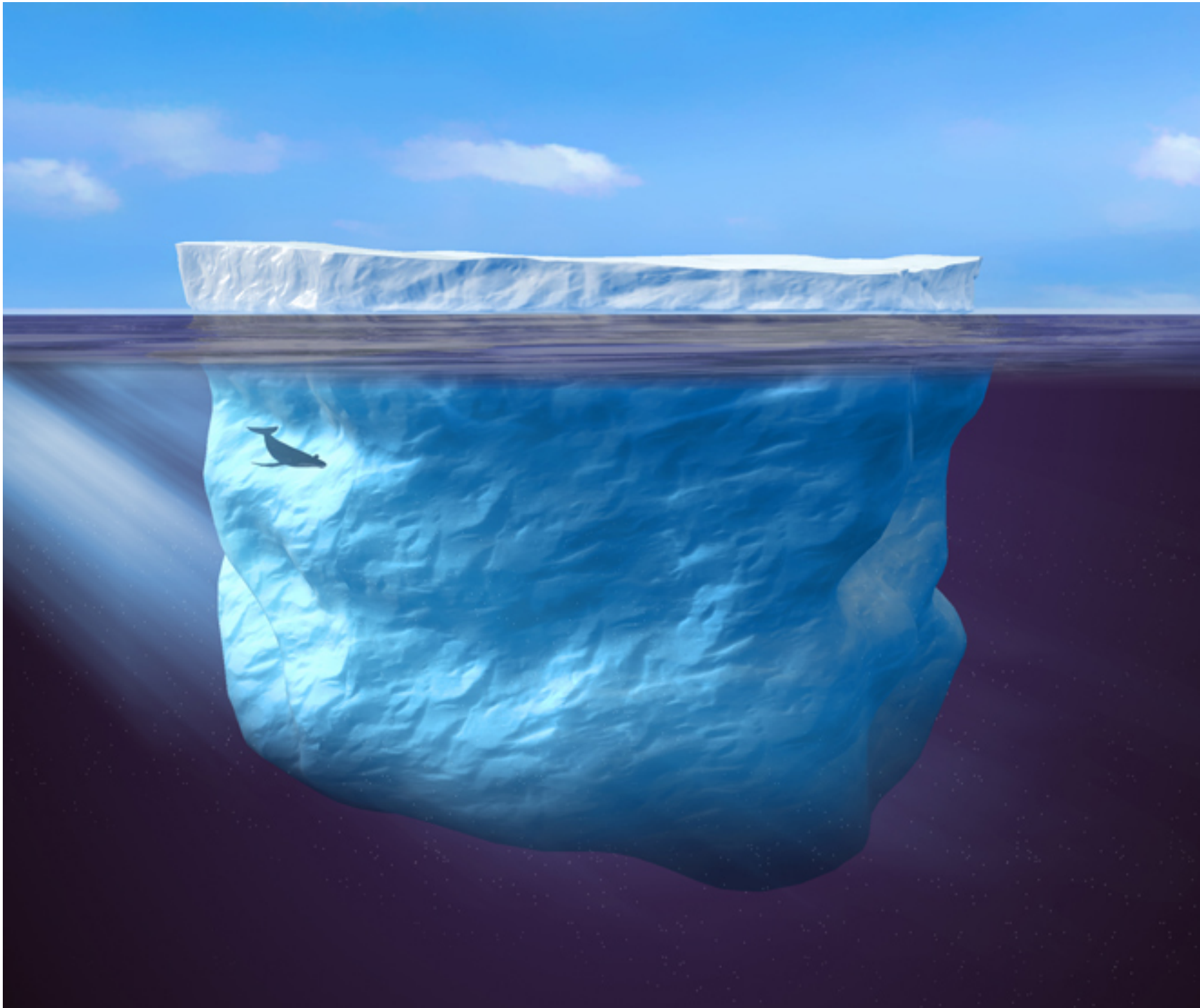


Hello!

Would you please...

- fill in the quiz on your chairs 😊





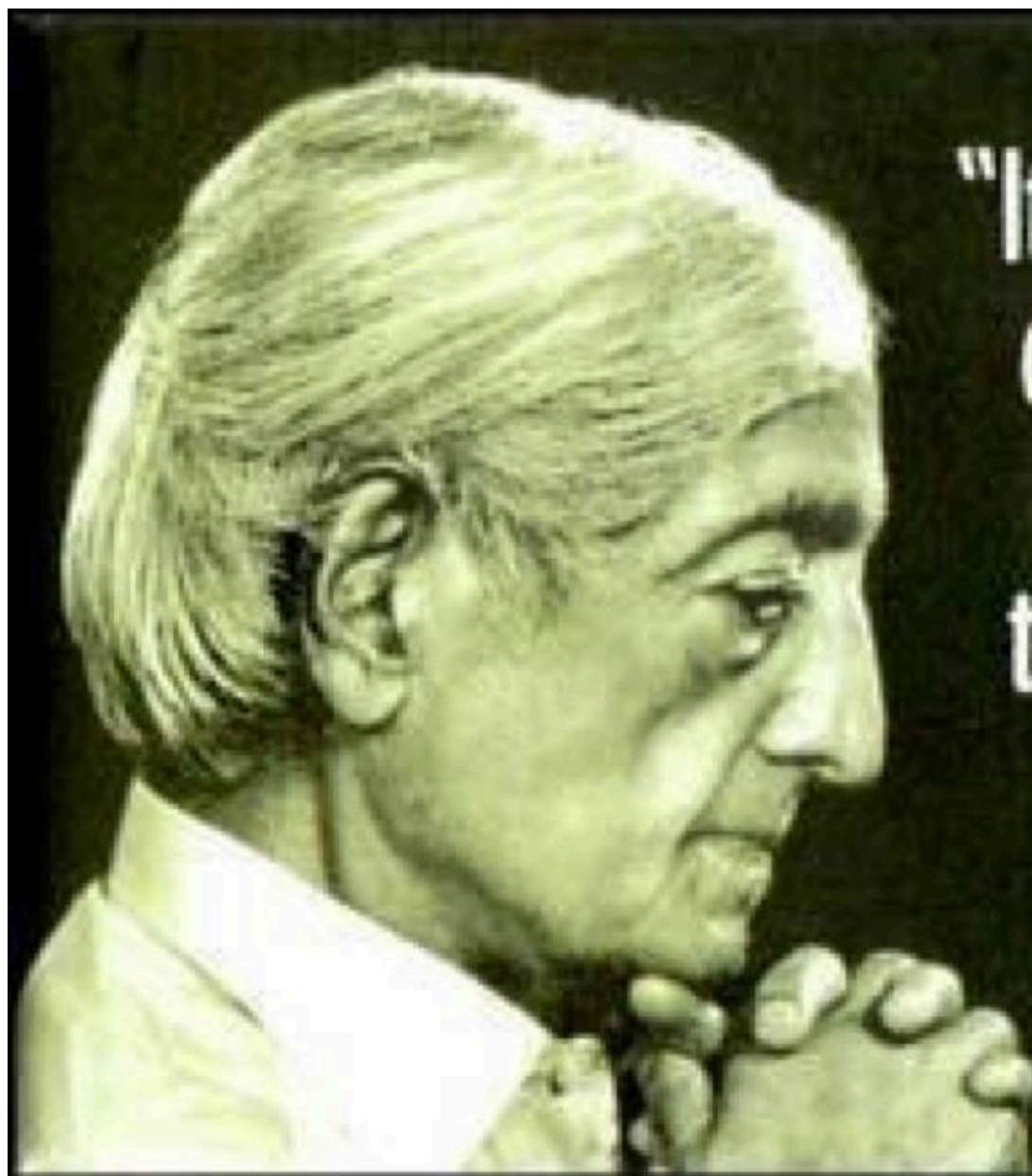
Cha(lle)nging perceptions of 'self' and 'other' through Health Education

Elena Papamichael, PhD

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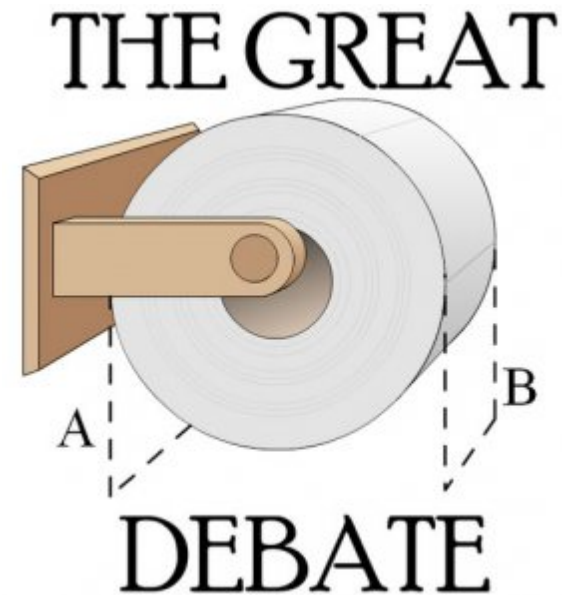
Ministry of Education and Culture



"It is no measure
of health to be
well adjusted
to a profoundly
sick society."

-J. Krishnamurti

Ground rules?



- Only one person to talk at a time – no interrupting
- Show respect for the views of others
- Challenge the ideas, not the people
- Use appropriate language – no racist or sexist comments
- Allow everyone to express his/her view to ensure that everyone is heard and respected
- Pupils should give reasons why they have a particular view

(Oxfam guide, 2006)

debate

- Two random groups
- 3 minutes of preparation for each group
- Each group presents their two strongest arguments
- Each group gets to reply to the other group using two counter-arguments



In favour

Against

Debate

A behaviour is racist if it is
accompanied by a racist
intention.

What did you bring with you to school?

The Greek cookies

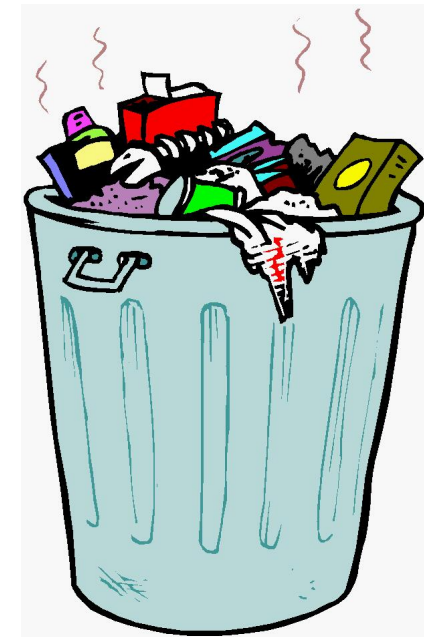
One day as I was walking across the classroom, I noticed something familiar in the rubbish bin. It was a small white paper bag. Inside the bag were the small zero-shaped Greek cookies, koulourakia, that my mother had sent to school with me the day before. I, personally, had handed it to my kindergarten teacher who graciously accepted it with a wide smile and a warm thank you. I didn't touch the bag, but I could see that it was just as I had given it to her, unopened.



It was then that I must have realized that I couldn't bring anything with me to school. All that I had accumulated from birth to age 5 (language, culture, personality, talent, interests) went straight to the rubbish bin, unopened, not because it was inferior (or superior for that matter), but because it was different, therefore unintelligible, therefore useless.

Language
Culture
Personality
Talent
Interests

Different
Unopened
Useless???



SOCIAL PSYCHOLOGY:

racism(s) as effects of racist discourse(s)

Discourse (of whatever content) which has the effect of:

- establishing, sustaining and reinforcing oppressive power relations
- categorizing, allocating and discriminating between certain groups (Wetherell & Potter, 1992, p. 70).

Privilege checklist

Circle all statements that are true for you most of the time

- *Supermarket privilege?*

White Privilege: "We'll decide what is racist and what is not racist. We're the deciders of everything."



som^{ee}cards
user card

Thematic Area 3: Social Development

3.3. Acceptance and management of diversity and interculturalism

Axis A: Knowledge

To become aware of and critically process concepts such as family, **stereotypes, intercultural health, multiculturalism**, social gender, sexuality, sexual and reproductive health and rights.

Axis B: Attitudes and behaviours

To accept and manage **diversity and interculturalism** on a personal and community level.

Axis C: Skills development

- To **critically analyse diversity** on a personal, group and community level.
- To develop **collective action** at the school and the community aiming to reinforce positive interpersonal relations, sexual and reproductive health, **diversity acceptance** and to minimize and face domestic violence.
- To develop, shape and implement **social skills** on a family, school and community level (conflict resolution, effective communication, friendship, **human rights respect**).

Practices to avoid...

- Avoid **generalizations and categorizations** of ethnic, cultural, religious, linguistic, gender, sexual or other types.
- Avoid isolated 'festivals' of the **3Ss** (Saris, Samosas and Steelbands) or **4Fs** (Food, Festival, Famous men and Folclore) approach.



essentialism

Essentialism refers to a **reduction of the diversity** in a population to some **single criterion** held to constitute its defining '**essence**' and most crucial character. This is often coupled with the claim that the 'essence' is **unavoidable** and given by **nature**.

It is common to **assume** that these cultural categories address really existing and discretely identifiable collections of people. More surprisingly, many also assume that it is possible to understand each category - Germans, say, or women, Blacks, or gays - by focusing solely on its primary identifier rather than on the way it overlaps with, contests and/or reinforces others

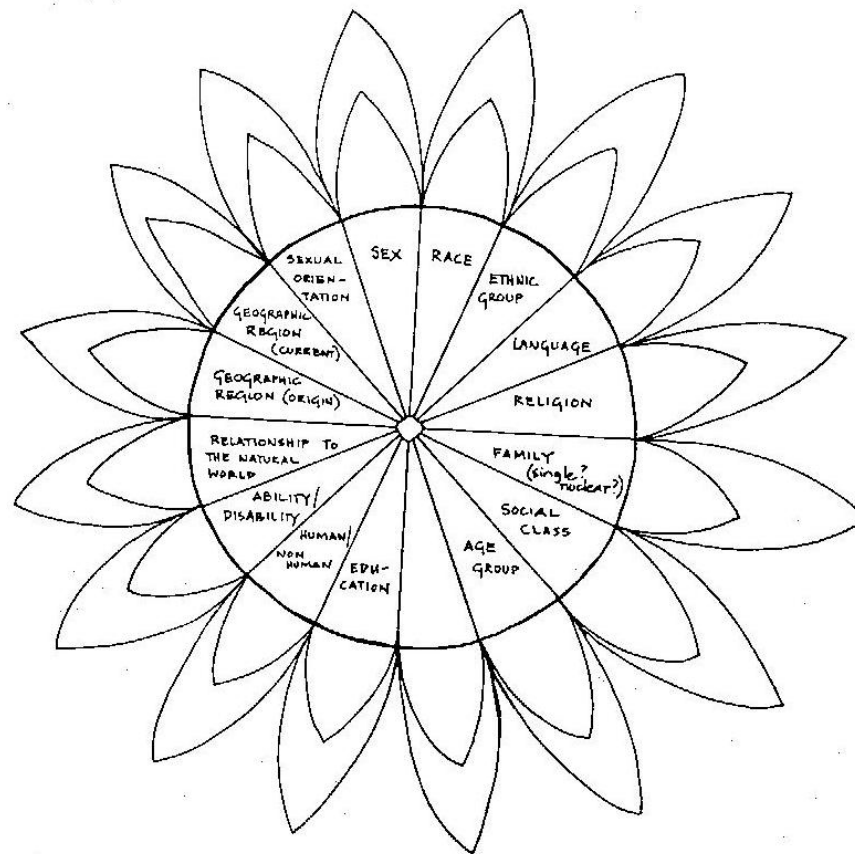
(Calhoun, 1997)



identities and differences seen as...

plural and intersecting, rather than singular;
decentred, rather than organized around a core;
dynamic, rather than static; historically located,
rather than timeless; relational and contingent,
rather than absolute; productive of diverse
subjectivities and potentially contradictory
(Phoenix, 1998, pp. 860-861)

power flower

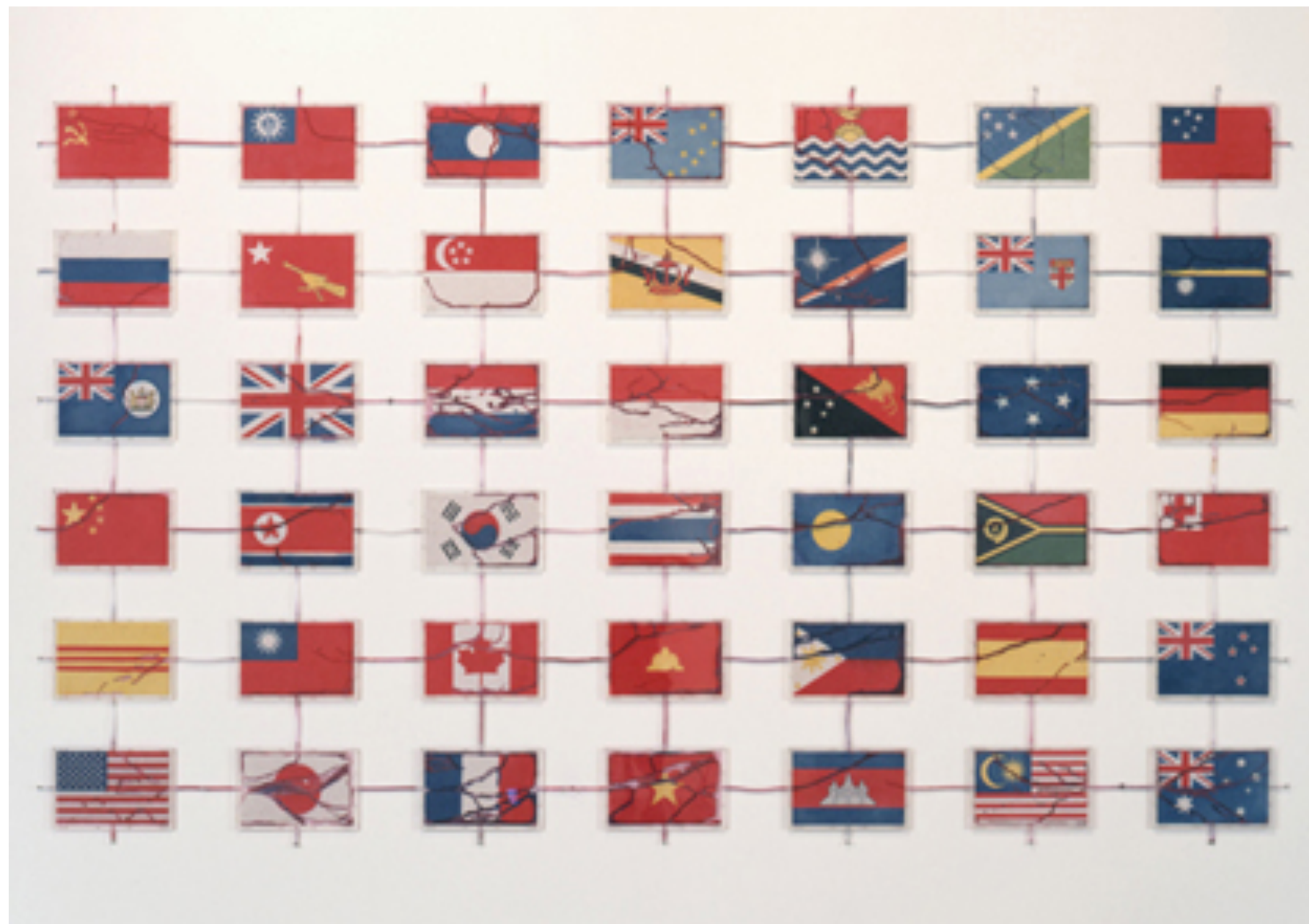


Yanagi Yukinori

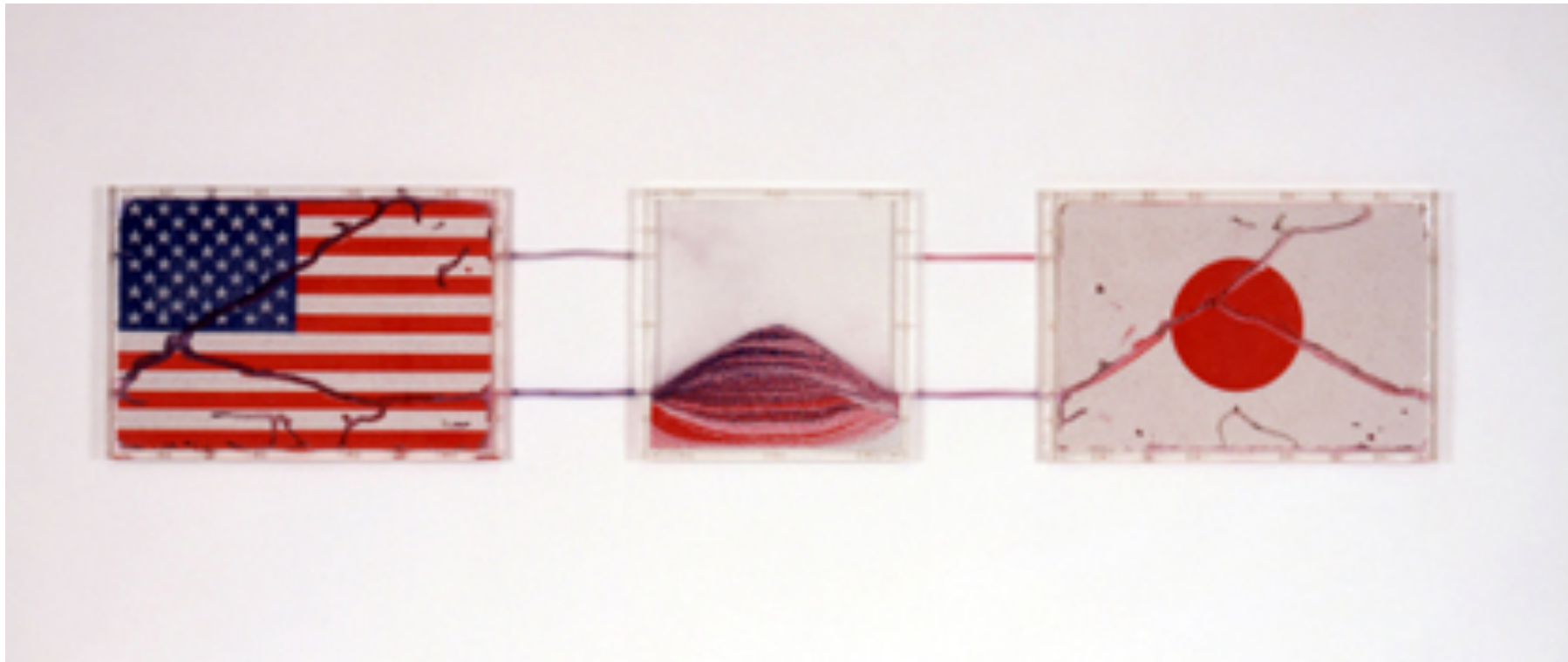
The world flag ant farm

http://www.yanagistudio.net/works/antfarmproject01_view_eng.html



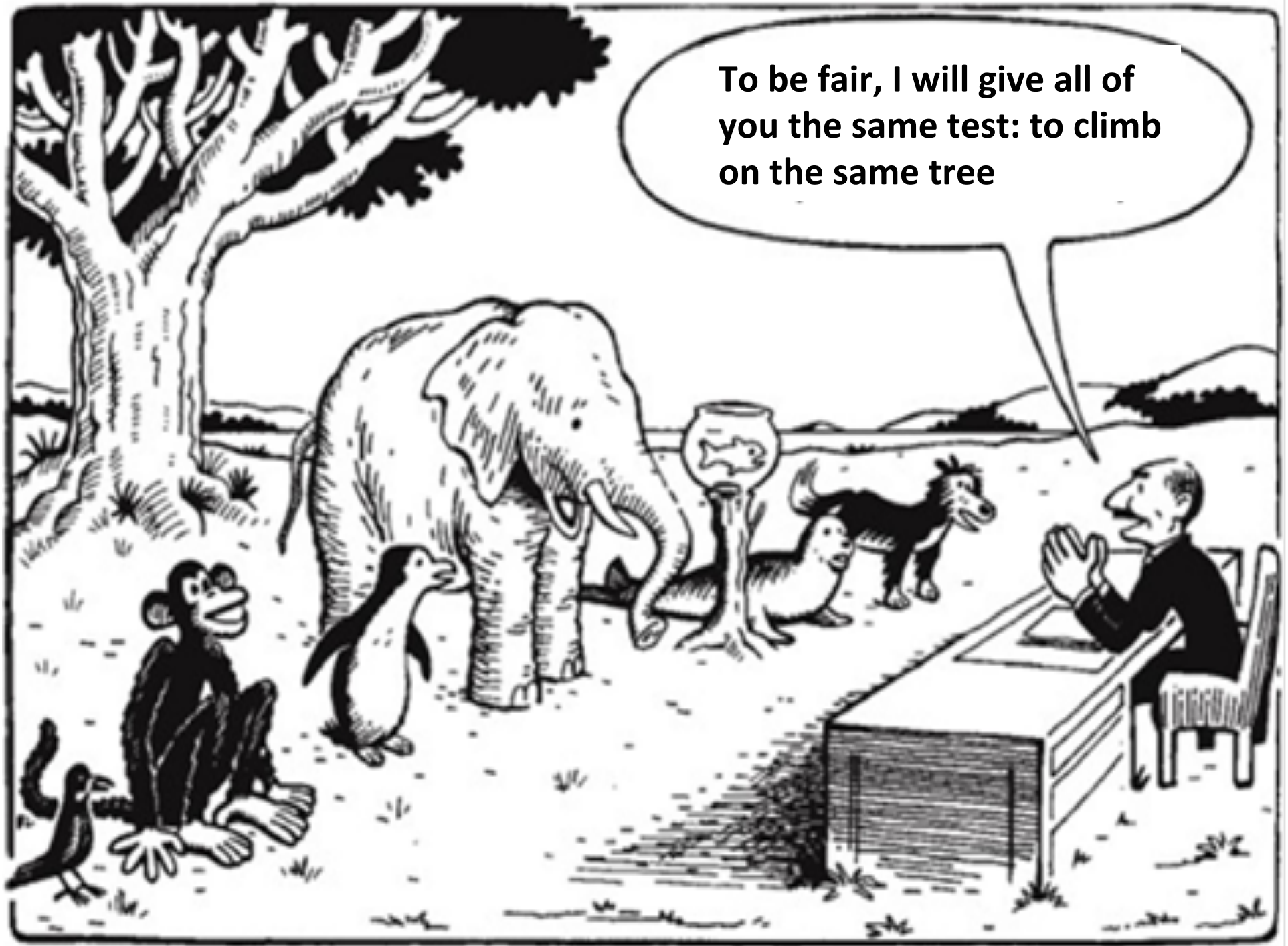








To be fair, I will give all of
you the same test: to climb
on the same tree











There are always more points of view than we assume...

