

TRAINING OF TRAINERS STAR

REPORT

10 – 15 SEPTEMBER 2018, COY, MURCIA, SPAIN

The training of trainers has been implemented between 10 and 15 September in one of the districts of Lorca - Coy in order to prepare the group of monitors to implement workshops in schools and activities in the community within the framework of the STAR project on the subject of invisible racism.

TRAINING OBJECTIVES

- Learning about invisible racism and microviolence
- Developing the following skills:
 - Recognize the invisible racism I suffer/exercise
 - Work on our own racist attitudes
 - Learning skills such as acting against invisible racism
- Create strategies how to act if we suffer/exercise/see it
- Understand the concept of power relations and privileges and their consequences
- Understanding the connection between power relations and racism
- Introduce the concept of good treatment, relationship with invisible racism and on tools that promote good treatment.
- Become familiar with different educational tools to fight against invisible racism
- Obtain information about the STAR Project, next steps and each other's activities and responsibilities
- Plan workshops in schools

Day 1 - Introduction and group cohesion

The aim of the session was to create links between participants, give them space to get to know each other and create a basis for good collaboration. To this end, the following activities have been implemented:

- 1) Introduction of the participants - presentation of the names and their connection with the project and the topic
- 2) BINGO of invisible racism - each participant received a bingo template and the participants had to ask other members of the group and get answers.
- 3) Walk in the dark - for the cohesion of the group we created a challenge where the participants had to take a walk and pick up different objects from the ground and only one person (the last one in the row) could have their eyes open.

BINGO EJEMPLO:

UNA MORALEJA	A QUÉ NO HAY QUE TENERLE MIEDO?	TU GENIO TRÁGICO FAVORITO	ME REBELO CONTRA EL IMPERIO..CÓMO?
PARA MI LOS MEDIOS SOCIALES...	UN LIBRO DE TU NIÑEZ	UNA PERSONA QUE NUNCA LE HAN MULTADO..	UN PRIVILEGIO DE PERSONAS MAYORES
ESTUDIARLES O ESTUDIARTE?	A QUÉ HUELE LA LLUVIA?	CUENTA UN CHISTE	ENSEÑA SU CARA MÁS GRACIOSA (dibujala)
UNA REVISTA QUE NUNCA VAS A LEER	ACTÚA COMO SI TE GUSTARA EL JAZZ	ESO SÍ QUE MERECE LA PENA...	ENSEÑA UNA POSICIÓN QUE ES FISICAMENTE POSIBLE (dibujala)



Day 1 - Program and expectations

This session was informative to explain to the participants what will be done during the course and to collect expectations and that they do not want it to happen. That is why we first explained the program of activities, putting the focus that the course will be somewhere an experiment. Many of the activities that will be implemented have been created very recently by the training team, and one of the objectives is to see if they work and how they can be improved. This is why the focus of many of the sessions will be not only the formative part of understanding the concepts of invisible racism and microviolence, but also to have a goal reflection on the tools and whether they can work with young people.

Program:

	LUNES 10/09	MARTES 11/09	MIÉRCOLES 12/09	JUEVES 13/09	VIERNES 14/09	SÁBADO 15/09
08:30- 09:30		DESAYUNO				
10:00 – 11:30		Debatiendo racismo invisible	Relaciones de poder y privilegios	Presentació n del proyecto STAR	Presentació n y feed back a las herramient as	SALIDA DE COY
11:30 – 12:00	Café de bienvenida	PAUSA CAFÉ				
12:00 – 14:00	Sesión de bienvenida, actividades de conocimien to	Analizando diferentes ejemplos de RI	El mecanismo de la bomba	Desarrollo de herramient as y actividades	Abriendo la caja misteriosa	
14:00- 16:00	PAUSA COMIDA					
16:00 – 17:30	Cohesión de grupo	Aprendiend o RI a lo largo de la vida	Buen trato	Desarrollo de herramient as y actividades cont.	Planificació n de siguientes pasos	

17:30 – 18:00	PAUSA CAFÉ				
18:00- 19:30	¿Qué es racismo invisible?	Estrategias para actuar contra RI	Autobiograf ía	Desarrollo de herramient as y actividades cont.	Evaluación
20:00	GRUPOS DE REFLEXIÓN				
21:00	CENA				

The needs of participants:

- Tools
- How to act against racism
- Hope and optimism that we can change things
- There are things of racism that we have unconscious and I hope to learn from these things to realize
- New resources for working in the classroom
- Tools to motivate all students - for example we have in classrooms leaders or people who do not participate and I want to have tools that can work for everyone.
- Know resources strategies especially to debate racist thoughts
- Clarify concepts - that possibly many times we have racist actions and I want to be able to detect them in my life in order to change them
- Deepening the concepts
- Decent coffee
- Time for me
- To know different forms of racism that is the starting point to be able to work it in a transversal way.
- Strategies not only for work but also for my day
- New tools
- Soak me in knowledge
- Tips when it comes to racist comments - which happens to me a lot and I burst out of debate because it creates anxiety and I lack tools.
- Tools, information and drawing a donkey
- How to express myself and debate the subject so as not to be aggressive
- Promote good treatment and respect, and jointly create dynamics

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The participant do no need:

- Insecurity before acting

- Pessimism - a lot of times when we hear something racist we shut up we don't think so.
- Postits - that many times I don't know what to write
- Afraid to say what I think
- Stress me - erase from my mind that I have a family and be here
- Expressing yourself without being offended
- Pessimism
- Passivity and indifference.

Day 1 - Racism - introduction to the topic

For the introduction, two training activities created by the training team have been proposed to introduce the basic concepts of invisible racism and to sensitize people so that they can recognize invisible racism.

Title: What is racism?

Topics: invisible racism, racism, microracism

Objectives:

- Knowing how to recognize invisible racism
- Knowing how to explain why it's racism

Time needed: 30 min.

Materials needed: Printed drawings with different situations representing racism and non-racism.

Activity description step by step

The activity consists of analyzing different types of drawings and being able to recognize if what people see is racism or not, and why. The first step is to divide the group into small groups of max. 5 participants. Each group receives a package of 10 different drawings; the participants have to analyze the drawings and turn around those who seem to them to hide any form of racism. The next task is to write on each of the racist drawings - because that seems racist to them.

Participants have 20 minutes to analyze the drawings and the remaining 10 minutes are used for a reflection focused on staking out different factors that make up what we see as racism.



Title: DIAMOND

Topics: invisible racism, racism, microracism, consequences of racism

Objectives:

- Fostering understanding of invisible racism
- Assist participants on the consequences of invisible racism

Time needed: 45 min.

Materials needed: list of 9 examples of invisible racism

1. Do not sit next to a person on the bus because they are black, Arabic, etc. or move when other seats are released. O Change sidewalks when one of them approaches.
2. Assume that a black person works in the field and that their level of education is low (add an example).
3. Increase voice and gesticulate more when speaking for the first time with a person who seems to be non-Spanish.
4. "You look Spanish" the policeman told her when he saw the Romanian girl's passport.
5. Language we use, with expressions like: "You work like a black man", "Black sheep", "Black hand", "Black money".
6. I'm not racist but I wouldn't date a black guy because he's not my type.
7. Jokes, gestures, funny racist imitations
8. A gypsy sits next to you on the bus and you automatically pick up your things and protect them.
9. Language that we use, for example instead of calling someone black, say person of color.

Activity description step by step

The activity consists of evaluating examples of unworkable racism on the basis of which of the examples is most damaging to people suffering from racism. There is a second possibility to adapt the activity - which of the examples seems most serious to you.

Participants are shown the diamond model in which they have to organize examples from the most harmful to the least harmful. First the activity is done on a personal level, and then groups of 4-5 people are created in each, and again in groups they have to agree to create a common diamond (a common ranking).

In the debate at the end all rankings are presented and it is spoken on the basis that we have made our decisions, what are the consequences of racism etc.

Debate after the activity THAT IS RACISM

Older forms of racism, the image represents a person with a monkey, being drawn as if he were a monkey, we speak of his intellectual capacities, undervaluing.
At the educational level it is pejorative.

BOY PLAYING WITH POLICE CARS

Reference to a structural problem, the parent tells the child that he is in a structure where he is systematically discriminated against.

The speech we hear is that nobody is racist but then we hear the opposite.

IN advertisements: they demand white skin, we are used to that, that it is Spanish, for example, ..

All the rich whites, all the others...

The socioeconomic structure, social status that a person has and how it is related to racism,

If they come here they have to adapt: we have to debate this, how to do it... Tradition and culture have to enrich and not see themselves as they see themselves.

You see a lot of racism in advertising: play station; white is coming. (Or Barbie, Dove)

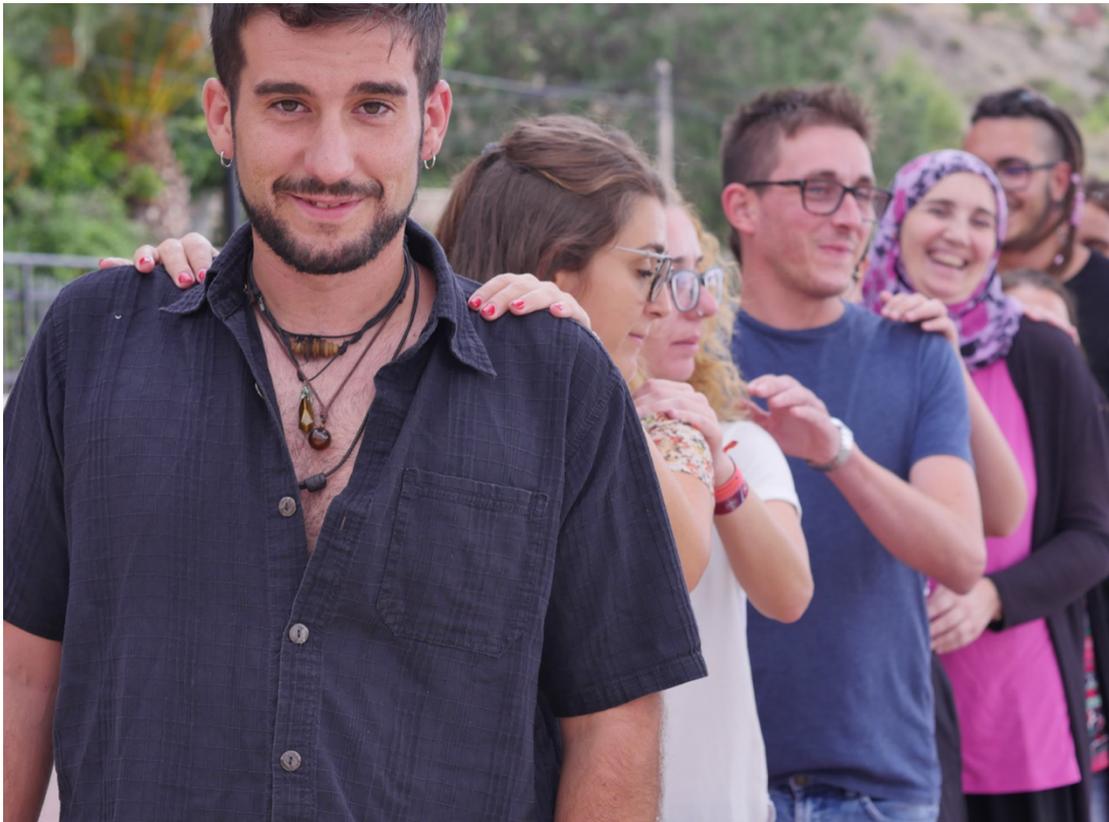
Different telephony contracts: those of the fixed are the targets (advertising),
Lack of diversity in advertisements. The secret of happiness, where everyone is equal.

There were photos where racism is very hidden?

Conguitos: The whole image conveys the message that often remains in the unconscious.

Can you give some examples of racism? Summary of racist things:

- Because of socio-economic conditions: people with fewer resources are discriminated against on a daily basis (Arabs vs. immigrants): there is racism based on assumptions, stereotypes, we assume certain things.
- Unjustified fear
- By the subject of the language: when you speak to him in Spanish and he doesn't understand you, the less you value: poor thing, ...If Arab people come they are much more left behind than for example when he has to communicate with someone who speaks English (in all public places).
- Immigrants vs. Guiris (terminology)
- Immigrants are referred to the other side
- Re-civilization: to try to impose our culture, not to let others show their culture (in educational centers it happens a lot), in the subject of religion only Christianity is given
- People who say they immerse themselves in our culture, but then celebrate Halloween, Santa Claus, etc..



Debate after the diamond

Everyone understands that the examples were racist?

Yes, the problem was deciding which was more serious.

A debate between: actions and ideas. Which ones do the most harm?

There are passive and active actions as well.

Which affected more in the first person? When you do the first thing (don't sit down): that person suffers more directly than in the second case, when people simply don't go out with them.

DO NOT enter the room with a gypsy: When we start from mistrust, fear, is related to when you do not sit next to...

Jokes are also a topic: where is the limit of humor.

In the diamond: it is not necessary to order it but we start to provoke debates.

The two exercises were warm-ups, tomorrow we'll review definitions...

Reflection on the two activities:

1. Do you find it interesting to do it with young people?

To make clear the concept that EVERYTHING IS ILLNESS. The first one is interesting, Celia makes a similar one, by small groups they work and at the end they realize the marketing that is behind...they debate, they choose a representative. It's interesting because with these examples many things they don't see them.

It's good because young people are involved in the world of images. The dynamics are good to start with the concept.

The reflections have come in handy, and work with advertising: they to their day to day can then have those reflections, they will be attentive and have the critical spirit, especially with images (which tell us that we are superior and messages like that). Open your eyes to what they are giving us the images.

When you work with young people from the 1st, 2nd ESO: they see it as very distant, I would put a message in Messenger or something close to them...

2. How can it be modified so that it fulfills the objectives?

Choose well the images and know what is racism and what is not. There were many images in each group, you have to select them very well.

I propose an illustrated story about racism. (therapy story works)

Racism Observatory has created a comic: Kitki

Day 2 - Introduction to Racism, Invisible Racism, Microracism.

The day began with a theoretical framework of racism, invisible racism and microviolence.

Racism is based on the belief that distinctive human characteristics, abilities, etc., are determined by race and that there are superior and inferior races.

Racism is a myth

Racism is an ideology

Racism = Power + Damage

RACISM is open and covert. It takes two closely related forms: individual RACISM and institutional RACISM.

Cultural RACISM is when we use power to perpetuate our cultural heritage and impose it on others, while at the same time destroying the culture of others, leading to ethnocentrism.

Invisible Racism is Racism!

When we speak of invisible racism we are referring to harmful behaviors that are considered normal and accepted by society. The line that draws between what we all know from racism and what invisible racism is is a line of tolerance. Some examples of what invisible racism might be are racist jokes or avoiding contact with people from different ethnic groups, simply going across the street, or deciding not to date a person who is not white. These behaviors, while not considered by many to be harmful, lead to exclusion, anxiety, and influence people's well-being.

Microviolence is the daily verbal, behavioural and environmental indignities, whether intentional or not, that communicate hostile, derogatory or negative feelings of race, gender, sexual orientation, contempt and religious insults to the person or target group.

CHALLENGES:

They are legal

As long as microviolences remain hidden, invisible, and excused as innocent cases with minimal harm, we will continue to insult, degrade, alienate and oppress marginalized groups.

TYPES:

- MICRO-ATAQUES (often conscious)

- MICRO-INSULTS (often unconscious)
- MICRO-INVALIDATIONS (often unconscious)

MICRO-ATAQUES

(the closest thing to classic racism)

subtle or explicit attitudes, beliefs or behaviours that are communicated to marginalised groups through environmental clues, verbalisations or behaviours.

MICRO-INSULTS (often unconscious)

Microinsults are characterized by interpersonal or environmental communications that transmit stereotypes, rudeness and insensitivity and degrade an inheritance or identity.

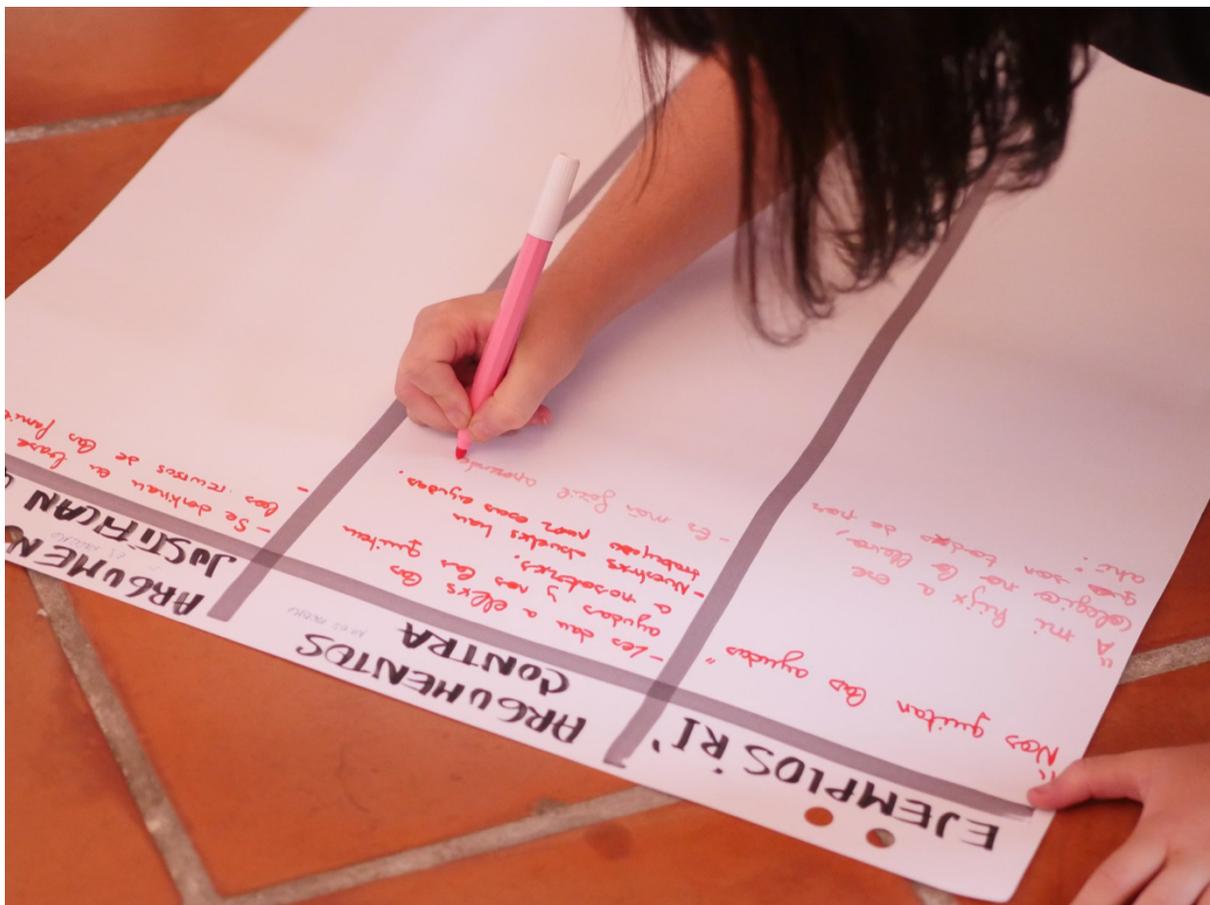
MICRO-VALIDATIONS

are characterized by environmental communications or clues that exclude, deny or nullify the thoughts, feelings or reality experienced by certain groups.

- Foreigner in his own land
- Color blindness
- Denial of one's own racism

Quote from Professor Sue:

Color denial is really a denial of differences. The denial of differences is really a denial of power and privileges. The denial of power and privileges is really a denial of the personal beliefs that accumulate in certain privileged groups by virtue of inequalities. The denial that we benefit from racism is really a denial of responsibility for our racism. Finally, denial of our racism is really a denial of the need to take action against racism.



Title: Moral Dilemma

Topics: invincible racism, consequences

Objectives:

- Helping to understand multiple dimensions of racism
- Reflections steal causes and consequences of invisible racism
- Seek strategies against racism

Time needed: 45 min.

Materials needed: printed moral dilemma text for each participant

History 1 - Of love

I would like to tell you the story of Paquita, the 16 year old girl, who loves to dance, go out with friends, laugh and contemplate the world. Paquita is in high school, where she has many friends and in general lives a happy life.

A year ago Paquita met a boy - Harrison. She was reading in a park her favorite book, he was walking his dog. They have started to talk, they have realized that they have many things in common. They have exchanged their Instagram accounts and have been talking every day ever since. A very nice relationship has been created between them.

Paquita was talking about him with her high school friends, that I met a very interesting and handsome guy, that little by little is falling in love and the friends were encouraging him. When they turned their relationship into the relationship, the friends have said that you have to introduce them to this wonderful boy, so they have thrown a party and told him to bring him.

The party night has come and Paquita and Harrison appeared with some of their friends.

Paquita never mentioned to her friends that Harrison was born in Ghana and is black. She knew that friends can have a resistance to such a relationship, but she wanted you to simply know them by how good and intelligent they are and not by their skin colour. The presentation went well, all the friends were kind to him, but I felt they keep their distance. All the time I felt people talking behind his back. But everything went more or less well until a friend approached to complain that one of Harrison's friends approached to talk to her, and told Paquita that if she wants to have a black boyfriend who enjoys her, but that she doesn't bring her friends anymore so they can think that we are like you.

The comments were very bad for her, so the next day Paquita decided to talk to her friends. I was explaining to them that she feels very happy and they shouldn't judge her by her decisions, and the issue of bringing Harrison's friends was for him to feel more comfortable, that it's not so easy to be the only black guy in the group and where you don't know anyone. In addition her friend assumed that the boy wants to fool around with her, while I just start talking. Paquita had to swallow some more comments from her friends who took care of her so much telling her to

be careful if the boy has AIDS, and never go alone with him and his friends etc.
general they have solved the situation.

but in

Months went by and the relationship between Paquita and Harrison grew, but on the other hand she felt that she was losing her friends. They called her less, when she proposed some plan between couples there were always excuses. Every day she had less desire to go to school, and the happy and joyful Paquita changed to the sad and depressive Paquita. I begin to think that her life was better before I met Harrison, she felt that she loves him, but maybe with her 16 years old is not a relationship for all her life, that the expense she is paying is too high.

At the end of the course and one day Paquita found out that her friends are organizing a party, in which she is not invited. She felt very bad, but I gained strength and she went to talk to her friends about it. The friends have told her that they love her very much, but they feel very uncomfortable with him, they don't like that she goes to parties and invites Harrison, they don't think he is a good match for her. They tell him that he should cut him off, and promise him that if he does they can have a wonderful summer together, enjoy the beach and that he will forget about it immediately. She will also meet someone new this summer.

And so Paquita has faced a dilemma - do I want to continue with my boyfriend and lose my friends, especially since I see how the whole situation is affecting me, or do I want to leave with the boyfriend and return to the happy life of before?

What would you do?

Why?

What problem does this story show?

History 2 - of the bar

I want to tell you a story about Paco, owner of a bar in a medium sized city, where all the neighbors spend their afternoons and nights having fun, as in any bar in any city in Spain. The business is going pretty well, so Paco can afford to pay his mortgage, have a car and go on holiday with his family. Paco likes his life and his work, he also made friends with many of his clients.

One day a group of people from Ecuador came to the bar and well, they got quite drunk, there was also a bag stolen that night. A very uncomfortable situation has been created in the bar, and Paco had to throw them out. It must be clarified that before some neighbors of the migrant communities also came to the bar and there was never any problem.

After this incident the atmosphere in the bar changed. Always when it came to someone from Latin America, but not only, also from Morocco, or a black person, people began to look at their bags more or even leave the bar. Paco has noticed that some regular customers no longer come. The business has worsened.

Another day a person came from Bolivia and one of Paco's regular customers, as well as a friend of Paco's, approached Paco and said: "Mira, we all love this bar, and you know that we come here almost every day. I'm not a racist but that's a familiar place, my children come too, and we don't want to come anymore if we have to be afraid. You have to kick them out please, or we have to stop venir".

Now Paco is faced with a dilemma: What to do? On the one hand, he finds it very discriminatory not to let foreign people into the bar, on the other hand he needs money to pay his mortgage.

What would you do?

Why?

Activity description step by step

The activity is implemented individually and in groups. First each one of the participants will receive the moral dilemma text that they have to read and think they would do in this situation. Small groups are then created, in which the participants share the strategies and try to find a common solution.

Day 2 - Discussion

Title: Debate on Invisible racism

Topics: Invisible racism

Objectives: Recognize different examples of invisible racism

Acquire skills to reject forms of invisible racism

Put yourself in someone else's shoes and understand other points of view, while enriching arguments against racism.

Time needed: 1,5 h

Materials needed: PPT with discussion messages, blank sheets of paper, 1 pen per participant

Activity description step by step

The aim of this session is to develop skills to be able to debate issues connected with invisible racism and reinforce critical thinking, learn about different points of view on invisible racism and its consequences, be able to get into someone else's skin and develop empathy skills.

To start the dynamic we first do a warm-up exercise and awaken our creativity. The exercise is called "kill the bunny", where the participants, sitting in the circle, each with a blank piece of paper first draws a rabbit in a lower corner of their paper. When they finish, they (all at the same time) pass the paper to their right, and now they have to draw a creative way to kill the rabbit. When they finish they pass the paper to their right again and now they have to save the rabbit, drawing a thing that annuls the previous threat (for example if before a very strong sun is drawn, then we make a cloud). And so we continue with the exercise several times and at the end we pick up our own rabbit to see what has happened to it.

After the warm-up we organize the group for a debate. We explain that in this debate there will be two positions, one that rejects racism, and the other that defends it. It is a simulation and the participants have to put themselves in the situation as much as possible, so that the debate allows us to gather as many arguments and against possible arguments. We divide the group in two. We explain that we are going to project a sentence and that before debating them, the groups will have about 2 minutes to agree on the arguments they want to present. Each discussion will last about 5 minutes.

The phrases for the debate are:

- Immigrants steal our jobs
- I'm a 42-year-old man, separated, childless, looking for a serious relationship. I have been told about Cuban women. I would like to have your opinion on this, in all seriousness.
- Yesterday I met a person of color, he told me that he comes from Kenya.
- Where are you from? From Huesca. No, but where are you really from? From a village in Huesca. Yes, but your parents, your uncles,..
- When I was little I had hair exactly like you, can I touch it?

After the debate we do the debriefing:

How did you feel during the activity?

How was it to defend a point of view that was not yours?

What do you think you learned during this activity?

And then we reflect on how we can use this activity with young people.

ARGUMENTS/AGAINST ARGUMENTS FROM THE COY DEBATE:

Immigrants steal our work

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- that they are to blame
- you want to work for the 5€ an hour
- if you were in another country that?
- if you were going to another country how would you like to be treated?
- maybe you have to think because young people do not want to take the hard work for 4 €.
- should not be allowed to hire anyone without papers, but it is not the fault of the migrants, but of those who hire.
- you should put yourself in his place.

Against:

- and I'm dying, it's not fair
- nor reject in work for not being immigrants
- if migrants don't work is your problem
- our parents and grandparents are from here, we were created here, all families have contributed all their lives
- is that the problem is that they come a lot
- if I'm going to ask for work in the field do not give it to me because they tell me they pay me 5 € and if they give me work in the bar for 6 € I will leave me lying.

- I feel like shit because I don't have a job, cojones

I'm a 42-year-old man, separated, childless, looking for a serious relationship. I have been told about Cuban women. I would like to have your opinion on this, in all seriousness.

Pro

- But it is true, they have told me about their own experience.
- the people who want to get out of CUba are the maritime people who want to get out of poverty, so they are looking for relationships to take advantage of.
- isn't racist because he's just asking a question, he's not.
- If I like Cuban women, it doesn't mean I'm racist.
- Maybe the guy likes this country, music etc, so it doesn't have to be racist.

Against:

- is racist because the communication says that all Cuban women are behaving in a specific way.
- cuba is a country with more medical volunteers throughout the year.
- esp there seems to be much ignorance of Cuba, and people can be happy, they can be people in Cuba
- know women and evaluate you, because to generalize, I would not like that I would be evaluated with all the seriousness as a Spanish, we are not all equal.
- here we are using stereotypes.
- if you don't know it you can't say if you like it or not, first you have to know in first person and then give your opinion, but don't look at stereotypes.
- can make sense of the phrase if we delete the Cuban word.

Where are you from? From Huesca. No, but where are you really from? From a village in Huesca. Yeah, but and your parents, your uncles.

Pro

- is not racist at all, is a normal question
- I've also been asked that once but it hasn't bothered me.
- but it's bad to ask about the roots? I don't think so.
- you may be interpreting this person asking is prejudice, but it is not necessary. Maybe it's because of the theme that a person knows someone, is a nephew... I read the phrase and I don't see any discrimination.
- you're looking for racism where it's not

Against:

- if you are asking this question to a person, it may feel wrong because you assume it may not be from here.
- and you think this person has racos from another country but was born in huesca, how would you feel?

When I was little I had hair exactly like you, can I touch it?

Pro

- the question was asked politely

Against:

- can be understood as racist because of the type of hair he wears, which is something different, exotic, which I can't touch every day.

METAREFLEXION

- makes it much easier to change roles and empathize more.
- I found it violent to have to defend racism
- it is important to see how to make the fight against sexy racism
- create a debate between facilitators that provokes and that people can take a stand.
- maybe you can create a debate where you are located
- that's good because you force yourself to think in some concrete way and argue

Los videos:

- 5 ejemplos de MICRORACISMO <https://youtu.be/fvgbURBejZ8>
- ¿Qué es Racismo? Experiencias, reflexiones y alternativas" SOS Racismo Madrid <https://youtu.be/QU9ntp3cgpl>
- ¿Hay racismo en España? <https://youtu.be/4dMpCA0tXbU>

Title: FAQ Invisible Racism

Topics: Invisible racism

Objectives: To explore/recognize different examples of invisible racism and develop rejection skills, learn how to argue it.

Time needed: 1,5h

Materials needed: Large papers and coloured markers, computer and projector

Activity description step by step

First we put the video that explains 5 examples of micro racism and what happens when you add racism with machismo: <https://www.youtube.com/watch?v=fvgbURBejZ8>
<https://www.youtube.com/watch?v=Jko5SBmPUNA>

To have more examples to help us develop our list of invisible racisms.

We divided the groups into 3 groups. Each one has to think about different types of invisible racism, think about why this is racism, look for arguments against it and also develop strategies of how to act against it (arguments that defend that this is racism), since the rejection to this topic is great.

They work in groups for 45 minutes and then have 15 minutes to present the work. We draw conclusions.

Discussion results of this session:

Ejemplos racismo invisible	Argumentos contra	Argumentos justificando que eso es racismo invisible
Nos quitan las ayudas	Les dan a ellxs las ayudas y nos las quitan a nosotrxs Nuestrxs abuelos han trabajado por esas ayudas	Se definen en base a los recursos de las familias
A mi hijx a ese colegio no lo llevaré, que son todxs de por ahí	Es más fácil aprender con niñxs de su cultura, que conocen el idioma... lxs otrxs retrasan la clase.	En el colegio tienen que aprender a convivir y valores, no solo el contenido académico.
Celebración de fiestas que ensalzan el sometimiento a otros pueblos y/o culturas sin contextualizar	Porque son hechos reales - historia y tradición. Si vienen aquí se tienen que adaptar	Perpetúan ideas de confrontación
Son todos iguales	Biológicamente tienen características similares, es una identificación y desarrollo	Nadie es igual a nadie, solo los gemelos No nos preocuparnos en fijarnos en las diferencias individuales, de cada persona por el hecho de categorizarlos y estereotiparlos.
Hay plazas en el gimnasio, pero para ti solo por las mañanas	Lo hacemos por su comodidad, y además te estoy haciendo un favor.	Limita su libertad personal y fomenta la segregación

<p>No se invitan a Arabes a la fiesta de post-comuni3n "eso es una fiesta pagana"</p>	<p>Es por respeto a su religi3n, y encima me estoy preocupando porque no se sienta marginado con la alimentaci3n y no sufra a ver regalos de mi hijo/a</p>	<p>Es una fiesta, no un acto cat3lico, y adem3s yo no debo condicionar la elecci3n de est3 persona Est3s presuponiendo una situaci3n econ3mica Siglo XXI – alimentaci3n variada</p>
<p>Docente que no tiene las mismas perspectivas dependiendo del alumnado</p>	<p>Realismo/experiencia Estadistica / % del alumnado en aulas universitarias</p>	<p>Estereotipo / prejuicio</p>
<p>Lenguaje "ellos y nosotros", "nosotros y vosotros"</p>	<p>No hay connotaci3n negativa No es para tanto</p>	<p>Marca las diferencias Superioridad v. Inferioridad</p>
<p>Subido de precio excesivo en un alquiler de una vivienda para una persona extranjera</p>	<p>Piso patero Roturas/ no pagar recibos Fiestas, vecinos etc.</p>	<p>Trato (€, trato, etc.)</p>
<p>Aligerer el paso, cruzar de calle o sacar el mobil cuando pases por una calle solamente y tarde y de repente escuchas "voces distintas"</p>	<ul style="list-style-type: none"> - Realidad - A la sobrina de mi prima... - He visto en el Facebook - Si es un espa3ol tambi3n corro 	<p>Miedo irracional Miedo infundido por los M.C.</p>
<p>Entrevista de trabajo – si te quitas el pa3uelo, tienes el trabajo</p>	<p>Integrarse a nuestros costumbres Cuando yo voy a X, me adopto a sus costumbres Liberalizaci3n</p>	<p>Imponer cultura propia Trato desigualitario No respetar a la cultura o costumbres de otras personas</p>

No dejar a pasar en una discoteca a una persona extranjera, afirmando que es totalmente llena, y es mentira	Beben mucho, mas peleas, consumen drogas, trafican etc.	Generalización y estereotipos/prejuicios
Cuando entra en un comercio y el dependiente/a está mas en alerta por si roban	Es verdad que roban	estereotipos/prejuicios
Obtener o no un favor/privilegio a través de nuestros contractos	Aprovechar los recursos Primero los de aquí	Ejemplo de citas medicas
Pensamiento – largas listas en el medico		

Day 3 - Power Relations

2.- IDENTIFICATION OF POWER RELATIONS

What's power?

What effects does it have on our lives?

Where does it come from? And what or who sustains it?

What power do I have and/or us? - And how do we use it?

You don't have power, you don't possess it, you exercise it.

In the functioning mechanism of power relations, in all cases, in one way or another, the idea of power and privilege comes into play. They are always established in situations of superiority or dominion over the victims (whether real or perceived control, conscious or unconscious), which is what helps to justify precisely this way of acting.

But these kinds of relationships are given by our own nature?

Imagine that you are a famous politician or a prestigious professor who should address an auditorium with a speech on EQUALITY BETWEEN PEOPLE. We leave you a series of quotes from famous writers, philosophers... to use as a guide. You will have to select the ones that you think most convenient and introduce them in your speech to expose them to the rest of the group.

QUOTES: (at least 6?)

A broad tolerance is essential for both scientific and social progress.
as well as for the moral and spiritual development of the individual.
(J.S. Mill, 1859)

The nation is based on the community of blood and the fatherland.
(Herder, 1744-1803)

What gives unity to the life and culture of a people are the men.
pure and native to that town.
(Hender, 1744-1803)

The countries of the Council of Europe undertake to ensure equal treatment for workers legally
within their territory.
than national citizens.
(European Social Charter, 1961)

No distinction shall be made on the basis of the political, legal or international status of the
country or territory to whose jurisdiction a person falls.
(Universal Declaration of Human Rights, 1984)

No one should harm another in his life, health, freedom or property.
(Locke, 1639)

The human world is like the animal: the strongest survives.
(Vacher de Lapouge, 1899)

All equally prepared men should be given the same
things.
(Aristotle, 384-322 B.C.)

When a civilization enters into decay it is due to the mixture of the
races.
(Gobineau, 1855)

Mental characteristics are inherited, just like physical characteristics.
(Buffon, 1707-88)

The dignity of the person, the inviolable rights inherent in the person, the
the free development of their personality, respect for the law and for the rights of others.
others are the foundation of political order and social peace.
(Spanish Constitution, art. 10.1, 1978).

Men are united by blood and spirit.
(Hippolyte Taine, 1828-93).

All men are born equal and their Creator has endowed them with certain inalienable rights
among which are Life, Freedom and the pursuit of happiness.
(American Declaration of Independence, 1776)

One race is superior to another because it is more biologically prepared. The

inferior race will disappear because the fittest must survive.
(Vacher de Lapouge, 1899)

Everyone has the right to leave any country, including his own.
(International Covenant on Civil and Political Rights, 1966).

Variations in physical characteristics indicate mental, psychological and cultural differences.
(Lamarck 1744-1829)

If blacks inherit color their character must be equally inherited
"lazy and negligent."
(European popular belief, 18th century, 19th century)

Because men are men, social institutions should be
designed to highlight and reinforce the common humanity that unites them, not the
differences that separate them.
(R.H. Tawney, 1880-1962)

The yellow race lacks imagination. The black race of intelligence and the
Aryan race possesses the love of Freedom, honor and cultivates spirituality.
(Gobineau, 1855)

Originally men were equal and free beings by nature, the
Difference in rank, wealth or power made him a "social man".
selfish and competitive.
(Rousseau, 1712-78)

Where have we been able to identify the establishment of a power relationship in the selected
phrases?

In those in which there is a categorization, a hierarchization of the groups.

The establishment of social categories degenerates into inequality due to the different valuation
of the groups that places them in privileged or disadvantaged positions with respect to
resources, power or social consideration. The rights of some clash with those of others, and
inequality is naturalised on the basis of difference.

poder
línea de poder-----línea de poder
sometimiento

All individuals and groups may be in a privileged or disadvantaged situation in relation to other
groups. While it is true that there are groups or social categories that traditionally, in our
society, are placed as a group at one extreme or another in the line of power and privileges (in
general, being male versus being female, being white versus being black, being heterosexual
versus being homosexual, being gypsy versus being a clown), it is also true that each particular

case can place us in positions of inferiority or superiority, of control or submission, of domination or submission. This is where the complexity lies.

Some hierarchical differences that we can identify inherent to migratory processes:

- 1.- Nationality: documentation that proves that you are a citizen or not of the state in whose territory you reside. The greatest discrimination occurs in relation to undocumented immigrants.

- Culture: a system of values, symbols and practices (including language, traditions, beliefs, etc.) that contributes to confer a certain social identity to its adherents.

Discrimination occurs in relation to minority cultures when the majority feels superior to them, or if it considers that their presence may contaminate or weaken the social cohesion provided by the dominant culture. In the case of Spain, for example, the gypsy culture has traditionally been discriminated against and so is often the culture.

islamic.

- The phenotype: differences in body image such as skin colour, eye shape or other physical features. The most frequent case of this type of discrimination occurs in relation to people with black skin but also appears towards individuals with dark complexion (Maghrebi, American Indians...), slanted eyes (Asian), etc.

- 4.- The economic position: differences in access, working conditions and participation in income are at the origin of various forms of economic and labour discrimination, which also affect foreigners. From this point of view, there is no discrimination against "qualified" immigrants who occupy good jobs in solvent companies.

life alternating precarious jobs and unemployed seasons.

- 5.- Gender: like the previous difference, it crosses all groups, in this case women being the habitual target of various forms of discrimination.

We consider ourselves equal, superior and inferior to others, all of them different.

We place ourselves in a relationship of power in the face of the threat of losing our lives. privileges due to an inversion of the established social order and assumed as "natural".

Perhaps for this reason, we do not feel threatened by immigrants arriving in Spain from rich countries, since we consider them equal or superior to us and, therefore, they do not bother and do not do anything "wrong" and that is not allowed due to their social category; but we do feel threatened by those immigrants that we consider inferior and about whom we believe we can abuse and whom, on the other hand, we do not recognize any right to claim anything, and in many cases, we do not even recognize them as human beings.

The hierarchization of society inevitably leads to the naturalization of certain privileges. But what privileges are we talking about?

1. I can, if I want to, easily search for the company of members I consider to be from my group.

If I want, I can avoid the company of people who belong to groups that I have learned to consider with suspicion or those I believe have learned to suspect my own group.

3. I can assume that by living in the neighborhood that my economic resources allow me, I will not be viewed with suspicion by my neighbors.

4. I can go shopping, in and out of stores without feeling watched or followed because I am suspicious to sellers.

5. I can turn on the television or watch the first cover of a newspaper or magazine knowing that I will find images of people who look like me.

6. The Social Science curriculum taught in schools represents my group's past in a way that I consider appropriate.

7. I can go to a music store in a department store and find music with which I feel that I/my group is represented.

8. I don't have the need to think about educating my sons and daughters by protecting them from the institutional racism that I think will be seen as subjects in school and in society in general.

9. I can be sure that if I send my children to school and they respect the rules of the school, they will not encounter problems from the teachers nor will they be seen with suspicion and will fairly appreciate their individual abilities.

10. I can say heels, dress in second-hand clothes or leave letters unanswered without anyone attributing this behavior to the fact that I have been brought up with more than one person.

11. No one ever asks me to speak, explain or issue opinions for all members of my social group.

12. I can live peacefully without having to worry about what the norms and values of minority groups are in my society.

13. I can criticize the government of the country where I live, talk calmly about their behavior or the political measures they put in place without being considered under suspicion because they consider me a "stranger".

14. I can be sure that if I ask to speak "with the responsible person" I will find someone from my group.

15. If I'm stopped by a policeman, I can be sure it wasn't because he suspects my appearance.

16. I can easily buy posters, toys, picture books, dolls, postcards, magazines or films in which people of my group and appearance appear.

17. I can attend different types of meetings, both work and social, feeling part of them instead of isolated, out of place, in minority, not listened to, kept at a distance, looked at with suspicion or even feared.

18. My social environment does not force me or teach me to be defensive about the power that members of other groups can exercise over me.

19. I can be sure that my appearance (smell, shape of my body, etc.) will be considered a representative aspect of all members of my group.
20. I have the opportunity to worry about issues such as racism, sexism, heterosexism, classism or discrimination on the basis of my age without being seen by others as selfish or partisan.
21. I can get a job in a selective process that reserves places for minorities without my peers suspecting it was because of my sex, my disabilities or because I belong to a certain social minority.
22. I can consider social, political, professional or simply imaginative options without having to ask myself if they are really possible for a person in my group.
23. I can go to a public place without having to ask myself if the people in my group are accepted in that place.
24. I have the ability to organize my activities in a way that is unlikely to encounter feelings of rejection due to my sex, sexuality, age, physical ability, religion, or social group.
25. I can find academic courses and institutions that focus their attention only on the people in my group.
26. When I buy "flesh-colored" products I can be sure that they look like the color of my skin.
27. I can travel alone or in a couple without thinking that I will be treated with hostility by the people I meet on my trip.
28. I have no difficulty finding neighbors who are comfortable with my lifestyle.
29. My children's school textbooks contain examples of families like mine or that are not against our lifestyles as a family.
- I generally feel welcome and "normal" in public, institutional and personal life.
31. I can hold hands, put my arms around my shoulders or kiss my partner on the cheek without people around me thinking it is unusual or immoral.
32. I have the possibility of celebrating the holidays that I have been taught since I was little to celebrate knowing that they will generally be holidays at work.
33. I can be dressed in public respecting my identity, my cultural customs, or my religion without people looking down on me.
34. I have the opportunity to assume that I will be treated in a store with the same respect as a person who appears to be richer than I am.
35. I may think that I will not be judged negatively by the look of my clothes or my car.

36. I don't have to be concerned that my sons and daughters will be treated negatively because of my own lifestyle choices.

37. I can be sure that when I go to a public place, I won't have problems or need to change anything because of my physical needs.

To enjoy the so-called welfare state, to feel safe in society, or to feel treated and recognized as a person, as a citizen, are lived normally by one part of the population; not so by another.

This is one of the keys to understanding the complexity of which we speak: privileges are lived normally by one part of the population; not so by another; the naturalization of privileges for a series of persons and groups, i.e., not perceiving them as privileges; and, at the same time, the denial or difficulty of access to these privileges/rights for other social groups.

If we take into account this logic of privileges/superiority, we can observe that power relations are conservative, they seek to maintain the

status quo, the privileges of individuals and the groups that exercise them. In considering it natural to have certain rights, customs, lifestyles, and privileges, we find that power relations occur on the part of favored groups and individuals in the following cases:

If there is competition for resources, especially in the material field: if it is perceived that material resources are scarce and that acquired rights or privileges are lost, the behaviors of struggle for their maintenance are activated. If there is a questioning of privileges, not so much in the material or economic field, but in the cultural or axiological field (moral, ethical, aesthetic and spiritual values): if minority groups question the status quo or if privileged groups perceive that their way of life is called into question or other alternatives arise, discriminatory behaviour can be triggered as a justification for the defence of cultural universes considered superior to others.

Homosexual marriage raises new life options, new concepts of family, of couple... All this implies a questioning of the traditional, of the NORMAL, and implies legitimizing other life options.

Think of power in relational terms, not as a set of state institutions and apparatuses or as an element of domination. We must understand power as a strategic situation because it is exercised everywhere, it is always relational, it has multiple directions and, most importantly, where it is, there is resistance.

Day 3 - Consequences of invisible racism

Title: Consequences of Invisible Racism

Topics: consequences of invisible racism

Objectives: To realize the consequences of invisible racism on victims, understand the different types of consequences, and learn how to minimize the harm.

Time needed: 1.5h

Materials needed: Chairs, pre-prepared paper, flipchart, markers, paper and pens, computer and projector

Activity description step by step

We explain to the group that we will play the game of musical chairs where participants dance around the chairs until the music stops. At that moment they have to look for an empty chair and sit down, but as there is one less chair than the pax, because there will always be someone standing.

At that moment we distribute the papers with words that will represent each one of the participants during the game, and when I ran out of chair, the group will have to agree if to leave this person out or better to change it for another one that is more important for the group. The person who stays outside tries to negotiate their position in the group. Repeat the activity until about 3.4 people stay in the circle.

The words that the participants receive are (represent values, rights, privileges)

Tips for facilitators:

EQUALITY

FREEDOM OF SPEECH

AUTO ESTIMA

JUSTICE

RIGHT TO HEALTH

RIGHT TO EDUCATION

AMIG@S

RIGHT TO WORK

SECURITY

BE ABLE TO PARTICIPATE IN POLITICAL LIFE

FREEDOM OF WORSHIP

BE VALUED FOR WHO YOU ARE

A DIGNIFIED HOME

FEEL ACCEPTED

INCLUSION

Etc.

Little debriefing:

-How did the participants feel? What did they think of the game? Was it difficult to decide who stays and who has to leave the circle? Why was it difficult? Etc.

The next step is to invite the participants to take their notebook and a pen and individual reflection on it:

-What would happen if I don't have that privilege (the same one that has touched me in the musical chairs) for 1 day?

-What if I don't have that privilege for 3 years?

The participants are pointing out the consequences of invisible racism that after about 10 minutes of reflection we write on the palaeograph (we write down all the ideas) and make the last reflection:

-Do we really think that these could be the consequences of invisible racism? Why? Let's look for concrete examples to give us an idea...

Finally we talk about different degrees and types of consequences, we talk about how we can minimize harm to victims, we also make it clear that we cannot generalize that all victims have the same consequences and that not all come to suicide, but depends on many different factors (for example where the victim is on the ladder of power and how many privileges he has).

Examples of consequences given by participants:

General consequences - after one day

- Overwhelming stress, being misplaced, confused
- Nothing
- Discomfort, sadness
- One day without this thing I can stand
- Insecurity
- Confusion
- To the hair - very well
- Day of Reflection
- Discomfort
- Accept certain behaviors
- May cause conflict
- Feeling like I have to compete
- Insecurity and mistrust
- Alert and Threat Situation

Consequences after 5 years

- Frustration that can lead to hatred, rejection, provoking violence
- Accept degree of discrimination and accept indignity
- Questioning order and being open to punishment
- Slavery - accepting what is being stolen from me
- Interest and demotivation, can lead to illness, which can lead to job loss, loss of home, can lead to suicide (self-esteem)
- Vacuum
- Shock, anger, rage, sadness, and in the end get used to it and know how to live how to bear it
- Loss of hobbies, sharing of experience, support network
- Fear
- Lack of freedom

- Feeling excluded, judged, helpless, inferior
- Chaos of inequality and justice, selfishness
- Nervousness and anxiety
- He wouldn't care, problems with institutions.

At the end of the session we showed the group a video, where they teach us the consequences of racism on children:

Doll test: (<https://www.youtube.com/watch?v=qGDvt4yKTiM>)

Day 3 - Good treatment

Title: GOOD TREATMENT

Topics: good treatment, common welfare, self-esteem

Objectives: to try and learn about different activities that promote good treatment, to understand the concept of good treatment and why it is important when fighting against invisible racism.

Time needed: 1,5h

Materials needed: papers, pens, felt-tip pens

Activity description step by step

The activity begins with an activator: the group is divided into three groups and the task of each is to prepare a task for the other group in order to activate, wake up, etc.. The groups have 3 minutes to think about tasks. When we already have them, the facilitator comments that he or she has forgotten to comment on the second part of the dynamic, which is that the tasks we have thought of for the other groups should be done by us.

(Note: what normally happens with groups of young people is that they write down situations that are humiliating, since they know they are not going to re-present it.)

Reflection: The activity is done so that people put themselves in the place of the other. Seeing that before the reaction of not wanting to represent what the same group has written, the conclusion we draw from this activity is "don't do to others what you don't want them to do to you, talking about the individual welfare within the common welfare.

The dynamic invites to do a little good treatment towards oneself. The facilitator invites the participants to make themselves comfortable, to close their eyes and to remember a recent moment when they were in a very positive situation: celebrating an achievement, being well with themselves, doing something or being with someone who makes them happy, etc. The facilitator invites the participants to make themselves comfortable, to close their eyes and

remember a recent moment when they were in a very positive situation: celebrating an achievement, being well with themselves, doing something or being with someone who makes them happy, etc. People relive that moment: where they were, with whom, what they did, what they felt, remembering smells, sounds that surrounded them, etc. When they have the moment very present, they open their eyes. At that moment we formed couples to make the statues of their happy moment. Each one models his partner as if he were made of clay, to observe his body as it is when he is happy. This is how we do it one by one, we ask them how this dynamic of remembering the positive moments of our lives has made them feel. Now we reflect on what good treatment is, how we can use it when fighting against invisible racism and why it is important to always keep it in mind.

What it is:

- You can feel in your flesh what you can do to others.
- Transmitting feelings to others
- It's a change tool.
- Encourages self-esteem
- It's one of the factors that minimizes the consequences of racism.
- Promotes healthy coexistence
- Promotes equal relationships
- Promotes collaboration and not competition
- Promotes a person's overall empowerment
- It teaches us another way
- It makes people free, owners of themselves.
- May people be well with themselves
- We give what we receive
- It teaches us to lose the fear of making mistakes.
- Encourages appreciation of diversity
- Emotional awareness

Experiences and impact of good treatment activities in the Lorca Libre project:

- It is very necessary because young people are accustomed to working daily with a bad treatment, and you do not find a good treatment as a normal thing. It is to refresh them and remind them that there is a way to treat them.
- It worked pretty well because that way we give visibility to what makes us feel good is always better than what makes us feel bad, so first we reflect on ourselves and then we apply it to others. And we also work on self-esteem. We went into high schools and always down the aisles pushing, insulting etc. The evaluations showed that this has had an impact. I liked it very much because on the one hand it has taught the shit of the world where we live, but it has also taught a very good solution, and feeling that you can change something.
- In the camp you saw a lot of encouragement of good treatment. We arrived at the camp in groups and left as a whole group. We were very happy to see each other. During the whole camp we had the feeling that we wanted to do favors for others, it was like a necessary thing. It seems incredible to me.
- It was noticeable that the young people were not used to being treated well.

- The treasure box, one of the activities that surprised boys and girls. They were explaining that they were going to see something incredible, and they came one by one and they had a box with a mirror inside.

TOOLS OF GOOD TREATMENT OF LORCA LIBRE:

- Balloons compliment/wish/sentiment
- Put yourself in the place of... not knowing why.
- Video self-esteem frogs
- Caresses in writing
- Ticket 5€
- The Treasury Box
- What I like about you
- Invisible friend of the good deal
- Video "subtle mistreatment"

Link to the Lorca Libre T-kit with these activities:https://www.dropbox.com/s/s1vdhp211bsc0hu/TOOL-KIT-Lorca%20libre%20de%20racismo_con%20notas.pdf?dl=0

Day 3 - reflections and solutions

COUPLES WALK

- RI does not find a position, normalizes thoughts tolerated by society, stereotypes build barriers, something that is false...
- Perhaps we are approaching it in an inappropriate way: questioning our daily lives and reflecting: being constant, constructing a constructive discourse, in all areas, adopting an active position when meeting people from other cultures and ethnicities, to unmask racist thoughts.
- Anti-racism is not fashionable: you have to give it importance again (it is present in all conversations but what you don't do is react).
- What do we value in life? Conversations about how the 12h working hours have been normalised, etc. We are more aware of our problems and spend all our energy on ourselves for having to survive.
- Approach the issue from the local: promote knowledge in a community of neighbors or in a bar (organize a meal to get to know each other better), assume the uncomfortable position: relate to someone who is stigmatized: ask yourself to what extent you are willing to do that.

Day 4 - Introduction to the project and content development

The day was dedicated to the planning of different phases of the project, in particular:

- design of workshops in schools
- design of the phase of workshops outside of schools (community meetings)
- design tools that can be used
- project visibility planning

- How we can minimize the consequences of invisible racism

The day was structured as follows. We started with a detailed presentation about the project and the phases in which the participants will be involved. Next we worked on the small groups designing the workshops, and one group took on the task of reviewing the proposals and unifying them into one proposal.

Then we made world café about educational approaches, such as minimizing the consequences of invisible racism and visibility of the project. And at the end in a free way in small groups the participants were detailing proposals and designing tools.

How can we minimize the consequences of invisible racism?

- diffusion in the media of the center
- discrimination incidents mailbox
- support networks
- working on intercultural diversity
- work with youth correspondents
- online network to make the subject visible and to support in a continuous way
- create a visible activist decalogue
- direct action against intolerance
- support network in centres with youth volunteers
- open the centre to families (learning communities)
- activities that promote self-esteem
- cooperative learning activities
- public centres more open to social participation.
- campaigns - space free of racism and stickers
- counter-campaigns - subvert speeches in advertising, artistic, linguistic fields etc.

Educational approaches:

- Good treatment
- racism
- invisible racism
- discrimination
- power and privileges
- rights and values
- empowerment
- empathy
- equality
- cooperation v. competition
- learn to unlearn
- constructive self-criticism - allowing error as part of the learning process itself
- creativity
- history of religions

How can we make invisible racism visible?

- own activism - think every day about something that can bring about change - personal challenges

- boycott of all companies that perpetuate racism
- promote travelling exhibitions in public spaces
- promote good treatment
- spontaneous street performance
- use video and photography to spread the discourse - make microviolence visible
- teach how to get out of the comfort zone - encourage activism
- use social networks to get the message across
- promote links and actions in neighborhoods with fewer resources and migration
- denounce - do not avoid conflict
- impact advertising campaign - shorts
- generate artistic contests based on the theme of invisible racism
- message transformation - take care of the language - dictionary of terms of invisible racism
- develop short messages and spread by whatsapp and social networks

PROPOSAL OF VISIBILITY OF "STAR" IN LORCA

It has been planned to divide the dissemination and publicity of the programme into three phases: phase prior to implementing the programme in the institutes, phase of implementation of the workshops in the institutes and the realization of the voluntary workshops and finally, a final phase of showing results and the work done during the course.

Although the technical team is in charge of the organization of different more formal activities and in collaboration with the city council, it is going to be tried that the greater weight of diffusion comes from the own focuses of interest of the young participants, so much of those related to the workshops that are given in the institutes as of the meetings outside the institutes.

- Preliminary phase to the implementation of the workshops:

Re-adapt the logo and give it a more youthful appeal.

Sara will be in charge of making the new logo, it will consist of modifying the converse logo to adapt it to our program (against racism, all star).

-Making fabric bracelets

In order to have material to be distributed among the participants and all over the world at a local level, cloth bracelets with the slogan "Against racism, we embroider it" will be made. Aga will manage the bracelets to have them as soon as possible.

-Video impact Invisible racism.

To spread the program we want to create a video of about 30 seconds with a bombardment of images that have invisible racism to spread it through social networks. Petu and Germán will develop the idea to mount the video.

-Dissemination in the local media.

Aga and Tea will convene a press conference to disseminate the content and actions that will be carried out with Star in order to appear in various media.

-Stickers against racism.

To create impact in Lorca, it has been thought to create stickers for tobacco packages replacing smoking with racism, example: smoking kills --> racism kills, is a way to reach many people and start creating curiosity about what is happening. They will be distributed in tobacconists, bars, places frequented by young people, etc.

-Dissemination of the programme among illustrators.

Sara from October to December will spread the idea among illustrators to interpret with a drawing that is the "invisible racism" as support to the program. These images will be saved and disseminated through social networks, wallpapers, graffiti, stickers, t-shirts, etc.

- Implementation phase of the workshops in the institutes
- Empowering young people to be agents of change and dissemination
- Try to support the ideas of the participants to give visibility and diffusion to the program.
- To run an artistic contest against racism.

Organize a competition where young people can compete in all forms of art such as photography, painting, music, film, etc., with the aim of raising awareness against invisible racism. The contest will be held in the second academic quarter (January to March) to move in the social networks our project.

- Get public spaces for graffiti.

Tea is going to try to convince the youth councillor to give us some public spaces so that we can paint graffiti on them to support our campaign. The selected drawings can be from the contests themselves, from the illustrators who support the programme, etc. They also want to take advantage of the same graffiti and make them pokeparadas to continue spreading the message against invisible racism as well as people who are instagramers try to photograph themselves with our graffiti to give greater dissemination.

- Final phase of showing results and the work done during the course.
- Gala Star

To hold a gala in the theatre of Lorca, where the work done in Lorca during the course can be reflected through a video of images in the workshops of the institutes.

To project the work of the illustrators who support the project.

After the competition, exhibit a selection of the material collected (photographs, paintings, sculptures, etc.) and award the prizes to the winners.

Dynamize the gala with singers who promote the message of the fight against invisible racism.

To expose performance made by the participants in the meetings to inform them.

Create a photo protocol to disseminate the act and make the activity relevant in order to perpetuate it throughout the years, such as "The Gala against Invisible Racism".

Try to get the local authorities to come.

Day 5 - Action plan and evaluation

The day was focused on creating an action plan, all the results of the previous day's work have been presented, it has been discussed how we are going to work together and an action plan has been created.

And by the end I have talked about internal communication channels, support systems, recommendations and advice.

The day ended with learning results and planning further objectives on the personal level where everyone reflected individually and in pairs. Finally, the evaluation was made in an informal way first: we did a time capsule - putting in objects and messages for the end of the project. For the end we went to fountain and one by one, the participants got wet by telling how they will commit themselves with a concrete action after the course.

The formal evaluation results:

<https://www.dropbox.com/s/5kh2m2drijsygv3/Evaluaci%C3%B3n%20TOT%20STAR%20%28respuestas%29%20Translation.xlsx?dl=0>

