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Foreword

In response to requests from a number of agencies, and following consultation with a range of practitioners, the National Consultative Committee on Racism and Interculturalism (NCCRI) has drawn up guidelines on the content and delivery of anti-racism and intercultural training.

The guidelines have two aims:

To provide a practical and accessible tool for trainers who provide anti-racism and intercultural training and

To provide information on issues such as content, delivery and maximising the impact from such training for organisations seeking to provide or contract anti-racism training.

The publication of these guidelines is part of a series of initiatives that the NCCRI is undertaking in relation to anti-racism training. Further planned initiatives include the on going provision of anti-racism training, the development of a training resource pack and materials and the future development of standards, competencies and accreditation.

The guidelines are also published as a contribution to the ongoing wider discourse about the methodology of anti-racism training and its role within broader anti-racism and equality strategies. The NCCRI wishes to acknowledge the people who have contributed to drawing up of these guidelines, including: Blanca Blanco, Anastasia Crickley, Marie-Elena Costa Sa, Mary Gannon, Helen Harnett, Colin Haskins, Catherine Lynch, Gearóid Ó Riain, Ashok Ohri, Marian Tannam, Thomas Tichelmann and Barbara Wilson. Thanks also to Philip Watt who assisted with the final editing.

*Kensika Monshengwo
Training and Resource Officer
November 2001*

Part One: Introduction

1.1 Background

The Training and Resource Unit of the National Consultative Committee on Racism and Interculturalism (NCCRI) was established in April 2000 to provide training, to develop resource and education materials and to develop standards for anti-racism and intercultural training. The Unit provides training directly and also seeks to work in partnership with other agencies and practitioners in the provision of training.

Since the Unit was established it has:

- Promoted the need for anti-racism training with statutory and non-statutory agencies.
- Provided anti-racism training to government and statutory organisations, national media organisations, specialised bodies, trade unions, employer bodies, statutory agencies working with refugee and asylum seekers, community organisations, hospitals and regional health boards.
- Worked to encourage and develop anti-racism policies within organisations receiving training that takes account of the broader equality policy framework emerging in Ireland.

1.2 Why draw up guidelines?

In recent years there has been an increasing demand for anti-racism training from a broad range of governmental and non-governmental organisations because of a range of factors. These factors include:

- The recognition that racism is now an important public policy concern in Ireland.
- The increasing concern of statutory authorities and NGOs to ensure that their organisations and where appropriate their services are inclusive of the needs of minority ethnic groups.
- The role of NGOs, specialised bodies and training units within government organisations which have highlighted and advocated the need for such training.
- The development of equality legislation in Ireland and the commitments in the Strategic Management Initiative to equality and diversity.

With increasing demand for anti-racism and intercultural training, there is a concomitant need to develop a broad consensus on what anti-racism training is, what its content should be, to identify the optimum way that such training should be delivered and how the impact of such training can be maximised.

The development of these guidelines is a first step in the process of meeting the challenge of developing standards while at the same time maintaining diversity in the way anti-racism training is developed and delivered in Ireland. The NCCRI has identified a range of strategies towards these goals, including, the on going development of materials and further planned initiatives related to standards, sharing of ideas, expertise and approaches related to training.

Part Two: Understanding Racism

Part Two of these guidelines provides an accessible glossary of the key concepts that underpin anti-racism and intercultural training. While the use of language and the conceptual basis of racism and interculturalism is an evolving process, this glossary seeks to highlight the most commonly used concepts and terms and reflects the increasingly broad consensus about their meaning that has emerged in recent years.

2.1 What is Racism?

The UNESCO and UN declarations on racism are the most widely acknowledged definitions of racism and give a clear statement that racism is without scientific foundation and is contrary to internationally accepted human rights.

The UNESCO Declaration (1978) states:

'Any theory involving the claim that racial or ethnic groups are inherently superior or inferior, thus implying that some would be entitled to dominate or eliminate others who would be inferior; or which places a value judgement on racial differentiation, has no scientific foundation and is contrary to the moral and ethical principles of humanity.'

The UN International Convention on the Elimination of all Forms of Racial Discrimination (1969) states:

'Any distinction, exclusion, restriction or preference, based on race, colour, descent, national or ethnic origin, which has the purpose of modifying or impairing the recognition, the enjoyment or exercise on an equal footing of human rights and fundamental freedom in the political, economic, social, cultural, or any other field of public life constitutes racial discrimination.'

These internationally accepted definitions clearly indicate that racism is more than a set of attitudes or prejudice. Racism is a specific form of discrimination associated with skin colour and ethnicity. There is also a conscious or unconscious ideological basis to racism that involves superiority and a set of beliefs and processes to justify oppression against people of perceived different 'race' or ethnic origin. It also involves the abuse of power by one group over another group. So, while racism involves negative stereotypes and assumptions it should not be reduced simply to attitudes, thereby equating it with prejudice. The reality of unequal power combined with prejudice enables some groups to treat others in racist ways by denying them access to opportunities, resources and decision-making processes.¹

2.2 What is 'race' and why is it now a discredited term?

The term 'race' has now been largely discredited as a residual concept from the nineteenth century when it was used to define recognisable categories within the human species, in order to rank people according to physical and ideological criteria. The acceptance of 'race' as a credible concept has been used as a justification for racism. However as a term, 'race' is still used in both a legal and in other contexts in Ireland, North and South and at an international level.

It is now most widely accepted that human beings are one species. Species is a biological term given to any group of animals or plants that can procreate and produce descendants. Within this species (Homo Sapiens) there is a diversity of physical features: skin colour, facial features, bone structures, hair, height and so on. The concept of ethnicity has superseded the concept of 'race'.

¹ The National Co-ordinating Committee for the European Year Against Racism. Travellers in Ireland. 1998 (John O'Connell)

2.3 What is an ethnic group & ethnicity?

An ethnic group is a group of people sharing a collective identity based on a sense of common history and ancestry. Ethnic groups possess their own culture, customs, norms, beliefs and traditions. Other relevant characteristics shared in common could be language, geographical origin, literature, or religion. An ethnic group can be a majority or a minority group within a larger community.

All people belong to one or more ethnic groups but are often unaware of their ethnicity if they are part of the dominant ethnic group. Ethnicity is a cultural phenomenon that is distinct from the concept of 'race', which has a perceived biological basis. Culture is learned and passed on from generation to generation, culture also evolves and changes and the recognition of this fluidity is important so as not to stereotype an ethnic group into one fixed set of expressions of its cultural identity. In society that values interculturalism, changes in the cultural practices of an ethnic group come from the experience within the ethnic group and from its interaction with other ethnic communities, as distinct from change that is forced on the ethnic group by the values and 'norms' of the dominant ethnic group in the society.

2.4 Who experiences racism in Ireland?

Anti-racism training must acknowledge the different forms of racism in Ireland, these include:

- The racism experienced by the Traveller community based on their distinct culture and nomadic identity.
- The racism experienced by minority ethnic groups on the basis of their skin colour and their ethnicity, whatever their legal status or citizenship.
- The racism experienced by refugees and asylum seekers and migrants in Ireland.
- The racism experienced by women from minority ethnic groups and the intersection between gender and ethnicity.

2.5 What are the different types of racism?

Racism can be a direct or an indirect form of discrimination and can occur at an individual, institutional and cultural level.

- **Racism as a direct form of discrimination:**

It is about unequal treatment. It occurs when a person is treated less favourably than another, in similar circumstances, because of his or her 'race', ethnicity, national origins, nationality or colour. Racial abuse constitutes a form of direct racism, but it can also be reflected in less immediately obvious ways, including recruitment, promotion and retention in the workplace.

- **Racism as an indirect form of discrimination:**

It is about practices or policies, which may seem fair at first sight, but which in effect, either intentionally or more often unintentionally results in discrimination against some minority ethnic group or groups.

Racism can occur at a number of levels, including:

- **Individual racism:** Individual racism is understood as attitudes, beliefs and behaviour of individuals. For instance through verbal or physical attacks.

- **Institutional racism:** Institutional racism happens when the practices, policies and attitudes of institutions result in the systematic exclusion of some minority ethnic groups, again either consciously or unconsciously. It is a difficult type of racism to recognise and it can manifest itself in many areas of life including employment, education, accommodation and other opportunities to which the general public usually have access. Racism is often an institutional issue.

- **Cultural racism** happens when the values and/or beliefs systems of one ethnic group (or so-called 'race') are considered inherently superior and the values and belief systems of minority ethnic group are considered inherently inferior.





2.6 What is interculturalism?

Interculturalism suggests the acceptance not only of the principles of equality of rights, values and abilities but also the development of policies to promote interaction, collaboration and exchange with people of different cultures, ethnicity or religion living in the same territory.

Furthermore interculturalism is an approach that sees difference as something positive that can enrich a society and recognises racism as an issue that needs to be tackled in order to create a more inclusive society. The concept of interculturalism has replaced earlier concepts of assimilation and multiculturalism.²

2.7 What is equality?

Equality is not about treating people the same, because different groups of people have different needs; different groups, including minority ethnic groups experience discrimination in different areas of life and in different ways. Treating everyone the same can have the effect of being an indirect form of discrimination when it is clear that some groups have much greater needs than others. Equality is about securing equality of opportunity, equality of participation and equality of outcome.

The Equal Status legislation (2000) prohibits discrimination on the grounds of:

- Gender
- Marital Status
- Family Status
- Sexual Orientation
- Religious belief
- Age
- Disability
- Race
- Membership of the Traveller Community

² For further discourse on this issue see Farrell F.; Watt P. *Responding to Racism in Ireland*.

Part Three: Anti-racism training

3.1 What is Anti-Racism Training?

Anti-racism training seeks to challenge racism and to contribute to creating the conditions within an organisation which make it more difficult for racism to exist.

Anti-racism training has three key purposes:

- To challenge and change racist attitudes, beliefs and behaviour.
- To contribute to a broader range of policies and strategies to address racism and/or promote equality within the whole organisation.
- To promote the positive inclusion of minority ethnic groups and intercultural interaction between ethnic groups based on the principles of equality, cultural awareness and respect.

Anti-racism training is not an end in itself but is a valuable tool in an overall package of measures to address racism and promote the inclusion of minority ethnic groups. The role of the trainer is to facilitate and where appropriate guide this process and to work towards not only changing attitudes, but also behaviour, practices, policy and ethos.

Anti-racism training seeks to challenge racism by:

- Dismantling assumptions, stereotypes and labelling.
- Providing an awareness of the outcomes and impact of racism.
- Recognising the power relations between the dominant group and the minority ethnic groups in society.
- Changing behaviour, practices and policies within an organisation.³

Anti-racism training can serve as a way of providing participants with the necessary knowledge required for working with minority ethnic groups. It can also allow participants to acquire the skills and confidence to promote and implement equality and intercultural policies.⁴

Anti-racism training should be:

- Integrated into all relevant staff training and human resource policy.
- Provided to all everyone within an organisation, whether they are directly working with 'customers' or not.
- Incorporated into strategic, customer action and business plans of institutions.
- Part of staff development.

3.2 What can maximise the impact of anti-racism training?

The impact and sustainability of anti-racism training can be maximised through four strategies.

These include:

- Clarity of objectives
- Positioning anti-racism training as part of a broader anti-racism or equality strategy
- The leadership role of senior staff
- The role of existing training units

³ Adapted from Fee Ching Leong and Huggins, D. (1996). p.13.

⁴ Davies, W. and Ohri, A. (1996). p.25.



a) Clarity of objectives

A trainer must be clear about their objectives. For instance, the NCCRI anti-racism training is designed:

- To help participants acquire the necessary awareness to understand and meet the challenge associated with an emerging multi-ethnic society.
- To provide information on the forms and the level, of racism and the ways to address such racism.
- To encourage organisations or statutory bodies to adopt policies, good practice, policies and action plans to combat racism and promote interculturalism and equality.
- To promote inclusive and culturally appropriate service delivery to minority ethnic groups, including Travellers and more recent groups such as migrant workers, refugees and asylum seekers.

b) Positioning of anti-racism training as part of a 'whole organisation' strategy

The impact of anti-racism training can be maximised if it is developed as a key element in developing an overall anti-racism policy or equality policy within an organisation.

An anti-racism strategy can be a stand-alone 'vertical' policy or can be part of a broader 'horizontal' equality strategy within an organisation, covering the nine grounds identified in the Equal Status legislation (see 'what is equality?' in Part Two).

Anti-racism training should be positioned within a 'Whole Organisation' approach to addressing racism and promoting interculturalism, where the ethos, policies, practices and behaviour of staff of the organisation seek to reflect such principles.

The 'whole organisation' approach seeks to:

- Take account of the diversity of people using a particular service
- Ensure that when policy is being planned, implemented and reviewed that the needs of minority ethnic groups are fully considered and incorporated
- Create a positive environment for staff and people using services within a particular organisation or part of an organisation
- Understand and respond to the needs of minority ethnic groups⁵

Key tools in progressing these goals are:

- The drawing up and dissemination of an overall anti-racism or equality policy for the organisation
- Amending existing policy to reflect an anti-racism dimension for example amending existing harassment policy to include racist harassment
- Identifying and mainstreaming good practice through for example, codes of practice
- Developing indicators to measure progress in developing anti-racism or equality policy
- Proofing policy to ensure that it is inclusive of minority ethnic groups and is non discriminatory
- Developing additional mechanisms to consult with users of services
- Developing additional mechanisms to consult with staff
- Developing mechanisms to assess whether services have a positive impact on minority ethnic people
- Undertaking anti-racism training with staff

⁵ Adapted from SMI; Equality Authority, *Support pack on the Equality/Diversity Aspects of QCS for the Civil and Public Service.*



c) Leadership role of senior staff

With Ireland inevitably becoming a more culturally diverse society, ideally everybody should receive anti-racism training and education.

Where possible, senior staff should participate in the training to give a visible indication of their leadership role. This participation can include an input/introduction to the training. It is important that senior staff provide a leadership role to build and sustain an anti-racist ethos within an organisation.

d) The role of training units within organisations

There is a challenge for existing training units and trainers, particularly within larger organisations to up-skill their own training staff to deliver at least some of the components of anti-racism and intercultural training, such as good practice and legislation.

Possessing an academic understanding of racism or expertise in general management training are usually on their own insufficient to deliver effective anti-racism training. However, a key part of anti-racism training is about reinforcing and expanding existing good professional practice, for instance in the delivery of quality customer services. Trainers and training units should seek to incorporate an anti-racism/intercultural dimension into existing staff training and human resource policy and to bring in outside expertise when needed.

Part Four: Delivery

4.1 What are the key skills in anti-racism training?

Anti-racism training demands a range of skills from the person(s) delivering the training.

The general skills required for anti-racism training include:

- Good general training and facilitation skills
- Knowledge of the policy context and legal framework for addressing racism and promoting interculturalism and equality in Ireland
- Awareness and understanding of the different forms of racism in Ireland, including who experiences racism
- An appreciation of the historical and contemporary political context of racism, e.g. slavery, colonisation and global North/South inequalities

Specific personal skills should include:

- An unambiguous understanding of the key concepts of racism and interculturalism
- Possessing an insight into the practical realities of racism
- An understanding of intercultural communication / communication between people of different cultures or groups⁶
- An ability to explore and challenge personal and collective attitudes, prejudices, assumptions, stereotypes and labelling
- A capacity to recognise the impact of our own culture on the way we view ourselves (self and own culture awareness)
- A clear knowledge of anti-racism and methods of building anti-racism and equality into the ethos policies and practices of institutions

These guidelines are intended to help both trainers and organisations seeking to undertake anti-racism with their staff, to identify skill deficiencies in the area of anti-racism training. Once acknowledged, these skill deficiencies may be met through a range of strategies, including buying in outside expertise or developing the training skills of existing staff.

Anti-racism trainers may also need to broaden and update some aspects of their own training needs. In this context, these guidelines are also intended to act as a resource for trainers to self-audit their own skills.

⁶ Jandt, F. (1998). p.459

Part Five: Good practice

The following are identified as further good practice in anti-racism training:

- Planning and tailoring the training
- Agreeing parameters for the training with participants
- The use of co-facilitators
- Strategies for dealing with challenges
- Evaluation and monitoring

5.1 Planning and tailoring the training

Training must be tailored to take into account the context and organisation in which the participants are drawn from. Tailoring the training should involve the trainer and the organisation contracting the training to meet before the training commences to agree a plan and outline agenda for the training and to exchange practical information that could inform how the training would be designed and delivered.

The training plan, which should be a short and concise working document, should seek to outline the anticipated outcomes and the follow up to the training, including how the training could be reinforced by other measures identified in these guidelines. The plan should be a working, flexible document that should be amended if necessary to reflect changing needs and priorities.

Many trainers also take advantage of the time allocated for introduction to explore the participants' attitudes towards minority ethnic groups; this provides opportunities to point the training session in one direction or another. The training session needs to be made relevant to the participants' environment and should seek to address immediate concerns.

The diversity of the audience has to be taken into account, especially the different levels of awareness within the group, or sometimes, the different levels of literacy. The materials, written or visual, have to be selected accordingly. It is important to be conscious of the power relations within the group.

An anti-racism training session in the workplace is often most effective when undertaken with a wide range of people who have different roles and levels of seniority within an organisation.

Limiting participants to fifteen or twenty is ideal for encouraging dialogue and discussion. A large group does not always allow participants to be heard and often there can be difficulties in managing a large group or monitoring the group's dynamics.

5.2 Agreeing parameters for the training with participants

It is important to establish and agree parameters at the beginning of a training session.

Some of the guidelines could include:

- Respectful listening, confidentiality or/and speaking from personal experience.
- Recognising that even staff that are professionally qualified may feel that their initial training did not prepare them to work in a multi-ethnic organisation or society.
- Establishing working assumptions at the outset in order to help set the tone, e.g. human beings are fallible, imperfect and vulnerable.
- Addressing people's fears. Many participating in training will feel nervous and concerned that they may lose face with their colleagues. It is important that people are reassured that while training may be challenging for the individual it should be primarily pitched at challenging overall ethos, behaviour, practices and policies within an organisation.



5.3 The use of co-facilitators

Arising from the consultation process involved in drawing up these guidelines, it is recommended to use a co-facilitator or to draw in additional people to provide inputs where resources and time allows.

The overall delivery or participation of people from minority communities either as a trainer or co-facilitator is also a good way of bringing the reality of the issues to the training session. It is important to state that anti-racism training can be delivered effectively by trainers who are not from a minority ethnic background.

It is also important not to expect all people from minority ethnic communities to be automatically experts in anti-racism training or to expect people from minority ethnic communities to talk about their personal lives in public in way that is intrusive or voyeuristic. Such approaches can be demeaning and can shift the focus of the training session to such an extent that the overall outcomes be limited or negative for all concerned.

5.4 Strategies for dealing with challenges

A trainer delivering anti-racism training should avoid being overly defensive when they are challenged. Being aware of some of the key questions that are likely to emerge and replying with counter argument illustrated by examples can be very effective. Seeking the views of others in the group by asking whether they agree with a particular point can also be an effective strategy to counter aggressive or even racist comments.

5.5 Evaluation and monitoring

It is good practice to end a training session with an evaluation by the participants of the training they have received. In addition to a short discussion, a useful tool is a prepared evaluation form to be filled in by each participant that might use the following headings:

- Training room and environment
- Level of preparation by the trainer
- Quality of resource materials
- Level of participation
- What you got most from the session
- How would you like the session to be followed up by the organisation
- Overall comment on the training provided

Over a period of time the training agenda and approach should be reviewed by the trainer and in partnership with others familiar with anti-racism training.

Part Six: Overall approach and methodologies

6.1 Finding the optimum training approach

There are basically three different approaches to anti-racism training.

a) The 'chalk and talk' approach

This is the conventional lecture style of education where people are arranged in rows and the participants are primarily recipients of information. While useful at imparting information this approach is unsuited to maintaining interest and meaningful participation over a significant period of time.

b) The confrontational approach

The confrontational approach where the main emphasis is on confronting individuals about their own prejudices and/or behaviour is an accepted methodology in some limited and carefully thought through circumstances and needs to be undertaken by people with the appropriate skill levels. However, this approach has also the potential to cause residual resentments among participants who may feel that they have been unfairly singled out or humiliated in front of colleagues. Such an approach carries a higher risk of failure and can be counterproductive if poorly executed.

c) The 'awareness raising and action' approach

The focus of this approach is that training will contribute in a significant way to structured action to change ethos, policy, practice and behaviour within an organisation. The primary training methodology is group learning and awareness-raising, with a strong emphasis on specific outcomes for the organisation, rather than simply challenging individual attitudes and prejudices. Such an approach allows participants to actively take part in the sessions and is undertaken from a sense of equality between the participants and between the participants and the trainer. This is the approach to anti-racism training that is advocated by the NCCRI.

6.2 Methodologies

The following are the most common methodologies used in the 'awareness raising and action' approach to anti-racism training identified in section 6.1.

a) Participation

An anti-racism training session should aim to be participatory. This means that the trainer is expected to use tools that encourage active participation. Many training sessions start with the trainer getting rid of the tables and rearranging the chairs in a circle or semi-circle.

The following tools can be used:

- Brainstorming
- Group discussion
- Exercises

b) Experiential exercises

The trainer should help participants learn through experience. Experiential exercises create a situation where participants feel the effect of discrimination emotionally rather than intellectually. With experiential exercises, a trainer should give as much time for processing the feedback as for the exercise itself.

The following tools can be used:

- Role-plays
- Case studies
- Videos
- Photos/Pictures

c) Utilising the knowledge within the group

The professional experience of the participants should be taken into account and used as a resource. This is where the trainer's facilitation skills will be important. In fact, the trainer will have to recognise, value and use the experience and competence of participants as an information source and as a working material, in order to achieve the training objectives set in the beginning. The following tools can be used:

- Analysis of specific examples
- Personal accounts of past event
- Relating racism to other forms of discrimination

d) Providing accurate and accessible information

Not all participants are familiar with the legal and policy framework that underpin the fight against racism. It is useful to provide accurate and accessible information in the form of:

- Extracts from reports
- Statistics
- Handouts
- Newspaper clippings

e) Contributing to institutional changes

By encouraging organisational changes and/or considering the implications for the institutions, the trainer's role is to contribute to the change of behaviour, attitudes and practices. Here, the training becomes action oriented. Models of anti-racism policies are explored as well as ways of making the workplace or the organisation more inclusive.

The following tools can be used:

- Strategic planning
- Exploring anti-racism policies
- Compliance with legislation

6.3 Content

The following is a possible outline agenda for a one/two day anti-racism training course.

Part one:

Introduction and Raising awareness

- Introduction
- Expectations and ground rules (parameters)
- Understanding images, stereotypes and labelling
- Definition of key terms
- Exploring different forms, types of racism
- Reasons to combat racism
- Exploring dominant ethnicity in Ireland
- The role of the media

Part two:

Changing behaviour, practices, policies and ethos

- Institutional racism
- Intersection of racism and other forms of discrimination
- Practical steps of changing the prevailing ethos of an organisation
- Policies and planning
- Codes of practice
- Proofing mechanisms
- Equality legislation
- Data collection
- Planning follow-up
- Evaluation

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