

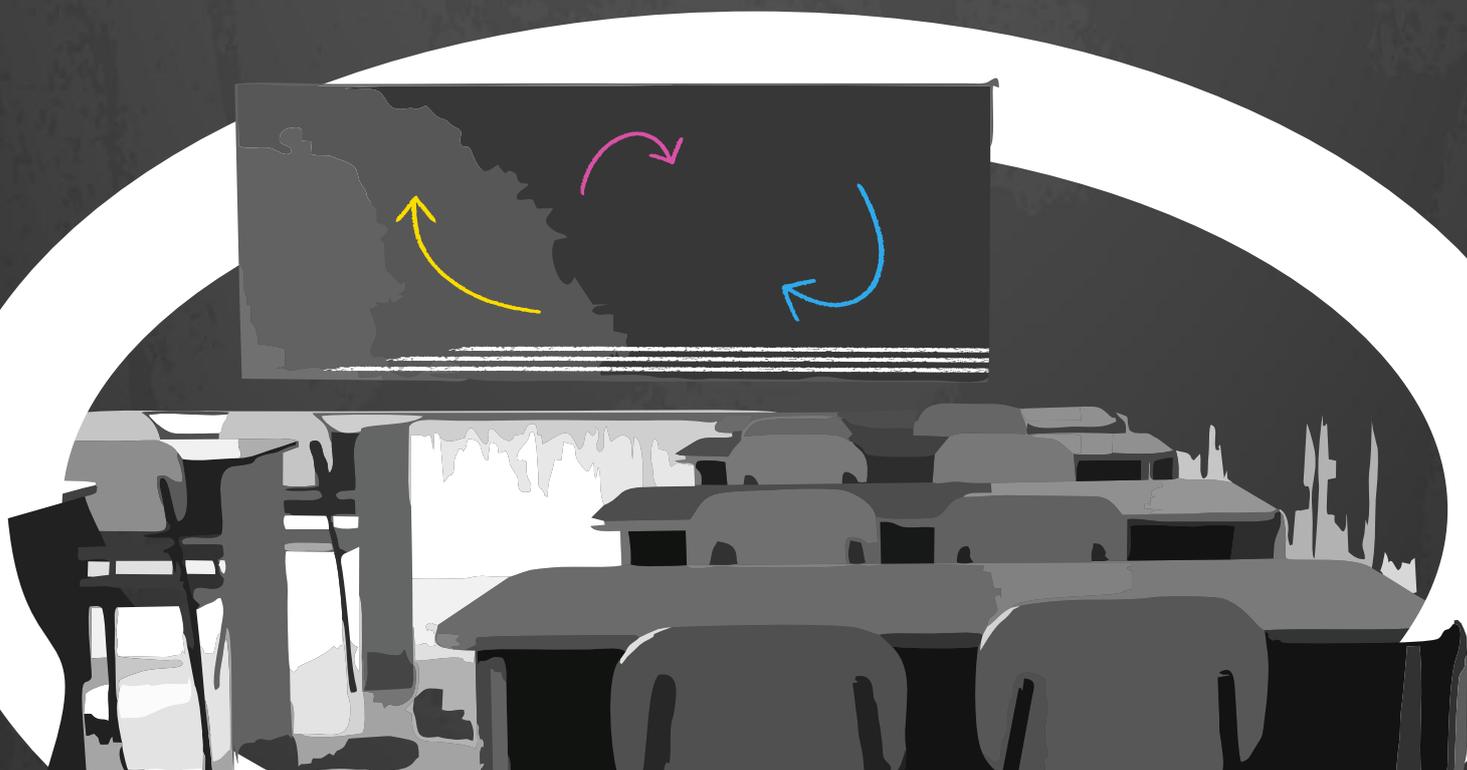


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DIDACTIC UNIT RACISM

**KITS AGAINST DISCRIMINATION
OPEN EDUCATIONAL RESOURCES FOR TEACHERS**



This educational material, included in the Virtual Inclusive Education e-Learning platform, has been developed by REDTREE MAKING PROJECTS in collaboration with SMALLCODES SRL, GRETA DU VELAY, INSTITUT 8 MAREC, IES ISAAC PERAL, ASOCIACIÓN DE GITANAS FEMINISTAS POR LA DIVERSIDAD, FUNDACIÓN POR LA EUROPA DE LOS CIUDADANOS, Y RIBALTAMBIÇAO, within the project “EDUCATIONAL INCLUSION INTO DIVERSITY, FACING SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop hate speech in Europe”, cofinanced by the ERASMUS PLUS PROGRAMME of the EUROPEAN UNION.



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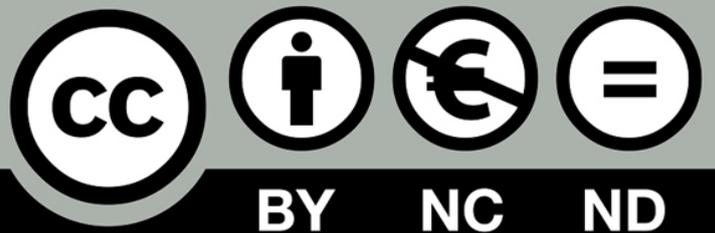
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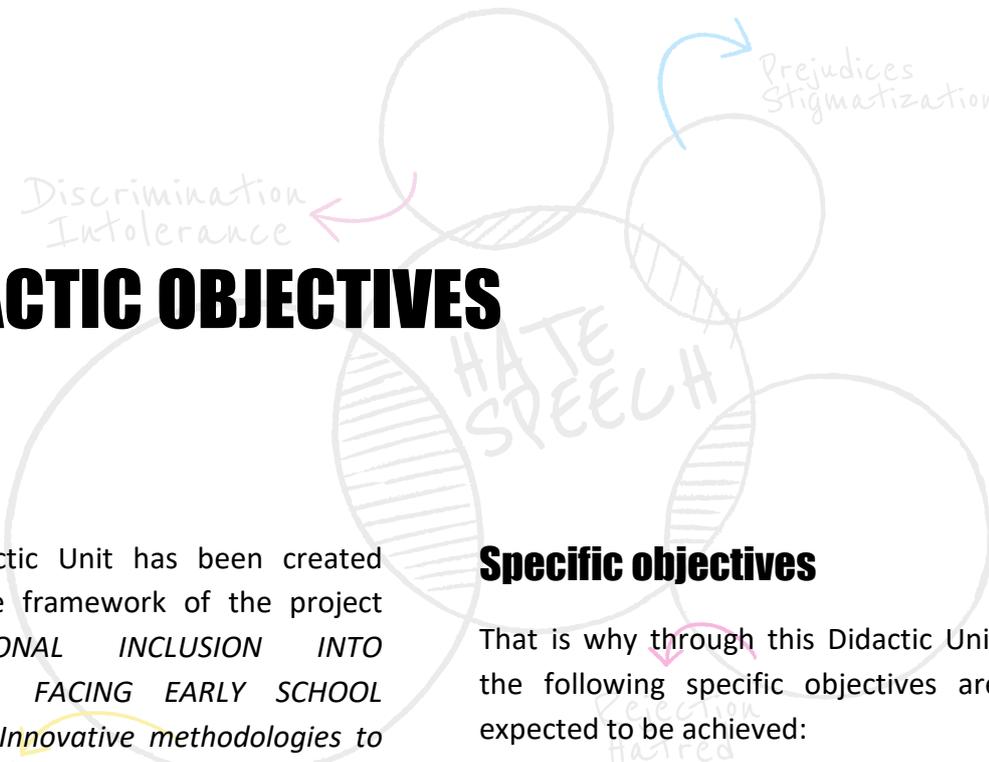
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DIDACTIC OBJECTIVES

This Didactic Unit has been created within the framework of the project “*EDUCATIONAL INCLUSION INTO DIVERSITY, FACING EARLY SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop Hate Speech in Europe*” co-financed by the Erasmus+ Programme. One of the main objectives of this project is: “to fight against Hate Speech and educate to end exclusionary and racist behaviors in the classroom through educational and awareness tools for students.”

And it is precisely to achieve this objective that this Didactic Unit for Cultural Diversity was created, which is part of the kit of Open Educational Resources (OERs) aimed at fighting Hate Speech, and in this case specifically against racism, romaphobia, islamophobia, and antisemitism.

Specific objectives

That is why through this Didactic Unit the following specific objectives are expected to be achieved:

- Identify the parameters of racism and its evolution throughout history.
- Identify romaphobia, islamophobia, antisemitism, and the hate speeches linked to them.
- Analyze the variables that constitute the speech of the new racism.
- Approach intercultural education from an anti-racist perspective.
- Understand how prejudices and stereotypes are formed and how they influence discriminatory behaviors.

COMPETENCES

In this Didactic Unit, the following key competences will be mainly worked on:

▪ Linguistic communication

Express opinions, facts, feelings, and emotions in an organized and understandable way in different situations. Communicate opinions and feelings orally and in writing. Interpret, value and express appropriately. Use the language appropriate to the activity and the medium used.

▪ Mathematical competence and basic competences in science and technology

Recognize the importance of responsibility in the use of technology. Apply ethical criteria in the use of technology.

▪ Digital competence

Use ICTs as a means of work and knowledge, in learning and real-life situations. Use different digital tools and applications as a means of work and exposure.

▪ Learning to learn

Apply strategies to improve creative, critical, emotional, interdependent thinking... Argue your opinion on the different data, texts, or information. Consciously follow the learning steps and assess the results. Conduct an argued self-assessment of your own learning.

▪ Social and civic competence

Develop the capability for dialogue with others in situations of coexistence and work, and for the resolution of conflicts. Listen and take into account the opinions of peers. Show willingness for active participation. Assume your functions in the group responsibly.



- **Initiative and entrepreneurship**

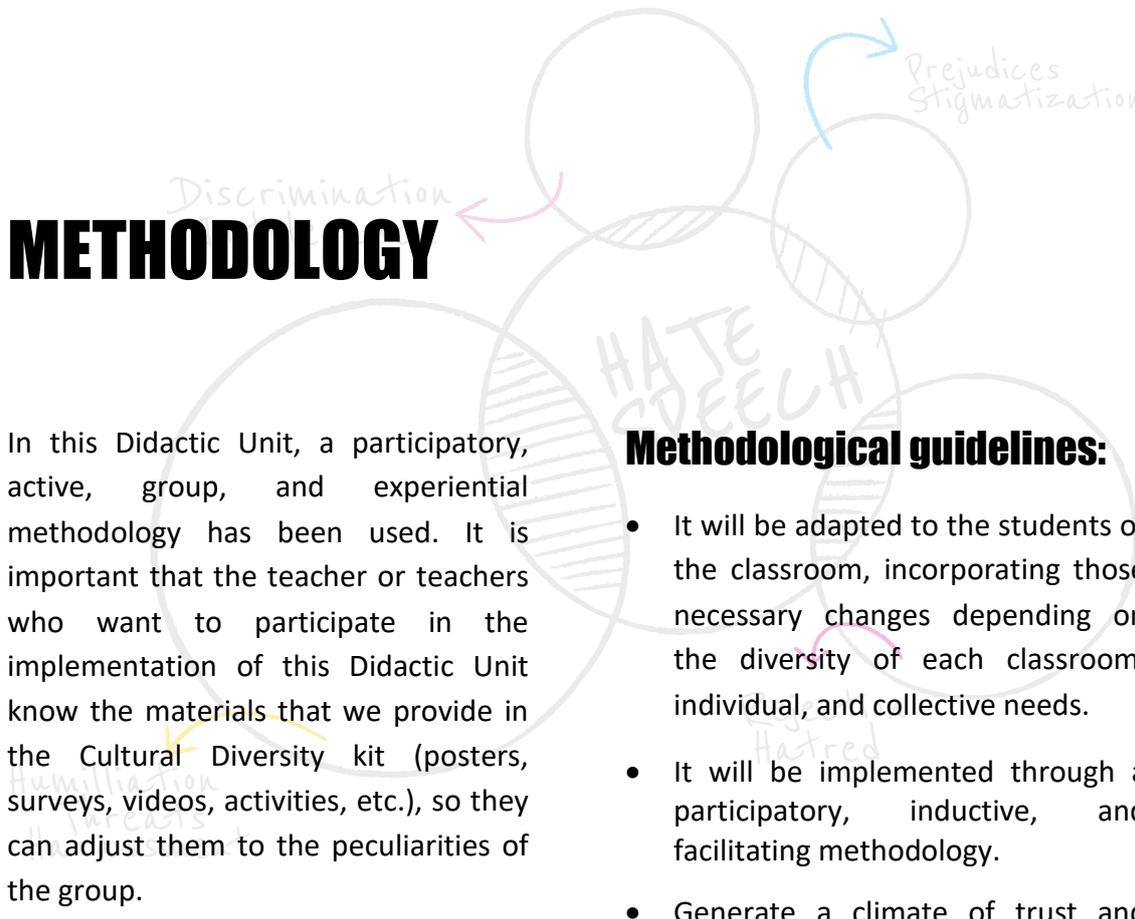
Manage the work of the group coordinating tasks and times. Plan the work of the group by distributing responsibilities and roles.

- **Awareness and cultural expressions**

Recognize the beauty of artistic expressions in everyday life and make works and presentations with aesthetic sense. Use different means of artistic expression taking care of aesthetics in its own or group productions.

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METHODOLOGY

In this Didactic Unit, a participatory, active, group, and experiential methodology has been used. It is important that the teacher or teachers who want to participate in the implementation of this Didactic Unit know the materials that we provide in the Cultural Diversity kit (posters, surveys, videos, activities, etc.), so they can adjust them to the peculiarities of the group.

The sessions will be carried out following the methodology for social transformation: “see - judge - act” that allows students to know, reflect, and take sides in different situations analyzing the causes that generate them and then put them into practice in their environment through different actions of what they have learned.

In addition to learning content, young people train competency skills such as creativity or critical thinking, for which we use cooperative learning, visible thinking, and research-inquiry strategies. In short, the students are provided with the knowledge and tools to be able to approach reality and understand it, analyze it critically, and subsequently position themselves and involve themselves in actions that promote a global citizenship committed to respecting Human Rights.

Methodological guidelines:

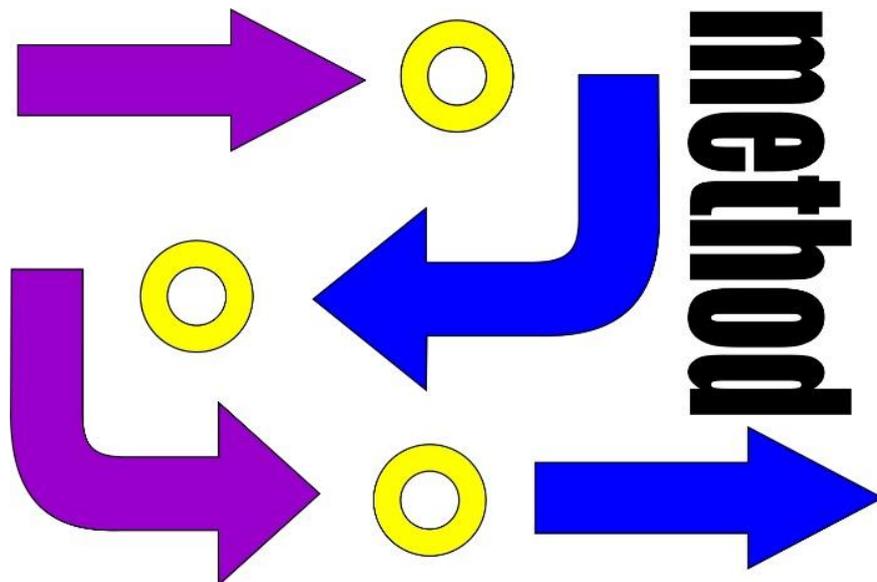
- It will be adapted to the students of the classroom, incorporating those necessary changes depending on the diversity of each classroom, individual, and collective needs.
- It will be implemented through a participatory, inductive, and facilitating methodology.
- Generate a climate of trust and facilitate the expression of feelings, emotions or desires.
- Develop affection and empathy as a common thread in the activities with the group, both from a horizontal point of view (between students themselves), and vertically (affection of the adult towards the students and from the students towards the adult).
- Not leaving any questions unanswered. The curiosity of each student sparks concerns, ideas, and desires to know what needs to be answered.
- Balance the importance given to each individual and family reality. Each student must have their space in the context of the development of the activity.

- Respect individual rhythms and adjust group rhythms.
- Each student will be who states their own diversity. Sometimes the impatience of adults or wanting to set examples makes us point out the diversities in others; this can cause stigmatization, a negative experience, or shyness. You have to be careful.

- Use inclusive language, not sexist, not racist, not LGBTQphobic, not aporophobic, not disablist, etc. Before carrying out activities, the person who is going to direct them must have worked on the subject themselves, expose themselves to their own internalized behaviors and go through a process of awareness around these issues.

Humilliation
Threats
Harassment

Rejection
Hatred



CONTENTS

1. A BRIEF HISTORY OF INTERCULTURAL AND ANTI-RACIST EDUCATION.

To talk about intercultural education, we must first recognize that there is multiculturalism, and that where diversity exists there is usually conflict. In recent history, and even today, violent situations occur when the concept of race is what determines power relations.

This was understood by the precursors of anti-racist education, whose origin we find in the United States at the end of the 19th century, and which spread after WWII throughout Europe. Remember that the abolition of slavery, in the early 19th century, did not imply the equalization of civil and political rights for the entire US citizenry. The heavy economic losses that meant for the landowners to have to do without a free and numerous labor force generated a powerful racist movement, supported by pseudo-scientific theories on the superiority of some races over others. Thus, a rigid bipolar hierarchy was maintained, allowing imperialist domination and capitalist exploitation¹.

¹ Tomas Calvo Buezas. *op.cit.* p.156

These theories about racial superiority were defended until well into the 20th century, and they even exist as a minority today. They had their apogee in 1940's Europe, marked by Italian fascism, Spanish Francoism, Hitler's Nazism, and the Second World War.

As a reaction to American racist theories, African American intellectuals advocated a movement to disseminate African history and culture, which would be known in the 40s and 50s as a current of Intergroup Education, whose main objective was to use ethnic content to fight against the prejudices of white students.

The origin of the anti-racist struggle in the US responds to the fact that even in the 50s of the 20th century, many Southern States maintained discriminatory laws against the black population, which facilitated a first clear action against a concrete and delimited objective: the abolition of segregationist laws based on race. In the 60, based on the demands made by the Civil Rights Movement headed by Martin Luther King, feminist collectives, etc. the US government is pressured to reform the school curriculum and incorporate the reality of the different groups that make up society. From this moment and from

the American context, the multicultural perspective in education begins to be raised.

The US is a country with very specific characteristics: its origin and subsequent development were determined by the establishment of immigrant population: less than 5% of the population of New York had been born in the country in the early 20s. Thus, its peculiar idiosyncrasy gives it an original value, both in terms of its historical development and the application of its own policies in the treatment of diversity.

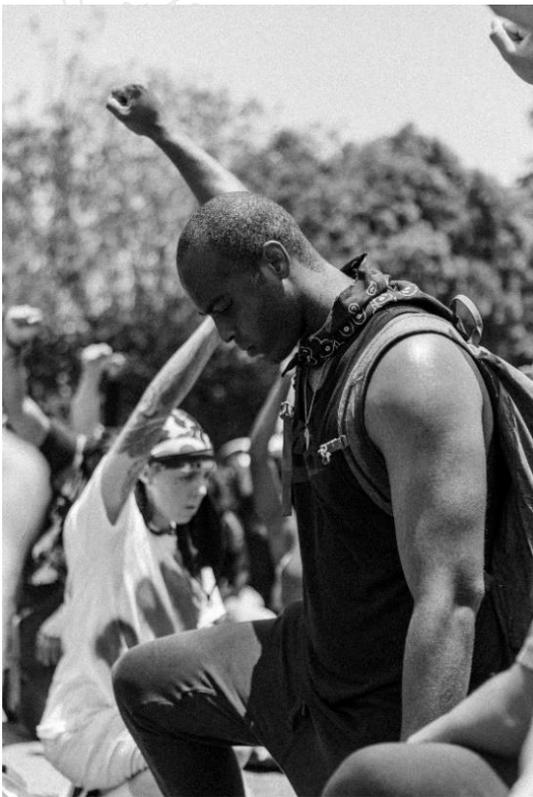


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The activism of the 60s will allow the work of the anti-racist education Movement to be known at the beginning of the following decade,

whose priority objective was the achievement of equality from political confrontation. It is considered as the direct heir of the struggles of black minorities in the vindication of the right to equality in matters of education, health, housing, and legal treatment.

In the case of Europe, the European application of the theories of this movement evolved by developing different speeches and intervention strategies in the educational and social field. In the words of Enric Prats (2001:30):

“Having made the first step, the anti-racist objective lost its sharpness because it was no longer directed towards a specific norm or behaviors, but towards the most diffuse terrain of attitudes and values that continues to permeate the collective imaginary. I believe that one of the important elements of anti-racist education is that it presents us with an approach to multicultural coexistence that introduces elements of analysis related to social justice and equality. That is, it raises what are the social, political, and economic factors that determine the situation of inequality between different human groups. It redirects the perspective of the cultural origin of the conflict to introduce the variable social class. Reasoning as a differentiating argument, therefore, begins to lose ground

to the heterophobic thesis for economic reasons and the struggle for power."

This is the approach of anti-racist education. It realistically places us in the eye of the hurricane and rebukes us to work on the consolidation of a model of social relations based on dialogue and participation. It calls for reforms at local and global level to meet basic needs, over and above the fight against xenophobic or racist prejudice. As Martucelli points out, (1996:7), "[the most important] thing is to achieve social conditions, access to the labor market, and legal equality that make it possible that, beyond prejudice, social communication continues to be realized".

Actually, it does not differ from the objectives of intercultural education since "Equality in diversity, justice in the face of inequalities, and the right to difference constitute the fundamental principles on which the intercultural perspective in education is based". This is the thesis held by Juan Luis Alegret Tejero (1992:93), which collects the testimony of this current and states that "it is absolutely necessary to highlight the whole network that racism has established in society" as a precondition for the defense of equality in a context of diversity.

Anti-racist speech, therefore, warns us against the belief that just with education can we find alternatives to

situations of discrimination. Education in Values -among which Intercultural Education is- is fundamental in the process, but it is only part of the structural change that society requires to face inequalities and compliance with the affirmations contained in the Universal Declaration of Human Rights.

How can we speak of an intercultural gathering when the fundamental rights of so many people are not recognized, which are specifically included in International Conventions? And returning to the field of youth associations, it goes without saying that in order for full participation to be exercised, the priority for a young immigrant will be to regularize their situation to guarantee their permanence in their receiving country, and continue their studies or find a job. Only when you feel part of a host society you begin to consider the prospect of participation.

Definitively supporting the integration of the variables of anti-racism, education in values, and human rights is what gives its true meaning to the construction of intercultural spaces. Otherwise, we would be moving in the field of idealism and illusions, without a basis for tangible work, without a real application to educational practice. It is essential, on the other hand, to demand the restructuring of educational means that allow us to build a new frame of reference for intercommunication between groups and cultures in contact.

2. WHAT IS RACISM?

The consequences of the historical creation of the concept of “race” were the appearance of an important theoretical variation of human groups, from which a supposedly scientific proposal was developed that, based on biological justifications, claimed a difference between human groups. Despite subsequent efforts to counter the falsity of his arguments, the concept of race was taken up by broad social sectors, which allowed the development of racism as a doctrine.

Racism is the development of certain ideologies, beliefs and socialization processes that discriminate against people because of their alleged membership in a group. It is, therefore, a set of statements on the superiority of some human groups over others, and legitimizes “social practices that reinforce the distribution of power between groups differentiated by physical characteristics or selected cultures” Troyna and Carrington (1990).²

In this way, racism could be described as: a modern phenomenon that historically arises as a form of domination of certain social groups over others, as well as justification of the privileges of those in power in the spheres of social, economic, and political life.

The emergence of the idea of “race” has been, since its inception, strongly linked to the maintenance of social inequalities and the limits that separate those deemed as “inferior” beings from deemed as “superior” ones. Racism does not create inequalities, but inequality itself creates “human races” through racist ideology and practice.³

Race is not only a concept of classification according to biological traits, but above all, a sociocultural concept created to define identities, value others, and induce the self-perception of certain human groups.

The concept of race has no scientific basis despite the fact that, at certain historical moments, science has tried to find objective bases that would justify it. It is produced by a process of socialization. In other words, it is not just a matter of attitudes and beliefs, but we must take into account the underlying social and economic structures. There is an economic basis in racist and xenophobic positions; since it is a system of domination, it will not change without changing the relationship of intragroup inequality. We must work on building civil society and advocating for political and economic change that underpins inequalities.

The concept of race and racist practices are still present in our societies. In historical memory remains the slave trade between the 16th and 19th centuries, the Nazi crimes

² Carlos Jiménez and Graciela Malgesini.p. 339

³ GarciaMartínez, A. / Sáez Carreras, J. op. cit. p.62

against Jews and other minorities in the name of racial purity, the official segregationist policies in the United States, South African apartheid, or more recently, the events that provoked the Balkan war.

Although openly racist ideologies do not currently have a great popular reception, the media still often shows isolated events of violence and discrimination. For this reason, it is important to educate critically from intercultural education, analyzing from different perspectives the reasons why ideologies of hatred that still discriminate against people because of their skin color, their origin, their culture, or their religion are legitimized.

Humiliation
Threats
Harassment

Rejection
Hatred

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RACISM IS A
PANDEMIC

3. WHAT IS ROMAPHOBIA?

Widespread hostility and negative prejudice towards the roma population lead to potential conflicts in the population. These potential conflicts can translate into crime, discrimination, and romaphobia. Romaphobia is the specific form of racism against the roma population; gender romaphobia -little analyzed by academics, invisible in reports on racism- is denounced by roma women, since it is the specific racist violence exercised against roma women. According to the definition of the European roma Information Office of 2005, it defines romaphobia as a specific type of racist ideology, different and at the same time interconnected with other types of racism. Romaphobia appears in a violent way, through hate speech, in exploitation, and discrimination; speeches and representations in academic scope, politics, society, segregation, stigmatization, and exclusion are other forms of romaphobia.

This term first appeared around 1920 and its current use is based on the academic debates of the 70s-80s. It wasn't until the year 2000 that it began to be used in European institutions, thus recognizing that the roma community are victims of specific racism.⁴

The roma population is the largest ethnic minority in Europe, estimated at around 10-12 million in Europe⁵, with a greater presence in the eastern countries. The living conditions of a large part of the roma population are below the poverty line⁶. Romaphobia, social exclusion and rejection by mainstream society and institutions punishes and determines the living conditions of the roma population. The situation of marginalization and exclusion continues nowadays, after centuries of history on the continent. Studies carried out by the European Agency for Fundamental Rights (FRA) show that many roma live in conditions close to underdevelopment⁷. Housing, access to electricity, drinking water, access to jobs, studies, training, health, life expectancy, food deprivation, quality of life... all of these factors highlight the inequality in Europe regarding the roma population. These are historical deprivations that lead to disadvantage, inequality, racism, and discrimination of an entire People, denying them citizenship opportunities and making them the most excluded ethnic group in Europe.

It is estimated that half of the roma population is under the age of 30, and this young population is in a situation of

⁴ Asociación de Gitanas Feministas por la Diversidad, Programación didáctica.

⁵ Data according to European Union Agency For Fundamental Rights - FRA.

⁶ Current poverty line in the respective countries according to the FRA study. Second European

Union survey on minorities and discrimination of roma population: main results, November 2016.

⁷ <https://www.efe.com/efe/espana/portada/la-discriminacion-pone-a-los-gitanos-de-ue-en-condiciones-subdesarrollo/10010-357513>

particular vulnerability in the European context due to romaphobia.

Roma women throughout history have been excluded from society, persecuted, imprisoned, exterminated... this situation persists nowadays and translates into social exclusion, limiting equal opportunities. Citizenship cannot be exercised if the minimum levels of equality and status are not reached.

Fighting social exclusion is claiming the role of the roma community as a historical subject capable of fully exercising their human rights and participate in the processes where the ways of life and coexistence that limit their personal and social development are defined. In this sense, formal education must be a tool to reduce and even erase inequalities, not perpetuate them. It is necessary that roma women are able to promote their socialization and provide essential knowledge to transform the social environment according to their needs, from their analysis and proposals.

Dropping out and failing at school is a constant in the roma community and roma women. The roma population is generally less educated than the general population as a whole; this lack of participation in formal education systems means serious difficulties in employability, social participation, emancipation, access to housing, etc.

This is not a cultural feature of roma women, it is a failure of the educational system and of society as a whole, which does not achieve the permanence of

women from the majority ethnic minority in Europe and their educational success. The causes of school leaving and failure are many, such as historical exclusion, school prohibition or segregation, the lack of recognition of roma culture in the classroom, the historical suspicion about roma women, the discrimination suffered in the educational system, the vital deficiencies, the lack of opportunities after training...

The most relevant data on the situation of the European roma population, according to the FRA report are:

- Discrimination against the roma population: 1 in 2 roma is a victim of discrimination.
- Living conditions: 80% are at risk of poverty compared EU's average 17%. 30% live in houses without running water; access to water places the roma population at the same level as the population of Ghana or Nepal.
- Youth unemployment: the percentage of young people between 16 and 24 years old, especially women without a job, education, or vocational training remains high compared to the average of the general population.
- Education: an average of 16% of roma women have never attended formal education. This figure increases at ages over 45; only 15% of roma youth complete compulsory education.

The situation is alarming, which is why there is an urgent need to improve the lives of roma women. According to the FRA⁸, 72% of roma women aged 16 to 24 neither work nor study nor train, generating pockets of poverty, precariousness, vulnerability, and marginalization that need to be transformed into opportunity and equality.

The situation of roma women in Europe is not homogeneous, although roma communities are diverse across the continent and across territories, so are roma women, in different realities from each other depending on where they live, how their daily lives are configured, the learning they have developed in each context, their socio-economic and educational environment...

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Roma women are heterogeneous, this x-ray of the situation in Europe does not mean that all roma women are under the same conditions, and we do not intend to promote the stereotype and prejudice about roma women, but it is necessary to know the scenario where the women with whom we are going to develop this programming find themselves:

In conclusion, according to Asociación de Gitanas Feministas por la Diversidad, a plan on anti-racism has to consider communities that suffer from racism and romaphobia. Now, European institutions supposedly want to modify their recruitment policy to include racial diversity, but before proposing inclusion plans, the current institutional and representation landscape must be reviewed.

So far, the good intentions of the European Union have only served to develop plans for the roma without the roma, which have not been effective nor meant a real change for the roma people. This teaches that one cannot try to change a reality without having the people who suffer from it in the frontline. One cannot fight racism and romaphobia without roma people, and especially without our perspective and knowledge. One cannot pretend to make anti-racist politics with the same romaphobic structures and actors, that subordinate and deny them as political stakeholders.

⁸ Second European Union Minorities and Discrimination Survey Roma women in nine EU

The roma people as a political subject demand a roma political agenda, for this #corta (#cut) with the romaphobia of

paternalism and the actions to color structures and anti-roma politics.

4. WHAT IS ISLAMOPHOBIA?

Islamophobia is a form of rejection, aversion, and hostility towards Islam and everything related to it -real or not, meaning it can also be falsely related to it- and towards muslims, which in certain circumstances can be combined, but not necessarily with forms of religious intolerance, racism, xenophobia... And manifests itself as prejudices, discrimination, offense, aggressions and violence⁹.

However, what islamophobia is and isn't is still an inconclusive debate by academics and the different social agents dedicated to the issue. The Council of Europe and the UN Committee on the Elimination of All Forms of Racial Discrimination define islamophobia as: "[...] a form of racism and xenophobia manifested through hostility, exclusion, rejection, and hatred against muslims, especially when the muslim population is a minority, something that occurs with greater impact in Western countries."

Therefore, islamophobia is constituted as a type of anti-muslim racism. According to the 2017 European Report on Islamophobia, islamophobia takes place when a dominant group of people aims to seize, stabilize and expand their power by creating a scapegoat, real or invented, through the construction of an "otherness", different from oneself and one's society. Islamophobia constructs a muslim identity to which images and terms are attributed homogenizing all members of the community. These always constructed images and terms generalize to all muslims and vary depending on the context. Therefore, islamophobia tells us more about the identity and ideology of the perpetrator (individuals, groups, institutions) than about Islam or muslims.

As a form of racism, islamophobia is -beyond a social phenomenon- a form of institutional racism. Institutions, through their policies (new anti-terrorist measures, immigration policies, political hate speeches), perpetuate a series of negative images about Islam and muslims that show them as monolithic and reluctant to change. These images and prejudices are not the product of contemporaneity and are linked to the collective imaginary of a colonial past and an unfinished decolonization.¹⁰

⁹ Moroccan Association for the Integration of Immigrants. Islamofobia.es

¹⁰ Martin Muñoz, G., Grosfoguel, R., 2012, p. 169.



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Photo Juanma Clemente-Alloza in [Unsplash](#)

Prejudices
Stigmatization

5. WHAT IS ANTISEMITISM?

“Antisemitism is a certain perception of Jews that can be expressed as hatred of Jews. The physical and rhetorical manifestations of antisemitism are directed at Jewish or non-Jewish persons and/or their property, the institutions of Jewish communities and their places of worship.” As defined on May 26, 2016, the 31 member countries of the IHRA, the International Holocaust Remembrance Alliance (IHRA) brings together governments and experts to strengthen, promote, and foster worldwide education, memory, and research on the Holocaust, as well as to uphold the commitments of the 2000 Stockholm Declaration.

Demonstrations may include attacks on the State of Israel, conceived as a Jewish collectivity. However, criticism of Israel, similar to that directed against any other country, cannot be considered antisemitism. Antisemitism often accuses Jews of conspiring against humanity and is sometimes used to blame them for “things going wrong.” It is expressed through language, publications, visuals, and actions, and uses sinister stereotypes and negative character traits.

Contemporary examples of antisemitism are observed in public life, in the media, in schools, in the workplace and in the religious sphere and, taking into account the general context, could consist of:

- Soliciting, supporting or justifying death or harm against jews, in the name of a radical ideology or extremist view of religion.
- Make false, dehumanized, perverse, or stereotyped accusations about jews as such or about the power of jews as a collective, for example, but not exclusively, the myth about the worldwide jewish conspiracy or jewish control of the media, the economy, the government, or other institutions of society.
- Accuse jews as the people responsible for harm, real or imagined, committed by a jewish person or group, or even for acts committed by non-jews.
- Deny the fact, scope, mechanisms (e.g. gas chambers), or intentionality of the genocide of the jewish people in National Socialist Germany and their supporters and accomplices during World War II (i.e. the Holocaust).
- Blaming jews as a people or Israel as a state for inventing or exaggerating the Holocaust.
- Accusing jewish citizens of being more loyal to Israel, or to the supposed priorities of jews around the world, than to the interests of their own countries.
- Use symbols and images associated with classical antisemitism (e.g., slander such as the murder of Jesus by jews or bloody rituals) to characterize Israel or Israelis.
- Drawing comparisons between Israel's current policy and that of the Nazis.
- Hold jews responsible for the actions of the State of Israel.

Antisemitic acts are considered crimes at the time of their criminalization (e.g., Holocaust denial or the distribution of antisemitic material in some countries). Criminal acts are considered antisemitic when the targets of attacks, whether people or property -buildings, schools, places of worship, and cemeteries- are selected for being or perceived as, jewish or related to jews.

Antisemitic discrimination is the denial to jews of opportunities or services available to others, and is illegal in many countries.

6. WHAT DOES THE LAW

SAY?

Antiracism is not just a moral or humanitarian issue. There are strong legal arguments for taking a strong stand against racism that, in the current climate of confrontation and unspoken responses, schools should not ignore. When the school's principal, management advisors, and managers understand the legal and regulatory arguments for addressing racism and for taking the lead in this field, teachers and students are more likely to take the issue seriously. Racial discrimination is prohibited by Article 14 of the European Convention for the Protection of Human Rights and Fundamental Rights and Freedoms, which all European states signed. It is also illegitimate under The Race Relations Act (1976), which makes both direct and indirect discrimination based on race, skin color, or nationality (including citizenship), or ethnic or national origins. The Education Reform Act (1988) requires school governing bodies to exercise their responsibilities without racial discrimination and to ensure that no unlawful discrimination occurs in their school.

7. WHAT ARE STEREOTYPES AND PREJUDICES?

What do we imagine when we name Africa? What does the word foreigner

suggest to us? What about tourist? And immigrant? We likely have a very clear idea of these terms, as of many others, and this is because thought works by simplifying reality and saving us the complexity of discerning the connotations of each term. We tend to simplify the reality of what we do not specialize in, so we can work mentally with the representations we have of the world while communicating with others, starting from the same assumptions.

When classifying concepts into categories, we resort to information that comes to us from very different sources. "A friend told me that when she traveled to New York, she found that the streets were exactly the same as what she had imagined reading books or watching movies. She said funnily 'Isn't it incredible that reality is just like fiction?' 'Isn't it the other way around?' I asked. She had constructed a representation of American society from the information she had acquired in literature and the media, which is what also happens with concepts and with human beings".

The need we have to locate ourselves socially leads us to draw the personality of those around us, based on basic and minimum information transmitted to us in some cases by people themselves, and in others by third parties who transmit their own perception to us.

It can happen to teachers in their lessons: one can make a simplified map of the personality of each person in the group from certain elements, that will allow you to relate to them in one way

or another. A communicative student can help to start the dynamics, a grumpy one can make you be more complacent to them to bring the activity to fruition. In the short time of coexistence, you will never reach a deep knowledge of each and every one, but basic traits will help you establish the parameters of the relationships between the group members.

When categorize like this with human groups, we are resorting to the

stereotype. According to the dictionary definition of Carlos Jiménez and Graciela Malgesini, who describe stereotype as “Certain cognitive mechanisms for the simplification of reality. Such simplifications, used for reasons of mental effort economy, carry, however, the danger of distortion”. The authors clarify that this term was introduced more than sixty years ago by the journalist Walter Lippman, in his book Public Opinion.

Humiliation
Threats
Harassment

Prejudices
Stigmatization
Rejection
Hatred

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ACTIVITIES

ACTIVITY 1: PREVIOUS KNOWLEDGE.

Material: Pen and paper.

Time: 45 minutes approximately.

Groupings: individual, couples, sharing.

Educational level: Secondary Education.

Activity description:

The objective of this survey is to identify the previous ideas of the students about cultural diversity, whether they were acquired via their close environment (family, neighborhood...) or the media. This survey can be answered by the students themselves, or it can also be worked on in pairs or in groups as an interview. Then open a time for sharing and debate.

Survey:

- What city/town is your birthplace? Where are your father and mother from?
- Has anyone in your family ever lived outside your country? Who or whom? Why?
- Where? For how long? What did they work as?
- Do you know someone from another country? Where are they from?
- Do you know why they came? What do they work as?
- Do you know how many students from other countries, or whose parents are from other countries, are in your school? Where are they from?
- Which country would you like to visit? Why?
- Do you remember the name of any foreign singer? Which one do you like the most? Where are they from? What do you know about that country?
- What foods do you know that come from other countries?

ACTIVITY 2: THE TREE OF PREJUDICE.

Material: Continuous paper, scissors, markers, cards, glue.

Time: 1h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

Marta Casas (1999) tells us that, according to social psychology, we are prone to prejudice, to the extent that it forms generalizations or categories that allow us to simplify the world.

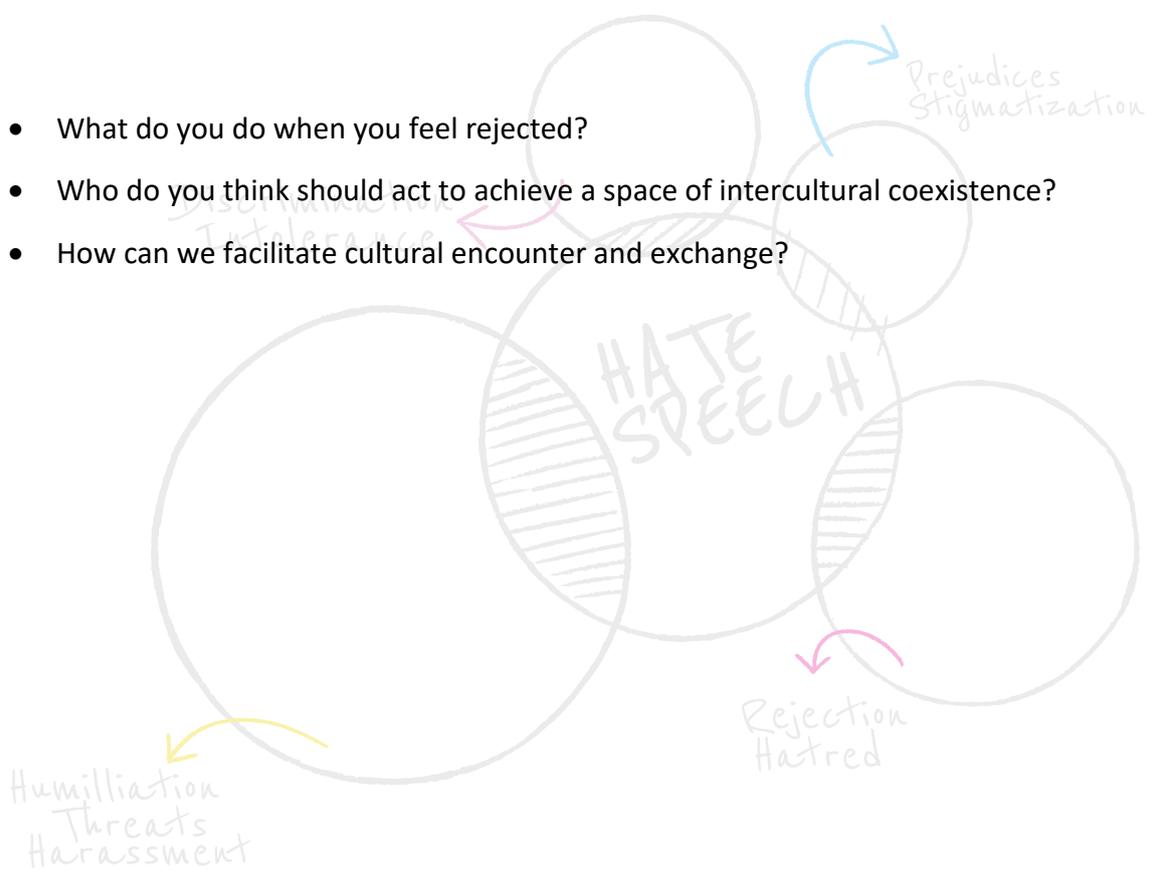
These stereotype-based categorizations often become prejudices when they are not reversible. The worrying thing about prejudices is that, in some way, they end up justifying the behaviors of discrimination towards certain people by the mere fact of belonging to a certain group. The most difficult thing to recognize is that discrimination can benefit the group that discriminates, even if it violates the inviolable rights of the person.

To begin the activity, explain to the students that a prejudice is often born from the value judgment we make of the attitudes of other people. Reality is simplified through the stereotype, and is not true to the individuality of each person. If the concepts are not clear, use the dictionary, and once the basic concepts are clarified, the students divided into small groups should start drawing a tree, with roots, trunk, and branches.

In the branches, put those fears and prejudices that usually manifest themselves towards people we consider different; on the trunk, put the type of behaviors that provoke discrimination against minorities; and In the treetop, put all wishes and suggestions to participate in the construction of a society in which all people are treated with respect, justice and solidarity. At the end of the activity, the drawings can be hung in the classroom for everyone to see and discuss them, with some questions that can serve as a basis for the debate, like:

- Why do you think that mainstream society develops behaviors of protection before minorities?
- How do we react when faced with what is different?

- What do you do when you feel rejected?
- Who do you think should act to achieve a space of intercultural coexistence?
- How can we facilitate cultural encounter and exchange?



ACTIVITY 3: MORE EQUAL THAN DIFFERENT.

Material: Continuous paper, markers, scissors, glue, and color cardboard/paper.

Time: 1h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

We tend to perceive our way of acting before diverse cultures as tolerant, we don't usually call ourselves racists, but ignorance and social patterns influence the formation of stereotypes, which, as we know, are preconceived images socially shared by a common characteristic -sex, ethnicity, culture, etc.- without considering the individual identity of each person. Stereotypes are formed from a complex process in which both cognition and the feelings triggered by the unknown intervene and end up creating categories where we classify others in. The first step in breaking this process is to meet the people we consider different. This exercise proposes to put yourself in their shoes, analyze the situation in which they arrive to experience that we are much more equal than different.

To start the activity, divide the students into small groups, extended the continuous paper on the floor so a volunteer from each team lies on it and the rest draw their silhouette, then cut out the shape obtained. Once you have the "paper migrant", cut small windows (3-sided squares, so they don't fall off and can be opened and closed) in the eyes, head, mouth, hands, heart, feet, etc. and cut color paper squares a bit bigger than the windows where students write the feelings or attitudes that they would have if they emigrated. For example: in the heart, the word hope; in the head, expectations of the country they'd arrive at; in the hands, what they think they can do; on the feet, where they would like to go, etc.

Now, glue the color squares "behind" the windows, so as they are opened one can read what is written in the color card. Tell the students for each group to change places with another group and open the windows of the new "paper migrant" they have with them now, so they can read what the other group wrote and can comment on the differences and similarities found.

Lastly, open a participatory debate with questions like:

- What would you take with you if you emigrated? Why?

- In your opinion, what are the causes of emigration?
- What happens to you when you start over (in a new school, a different neighborhood, a new job, etc.)?
- How do you solve it?

ACTIVITY 4: MEDIA AND RACISM.

Material: Continuous paper, markers, scissors, glue, and cardboard.

Time: 2h approximately.

Groupings: Small group, individual.

Educational level: Secondary Education.

Activity description:

There is an ethical decalogue of journalism to handle news related to immigration, but most of the media offer an excessively alarmist and traumatic view of this phenomenon, and de-personalize the main characters of these events: the shocking images showing victims of the precarious small boat shipwrecks trying to arrive from Africa, the information about facts that link immigration to crime and immigration to school failure, and the use of nationality in criminal events (“*young Moroccan steals...*”, “*Nigerian man allegedly...*”) is influencing the development of a collective imaginary in which the reality of migrants becomes falsely stereotyped.

The students need to learn to read and watch news with a critical eye, individualizing the reality of each immigrant involved; a reality that does not usually match the still image we often have of migrant groups.

Below are different proposals for exercises to work on racism in the media:

- A role-playing game: divide the students into small groups so they organize a performance simulating a TV debate. One student will be the presenter and journalist, and the rest of the group will play the protagonists of the news and will talk about what they lived and felt in those moments. The group can be expanded with witnesses, like neighbors or passers-by.

- B) In small groups, analyze the images of advertisements in the media that show people from other countries in stereotypical ways.
- C) Individually, each student selects an image from the press showing a person of migrant origin. Recount (write) their story in first person: the reasons for their trip, where they came from, what people they left behind, their dreams, their journey...
- D) In groups, rank all immigration news from newspapers during one week. What informative contents are most repeated? What do these news not speak about?

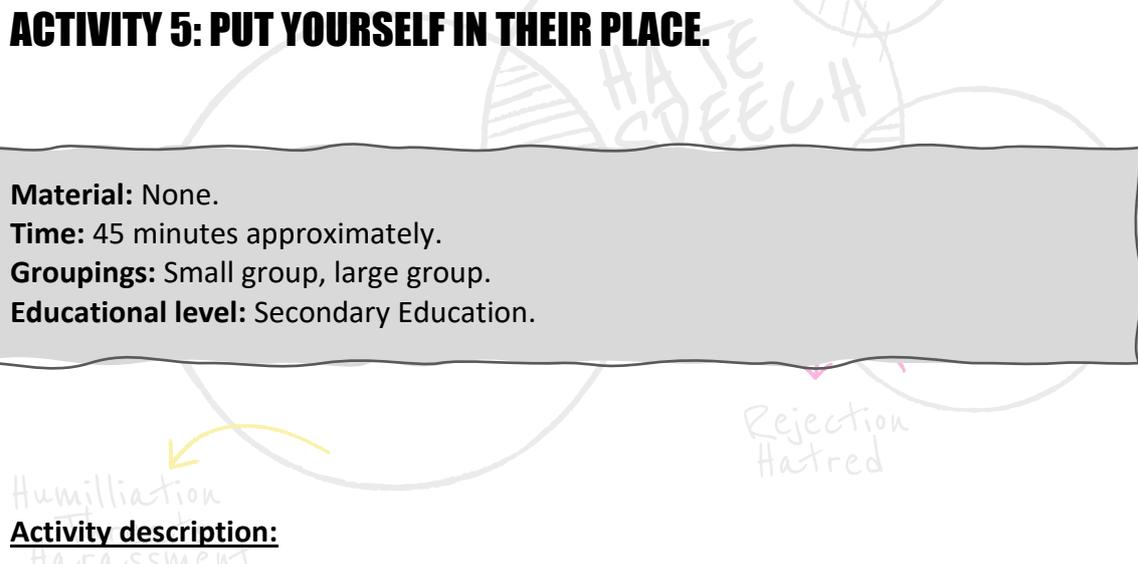
Lastly, you can also start a debate based on the results of this activity, as well as the following questions: What responsibility does the media have in the development of racist or anti-racist speech? Is it objective when broadcasting news? Should it be? How should images and news be handled from an anti-racist perspective?

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ACTIVITY 5: PUT YOURSELF IN THEIR PLACE.

Material: None.

Time: 45 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

“STUDENTS OF THIS CLASSROOM: the X virus has gone out of control, soon there will be shortages and the danger in the streets will increase, so you must leave the country urgently and clandestinely. This classroom has decided to escape the country and head to one of the countries with the lowest levels of the virus: Morocco. You won’t be able to take anyone with you on the trip, nor many belongings, since the trip will last for at least a year (there will be sections on foot, bus, and boat). Some of you probably won’t reach the destination, since conditions will be very hard, and you will have to overcome difficulties along the way. In the last stretch by boat, a storm will break the rudder, totally disorient you, and the tide will drag you towards an unknown coast, with no reference to where you are. When you come ashore, the local police separates you, locking some in a center, while others manage to escape and find themselves on the streets on a Moroccan town.”

Hold a group discussion based on the following questions:

What would you do? What fears do you think you might have? How do you think you will be received? How would you communicate if you don’t speak the language? How would you make a living there if you don’t a work permit? Where would you sleep?

ACTIVITY 6: WHO'S WHO?

Material: Internet connection, video player.

Time: 20 minutes approximately.

Groupings: Small group, individual.

Educational level: Secondary Education.

Activity description:

This is a video of a "SOS Racism" campaign:

<https://www.youtube.com/watch?reload=9&v=HjKJ7NN9xoA>

Watch it and then explained the following concepts to the students: chain of discrimination, stereotypes, prejudices, and discrimination.

CHAIN OF DISCRIMINATION:

1- Stereotype: What do I think?

A stereotype is a very simplified and generalized mental image based on shared beliefs, and it usually exaggerates a certain trait that the group in question is believed to have.

2- Prejudice: How do I feel?

A prejudice is a judgment or opinion, usually negative, formed without a basis and without the necessary knowledge. It supposes a negative and hostile attitude towards a person identified as belonging to a group, which is considered alien to the reference group itself.

3- Discrimination: How do I act?

To discriminate is to treat someone differently just because of who they are or because of their beliefs; it is very easy to end up denying the human rights of a person if they are considered as different or inferior.

Lastly, open a group discussion based on the following issues:

- Have you ever heard of the comments or ideas appearing in the video?
- Have you ever thought about them or stated them yourself?
- How do you think the people who receive them feel?

ACTIVITY 7: ISLAMOPHOBIA IN THE CLASSROOM.

Material: Internet connection.
Time: 20 minutes approximately.
Groupings: Small group, individual.
Educational level: Secondary Education.

Activity description:

This activity is intended to clarify the concept of islamophobia, and understand why it occurs:

Nowadays, islamophobia is part of the expansive phenomenon of hate crimes, being defined as “a form of racism and xenophobia manifested through hostility, exclusion, rejection, and hatred against muslims, especially when the muslim population is a minority, which happens more often in Western countries” (Council of Europe and Committee against the Elimination of All Forms of Racial Discrimination of the UN).

The Moroccan Association’s 2020 Annual Report on Islamophobia, states:

“The construction of *‘the face of evil’* forms the basis of islamophobic speech, assuming the racialization of crime, turning the Western social imaginary of terror into something concrete: a middle-aged, Arab and muslim man. The consequence of this is the reinforcement of ‘otherness’. Defining ‘evil’ from cultural difference is an invitation to legitimizing hate crimes.”

Islamophobic discrimination in the educational field is related to stereotypes, prejudices, and the impact of media hoaxes. The combination of these elements builds a hostile environment around muslim students (and those perceived as such), causing possible incidents of hatred and bullying.

The main islamophobic prejudices related to islamophobia in schools are described below:

- Foreignization: prejudging the foreign origin of racialized students.
- Naturalizing islamophobia and justifying discrimination.
- Denying the right to education.
- Racism: prejudging muslims (and those perceived as such) as intellectually inferior, sexist, or academically incapable. Jokes and ironies that link Islam to violence at its core.

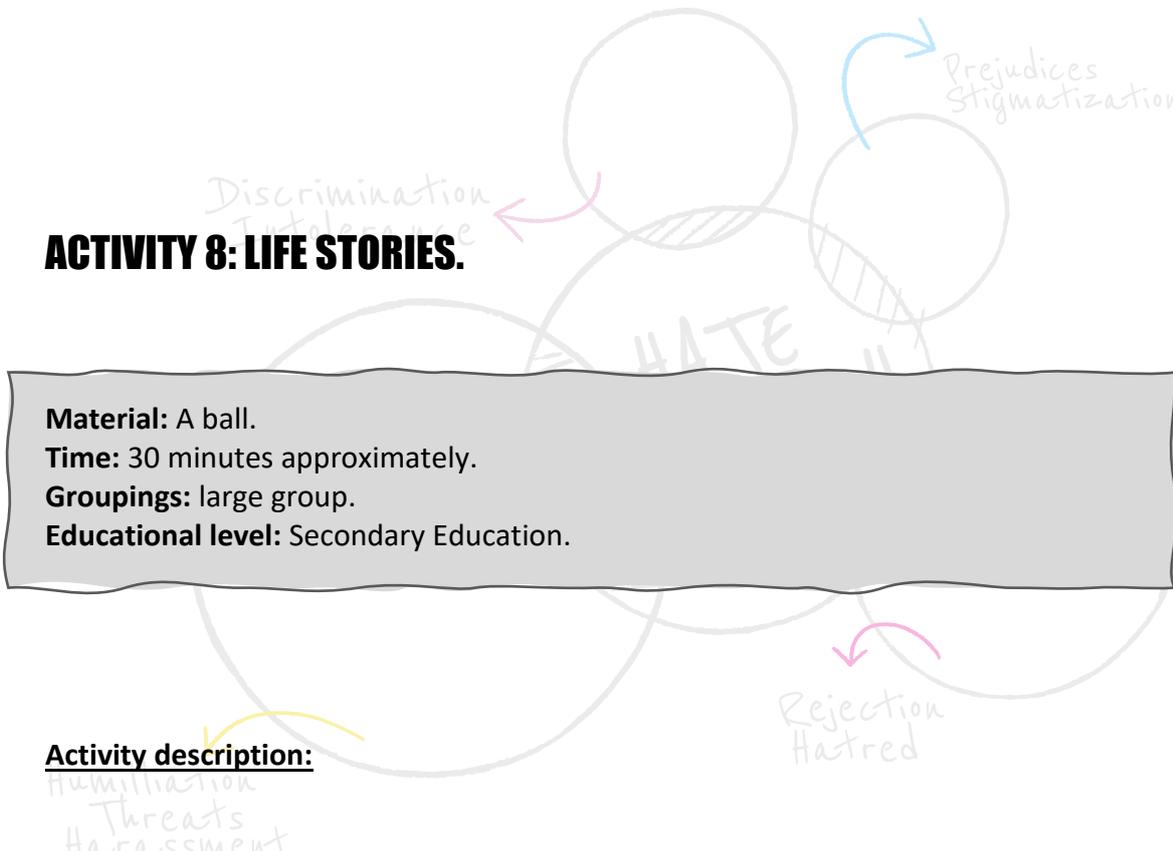
- Silencing the opinion or perspective of muslims: rejecting any criticism of Europe made by muslims (and those perceived as such).
- Exclusion: based on the above prejudices, removing muslim students (and those perceived as such) through racialization, considering them unsuitable for certain activities.

To begin the activity, ask students to read aloud the definitions of islamophobia and the main islamophobic prejudices in the classrooms; then, ask them if they have understood them and ask them to give examples. Once they have understood the key concepts of this activity, open a participatory debate based on the following questions:

- Do you consider that there are situations of islamophobia in your school?
- Have you ever witnessed any discrimination described above towards a muslim student?
- Do you think your knowledge about the culture, customs or religion of muslim people is adequate? Or do you rely on stereotypes and prejudices? Provide examples.
- What would you think if a new mosque was built in your neighborhood?
- Do you consider most muslim people in Europe to be European citizens or foreigners? Why?
- Do you think the media often links Islam and violence? Give examples.
- Did you know that being Islamic is not the same as being Islamist? What are the differences?

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ACTIVITY 8: LIFE STORIES.

Material: A ball.

Time: 30 minutes approximately.

Groupings: large group.

Educational level: Secondary Education.

Activity description:

This activity has the main objective to analyze the roles that we assign to people from different cultures, often based on our prejudices. It consists of creating two stories, the story of Maria, a person from your country, and the story of Aasiyah, a Moroccan immigrant.

Ask the students to sit down in a circle; then start by holding the ball and with the first sentence of the story: "Once upon a time there was a girl named Maria. Maria..." and pass the ball to a student in the circle. Every time someone picks up the ball, they must say something related to the life of the imaginary character, to end up collectively building a kind of biography: their conditioning, their longings and aspirations, what they managed to achieve, and lastly the way they died.

Write down at the whiteboard the important elements of the stories at the same time as they are being generated by the students, to facilitate the subsequent analysis. After creating both stories, compare them and open a debate. Try to show the prejudices or stereotypes that underlie each character's story regarding their desires, circumstances, outcomes...

ACTIVITY 9: DO YOU KNOW HER?

Material: Internet, pen and paper.

Time: 40 minutes approximately.

Groupings: Large group.

Educational level: Secondary Education.

Activity description:

Ask the students to look for information about Carmen Amaya (1913-1963) and take brief notes on the most relevant data about her life, her work, etc. Then, share all the information found and open a participatory debate based on the following questions:

- Did you know this roma woman?
- Was it easy to find information about her?
- Do you think a white man with a similar artistic career would be better known or less known? Why?
- Do you know any other famous roma women?

“Carmen Amaya, born in Barcelona, Spain, on November 2, 1913 was the most universal flamenco dancer. An undisputed world figure, her dancing was the bravest flamenco ever put on stage, but she did not stand out only for her art, but also for her fascinating personality, which conquered everyone she knew, also for her unpredictable behavior and extraordinary generosity.

Her important appearances in Hollywood films confirm her proven fame as a dancer; she participated in 19 films, in some as the main character.

She was awarded Barcelona’s Medal for Tourist Merit, the Ribbon of Isabel la Católica, and the title of Bagur’s Adopted Daughter. She has a fountain dedicated to her in Barcelona, where her neighborhood Somorrostro was located; also a monument in Montjuic Park (Barcelona), and a street with her name in Buenos Aires (Argentina).”

ACTIVITY 10: THEATRE OF THE OPPRESSED: ISLAMOPHOBIA, ROMAPHOBIA AND ANTISEMITISM.

Material: None.

Time: 45 minutes approximately.

Groupings: Large group.

Educational level: Secondary Education.

Activity description:

Group dynamics consisting of the identification of stereotypes and islamophobic roles from theatre plays. The group must play and react to islamophobic incidents, using the methodology of the "Theater of the Oppressed" to resolve situations of islamophobic oppression in a group.

Development:

- 1) Divided the students into small teams of 3 or 4.
- 2) Ask each group to propose a real situation of islamophobia, experienced by all or some member of the group.
- 3) Perform scene once without pauses.
- 4) Perform the scene a second time, but this time anyone in the audience can stop it with a clap and can interact with words or attitudes to direct it towards wherever they prefer.
- 5) The person coordinating the activity cuts the scene and collects the aspects that have arisen during the action such as: actors, indicators of islamophobia, and stage.

You can repeat the activity later with romaphobia and antisemitism. Lastly, you can open a debate on the similarities and differences between these three forms of discrimination.

EVALUATION

The behaviors listed below are some of the guidelines that can help you evaluate to what extent the activity has been well directed to produce personal transformations in students. It is very important to consider two observations: look for an increase of frequency in the behaviors cited here, as an index of change. With a single unit of work, radical changes will not appear, but new attitudes and behaviors can be detected.

On the other hand, it is not necessary to look for all these behaviors in all students, but rather if some of the listed criteria appear in some of them:

1. Not claiming for oneself or their group privileged situations in the classroom - accepting equal treatment within the group-.
2. Understanding and admitting preferential actions of teachers with students most in need of help.
3. Collaborating with other peers in common tasks.
4. Greater ease and fewer cases of rejections of students when forming groups during daily activities.
5. Accepting the possibility of giving different solutions and points of view to specific school-related (synonyms, different mathematical reasoning strategies, different types of letters, etc.) or social problems.
6. Increased curiosity and security in the face of new and unknown situations.
7. Accepting temporary integration into classroom groups other than their usual group.
8. Increased ability to discover hidden or inconspicuous aspects of things, especially of a positive nature.
9. Being able to explain what other peers want or think and understanding the reasons for their perspective, if it is different from their own.
10. Increased self-confidence, expressed as availability in activities in and before the group.

Evaluation tools:

Among the appropriate activities to evaluate the named criteria, the following are especially relevant:

1. Observing the students by means of a classroom diary.
2. Detailed monitoring of some behaviors of certain students, using control sheets.
3. Collection and analysis of fragments of students' conversations, spontaneous or directed, in relation to the topics.

On the other hand, we optionally propose for the students to carry out a final work to develop one of the topics worked or proposed by themselves (model by discovery).

Also carry out the evaluation of the Didactic Unit by the students themselves using the questions below, in groups and individually.

1. What did you find interesting in the Didactic Unit?
2. What did you like the most? And what less?
3. What have you learned from this Unit?
4. Do you think the topics studied here are important?
5. Do you think we should add or remove something?

Responses can be anonymous or not. Once the answers are collected, you can repeat the same questions to be worked on in groups, so they can share their impressions.

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Co-funded by the
Erasmus+ Programme
of the European Union

