet 13, which is provided below may serve as a useful way of reviewing the key concepts in the programme, and may even be fun!

#### I Could ...

Tery often we find ourselves in situations where we encounter racist attitudes or behaviour. The situations outlined below are some that you might come across. In the case of each situation, please list, in the spaces provided, some of the things you could do. Please note - doing nothing is a choice and has consequences too.

#### Situation 1:

One of your friends makes a put-down comment about Travellers in your hearing.

You could:

#### Situation 2:

You read an article or letter in your local newspaper which presents all Travellers in a very negative way.

You could:

#### Situation 3:

Your local fast-food restaurant refuses to serve any Travellers.

You could:

#### Situation 4:

Your local authority refuses to provide hot water or an adequate refuse collection service to a halting site in your area.

You could:

#### Situation 5:

Your local authority has decided to establish a permanent halting site close to where you live.

You could:

When you have completed the first part of the exercise, go back over what you wrote and, in each situation, tick the possible course of action which you believe is the most ethical.

... ATABA 1

## How about...?

The following are some of the things you could do when you come across racist attitudes or behaviour in relation to Travellers or other minority groups. In the spaces provided below, circle one number to show how comfortable you would feel about each of these actions.

- ① = I would feel very <u>comfortable</u> doing this.
- = I would feel very <u>uncomfortable</u> doing this.

Finding out about Travellers from books, organisations, etc.	1	2	3	4	5
Meeting with and listening to Travellers themselves	1	2	3	4	5
Talking to people about the rights of Travellers	1	2	3	4	5
Challenging uninformed comments people make	1	2	3	4	5
Writing letters to the newspapers	1	2	3	4	5
Signing a petition	1	2	3	4	5
Taking part in a demonstration to support Travellers' rights	1	2	3	4	5
Boycotting a company which refuses to serve Travellers	1	2	3	4	5

#### WORDSEARCH

#### Find the following words in the Table below:

RACISM

RESPECT

**TRAVELLER** 

**SAME** 

DIFFERENT

**CULTURE** 

MINORITY

ETHNIC

WORLDVIEW LABEL

TOLERANCE STEREOTYPE

PREJUDICE

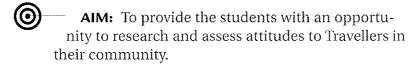
DISCRIMINATION

CONTRIBUTION NOMAD

D	ı	F	F	E	R	Е	N	Т	Т	N	R	Т	S
G	ı	Х	٧	E	R	S	E	T	N	0	M	R	E
S	Α	S	Т	Е	R	Е	0	Т	γ	P	E	Α	С
L	R	Α	С		S	M	F	S	U	R	E	V	0
Е	I	M	M	R	W	N	I	E	R	Е	P	E	N
С	M	E	ı	Р	l	Е	M	L	Α	В	E	L	Т
N	E	N	L	I	0	M	0	M	0	N	Т	L	R
Α	W	0	R	L	D	V	ı	E	W	С	Н	E	ı
R	Α	M	Υ	Α	G	N	R	N	S	U	N	R	В
E	R	Α	R	Р	0	I	U	E	Α	L	1	Н	U
L	Е	D	С	R	E	S	Р	E	С	Т	С	M	T
0	Т	С	ı	Α	L	Р	U	Р	0	U	l	Α	1
Т	ı	T	E	Υ	G	L	I	M	s	R	R	0	0
S	Υ	P	R	E	J	U	D	l	С	E	D	E	N



#### 1. SURVEY OF ATTITUDES





SURVEY OF ATTITUDES

#### **PREPARATION**

Provide the students with an opportunity to clarify the following:

#### What do they want to find out?

Clarifying the questions they want to ask is an extremely important part of the process and it is worth giving time to this aspect of the preparation. It may be a good idea to formulate a draft questionnaire or interview and try this out with a sample group. This gives the students an opportunity to alter any questions which prove, in practice, to be unclear or difficult for interviewees to understand. Whatever approach is chosen, it is a good idea to work with fewer rather than more questions so that the accumulated data is not so extensive as to become completely intimidating.

#### Who do they want to ask?

Deciding on a specific target group makes it easier to formulate questions appropriately and may also serve to ensure that the students find the survey more relevant. Suggested target groups might be students of a specific age group, students in a specific school, people who live in a particular area etc. Some thought needs to be given to the number of people who will be interviewed - collating returned questionnaires/interview outlines takes time.

#### How do they want to ask the questions?

Questionnaires are relatively quick and easy to administer. Interviews will provide a great deal more information, in greater depth but require more skill to administer. Whatever approach is taken, it is important that the students have an opportunity to rehearse how they will approach people, so that they can do so confidently. Trial runs or role-plays can be helpful in this. A sample questionnaire is included below.

#### What do they intend to do with the information?

If students have put a lot of time and effort into a piece of work like this, it seems a pity not to offer the outcome of their research to a wider audience. Where and how the information is presented will depend on available time and the skill of the group.

Some possibilities might be to arrange a display of the information within the

1. SURVEY OF ATTITUDES

ooced

school or in a local venue community centre or other - to publish a report of the students' findings in a
school magazine or in the local newspaper, to
organise an event at which people can be introduced
to the findings etc.



#### **Practical Details:**

Who will prepare the materials required - questionnaires etc.

Who will conduct the survey?

When will it be done?

By what date will completed questionnaires/interview outlines be returned?

Who will collate the information gathered?

Who will prepare the presentation of information in the agreed form?

#### Sample Questionnaire

	Agree	Disagree	
<ol> <li>Travellers have a right to a permanent, serviced halting site in a convenient location.</li> </ol>			
2. Travellers should not be barred from any shop or pub.			
3. Newspapers are fair to Travellers.			
4. It would be better for all Travellers to live in houses.			er en dans
5. Discrimination against Travellers is racism.			
6. We have a lot to learn from Travellers.			
7. Travellers are welcome in my community.			



#### 2. Media Analysis



**CORE CONCEPT:** A viewpoint is a standpoint.



AIM: To identify and examine the sources of our images of Travellers and to evaluate their influence on our opinions about and behaviour towards them.



**STUDENT MATERIALS:** Blank sheet of paper.



**TEACHER MATERIALS:** Glossary definitions of attitude and influence.



#### **PROCEDURE:**

Homework Assignment in preparation for this project.

Divide the class into approx. 6 work groups. Three groups are asked to collect newspaper articles/cuttings, items from magazines, reports from radio and television which depict Young People and the other three groups to do the same for Travellers. Allow adequate time for the collection of this information.

- 1. Invite the students, in their work groups to prepare a presentation on the images of young people/Travellers in the media extracts they have gathered. This can take the form of a talk with collage, poster, charts, video or audio clips, mock interview(s) etc.
- 2. Allow time for each group to make its presentation, starting with the groups who have worked on images of young people. It would be more helpful if questions immediately following the presentations could be limited to points of clarification.
  - **3.** When all the groups have completed their presentations, use the following questions to generate discussion:
    - What struck you from the presentations?
    - Are the images mostly positive or mostly negative? Why?
    - Are they mostly male, mostly female or both? Why?
      - What do they reveal about our perceptions of young people/ Travellers?
        - Are the images accurate / reliable?
          - Do they tell the whole story?
            - Were Travellers' opinions sought?

Note: If time constraints make it difficult to take all presentations during the same session, it would be important that some processing / discussion take place within each session.



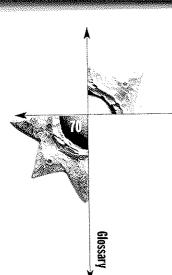
4. Ask the students to compare and contrast the two sets of images. Focus the discussion on:

- · Perceptions of groups of people,
- How these perceptions influence our attitudes and opinions.
- 5. Ask the students what conclusions can be drawn from the work done during this project about the way groups of people are depicted in the media.
- Is it important to examine media coverage of groups? Why?
- Does doing so make a difference? How?
- What questions or concerns are you left with at the end of this project?

# 3. Visitor to the Classroom

Comprehensive guidelines on preparation for a visitor to the classroom are included in the exemplar materials for C.S.P.E. (see Section 4, Unit 4 "To the Wider World"). In the context of the programme as a whole, it is important to remind the young people about the need to show genuine respect for people from a different culture.





#### Glossary



#### Attitude

Glossary

Positive or negative dispositions towards persons, groups, nations which have thinking, feeling and acting dimensions.

#### Rige

Having a preferred point of view about a person or thing, which can range from positive to negative and is not readily amenable to change.

#### **Bigotry**

An obstinate and unreasonable attachment to one's own beliefs and opinions with intolerance of beliefs and opinions which differ.

#### Culture

Definitions of culture encompass reference to those things which are held in common by a society or group e.g. worldview, lifestyle, beliefs, values, customs, traditions, patterns of thought and behaviour, organisation of relationships, roles. The single most important thing about culture is that it is learned.

#### **Cultural Diversity**

At its most basic, cultural diversity simply refers to the reality of cultural difference. At another level, however, it reflects a concern to promote openness and tolerance within the context of an increasingly multi-cultural world.

#### Discrimination

Discrimination is prejudice in action. It occurs when a person or group are treated differently or less favourably than others, often on the basis of culture or colour. Discriminatory action can be carried out by individuals or through groups and institutions (See also Prejudice).

#### **Ethnic Group**

An ethnic group is an involuntary group (i.e. one is born into it) that sees itself and is seen by others as different. Members share a common ancestory, culture, history, traditions and sense of identity.

#### Ethnocentrism

Opinions or beliefs which glorify one's own culture or nationality, often at the expense

of others. Can be accompanied by a dislike of or contempt for other groups/cultures.

#### Feminism

Theory and practice which acknowledges the oppression of women and seeks to transform that situation. Though often presented as one ideology, there are in fact several strands within feminism.

#### Gender

Describes the way in which sexuality is constructed or understood within a culture and is socially rather than biologically determined.

#### Influence

The ability to, or the act of affecting thinking, feeling and behaviour, usually without direct force or intervention. Influence can be exercised consciously or unconsciously, deliberately or accidentally. The power to influence can be a function of wealth, social status or role. Influence can range from the benign - as in simply sharing perspective or perception - to the deliberately malign - as in deliberate attempts at manipulation.

#### Nomadism

A way of life based on earning a livelihood in a manner which requires moving the place of one's home, at least periodically. The economics of nomadism arise from and effect social organisation and, most importantly, cultural identity.

Whereas a sedentary person remains sedentary, even when travelling, the Traveller is a nomad, even when he does not travel. Immobilised, he remains a Traveller

Jean-Pierre Liegeois

#### Prejudice

An opinion or belief about something or someone which is formed without reasonable knowledge or experience. Prejudice is usually negative. Prejudice may be directed towards a group as a whole or towards individuals because of their membership of that group. Differs from discrimination in that it does not necessarily involve action.

#### Race

Race is a social construct rather than a biological phenomenon based on dividing up the single human race on the basis of biological or cultural differences and creating hierarchies on the basis of this difference. It came into usage in the English language during the 16th century, a major period of colonisation, to justify the destruction and domination of other cultures by claiming that they were inferior, savage, uncivilised, pagan or even sub-human. Irish people were also catergorised in this way.

"As a way of categorising people race is based upon a delusion because popular ideas about racial clasification lack scientific validity and are moulded by political pressures rather than by the evidence from biology."

Banton M. and Harwood J.

#### Racism

Racism is an oppression based on power relations between groups built on the use and abuse of skin colour, cultural difference or imagined physical difference.

"Any theory which involves the claim that racial or ethnic groups are inherently superior or inferior, thus implying that some would be entitled to dominate or eliminate others, presumed to be inferior, or which bases value judgements on racial differentiation, has no scientific foundation and is contrary to the moral and ethical principles of humanity."

UNESCO, 1978

Institutional racism is where the activities,

practices, policies or laws of an institution lead, intentionally or unintentionally, to less favourable outcomes for minority ethnic groups.

#### Sedentarism

A lifestyle which involves staying in one place which gives rise to specific forms of economic and social organisation as well as cultural identity.

#### Stereotyping

Originally referred to metal plates which were used in printing to fix an image. Hence the understanding of stereotype as a "fixed-image" attitude towards individuals or groups irrespective of their differences. This form of generalisation can give rise to a tendency to think or act in rigid and repetitive ways.

#### Values

Those beliefs held by individuals to which they attach special priority or worth and by which they tend to order their lives. As such, they have thinking feeling and behavioural aspects.

#### Worldview

A mental construct which acts as a framework for organising our experience. It is the story we tell ourselves about the world and our place in it. Each society and each individual in society has a world view which helps them to make sense of reality and engenders confidence in their ability to deal with that reality.

### Selected Resources

Evans, R. & Og, T.: Teaching Against Prejudice and Stereotyping – a practical handbook.

Oxford Development Education Unit; Oxford; 1986 available from Trocaire Resource Centres. (contact details below)

Leahy, A. & Horgan, G.:

On the Move - people and products One World Week Theme Pack National Youth Council of Ireland; Dublin; 1993 (contact details below)

# Larkin, T. & Mc Andrew, P.: In God's Image and Sign of the Times

(Books 1 & 4 of The Gateway Series) Columban Fathers and Sisters; Navan; 1990

available from Trocaire Resource Centres. (contact details below) Nash, C.: Picturing People - challenging stereotypes.

Development Education Project; Manchester; 1988 available from Trocaire Resource Centres. (contact details below)

National Co-ordinating Committee for European Year Against Racism; Schools and Clubs Against Racism Education Pack

National Youth Council of Ireland; Dublin; 1997 (contact details below)

#### Ó Caoimh, C.:

Ireland, All Different, All Equal – an anti-racism and equality education pack.

National Youth Council of Ireland; Dublin; 1995 (contact details below)



Clossary

ossary and Selected Resources





Resources .

Ó Riain, G. ed. Travellers - Nomads of Ireland Pavee Point; 1997. (contact details below)

SEEDS; Photospeak - a photopack Seeds; Dublin; 1993 available from Trócaire Resource Centres, (contact details below) "I'm no racist... and what is it anyway?"

CALYPSO Productions, 7 South Great

George's Street, Dublin 2

Telephone: 01 6704539; Fax: 01 6704275

#### **Books**

Dublin Travellers Education and Development Group: D.T.E.D.G. File -

Irish Travellers; New Analysis and New Initiatives

Pavee Point; Dublin; 1992

Dublin Travellers Education and Development Group: Traveller Ways Traveller Words.

Pavee Point: Dublin: 1992.

Mc Greil, M.:

Prejudice in Ireland Revisited.

Survey and Research Unit; St. Patrick's College, Maynooth; 1996

Tannam, M., Smith, S. & Flood, S.: Anti-racism; an Irish Perspective Harmony; Dublin; 1998

McCann, Ó Síocháin, Ruane ed: Irish Travellers, Culture and Ethnicity Institute of Irish Studies; Queen's University, Belfast; 1996

#### **Useful Contacts**

For further information you may contact the following organisations. Please appreciate that these organisations have limited resources and would therefore appreciate if you use, where indicated, the web-sites for school projects, rather than phoning.

Pavee Point

46 North Great Charles Street
Dublin 1
Phone 01 8780255
Fax: 01 8742626
E-mail: pavee@iol.ie
Website: http://homepages.iol.ie/~pavee/

The Irish Traveller Movement

4-5 Eustace Street Dublin 1 Phone: 01 6796577

Fax: 01 6796578

National Traveller Women's Forum

c/o Galway City Partnership Townpark Centre Tuam Road Galway Phone: 091 771509

Fax: 091 771235 E-mail: ntwf@iol.ie

(There are also several other local Traveller organisations around the country. For information about these groups contact any of the above.)

National Consultative Committee on Racism and Interculturalism

26 Harcourt Street
Dublin 2
E-mail: nat.racism.ctee@tinet.ie
Website:
http://homepage.tinet.ie/~racismctee/

For general requests please refer to web-site

National Youth Council of Ireland

50 Pembroke Road Dublin 4 Phone: 01 6683770

Trócaire Resource Centres:

12 Cathedral St., Dublin 1 Phone: 01 8743875

9 Cook St., Cork

Phone: 021 275622

50 King Street, Belfast BT1 6AD Phone 01232 275622

e-mail: info@trocaire.ie Website: www.trocaire.org



The Pavee Pack

AS becomes more aware of the

multi-ethnic nature of its population we are challenged to resource and celebrate cultural diversity. Cultural diversity is not new in Ireland. Travellers, with their distinct cultural heritage based on nomadism, have been part of Irish society for hundreds of years but have faced rejection and exclusion. This pack brings students on a journey to understand and value that diversity, by first exploring their own identity and values. It is a journey of discovery about themselves and through that about the Travellers and the diversity within the community of which they form part.

The lessons in the pack are primarily aimed at students in the 2nd year CSPE Programme but could also be used at other levels including the Transition Year Programme.

**Pavee Point Publications** 

Pavee Point Travellers' Centre 46 North Great Charles' Street Dublin 1.

Website: http://homepages.iol.ie/~pavee/

ISBN No. 1 897598 24 6

