

# INCLU S+IVE ORGANISATIONS

Manual for organisational  
development



OUTSIDE IN  
HATE SPEECH TRANSFORMATION

# IMPRESSUM

## IMPRESSUM:

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# INTRODUCTION

## WHY THIS MANUAL?

In 2017, five organisations from five different countries, each working for and with different groups of marginalised youth, partnered up to respond to an ever-growing need in youth work across Europe – to address hate speech and hateful behavior targeted at marginalised groups within youth settings. After engaging with over 30 youth workers and youth trainers in an intensive 2 year process and after developing and testing workshops and trainings for other youth workers in our respective countries (Ireland, Scotland, Finland, Portugal and Slovenia) we came across yet another barrier to the deeply needed work in the field. We started to hear more and more from those youth workers, trainers and even teachers who wanted to tackle hate speech and hateful behaviour targeting marginalised youth in their organisations and institutions, activities and projects but lacked the crucial support from their work environment, managers or work colleagues. After due consideration we decided to embark on yet another long-term journey: the National Youth Council of Ireland, Ljubljana Pride Association and Peace Education Institute from Finland teamed up and developed a comprehensive tool that would primarily support organisations in their transformation into more inclusive ones.

We had to acknowledge at the very start of this journey that our national contexts and the legal frameworks within which we operate differ extensively, each defining our capabilities and possible impact. However, as we wanted to offer something useful for the wider European youth work field we tried to find a path that would be at least partially beneficial to any organisation, regardless of if it operates in a country like Ireland or Finland where equality planning is part of formal or legal requirement (like Finland or Ireland) or not (like in Slovenia). The ambition of this manual is for a variety of organisations in different countries across Europe to use it, to engage with it and experiment with the self-assessment questionnaires and to find both motivation and inspiration for becoming more inclusive and accessible for marginalised youth.

## WHO IS THE MANUAL FOR?

This manual is primarily tailored for youth organisations, both youth-led and those working for and with youth. But ultimately it is useful for any sized or type of organisation, institution or public body that wants to develop further in the direction of becoming more inclusive<sup>1</sup> and non-discriminatory<sup>2</sup> towards people with marginalised backgrounds. The core added value of this manual is the concrete support it offers to you in your own organisational reflections, hence it is most appropriate for any organisational manager, staff member(s), group leaders or volunteers who are regularly engaging with the organisation, planning its programmes and activities and implementing the work with participants/beneficiaries (be it youth or other target groups).

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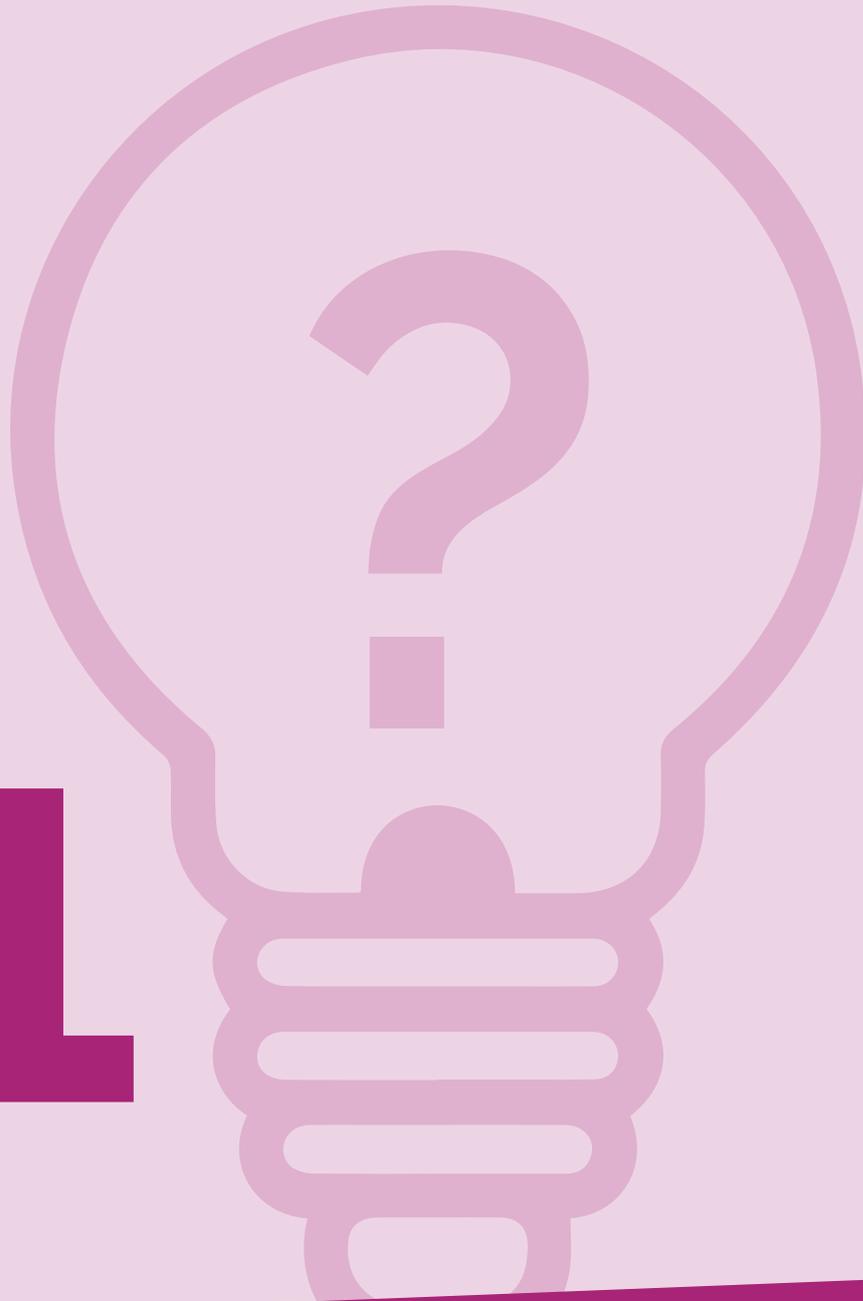
<sup>1</sup> See Glossary

<sup>2</sup> See Glossary

# HOW TO USE THE MANUAL

The manual consists of 5 chapters. Chapter 1 sets the stage and answers the question *Why would we want to or need to become a more inclusive organisation?* In chapter 2 you will find the concepts and principles that make up an inclusive organisation and those that make up a solid organisational foundation from which an inclusive organisation can grow. In chapter 3 you will find two tailored self-assessment tools that you can choose to engage with and gain a deeper understanding of the inclusion practices you already have and those you might lack within your organisation. As we realise that assessments can often bring up a lot of questions and even doubts of how to continue, chapter 4 is focused on an action plan you can develop for your organisation. We know that no organisation can change everything overnight and we do not think it should, and we know that different organisations will need different steps and actions to work towards greater inclusivity. So finally, in chapter 5, we will introduce you to a number of concrete good practice examples from different organisations from Finland, Ireland and Slovenia, who practice inclusivity in some aspects of their work. We hope you will be inspired and motivated to try and develop some of your own inclusive practices. Lastly, at the end of the manual you can find a glossary of terms.

**1**



**WHY AN INCLUSIVE  
ORGANISATION?**

# 1. CHALLENGES AN INCLUSIVE ORGANISATION WOULD HELP YOU WITH

- Have you ever struggled with attracting more youth and particularly more diverse youth/audiences to come and participate in the activities and programmes you are organising?
- Have you ever struggled with opening up your activities and actually managing to include marginalised youth?
- Do you sometimes get the feeling, or have you made an assessment that showed you that marginalised youth seem hesitant to participate in your activities or they simply do not recognise your organisation as "a place for them"?
- Have you ever wondered how to better support the participation and inclusion of young people that are facing several layers of intersectional discrimination and exclusion?
- You know that representation matters, but you still struggle with making your team a more diverse or more representative group of people who themselves experience marginalisation?

If any of the above questions resonate with you, then this manual has been designed to help you do something about it.

Many youth work organisations across Europe face the challenge that although they are in principle open to ALL young people, those who participate tend not to be from diverse backgrounds. Do you also recognise that often the young people who join in activities have access to higher education, are middle class, white, heterosexual, have citizenship status and are able-bodied? Even if you are coming from an organisation that is intended for a particular group of marginalised youth, like LGBTIQ<sup>3</sup> youth, do you not still include mostly middle class,

white, able-bodied, citizens? Or if your organisation is primarily focussed on inclusion of people with different abilities, do you manage to include people of colour with different abilities or LGBTIQ+ people with different abilities?

The purpose of this manual is to first and foremost support your organisation with becoming more inclusive and able to facilitate (young) people from marginalised groups.

## 1.1 Young people from marginalised groups

Marginalised groups of (young) people are those who face systemic and institutional oppression. This can manifest as limited access to (or being excluded from) social, cultural, economic and political engagement. People who experience marginalisation experience it based on their social class, ethnicity, citizenship (or lack of it), religious backgrounds, sexual orientation, ability, age and gender. Those living in rural areas with little access to services also experience it. Often people who are experiencing marginalisation find that their fundamental needs and rights are not being met, for example - their rights and needs to education, health and employment. Consequently, marginalised people may experience poverty, homelessness, lack of education, unemployment, and behaviours such as substance misuse, criminality etc.

It is important to note **these are behaviours and consequences of marginalisation, they are not where it stems from. It stems from systemic oppression** because the person belongs to a particular community who experience higher amounts of inequality.

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<sup>3</sup> See Glossary

In this manual we focus on following groups of marginalised youth:



**LGBTIQ+ youth** are young people who experience homophobia, biphobia, transphobia or other forms of violence due to their sexual orientation, gender identity and/or gender expression. They are oppressed by two main systems of oppression: Heteronormativity and Cisnormativity.

4



**Young women** are young girls and women, including young transgender girls and women, as well as non-binary<sup>6</sup> youth who experience sexism<sup>5</sup> and other forms of violence and discrimination based on their gender. They are oppressed by one main system of oppression: Patriarchy.

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**Young Roma and Travellers** are young people who experience anti-gypsyism and Romaphobia and other forms of racialised violence and discrimination. They are oppressed by one main system of oppression: Racism.<sup>8</sup>



**Young people of colour, ethnic and religious minorities, young Muslims, young migrants** are young people who experience racial discrimination, xenophobia and/or islamophobia. They are oppressed by one main system of oppression: Racism.



**Young people with different abilities** are young people who experience discrimination and stigma based on physical and/or mental abilities. They are oppressed by one main system of oppression: Ableism.<sup>9</sup>



**Youth living in poverty or youth from lower socio-economic background** are young people who experience exclusion and discrimination due to lack of financial and other resources. They are oppressed by one main system of oppression: Capitalism.<sup>10</sup>

“

*“There is no such thing as a **single issue** struggle because we do not lead **single issue** lives”.* - Audre Lorde

”

This means we need to recognise that many of the young people who experience marginalisation do so as a member of more than one marginalised group, meaning they face several systems of oppression at the same time. This manual attempts to keep an intersectional lens to the whole concept of what an inclusive organisation aspires to be.

4 See Glossary

5 See Glossary

6 See Glossary

7 See Glossary

8 See Glossary

9 See Glossary

10 See Glossary

## 2. BENEFITS TO THE ORGANISATION

There are many different benefits the practice of an “inclusive organisation” can have for any civil society organisation, public body or institution, self organised group or business. In this manual we particularly focus on benefits for civil society organisations working with and for young people but we do welcome anyone from any sector to apply the principles and methodologies to their organisational environment.

The main concept of the benefits is that they help the organisation overcome a set of specific challenges or help better respond to the reality of the organisation's environment.

Benefits:

- **Inclusion of young people from marginalised groups on all levels**

Besides supporting (youth) organisations with the inclusion of young people from marginalised groups in their activities and programmes as participants/beneficiaries, the approach of an inclusive organisation will support the organisation also with subsequent inclusion of young people from marginalised groups in their organisational structure as volunteers, youth workers, staff and leaders.

- **Reaching out to more diverse and hard to reach youth**

Building an inclusive organisation will provide you with practices that go beyond the statement “We are open to all youth”. Often heard, that statement rarely reflects reality - organisations who claim to be open to all are usually the ones who have a very homogenous group of young people they reach out to, thus not being aware of the young people who are not present. Being truly accessible as an organisation starts with

getting to know the diverse needs of youth beyond those you traditionally work with, which is the foundation of inclusion.

- **Becoming a place that marginalised youth recognises as “for us”**

Approach of an inclusive organisation will support you to ensure everyone feels valued for who they are and that their voice is being heard, consequently helping you meaningfully engage with marginalised youth. It will equip you with the practice of establishing and maintaining a safer space for the most vulnerable. It can also support you in reshaping your practice and structure to become reflective of your own harmful assumptions and hurtful practices, empowering the whole organisation to become truly accessible and inclusive.

- **Access to grants for working with youth with fewer opportunities**

On European and more often national levels, there are several funding opportunities for organisations that work with people with fewer opportunities as they are recognised as one of the priority target groups within youth work. Transforming into a more inclusive organisation will support you in engaging with young people with fewer opportunities, and can open doors to new funding opportunities for your activities, projects and programmes.

- **Affirming your position in the community**

By establishing yourself as an inclusive organisation and embedding values and policies, you will become recognised within your community. You will find that many organisations already practice these organisational principles in their areas of work, and that it can strengthen your partnership and networking potential tremendously.

your partnership and networking potential tremendously.

- **Alignment of values**

Youth work is based on a set of values and principles, both on the individual and organisational level. Transforming into a more inclusive organisation brings you closer to these values and helps you reflect on them in order to practice more impactful and relevant youth work. At the same time it will help you reflect on your organisation's specific values and guide you in putting those into practice.



## 2.1 Alignment of values

One of the steps organisations can take in order to assure a more inclusive environment is to align their core values with core principles of inclusion and antidiscrimination. Youth organisations are generally value driven, however often it happens these values are taken for granted.

Aligning our values essentially means you make sure your members agree on what they are (diversity, inclusion, social justice etc.) and make sure that the organisation's systems, structures and decision making process are aligned with these values (Fitzsimons, Hope, Russell, Cooper, Empowerment and Participation in Youth Work, Exeter 2011).

In practice it means that the organisation needs to go a few steps back in order to start the values alignment. Asking yourself what are your values, checking if they represent the whole organisation and if they include principles of inclusion and anti-discrimination, reflecting on how they are implemented in your work (in all levels of operation of the organisation and its programmes) is the start of the process. That process needs to be constantly repeated and evaluated in order to avoid taking values for granted and assuring constant organisational growth. If you wish this process to be more successful, you should

strategically plan the time and resources to do so. You need to actively ensure that the perspective of youth from marginalised groups is present at the table.

Some practical examples of how to turn your values into practice you can find in chapter 2.

### 3. LEGAL FRAMEWORK

Legal frameworks and policies connected to non-discrimination and inclusion can massively differ from country to country, regardless of EU or European regulations. As a foundation we all have conventions and strategies relating to human rights at the European level.<sup>11</sup> When it comes to inclusion in the field of youth work, one relevant document existing at the moment is the Erasmus+ Inclusion and Diversity Strategy - in the field of Youth (2014).<sup>12</sup> But these strategies together with other laws and policies are often not binding for countries to follow or implement and many of these are (further) developed in each country separately. Ultimately, it is important that every organisation is familiar with the legal framework and pre-existing policies in their country.

When talking about legal framework and policies it is also important to reflect on how youth from marginalised groups are affected by exclusion in relation to mainstream youth. Youth is a socially constructed age category, with variable expectations attached to it depending on one's perspective or background. The main aspects of social exclusion can be summarised as follows, although the list is not exhaustive:

- experiencing poor living conditions (in terms of housing, nutrition, clothing, physical safety);
- educational disadvantages, early school leaving and school failure which can often lead to unemployment and juvenile delinquency;
- being unable to participate in the social and political life of one's community (not out of choice but as a result of obstacles encountered);
- being unable to enjoy cultural and recreational activities (as a result of obstacles encountered);
- suffering from health conditions deriving from poor living standards and experiencing obstacles to accessing health care and social services when needed;
- suffering from an emotional and psychological sense of exclusion and isolation from the community and/or from society at large.

Since we cannot gather specifics of every country or region, below you can find out about legal frameworks from the three countries creating this manual - Ireland, Finland and Slovenia.

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<sup>11</sup> [European Convention on Human Rights, EU Charter of Fundamental Rights](#)

<sup>12</sup> [https://ec.europa.eu/assets/eac/youth/library/reports/inclusion-diversity-strategy\\_en.pdf](https://ec.europa.eu/assets/eac/youth/library/reports/inclusion-diversity-strategy_en.pdf)

## IRISH LEGAL FRAMEWORK

Ireland has an established legal framework for Youth Work since 2001. The Youth Work Act 2001 gives responsibilities to the Minister for Children and Youth affairs to develop a statutory framework for youth work in Ireland. Key to this Act is the value of Youth Work in supporting the lives of disadvantaged and at risk young people. The act defines youth work as a planned education programme with the purpose of enhancing the personal and social development of young people through voluntary participation. Also critical is the role of voluntary youth work.

In addition to this the National Quality Standards Framework (NQS) aims to ensure that youth organisations provide quality programmes for young people. It provides youth workers and youth work organisations the opportunity to reflect on their practice and develop a common understanding of quality youth work within a structured framework that sets out the goals they are working toward. It is done through a self-assessment tool, combined with external support. A core element of the NQS is a focus on inclusive youth work.

Over 380,000 young people in Ireland are engaged in youth groups. Ireland has equality legislation (since 2000) that is binding on Youth Work organisations and covers nine grounds of discrimination - 'race' (ethnicity), sexual orientation, religion, disability,<sup>13</sup> family status, civil/marriage status, gender, age and membership of the Traveller community. These grounds, plus socio-economic disadvantage are grounding principles in Ireland's youth related strategies:

- Better Outcomes Brighter Futures (2014-2020) A national policy framework for children and young people (aged 0-24 years). It sets out 5 key national outcomes, 1 of which focuses on safety and wellbeing, another on being connected and respected.

- National Youth Strategy (2015 - 2020) - a cross departmental approach to supporting children and young people based on the 5 national outcomes
- National LGBTI+ Youth Strategy (2018 - 2020)
- National Traveller and Roma Inclusion Strategy (2017-2021)

These strategies also name specific groups such as asylum seekers, refugees and vulnerable migrants. Failure to include people on any of the 9 grounds in youth work organisations is against the law and youth organisations can - and have - been brought to court (there is a specific court that tries equality cases).

Despite equality legislation, people covered by the nine grounds of discrimination experience both hate speech and hate crime in Ireland. There is no hate crime legislation currently in Ireland. Crimes may be recorded at reporting stage by police as hate crimes but not what type of hate crime it is and sentencing will not take the hate element into account. Ireland has an Incitement to Hatred Act which technically covers hate speech but it has proved to be inadequate with only a few cases of anyone ever being prosecuted under it. This Act is under review. Hate crime legislation is also currently being developed. Lobbying for hate crime legislation by civil society is ongoing.

<sup>13</sup> Different institutional frameworks use different language and terminology to refer to people with different abilities. In this manual we follow the language of self-determination of the young people involved in the project. Disability is here used because Irish legal context uses term disability.

## FINNISH LEGAL FRAMEWORK

The objectives of the Finnish youth act are to promote young people's participation and empowerment as well as their ability and capacity to function in society, to support their growth, independence, community and related knowledge and skills, as well as youth activities and activities in civil society growth and living conditions.

They are based on solidarity, multiculturalism and internationalization, sustainable development, healthy lifestyles, respect for the environment and life, and multidisciplinary cooperation. In addition to what is provided for in this act, the municipal and state authorities shall provide, organize, or otherwise consult with youth in matters of local, regional, and national youth work and policy. In addition, young people must be consulted on matters concerning them. There is currently, however, no legal consequences if organisations fail to meet objectives.

The Ministry of Education and Culture is responsible for the overall management, coordination and development of youth work and policy and for the creation of general conditions in public administration. The regional government agencies are responsible for the regional administration of youth work and youth policy. The duties are specified in more detail by a decree of the government. In carrying out this task, the government cooperates when appropriate, with municipalities, youth organizations and other communities, as well as young people.

All private and public institutions and organisations have a legal obligation to have an equality plan. In municipalities it can be done for the whole municipality level. In addition to this, all formal educational institutions are required to have an equality plan for each unit. The latest youth act was updated in 2017. According to the Equality Act, authorities, education providers and employers must evaluate and promote equality in their own activities. Employers must be

able to identify equality promotion measures and demonstrate to the occupational safety and health authority they have fulfilled their obligations. Failing to do so can lead in receiving written requests from the health and safety authority to address the shortcomings.

One of the requirements in order to be eligible to receive funding from the ministry of education and culture, organisations need to have an equality act in place. For example, when granting government grants to municipality youth work, municipalities must follow the objectives of the law, such as the promotion of equality, equity and inclusion. Municipalities and organisations also need to follow and abide by the international agreements ratified by Finland, which promote equality, equality and cultural diversity. Examples of these include the UN Convention on the Elimination of Racial Discrimination, Convention on the Rights of the Child and the Convention on the Elimination of Discrimination against Women.

## SLOVENE LEGAL FRAMEWORK

The Office for Youth, as an autonomous body within the Ministry of Education, Science and Sport, covers the interests of the youth and the youth sector in Slovenia. It acts as the main coordinator of activities in the framework of youth policies and monitors the status of the youth and the impact of all measures implemented to increase the inclusion of youth needs and interests in the shaping of policies.

The main legal document in the field of youth work is Public Interest in Youth Sector Act (Zakon o javnem interesu v mladinskem sektorju - ZJIMS; Uradni list RS, št. [42/10](#) in [21/18](#)) but its content is administrative in nature and doesn't include content on inclusion or non-discrimination. The same goes for Non-Governmental Organisations Act (Zakon o nevladnih organizacijah - ZNOrg; Uradni list RS, št. [21/18](#)) that covers the field of NGOs, where a lot of youth work is done.

The main legal document covering anti-discrimination is the Protection Against Discrimination Act<sup>14</sup> - PADA (Zakon o varstvu pred diskriminacijo - ZVarD; Uradni list RS, št. [33/16](#) in [21/18](#)). Personal grounds for protection as defined by this act are gender, ethnicity, race and ethnic origin, language, religion, disability, age, sexual orientation, sexual identity, sexual expression, social status, property status, education, and other. Criminal Code (Kazenski zakonik - [KZ](#)) includes article 297 about public incitement to hatred, violence or intolerance. But no efficient hate crime legislation exists in Slovenia for now. There are no structural or comprehensive legal frameworks nor policies for inclusion.

Organisations and other stakeholders in the field of youth work in Slovenia have recognised a need for a structured and comprehensive approach to inclusion of young people who experience marginalisation due to different personal circumstances

and backgrounds. The overview of social exclusion amongst young people in Slovenia was last published in a study research in 2010 (Lavrič, Miran et. al, *Mladina, Družbeni profil mladih v Sloveniji*, FF - Filozofska fakulteta, Univerza v Mariboru, Maribor, Slovenija; 2010).<sup>15</sup> The study had located the key factors of social exclusion experienced by young people aged 15-29: higher age and lower education of their parents, lower monthly income, lower financial status of the young person's family, growing up in an urban area. The study has also found that young people who have experienced exclusion came predominantly from families with lower socio-economical status and have been subjected to authoritarian family socialisation (Mladina 2010, p. 243). The study had also noted that other socio-demographic factors did not attribute to social exclusion of young people in Slovenia. This however is not the case experienced and expressed by youth organisations who work in the field of marginalised youth, nor by young people with experiences of marginalisation because of their personal circumstances themselves. It is important to note that young people from marginalised groups (s.a. LGBTIQ+ youth, young people with different abilities, Roma youth or young people with different ethnic backgrounds than the majority of the population,...) experience marginalisation as well as discrimination and also violence and hate speech due to their specific personal circumstances. Often these young people experience complex multi layered and intersectional discrimination and exclusion. This specific experience was described by Roman Kuhar in his 2009 study "*At the Crossroads of Discrimination: Multiple and Intersectional Discrimination*" (Kuhar, 2009) and emphasises experiences of marginalised people in Slovenia, including young people.

<sup>14</sup> <http://www.zagovornik.si/en/legal-basis/>

<sup>15</sup> [http://www.ursm.gov.si/fileadmin/ursm.gov.si/pageuploads/slike/mladina\\_2010/Mladina2010-2.pdf](http://www.ursm.gov.si/fileadmin/ursm.gov.si/pageuploads/slike/mladina_2010/Mladina2010-2.pdf)

<sup>16</sup> <http://www3.mirovni-institut.si/wp-content/uploads/2014/08/Na-kriziscih-diskriminacije.pdf>



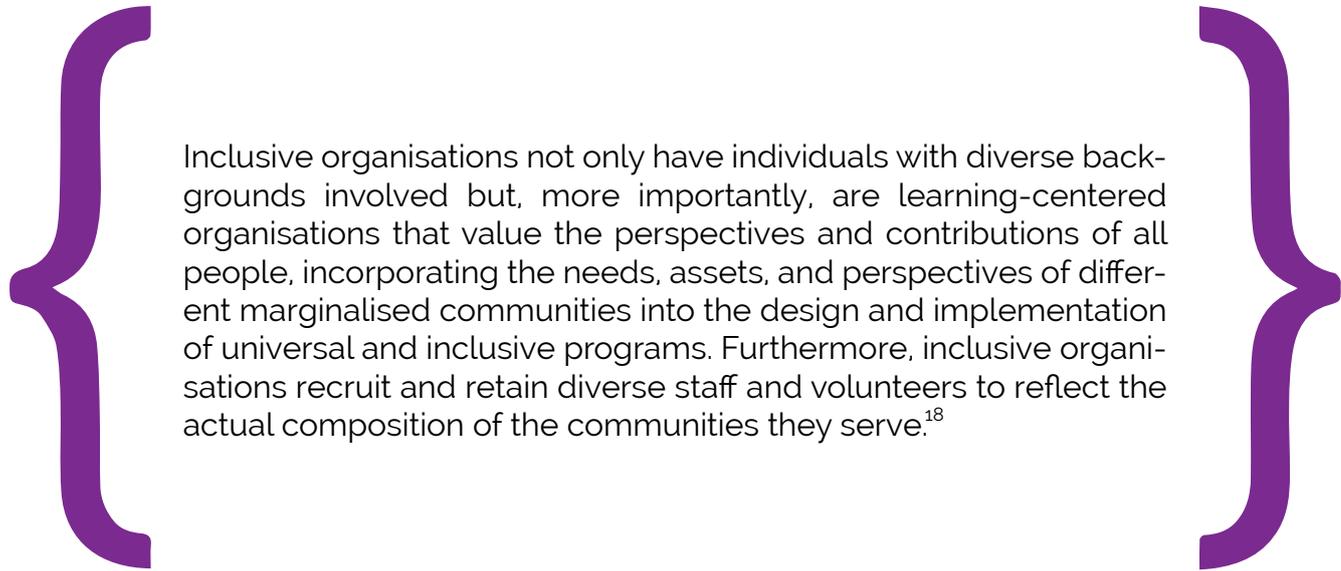
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WHAT IS  
AN INCLUSIVE  
ORGANISATION?

# 1. CONCEPT OF AN INCLUSIVE ORGANISATION

Inclusion embraces the concepts of awareness, acceptance, respect and understanding. Inclusion is defined by equal opportunity for participation. Each individual must be valued for their distinctive skills, experiences and perspectives. Inclusion within organisations involves fostering an environment that allows people with different marginalised backgrounds, characteristics and ways of thinking to feel empowered and fulfil their potential. To achieve an inclusive culture, people must feel valued, listened to and respected. Inclusion involves organisational practices that ensure that the backgrounds of different groups or individuals are culturally and socially accepted, welcomed and treated equally.<sup>17</sup>

Diversity describes one aspect of inclusiveness: the extent to which an organization has people from diverse backgrounds or communities involved as board members, staff, and/or volunteers.



Inclusive organisations not only have individuals with diverse backgrounds involved but, more importantly, are learning-centered organisations that value the perspectives and contributions of all people, incorporating the needs, assets, and perspectives of different marginalised communities into the design and implementation of universal and inclusive programs. Furthermore, inclusive organisations recruit and retain diverse staff and volunteers to reflect the actual composition of the communities they serve.<sup>18</sup>

The concept of inclusive organisations needs to be grounded in a wider context for determining adequate action strategies towards inclusiveness. It is important to pay attention to power relations and the distribution of power within both youth organisations on a micro level and in society on a macro level, as only with taking these into account can we strive towards inclusion.

This also implies monitoring attitudes and culture of inclusive leadership. It is important for leaders to promote an environment where people feel comfortable contributing their true self. This includes building trust and respect and feeling safe within an organisation. These leaders acknowledge staff when things go well and share responsibility if/when things go wrong.<sup>19</sup>

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<sup>17</sup> [https://assets.publishing.service.gov.uk/media/5bace6fb40f0b62dd732c49f/123\\_-\\_Defining\\_and\\_measuring\\_inclusion\\_within\\_an\\_organisati.pdf](https://assets.publishing.service.gov.uk/media/5bace6fb40f0b62dd732c49f/123_-_Defining_and_measuring_inclusion_within_an_organisati.pdf) (16. 12. 2019)

<sup>18</sup> <http://www.nonprofitinclusiveness.org/definitions-inclusiveness-and-inclusive-organizations>

<sup>19</sup> <https://www.trainingjournal.com/blog/how-make-your-organisation-more-inclusive> (24. 1. 2020)

## 2. PRINCIPLES OF AN INCLUSIVE ORGANISATION

### 2.1 Establishing safer spaces<sup>20</sup>

When we talk about inclusive youth organisations one of the main principles to follow is creating a safer and more inclusive space. This is not just for young people to be able to learn, express themselves and participate, but for all the people who are involved, for those working there, staff and volunteers, in order for them to feel comfortable and welcomed.

“

*“A safer space is a supportive, non-threatening environment that encourages open-mindedness, respect, a willingness to learn from others, as well as physical and mental safety. It is a space that is critical of the power structures that affect our everyday lives, and where power dynamics, backgrounds, and the effects of our behaviour on others are prioritised.”*

”

We all need safer spaces where we can come together, engage, work and participate in decision making processes and freely express ourselves. Without the existence of these spaces, our organisations might not be able to address difficult issues like inclusion, discrimination, diversity. On top of this, youth from marginalised groups may not feel that it's their space to participate in and/or may feel too intimidated to freely contribute.

The principle of creating a safer space can help us make our values explicit. Among other things it means promoting diversity and inclusion, supporting staff, volunteers and young people, upholding a safer work environment, focusing on your mission/process, building trust, not being afraid of difficult decisions and making diversity and inclusion a part of wider organisational culture and environment. (<https://politicsandcare.wordpress.com/2017/03/10/safer-spaces/>)

In order to be an inclusive organisation for (young) people from marginalised groups, as well as those from more mainstream or privileged backgrounds, creating and maintaining safer space is a collective responsibility and a work in progress.

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<sup>20</sup> See Glossary

Therefore in order to be proactive in creating a safer space an organisation should prepare guidelines and action plan(s):

- establishing guidelines on how to create a safer space needs to be implemented on organisational level,
- establishing guidelines for conditions that need to be provided in order to put actions into practice,
- establishing guidelines for conditions that are not acceptable in a space,
- action plan(s) for implementing all above,
- establishing guidelines on how to maintain a safer space,
- action plan(s) for what one will do if a safer space is broken,
- guidelines on how to re-establish a safer space.

All the above points must be embedded in the education of staff and volunteers on safer space and its principles.

Some useful guidelines on how to put the principles of safer space into practice can be found here: <http://transforminghate.eu/toolsandpractise/> and more specifically <http://transforminghate.eu/chapter2/>.

Safer space is a concept that requires taking into account the needs of young people, which means establishing it collaboratively, as a practice where everyone involved has a say and where an intersectional approach is central.

It is not enough just to create it; the crucial part is to maintain it, which asks for additional work when implementing, specifically involving constant reflection of your work and, when necessary, redefining it with young people themselves.

Maintaining a safer space is an active process which requires constant work, reflection and prioritisation for which everyone involved is responsible.

## 2.2 Putting values into practice

All successful organisations have values to which they strive to adhere. Often, this is in the form of a mission statement or a "organisational vision." But how many executives can say that their entire organisation, from the top to the bottom, puts those values into practice every minute of every day? Strongly-held values can create a strong organisational foundation. Unfortunately, a crack in that foundation can compromise the entire organisation. Often, staff will pay lip service to organisational values but fail to put them into daily practice. If a few employees or core volunteers are not acting in line with the organisational ethos, it can cause rifts in the organisational structure. Sometimes those rifts manifest as too much staff or volunteer turnover. Sometimes they manifest as underachievement. Often they reflect also in the people we manage to include or in whom we do not manage to include. Whatever the case, they must be uncovered and corrected before they cause too much damage to the organisation.

Another very important dynamic is that civil society organisations and movements reproduce the dominant practices of the competitive market environment and structures of oppression. Often practices in the non-profit sector are worse because they are hidden under the appearance of a fair and democratic culture. In general, organisational programmes and activities, people management policies and practices, as well as the way we treat our colleagues should be consistent with the values our organisation strives for (equality, fairness, less competition, etc.). Many movements and organisations have a history of being white, heterosexual and dominated by the middle class. An organisation that wants to be a credible advocate for a more equal and inclusive society should promote gender and ethnical equity, and avoid reproducing the structures of oppression that exist in the wider system. We should create and nurture a culture where we all can flourish.<sup>21</sup>

## LET'S TURN VALUES INTO BEHAVIOURS

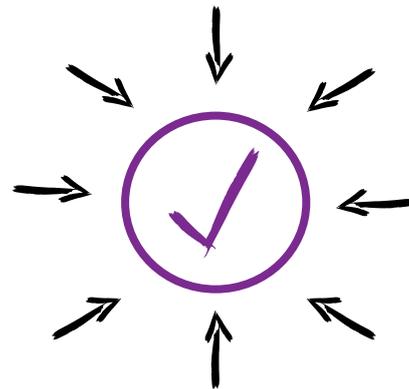
The root cause is a disconnection between individual daily actions and organisational values. This is because most values are concepts as opposed to more tangible ideas such as teamwork, respect and solidarity. The only way to ensure that values are being adhered to is to convert those values into behaviours that can be monitored and measured.

Organisations must create and model behaviours for each value. This makes sure that everyone involved is able to understand the spirit of each value that is important to your organisation. Staff, volunteers and executives alike will then have an expectation of certain behaviours and will be held accountable. This leaves no room for misinterpretation or subversion of organisational values.

values



behaviours



## LET'S GET EVERYONE INVOLVED

Instead of dictating behaviours, it is more productive to involve everyone in the organisation. Ask staff and volunteers what organisational values mean to them. Ask how the values make them feel. Have them suggest behaviours that best reflect each specific organisational value. Ask them what they think they could do individually to better reflect those values on a daily basis.

(<https://www.integral.org.au/about/resources/put-your-organisational-values-into-practice>)

<sup>21</sup> Narberhaus, Michael and Aryne Sheppard; *Reimagining activism: A Practical Guide for the Great Transition*

<sup>22</sup> <https://www.integral.org.au/about/resources/put-your-organisational-values-into-practice>

## 2.3 Implementing a learning organisation

A **learning organisation** is an organisation that facilitates the learning of its staff / volunteers / members / beneficiaries and continuously transforms itself. The concept was coined through the work and research of [Peter Senge](#) and his colleagues, presented in the book *The Fifth Discipline*. The theory proposes five characteristics: Systems Thinking; Personal Mastery; Mental Models; Shared Vision and Team Learning. For the purpose of this manual, we will focus in particular on the latter:

### 1. Systems Thinking

### 2. Personal Mastery

### 3. Mental Models

### 4. Shared Vision

### 5. Team Learning

**Team learning.** The accumulation of individual learning constitutes team learning. The benefit of team or shared learning is that staff / volunteers / members grow more quickly and the problem solving capacity of the organisation is improved through better access to knowledge and expertise. Learning organisations have structures that facilitate team learning with features such as boundary crossing and openness. In team meetings people can learn better from each other by concentrating on listening, avoiding interruption, being interested in and responding. As a result of development, people don't have to hide or overlook their disagreements, making their collective understanding richer.

At its best, team learning facilitates:

- The ability to think insightfully about complex issues
- The ability to take innovative, coordinated action
- The ability to create a network that will allow other teams to take action as well.

The team's focus is on transferring both subtle and explicit information to the group and creating an environment where creativity can flourish. Teams learn how to think together. Team learning is a process of adapting and developing the team capacity to create the results that its members really want. Team learning requires individuals to engage in dialogue and discussion; therefore team members must develop open communication as well as shared meaning and understanding. Learning organisations typically have excellent knowledge management structures, allowing creation, acquisition, dissemination, and implementation of this knowledge in the organisation. Team learning requires discipline and routines. Discipline in team helps members and leaders to use tools such as Action-Learning-Cycle and Dialogue. Team learning is only one element of the learning cycle. For the cycle to be complete, it has to include all five principles mentioned above.

This combination encourages organisations to shift to a more interconnected way of thinking. Organisations should become more like communities that staff / volunteers / members / beneficiaries can feel a connection to.

([https://en.wikipedia.org/wiki/Learning\\_organization](https://en.wikipedia.org/wiki/Learning_organization))

(<http://www.mladinski-ceh.si/objava/146/uceca-se-organizacija>)

## 2.4 Centered on young person's needs

### YOUTH CENTRED APPROACH

Youth Centred Approach involves viewing, listening to and supporting a young person with a barrier or from a marginalised background based on their strengths, abilities, aspirations and preferences to make decisions to maintain a life which is meaningful to them. It focuses on the young person's personal needs, wants, interests, desires and goals so that these become central to the care and service delivery process. This approach means putting the young person's needs, as they define them, above those identified as priorities by youth workers and other experts.

The core values around which a Youth Centred Approach is based are: the empowerment of young people, building relationships with them, nurturing a collaborative approach and building human connections. This means that youth workers and organisations following a Youth Centred Approach should use their resources towards applying youth centred practices when working with young people, respecting their rights and needs as well as responsibilities and establish professional relationships and boundaries with a young person without forgetting about the power inequality of this relationship.<sup>23</sup>

To summarize, a Youth Centered Approach means to:

- engage directly with young people
- turn an issue they are facing into an opportunity for their development
- incorporate them into finding a solution or a response
- advocate on behalf of the young people as well as teach them to advocate for themselves<sup>24</sup>

In more detail this means that youth workers and organisations must apply **youth centered practices** into their work. Such practices include:

- understanding the factors that influence young people's lives
- being aware of young people's rights and responsibilities
- employing personal traits as a youth worker such as honesty and accountability
- understanding your role and the organisation's role in the life of a young person
- respecting young people's identities, preferences, needs, culture and diversity
- understanding developmental issues that young people face

The importance of a Youth Centred Approach is in putting young people's needs, as they understand them, above what youth workers might anticipate them to be, thus it helps us activate young people and empower them. This also gives youth organisations more credibility in addressing young people and in advocating for them.<sup>25</sup>

A Youth Centered Approach is especially crucial for inclusive youth work, which should be based on inclusive practices deriving from the needs expressed by marginalised youth. It is especially important for youth workers and experts in the field of youth work to open up the conversation and listen to the needs and concerns of young people with a marginalised background and proceed with compassion and acceptance as well as taking concrete steps in building an inclusive, youth centered environment in their respective organisations.

<https://youthspecial.wordpress.com/2015/11/04/youth-centred-approach/> (2. 11. 2019)

<http://web.augsburg.edu/sabo/Walkabout/Toward-a-Youth-Centered-Approach.pdf> (2. 11. 2019)

<https://youthspecial.wordpress.com/2015/11/04/youth-centred-approach/> (2. 11. 2019)

## 2.5 Naming who we strive to include

For Diversity & Inclusion (D&I) efforts at any organisation to be truly impactful, we all need to better understand and apply the concept of intersectionality.<sup>26</sup> Intersectionality considers different systems of oppression, and specifically how they overlap and are compounded.

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*“Although the terminology may be new to some, intersectionality is not a new concept. As long as people have faced multiple threats to their dignity and humanity, they have experienced intersectionality. But it is U.S.-based Black women, other women of color, and women of the global south who have developed our present understanding of how our social identities—race, gender, class, sexuality, etc. function; how the systems that maintain these identities—racism, sexism, capitalism, heterosexism—work together to compound our oppression; and, therefore, how we must work collectively to eradicate these systems. Thus, intersectionality not only boldly claims the value of the lives of marginalized and oppressed peoples by centering our experiences and strategies, but asserts the need to work collaboratively towards our collective liberation.”<sup>27</sup>*

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Organisations are starting to use the word “intersectionality” in their strategies and public messaging, however most struggle with putting it into practice. Here are four steps that you can take as an organiser or organisational decision-maker to ensure your youth work is prioritising multiply marginalised communities:

- 1 Put young people who experience multiple layers of oppression to the centre of the debate.** Systems of oppression like ‘race’, class, and gender are interconnected — creating an experience that is transformative, not additive. That means that a shared gender identity will not necessarily produce a shared experience among all women of varying ‘race’, class, sexual orientation, housing status, or other factors. For example, though both white women and black women experience gender-based harassment, black women’s experiences with harassment are frequently racialised. Similarly, Muslim women experience gender-based harassment in the context of Islamophobia, and trans women of colour experience harassment that is sexist, racist, and transphobic.

<sup>26</sup> Intersectionality, a term coined in the 1980s by UCLA and Columbia law professor Kimberle Crenshaw, seeks to define the overlapping oppressions that people who are part of multiple marginalized groups experience. “Intersectionality draws attention to invisibilities that exist in feminism, in anti-racism, in class politics,” she shared in [a New Statesman article](#), pointing out the erasure of black women from an anti-racist movement focused on the experiences of black men and a feminist movement focused on the experiences of white women. “It takes a lot of work to consistently challenge ourselves to be attentive to aspects of power that we don’t ourselves experience.”

<sup>27</sup> *Intersectional Human Rights Organizing: A Strategy for Building Inclusive and Transformational Movements* (<https://www.newtactics.org/conversation/intersectional-human-rights-organizing-strategy-building-inclusive-and-transformational>)

- 2 Build a diverse base of young people by showing up to events organised by different marginalised groups.** Many organisations wish to diversify their volunteers and staff base to be able to reach out to a more diverse group of young people, but they don't know how to bring them to the table. Think about connecting with marginalised groups, attend their events and build equal connections, rather than wait for them to come to your organisation.
- 3 Understand that the issues you are working on affect different marginalised people differently;** find out the specific ways that your issue affects them, and prioritise solutions that may be different. When we work on certain topics ranging for employability or housing to hate speech or violence, bear in mind that marginalised young people experience these issues differently than you might anticipate and that solutions often can be designed to fit the needs of the more privileged. Make sure you consider the multiple layers of oppression that they experience before offering solutions or courses that might not work for them.
- 4 Most importantly: pass the mic — and listen.** You aren't here to be a voice for marginalised communities, but you can use your place of privilege to centre and amplify their voices. If your organisation is asked to speak, write or act on an issue, offer that opportunity to someone directly impacted by that issue instead of speaking for them. And then, listen. This one is literally that simple. Resist the temptation to explain, defend or add your two cents. Instead, step back and defer to people's lived experiences.<sup>28</sup>

## 2.6 Building/working towards a culture of inclusion

In the Slovenian context, just as in many others, the notion of inclusion is very much connected with official, institutional settings, such as schools. And the notion of inclusion first brings to mind the inclusion of children with different abilities into the school system. Although approaches developed to address this issue come from a formal setting (Kotnik, *Inkluzija kot temelj šolske kulture = Inkludering som et grunnlag for skolekultur = Inclusion as a foundation of school culture*, Ljubljana 2015), some of them can be well adapted for a non-formal youth setting. The same goes for guidelines developed for inclusive culture in the workplace.

In order for an organisation to build an inclusive culture, it must be based on three core values:

- **Representation:** striving for the presence of people from marginalised backgrounds in a range of volunteer, employee roles, and leadership positions
- **Receptivity:** Respect for differences in working styles, and flexibility in tailoring positions to the strengths and abilities of employees and volunteers
- **Fairness:** Equitable access to all resources, opportunities, networks, and decision-making processes<sup>29</sup>

However, building an inclusive culture reaches beyond shared core values. Organisations must acknowledge the **accessibility of their working spaces** and actively work towards

<sup>28</sup> <https://medium.com/@safespacesdc/intersectionality-isnt-just-a-buzzword-here-s-how-to-put-it-into-practice-8bb8dd1a3aa3> (17. 11. 2019)

<sup>29</sup> [http://bbi.syr.edu/projects/demand\\_side\\_models/docs/a\\_inclusive\\_culture.htm](http://bbi.syr.edu/projects/demand_side_models/docs/a_inclusive_culture.htm) (28. 8. 2019)

making them more universally accessible for different groups. This also means acknowledging when some varying abilities can not be accommodated properly in your working environment.

The last key element of building an inclusive culture in your organisation is adaptability and readiness to learn. Youth organisations must bear in mind that the key to inclusion is not to simply welcome a diverse crowd of young people and personnel with different backgrounds and expect it will simply ensure that your organisation will be inclusive. The key to inclusion is within the notion that inclusion changes established dynamics and requires constant reevaluation of power balances. It is a fragile and active process which requires all members of the organisation, from the leaders to the volunteers, from employees to participants, to reassess the situation and to shift the perspective from simply assuring that an individual person's needs are being met, to the focus on how can we reorganise and re-group our working environment in order for the needs to be met but in a non-isolatory way.

## 2.7 Relationship building

It is key for inclusive organisations to reach out and be part of a broader community. A big part of putting inclusion into practice is to opening up and connecting with other beneficiaries: not just youth groups and organisations, but also creating cross-sectoral partnerships with other entities that influence young people's lives such as schools, municipalities or other public beneficiaries.



**Alignment of values.** It is important to be aware of your partner's core values as well as making them aware of your own. It is not necessary for partners to have a complete overlap, but shared core values indicate the nature of partnerships that can be built.

Partnerships should be built so that each partner can **contribute something new and something that they are best at** to the partnership. This ensures that all partners can learn from each other and create a successful collaboration as well as strengthen their capacities.

It is also important to focus on building **trust** among partners as this ensures that **long term** goals can be achieved.

Partnerships should reach beyond just shared projects, as it is important to build strong communities to meet the needs of marginalised young people. It is important to have partners you can turn to when you reach an obstacle. We often point out how communities are important for young people's development and sense of inclusion, and even more so when we speak of inclusion of marginalised youth, therefore it is important to keep in mind that inclusive organisations must be part of this community building process and should reach out and connect with others.

## 2.8 Practicing a participatory organisation

In order for any organisation to be truly inclusive, for (young) people with marginalised backgrounds as well as those from more mainstream or privileged backgrounds, participation is one of the main mechanisms to ensure this. However, it can also be a very mis-used empty word that organisations and projects will name but not truly practice or have deep understanding of. A participatory organisation is an organisation that practices participation on all levels of its work and has it deeply embedded in its organisational DNA.

Principles of a participatory organisation:

- Democratic, representative and inclusive structure
- Young people / beneficiaries / members are actively involved, influencing and co-creating all aspects of the organisational work: programme, activities, structural changes
- Decision making is built up in a way that young people / beneficiaries / members are involved on all levels

### **PARTICIPATION OF YOUNG PEOPLE/MEMBERS/BENEFICIARIES IN OUR ORGANISATIONS:**

Participation is an essential element of citizenship in a democratic society and a democratic Europe. Youth participation is not an end in itself, but a means of achieving positive changes in young people's lives and of building a better society.<sup>30</sup> Similarly we can apply the same concept and principles to any marginalised group of (young) people.

Participation can generally be defined as active involvement of (young) people in decision making processes on any matter (also in the wider political space), which concerns the formation of the society we live in. (Youth) participation can take place in different organisations or institutions, project and informal groups, whereby youth organisations deserve a special mention. Young people are involved in decision making through different organisational forms either directly or indirectly. Indirect and direct participation can furthermore take place at the local, national or international levels.

- Youth participation in youth organisations. Through membership or participation in a youth organisation, young people co-decide on the programme, activities, positions and other youth organisation matters. This is first and foremost the space to learn about participation, which introduces young people to partaking in democratic decision making thus easing their involvement in the decision making of other institutions and areas. ([http://www.mss.si/datoteke/dokumenti/PP\\_youthparticipation\\_web.pdf](http://www.mss.si/datoteke/dokumenti/PP_youthparticipation_web.pdf))

**Meaningful Youth Participation** (MYP) means that young people, like adults, work in all stages of decision-making in organisations and can participate on equal terms with adults at a number of levels, or alternatively work independently from adults and make decisions solely with the involvement of youth voices. Youth work on many different aspects of an issue - from identifying a problem or opportunity, to the development of a program or policy, to the implementation and evaluation of campaigns concerning young people. For these to be accomplished, mechanisms must be in place that allow them to have an active role

<sup>30</sup> The revised [European Charter on the Participation of Young People in Local and Regional Life](#), adopted in May 2003 by the Congress of Local and Regional Authorities of the Council of Europe

in which their voice is heard and respected. For their participation to be truly meaningful, it must benefit them, their peers and society as a whole. MYP is a right that all young people have according to the [Convention on the Rights of the Child](https://www.youthdoit.org/themes/meaningful-youth-participation/) (CRC). According to this UN Convention, they have the fundamental right to participate and access information related to decision-making processes that affect their life and well-being. (<https://www.youthdoit.org/themes/meaningful-youth-participation/>)

Similarly as youth can be understood as a vulnerable and less powerful group in society and thus needs special emphasis on fostering their participation, we can also draw parallels to other **vulnerable and marginalised groups of (young) people**. One of the key effects of marginalisation is invisibility and powerlessness of the marginalised, hence it is crucial to create, practice and advocate for all levels of organisational structures and activities that empower and give voice to the marginalised, and by that foster their participation.

### **PARTICIPATION OF THE STAFF AND VOLUNTEERS - RE-IMAGINING DECISION-MAKING STRUCTURES:**

Most of our (youth) organisations are managed by teams of employed staff or dedicated volunteers and supported by a larger amount of volunteers, external associates and experts. At the same time most of the organisational structures will be set-up quite hierarchically; laws and administrative systems force us to have legal representatives, presidents, directors etc. as well as a defined governing structure that almost automatically implies a hierarchy of decision-making and thus a hierarchy of power, mostly in the hands of singular people or very small groups.

Research shows that neither top-down decision-making structures, nor organisations with a strong culture of consensus building, are the best at dealing with systemic challenges. The most successful organisations are those with structures and decision-

making processes that allow teams to make autonomous decisions. This avoids a huge amount of bureaucracy and creates an empowered workforce in which people feel responsible for their decisions. One additional feature that can ensure high quality decision-making is, for example, to establish an advice process where any person can make any decision but must seek advice from affected parties and people with expertise. (Reimagining organisations - chapter 5. of Reimagining activism - decentralised decision making) If we mirror these approaches into the context of building an inclusive organisation, we need to ask ourselves what does inclusion look like from the perspective of the staff and volunteers working for and within the organisation.

Basic principles to uphold:

- **Nothing about us without us**<sup>31</sup> staff and volunteers need to be informed, consulted and included into all aspects of the organisational development and operations in a meaningful way, including decision-making.
- **Internal staff/volunteers representation structures** - even though your organisation might be small, even familiar in its operations, everybody should have a space to express their grievances, concerns and constructive criticism both on individual level as well as in a collective manner.
- **Safer space for working** - upholding an organisational culture and clear mechanisms that ensure real safer space for the staff and volunteers is crucial for an inclusive organisation.
- **Mainstreaming the marginalised voices** - making sure the members of your staff/volunteers that come from marginalised backgrounds themselves are heard, their issues mainstreamed for the whole organisation and that they receive the needed support without having to "defend" their needs is fundamental.

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<sup>31</sup> See Glossary.

- **Promoting diversity and freedom from oppression** - It is important that any organisation constantly invests time and resources into developing a value based thinking and identification among all its staff and volunteers. Too often it can happen that we invest in parts of our teams, those more specialised in some areas, while we do not support the deep thinking, value-based identification and personal development of others with more technical or operational roles (accountants, admin staff, technicians...). It is crucial we overcome this siloed thinking and break those hierarchies within our organisations.

Ultimately the goal should be to create learning organisations based on free, horizontal exchange and flows of information, a commitment to learning and personal development, valuing people and their in-born creativity, a culture of openness and trust and learning from experience.<sup>32</sup> But this can not happen if we do not develop mechanisms to constantly address power imbalances, inherent hierarchies and manifestations of systems of oppression within our own organisations - true and meaningful participation takes hard work.

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*“What if power weren’t a zero-sum game? What if we could create organisational structures and practices that didn’t need empowerment because, by design, everyone was powerful and no one powerless?”* Frédéric Laloux, Reinventing Organisations

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<sup>32</sup> Narberhaus, Michael and Aryne Sheppard; *Re.imagining activism: A Practical Guide for the Great Transition*



3

WHERE DO WE  
**START**

Turning your organisation towards being more inclusive is a process. In this process, the key is the ability of the organisation to reflect and evaluate its values, operations and practical work with participants/beneficiaries, both in terms of strategic and long-term planning, as well as in terms of daily work practices.

There are as many ways of the existence and operation of NGOs as there are organisations themselves, so creating universal tools and mechanisms that relate to the very operation of organisations is an extremely complex task. Considering the diversity of structures and practices of NGOs and youth organisations, the tools that are now before you have emerged. Its main goal is to guide and support NGOs in the process of fostering a culture of inclusion and non-discrimination - by giving the structure to the process of identifying the main gaps as well as the recognition of good inclusion practises your organisation is already operating with.

To support that process, we created two tools for self-reflection (tool 1 and tool 2). Both of them follow the same **8 areas**, each addressing one level of organisation's work.

They consist of:

- 1 The operation of the organisation, which looks into organisational structure, demography of participants/beneficiaries, how the organisation works with members of marginalised groups and how educated the people are about it;
- 2 Guidelines, policies and group agreements,<sup>33</sup> with a focus on recognising the values of inclusion and non-discrimination in existing documents of organisation;
- 3 Ensuring non-discrimination in spaces and settings, which focuses on accessibility, visuals and language in order to support the safer spaces;
- 4 Ensuring diversity among staff, volunteers and participants/beneficiaries;
- 5 Activities and participation of the participants/beneficiaries;
- 6 Ensuring/allocating resources for inclusion of marginalised groups;
- 7 Connecting, networking and partnerships;
- 8 Monitoring and evaluation in the area of inclusion of marginalised groups.

## HOW TO USE THE SELF-ASSESSMENT TOOLS

These tools are complementary and can be used in parallel, but can also be used as completely standalone tools. The **first tool** is primarily intended for management and managerial staff in organisations, as it provides insight into the state of the organisation in the field of strategic work planning and development of the organisation as such, while the **second tool** is primarily intended for youth workers/other professionals who implement organisational values and goals in daily practice. The additional value of tool 2 is that it is not just a

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<sup>33</sup> See Glossary for an explanation of the term

tool to reflect on your own practices - it also gives many practical examples of inclusion practices, that can inspire you and can be easily implemented in everyday work. That is why we propose that you go through the second tool not individually, but together as a staff team. If you really wish to engage in the process, then it should not be dependent on one person and their individual assessment and views, but instead collective participation that allows everyone to participate, actively reflect, share their experiences and ideas.

The organisation can use both tools to provide an in-depth insight into its work on inclusion and non-discrimination. You can compare the results of both tools at staff meetings to gain clear insights of the perceptions of inclusion coming from both leadership and the youth workers/people working directly with participants/beneficiaries. You can also use its results to gain more knowledge about the practices used in different areas (used by different teams/departments of the organisation). The organisation can also use the tools in a fragmented way - if necessary, only one of the two tools, or even only individual sections of one of it. Also, the tools can be used only by part of the organisation's collective, in a way that seems to make the most sense for your situation. There is also a possibility to concentrate only on a specific field you wish to improve (e.g. diversity of your staff).

In order to ensure objectivity and professional guidance in the process of self reflection, we advise you to use external facilitators. There are a few reasons why that can provide you with better insight. Firstly, an external professional should have a good knowledge and understanding of group processes and facilitation. Secondly, having someone who is not a part of your organisation, allows an objective and fresh perspective. Furthermore, the biggest value comes from understanding the power relations. With a facilitator who comes from your organisation, not only will that person not be able to contribute to the reflection, but depending on different factors, will influence the honesty and willingness (both needed to get something out of the process) of others to participate in the process. This especially goes for hierarchically structured organisations in cases when a person from managerial staff (person in power) is facilitating such a process.

If you still decide to do it internally, here are a few recommendations. Take time to ensure safe(r) space within the group, give voice to everyone and be especially mindful to give it to those from marginalised backgrounds. Think of the advantages of different methodologies, e.g. working in smaller groups, where it could be easier for people to voice their ideas. Have in mind, this process can be overwhelming, especially if you have not done anything similar before. Make sure that the people participating don't leave thinking that it's impossible to be inclusive, or feeling negative about the level where you are at at the moment - remind them this is a beginning and to know where you are is the first step.

Both tools include lists of statements for each of the 8 areas. Go through the statements, and see where your organisation is at. In tool 1 for example, go through the statements and see which of them are the most applicable for your organisation. Similarly, in tool 2, see for each statement whether it holds for your organisation.

The tool is designed for you, so use it the way you want and need it.

# 1. OPERATION OF THE ORGANISATION

## 1.1 Organisational structure

- 1 Our organisation has clearly defined principles like non-discrimination, respect for Human Rights or other values fundamental for an inclusive organisation in its statutes or other founding documents (manifesto, mission statement and vision of the organisation, etc.).
- 2 Our organisation has clearly defined committees/boards and other organizational bodies that oversee the organisation's operations.
- 3 Our organisation uses a democratic model of leadership (for example, it enables its participants/beneficiaries access to membership in decision making bodies or other forms of co-decision).
- 4 Our organisation has a complaint procedure with clearly defined steps and is available to staff, volunteers, members, and participants/beneficiaries.
- 5 Everyone actively involved in the functioning of the organisation, by signing co-operation agreements (voluntary contracts, memberships, part-time contracts, etc.), commit themselves to respecting and realising the values of inclusion and non-discrimination.
- 6 We have documents that define internal and/or external quality assurance mechanisms (for example interviews, supervisions, and evaluation plans).

## 1.2 Demographics of the participants/beneficiaries

- 1 We do not collect participants/beneficiaries demographics.
- 2 We collect general participants/beneficiaries demographics, although they are not implemented in everyday operations.
- 3 We have an up-to-date overview of the participants/beneficiaries demographics, where we also identify members of marginalised groups<sup>34</sup> using questionnaires, forms, etc..
- 4 We developed a strategy for regular monitoring of changes in participant/beneficiary demographics with the purpose of monitoring and evaluating our organisational mechanisms for inclusion of marginalised groups.
- 5 We have analyses of the data/aggregate data accessible to executives and staff, which is used in strategic planning for the inclusion of marginalised groups into organizational operations at all levels.

<sup>34</sup> See further definition in Chapter 1

### 1.3 Monitoring, recognising, and acknowledging needs of members of marginalised groups



- 1 We do not have a strategy in place to identify and monitor the needs of members of marginalised groups.
- 2 Data on the needs of members of marginalised groups are collected occasionally, but they are not practically implemented in daily work with participants/beneficiaries.
- 3 Data on the needs of members of marginalised groups are collected occasionally and we try to integrate them intuitively into our daily work with participants/beneficiaries.
- 4 We formed a strategy for identifying and monitoring the needs of members of marginalised groups that are implemented and used by those working in direct contact with participants/beneficiaries.
- 5 We have mechanisms in place to respond to the perceived needs of members of marginalized groups and we, to the extent of its feasibility and our ability, implement them at all organisational levels and by involving the participants/beneficiaries to whom the adjustments relate.

### 1.4 Education of staff and volunteers in the field of inclusion, inclusive organisations, non-discrimination and marginalised groups

- 1 We are not planning on organising any training in the fields of inclusion and inclusive organisations, non-discrimination, and marginalised groups.
- 2 We enable staff to attend any training of their choice by approving time off.
- 3 We encourage and support staff and volunteers when attending any training of their choice on their working time.
- 4 Within the organisation, we provide regular training in the fields of inclusion, non-discrimination, minority groups and/or human rights, either organised by us or by external experts.
- 5 We have a strategic plan for education and training of staff and volunteers in the fields of inclusion, non-discrimination, minority groups and/or human rights, which is regularly adjusted on the basis of assessed needs.

## 2. GUIDELINES, POLICIES AND GROUP AGREEMENTS

### 2.1 Clearly defined values on inclusion and non-discrimination stated in formal/statutory documents of the organisation

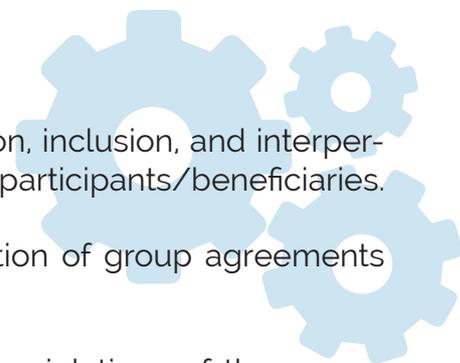
- 1 We have no recognisable values of inclusion and non-discrimination.
- 2 Values are listed in the founding act (statutes).
- 3 Values are clearly defined and integrated into the vision and organisational operations.
- 4 Values of inclusion and non-discrimination are written and clearly defined in internal guidelines and policies that are binding for all staff and volunteers.
- 5 Documents relating to the values of inclusion and non-discrimination are regularly and strategically adjusted in accordance with assessed needs and relevant analysis, in cooperation with members of marginalized groups.

### 2.2 Rules on inclusion and non-discrimination - publicly available and binding for all staff

- 1 We do not have any specific policy that addresses inclusion and non-discrimination.
- 2 We have a policy that applies to staff and external associates (such as freelancers and contractors).
- 3 Internal policies addressing inclusion and non-discrimination are publicly available and binding for all staff and external associates.
- 4 We have disciplinary procedures in place for staff who violate the policy as well as other consequences that follow: compulsory training/education/course etc.
- 5 We have clearly defined consequences of policy violations: a recommended multi-stage reaction (warning, temporary suspension, termination of cooperation, withdrawal of membership) that participants/beneficiaries are informed about, not only of a punitive nature, but also including individual and/or group discussions about the violation and consequences.

## 2.3 The policy of group agreements when working with participants/beneficiaries

- 1 We have no set guidelines for a group agreement.
- 2 Group agreements are prepared individually by staff.
- 3 We have unified minimal standards of non-discrimination, inclusion, and interpersonal respect for group agreements when working with participants/beneficiaries.
- 4 Staff and volunteers are trained in participatory formation of group agreements through discussion with participants/beneficiaries.
- 5 We have implemented the mechanisms for addressing violations of the agreement within the group.



## 3. ENSURING NON-DISCRIMINATION IN SPACES AND SETTINGS

### 3.1 Visual and linguistic inclusion

- 1 We do not have any strategies for visual and/or linguistic inclusion.
- 2 Our space reflects inclusion policy through the use of posters, flags, stickers, etc.
- 3 Staff and volunteers understand and use inclusive language.
- 4 We have visible and binding rules on inclusion and/or non-discrimination in the space.
- 5 Staff and volunteers are educated in that area and actively use both linguistic and visual inclusion in their work.

### 3.2 Accessible spaces

- 1 Our spaces are not accessible.
- 2 We are aware that our spaces are not accessible and we communicate that to our participants/beneficiaries.
- 3 We ensure accessibility on special occasions (we borrow the ramp, ensure translation, etc.).
- 4 We are trying to ensure accessibility of our spaces in our everyday work.
- 5 Ensuring accessibility is part of our strategic planning.

## 4. ENSURING DIVERSITY AMONG STAFF, VOLUNTEERS AND PARTICIPANTS/BENEFICIARIES

- 1 We have no mechanisms to ensure diversity.
- 2 We are trying to include participants/beneficiaries with diverse backgrounds in our organisation's activities.
- 3 We are trying to ensure diversity among our staff and volunteers.
- 4 We provide support for staff and volunteers when it comes to raising awareness and implementing the principle of inclusion and non-discrimination in our everyday work.
- 5 We have a strategy to ensure diversity among staff, volunteers and participants/beneficiaries, which is co-created by users with diverse backgrounds

## 5. ACTIVITIES AND PARTICIPATION OF THE PARTICIPANTS/BENEFICIARIES

### 5.1 Non-discrimination within activities

- 1 Our organisation obides national non-discrimination laws but has not explicitly translated them into specific policies, orexplicitly written then down in our strategic documents.
- 2 We have a set of guidelines and/or trajectories which specify our non-discrimination policies beyond the legal minimum, and how we implement them in our work.
- 3 Staff and/or volunteers are educated in the field of non-discrimination - they understand the concept and know the relevant legal frame around it.
- 4 We have policies and procedures which specify the protocol on how to act if values of non-discrimination are being broken/challenged.
- 5 We publicly and openly position ourselves as an organisation that value and work on non-discrimination. We openly promote our non discrimination policies and actively campaign for their implementation in our environment/society.

### 5.2 Activities for showing allyship with marginalised groups

- 1 We do not organise any activities for the promotion of inclusion and/or non-discrimination.
- 2 Sometimes we commemorate special days (such as International day of Refugees), if a member of staff proposes it.
- 3 We organise additional promotional activities, based on the proposals from staff.
- 4 We organise different regular activities, based on the interest of youth we manage to include and who are members of marginalised groups.
- 5 When strategically planning, we plan implementation of regular promotional activities with marginalised groups being involved in all stages (planning, implementing, evaluating) - we work by the principle of "Nothing About Us Without Us".

### 5.3. Inclusion within activities



- 1 When creating and planning the activities, we do not pay special attention to the inclusion of marginalised groups.
- 2 Staff independently assess if the activities are accessible or inclusive for different marginalised groups.
- 3 Youth workers (people who implement activities) are flexible and can easily adapt to the specific needs if needed.
- 4 During implementation of the activities we include marginalised groups and take into account their needs, opinions and proposals.
- 5 Members of marginalised groups are encouraged to give initiative for the activities and projects and are actively included in the decision making processes.

### 5.4. Participation of members of marginalised groups

- 1 Members of marginalised groups do not participate in the process of organising and planning activities.
- 2 We include members of marginalised groups in the process of organising and planning activities only if we are required to (e.i. inclusion policy; funding needs) and/or when we know it is going to bring us some benefits.
- 3 Members of marginalised groups are invited to participate with the function to bring knowledge and/or experience of their own marginalisation - to consult, inform and educate others, but without any power to decide
- 4 Members of marginalised groups are included on all levels (preparation, implementation and evaluation) of activities and programmes.
- 5 Members of marginalised groups have the power to co-decide (about activities, organisational structures etc.).

## 6. ENSURING ALLOCATION OF RESOURCES FOR INCLUSION OF MARGINALISED GROUPS

- 1 We do not plan specific resources for inclusion.
- 2 We have some infrastructure for accessibility (a ramp, a special stairs elevator...), but we do not have trained staff who could support the use of the equipment.
- 3 Staff and volunteers can allocate their time for the inclusion of participants/beneficiaries into activities, when possible.
- 4 Part of the working/volunteering hours of the staff and volunteers is allocated for inclusion of marginalised groups.
- 5 Material and infrastructural resources are available to staff and volunteers when needed for inclusion.
- 6 We have a strategic plan that clearly states the available financial resources for inclusion.

## 7. CONNECTING, NETWORKING AND PARTNERSHIPS

- 1 Staff and volunteers do not know of organisations who work with marginalised groups.
- 2 Staff and volunteers know of organisations who work with marginalised groups and they direct the participants/beneficiaries to them depending on their needs.
- 3 If necessary, we cooperate with partner organisations who work with marginalised groups.
- 4 We are declaratively members of some (for inclusion relevant) partnerships, networks, and international organisations.
- 5 Our organisation actively cooperates in different networks and activities about inclusion and/or non-discrimination, that are not necessarily connected with the activities of our organisation.

## 8. MONITORING AND EVALUATION IN THE AREA OF INCLUSION OF MARGINALISED GROUPS

- 1 We do not have strategies for the monitoring and evaluation of the inclusion of marginalised groups.
- 2 We do evaluation coincidentally and if necessary.
- 3 We have a list of good practice examples.
- 4 We use planned generic evaluation.
- 5 We use defined indicators, values and strategies for (self-)evaluation, that are tailor-made and we use them strategically and regularly.

# 1. OPERATION OF THE ORGANISATION



## 1.1 Organisational structure

- In the vision of our organisation we have clearly stated values of inclusion and non-discrimination.
- Values of inclusion and non-discrimination are strongly incorporated in the operation of leadership (accepting decisions, leading of meetings, leading the team etc.).
- Values of inclusion and non-discrimination are strongly incorporated in the work of staff (interpersonal relationships, work with the participants/beneficiaries, when representing the organisation in public...).
- Our volunteers and participants/beneficiaries are familiar with values of inclusion and non-discrimination.
- Staff has the power to co-decide about the activities and the participants/beneficiaries.
- In key decisions about activities and participants/beneficiaries, the participants/beneficiaries themselves are included (they can give proposals and feedback, they are a part of decision-making processes).

Other: \_\_\_\_\_

## 1.2 Demographics of the participants/beneficiaries

- We collect participants/beneficiaries data, which we need to write project reports.
- For the purpose of implementing and adapting the programs, we collect demographic information of our participants/beneficiaries (such as age, gender, language).
- We collect data on if our participants/beneficiaries are members of marginalised social groups (through working with young people, with questionnaires, through individual work...).
- Our organisation collects data on participants/beneficiaries who are part of marginalised groups.
- We regularly collect data about participants/beneficiaries and analysis is available to staff and management as a tool for program design and implementation. When collecting demographics, we avoid any closed questions about identity and/or personal circumstances (gender, sexual orientation, etc.).
- Other: \_\_\_\_\_

## 1.3 Monitoring, recognising and acknowledging needs of members of marginalised groups

- We involve marginalised people in all stages of project/program/activity preparation.
- In our daily work with participants/beneficiaries who are members of marginalised groups, we check what their needs are.
- We use mechanisms for assessing needs (surveys and questionnaires).
- We respond to all the expressed needs of marginalised groups within the organisation's options (spatial and/or financial).
- We consult with relevant organisations about the specific needs of marginalised groups.
- The specificities and vocabulary of individual marginalised groups are obtained from reliable sources.
- We do not question the expressed needs of marginalised groups.
- Other: \_\_\_\_\_

## 1.4 Educating of staff and volunteers in the field of inclusion, inclusive organisations, non-discrimination and marginalised groups

- We encourage the education of staff and volunteers in the fields of inclusion and non-discrimination.
- We provide training for staff and volunteers in the field of inclusion and non-discrimination and the specifics of marginalized groups (e.g. sign language, LGBTIQ+ content, anti-racism).
- We provide certain benefits to staff who take part in training in this field (paid registration fee, an extra day off, etc.).
- We support the process of integrating newly acquired knowledge about marginalised groups into our daily work with participants/beneficiaries.
- Within the staff we have mechanisms in place for the transfer of newly acquired knowledge.
- Financial resources and time allocation is foreseen for the education of staff and volunteers.
- We strive for information and education provided by marginalised groups.
- Other: \_\_\_\_\_

## 2. GUIDELINES, POLICIES AND GROUP AGREEMENTS

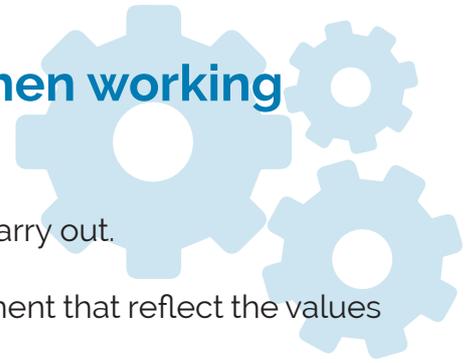
### 2.1. Clearly defined values on inclusion and non-discrimination stated in formal/statutory documents of organisation

- The vision of the organisation/founding act sets out the values of inclusion and non-discrimination in a precise manner and defines them.
- There are mechanisms in place to identify/deal with violations of the values of inclusion and non-discrimination.
- Violation of the values of inclusion and non-discrimination may be the basis for disciplinary action.
- At meetings of the staff we occasionally return to records of values and evaluate/adapt them in the context of new information, practices, etc.
- Other: \_\_\_\_\_

### 2.2. Rules on inclusion and non-discrimination - publicly available and binding for all staff

- The *Rules on Inclusion and Non-Discrimination* contain a well-defined procedure for reporting violations in several stages (complaint to the employee, project manager, department/program manager, president/director of the organisation).
- The *Rules on Inclusion and Non-Discrimination* clearly define the consequences of violations through concrete measures (e.g. warning, suspension of membership, temporary/permanent ban on participation in activities, participation in interviews, training, etc.).
- Within our organisation or partnership, there is a dedicated group/committee addressing issues/violations related to the values of inclusion and non-discrimination.
- Knowledge and compliance with the Rules of Inclusion and Non-Discrimination is a mandatory part of all cooperation agreements (voluntary contracts, membership applications, part-time contracts, employment contracts, etc.).
- The premises of the organization have a comprehensive policy on inclusion and non-discrimination.
- Other: \_\_\_\_\_

## 2.3. The policy of group agreements when working with participants/beneficiaires



- Group agreement is an integral part of all activities we carry out.
- We have certain mandatory elements of a group agreement that reflect the values of inclusion and non-discrimination.
- Staff and volunteers in the organisation know and understand the concept of group agreement.
- Staff and volunteers involved in the activities are trained to conduct a discussion that will ensure participatory formation of a group agreement with the participants/beneficiaries.
- The consequences of breach of a group agreement are clearly defined in the framework of the agreement itself and are participatory determined (we define them together with beneficiaires).
- If necessary, addressing the specific needs of marginalised groups is added to the group agreement.
- Other: \_\_\_\_\_

## 3. ENSURING NON-DISCRIMINATION IN SPACES AND SETTINGS

### 3.1. Visual and linguistic inclusion

- Our organisation has a policy on inclusion and non-discrimination displayed on the premises of the organisation and/or otherwise publicly available to anyone involved in the activities of the organisation.
- We use inclusive language in documents and other written content (e.g. avoiding masculine/feminine grammatical gender as default in gendered languages).
- We use inclusive language when working with participants (using gender-neutral language).
- Staff and volunteers involved in activities are aware of and sensitive to the use of visually and linguistically inclusive communication.
- Staff and volunteers who implement activities are familiar with the terminology that is related to the issues of marginalised groups.
- People in the organisation are warned about the use of inappropriate language, words that are offensive or abusive to people with a certain identity, and language that is discriminatory towards members of marginalized groups.
- There are stickers, posters, etc. on the premises of the organisation that clearly welcome/support marginalised groups (e.g. rainbow flag for the LGBTIQ+ community).
- Sign language interpretation can be provided as needed.
- The documents and materials we use can be customised to suit different needs (Braille, font size, audio, easy-to-read language, capital letters and visuals, subtitles, etc.).
- We can provide multilingual services and content as needed.
- If necessary, the activities can be multilingual.
- We use List of speakers<sup>35</sup> (list of speakers that ensures all voices are heard).
- Other: \_\_\_\_\_

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<sup>35</sup> See Glossary

## 3.2. Accessible spaces



- Our premises (entrance to the building/office) are clearly marked (if necessary in English or other languages).
- The premises of our organisation are adapted/accessible (or can be adjusted if necessary) for use with a wheelchair .
- We have gender-neutral toilets in our offices/buildings.
- Toilets are adapted/accessible for people with physical disabilities.
- Our rooms are bright or adequately lit for people with visual impairments.
- Our premises are reachable by public transport.
- We organise activities at places accessible by public transportation.
- If necessary, we can use/provide a hearing or induction loop, FM system<sup>36</sup> or sign language interpreter.
- We offer the possibility of using a quiet room.<sup>37</sup>
- We try to provide adequate seats and/or chairs for all participants/beneficiaries (suitable for persons with different body figures; chairs with backrest, arms, etc.).
- We consult with relevant users and/or organisations regarding the accessibility/improvement of accessibility of the premises.
- We communicate clearly with the participants/beneficiaries about the accessibility of the premises (invitations to activities, meetings/gatherings...).
- Other: \_\_\_\_\_

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<sup>36</sup> See Glossary

<sup>37</sup> See Glossary

### 3.3. Safer spaces



- Participants/beneficiaries participation in activities is always based on voluntary cooperation, which may be interrupted at any time.
- We pay special attention to the planning and implementation of activities that involve bodily contact - we offer participants/beneficiaries the opportunity to express their personal boundaries and consent (the possibility of not participating in such activities).
- We ensure that preferred names and pronouns are taken into account (we do not anticipate them; before the activities, participants/beneficiaries are provided with space to say their names and pronouns, our staff understands and is able to talk about a safer space for transgender and non-binary people).
- We are especially careful when planning and executing activities with sensitive or emotionally intense content (at the beginning of such activities we briefly define the content and offer the possibility to withdraw/not participate) - we give trigger warnings.
- Staff and volunteers are familiar with the concept of safer spaces for various marginalised groups and are involved in all activities.
- To ensure a safer space, we devote time to the organisation's staff meetings.
- We consult with members of marginalised groups (participants/beneficiaries, relevant organisations) about providing a safer space.
- We also provide a safer space within the staff.
- If necessary, we provide a properly trained safe person<sup>38</sup> at events and for the collective.
- The participants/beneficiaries of our activities are photographed only with their consent.
- Other: \_\_\_\_\_

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<sup>38</sup> See Glossary and good practise example.

## 4. ENSURING DIVERSITY AMONG STAFF, VOLUNTEERS AND PARTICIPANTS/BENEFICIARIES

- We have a plan for hiring people with diverse backgrounds, including, among other things, possible adjustments for work.
- In vacancies for a job or volunteer position, we emphasize the desire to recruit/involve representatives of marginalised social groups.
- Belonging to marginalised groups is an advantage in recruitment processes.
- We give priority to volunteers who are members of marginalised groups in engaging in specific activities such as exchanges.
- If necessary, we provide an individualised work plan that takes into account specificities and needs (e.g. mentoring, working hours, working from home).
- We devote resources to building infrastructure and providing conditions for the integration of people with marginalised backgrounds into the staff.
- Other: \_\_\_\_\_

## 5. ACTIVITIES AND PARTICIPATION OF THE PARTICIPANTS/BENEFICIARIES

### 5.1. Non-discrimination within activities

- In our activities we follow existing non-discrimination laws, policies and rules that exist.
- We follow existing non-discrimination laws, policies and rules connected to our work.
- We have additional non-discrimination policies and rules in our organisation.
- We inform our participants/beneficiaries of our non-discrimination policies or rules.
- We follow a specific and set protocol if/when values of non-discrimination are broken/challenged within activities.
- We support and encourage people who create and implement our activities (staff/volunteers/external experts) to actively participate in adapting our non-discrimination policies and rules.
- We ensure time and space to evaluate our non-discrimination policies and rules.

### 5.2. Activities for showing allyship with marginalised groups

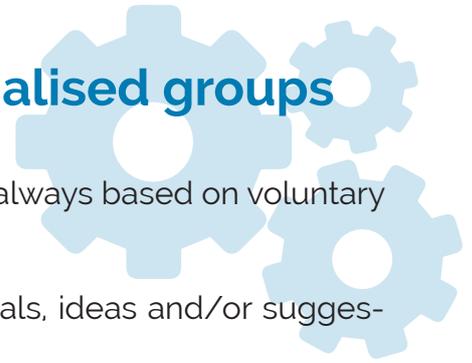
- We mark special commemorative days, like International Refugee Day and IDAHO-BIT through posts on social networks, websites, mention of regular activities, etc.
- On special days we organise specific activities that relate to the theme of that day.
- Members of marginalised groups are actively involved in the planning and implementation of special activities, according to the principle of Nothing About Us Without Us.
- We support members of marginalised groups if they show initiative to organise an activity to commemorate a special day.
- Other: \_\_\_\_\_

## 5.3 Inclusion within activities



- We pay special attention to the planning and implementation of activities that involve bodily contact - we offer participants/beneficiaries the opportunity to express their personal boundaries and consent (the possibility of not participating in such activities, a customized implementation to which bodily contact represents crossing personal boundaries).
- We ensure that names and pronouns are taken into account (we do not anticipate them; before the activities, participants/beneficiaries are provided with space to say their names and pronouns, our staff understands and is able to talk about a safe space for transgender and non-binary people).
- The documents and materials we use can be customized to suit different needs (Braille, font size, audio, easy-to-read language, capital letters and visuals, subtitles, etc.).
- We use inclusive language when working with participants/beneficiaires (avoiding masculine/feminine grammatical gender as default in gendered languages, using gender neutral language).
- While performing activities, we draw attention to the use of inappropriate language (e.g. words that are offensive or violent towards persons with a certain identity or language that is discriminatory against the members of marginalized groups)
- If necessary, the activities can be multilingual.
- Sign language interpretation can be provided as needed.
- In the case of catering we provide food that meet different dietary requirements (vegan, gluten-free, food for people of different religious backgrounds).
- In documents and other written content, we use inclusive language (such as avoiding male grammar as a generic).
- We strive to avoid participation fees for the activities.
- In the case of paid activities, we offer the possibility of exemption or payment subsidy for persons who would otherwise not be able to attend the activity.
- When performing activities, gender separation based on the gender assigned at birth is avoided.
- Other: \_\_\_\_\_

## 5.4 Participation of members of marginalised groups



- Participation of participants/beneficiaries in activities is always based on voluntary cooperation, which may be interrupted at any time.
- Members of marginalised groups can give their proposals, ideas and/or suggestions.
- We include members of marginalised groups when preparing our activities as external consultants.
- We include members of marginalised groups as experts at our activities (trainers, facilitators...).
- Members of marginalised groups are part of a team that prepares, implements and evaluates our activities.
- Members of marginalised groups are a part of staff and volunteer teams.
- Members of marginalised groups participate in decision making processes
- When setting schedules for activities we are mindful of available time frames of marginalised groups (e.g. prayer time, after school/work hours).

## 6. ENSURING ALLOCATION OF RESOURCES FOR INCLUSION OF MARGINALISED GROUPS

- We have a plan for acquiring resources to implement the principle of inclusion and non-discrimination (buying a ramp, paying for sign language interpretation).
- We have the means and resources to implement the principle of inclusion and non-discrimination (accessibility of premises, etc.).
- We have the opportunity to purchase relevant literature.
- We have funds available to pay the registration fees/costs at relevant conferences and/or training courses.
- We have funds available for the possibility to exempt/subsidize paid activities.
- Other: \_\_\_\_\_

## 7. CONNECTING, NETWORKING AND PARTNERSHIPS

- We systematically liaise and connect with various organizations active in the field of marginalised social groups.
- Our staff participate in trainings organised by partner organisations in the field of integration.
- We are involved in projects or strategic partnerships that are not directly related to our activities but are intended to strengthen our organisation in the area of inclusion and non-discrimination.
- We have a list of relevant organizations we can point participants/beneficiaries to. The list of partner organisations and their areas of work is published on the website or otherwise accessible to our participants/beneficiaries.
- Partners' leaflets/publications are available on our premises.
- We invite our participants/beneficiaries to the activities of partner organisations (via social networks, emails, personal, etc.).
- Other: \_\_\_\_\_

## 8. MONITORING AND EVALUATION IN THE AREA OF INCLUSION OF MARGINALISED GROUPS

- We regularly conduct internal evaluation of our activities and check whether we have achieved the goals related to inclusion and non-discrimination.
- We regularly record summaries and evaluations of individual activities.
- A standardized pattern is used to plan the activities, which ensures feasibility and easier monitoring.
- We use a standardized sample for activity evaluation, which ensures feasibility and easier monitoring.
- The results and analysis of the evaluations are available to the staff and volunteers who include them in their work.
- *The Committee/Group on Integration and Non-Discrimination Issues* regularly reports on its work and recommendations.
- We regularly/periodically evaluate programs in the context of inclusion and non-discrimination (implementation of adaptations/accessibility, effectiveness of perceiving the needs of marginalised groups, participation of participants/beneficiaries with diverse backgrounds, etc.).
- We systematically monitor the sustainable effects of projects/programmes in the context of the principle of inclusion and non-discrimination.
- Evaluation is carried out periodically with the help of external experts.
- Other: \_\_\_\_\_



**ACTION PLAN FOR  
A MORE INCLUSIVE  
ORGANISATION**

We hope the self-assessment uncovered new information for you about your organisation, but we also hope that it inspired you to think about how you could implement more concrete actions to become even more inclusive.

You engaged with the assessment questionnaire and have gained a better understanding of the state of inclusivity in your organisation and your practices, but what next?

This next part - creating an action plan for your organisation / your department / your group, again will depend a lot on how deep and/or how wide you want to start implementing some changes and ideas. The authors of this manual recommend that you engage with **an (external) facilitator** to help you navigate through this process. This part will be crucial to determine what it is that you want to work on and how. It can get overwhelming or it can seem like an overwhelming task - but it does not have to be. A facilitator or someone to guide you through this process can help you determine the scope of your action plan and can help you make it work for you.

Here is a simple action plan template that can help you with next steps (see next page):

# ACTION PLAN TEMPLATE

WHAT	WHY	HOW	RESOURCES	WHO	WHEN	RESULTS / OUTCOMES	INDICATORS
Objective 1	Purpose we want to implement this for	Activity 1	We need:	Responsible / Owner of the task...	Timeline: start / end		We will know we were successful because:
		Activity 2	We need:	Responsible / Owner of the task...	Timeline: start / end		We will know we were successful because:
		Activity 3	We need:	Responsible / Owner of the task...	Timeline: start / end		We will know we were successful because:
Objective 2	Purpose we want to implement this for	Activity 1	We need:	Responsible / Owner of the task...	Timeline: start / end		We will know we were successful because:
		Activity 2	We need:	Responsible / Owner of the task...	Timeline: start / end		We will know we were successful because:

# 1. WHAT

After assessing your organisation, your department and/or your practices perhaps you realised you already have, and do, many inclusive practices but were not aware of them as such; perhaps you realised that in some areas of your organisational development you really did not develop much until now; perhaps you even discovered ideas for additional inclusive practices that you never heard of before or never really thought of. So if you feel motivated to develop further as an inclusive organisation, the first step after this initial realisation and decision is establishing a clear idea of WHAT is it that you **need** to work on and what is it that you **want** to work on.

## WHAT DO WE NEED TO DEVELOP IN OUR ORGANISATION TO BECOME MORE INCLUSIVE?

Are we ready to engage as an organisation / as a whole department / as leadership... into a more or less deep organisational self-assessment about our needs in the area of becoming an inclusive organisation?

There are many tools and support mechanisms available for needs assessment processes, here we just want to stimulate your thinking through a few questions:

- What is the main purpose of our organisation and how will that purpose become stronger through inclusive practices?
- Who are our target groups and how can we better support their inclusion in all the different aspects of our organisations operations and activities?
- Who are we failing to include at this point, that we really need to in order to put our organisational purpose and values into practice?
- What is our need and ambition to include marginalised groups and/or those with intersectional identities who are facing intersectional discrimination?
- In which areas of our organisational work, structures, and activities do we need to get more inclusive?
- Which mechanisms and concrete activities do we need to implement to become more inclusive?

## SETTING OBJECTIVES:

Once you know in which area you want to develop further, it is a matter of setting a few objectives. You can use any project management support tool to help you with those: here we will introduce the concept of **SMART** objectives:

**S**pecific  
**M**easurable  
**A**chievable  
**R**elevant  
**T**ime bound



**S.M.A.R.T**

## 2. WHY

In the process of setting your objectives you already had to ask yourself what is the wider AIM we are trying to achieve with this concrete objective? How does it answer to the wider organisational needs and how is it serving the purpose of an inclusive organisation from the perspective of the marginalised groups we are aiming to include? Do you have a vision of your organisation for the future, when it would be (more) inclusive? What would it look like?

Here you will need to connect your concrete objective to the wider purpose it is trying to achieve in the development of your organisation as a more inclusive one.

## 3. HOW

Any objective that you set for yourself can most likely be implemented through various approaches and several activities. For example:

**OBJECTIVE:** By our next general assembly, we will ensure that at least one person on our newly elected organisational governing board will be a young person from a marginalised group and/or is experiencing intersectional discrimination.



Identifying possible candidates from within the young people involved in our organisation.



Identifying possible candidates from within our staff and associates.



Publishing an open call for possible candidates and promoting it to partner organisations representing marginalised groups of young people.



Approaching directly pre-identified candidates by our current board and inviting them to submit a candidature.

**ACTIVITY**  
**5**

Organising training for all candidates for the upcoming board elections, ensuring they have the needed insight and basic skills to be able to present a successful candidature.

**ACTIVITY**  
**6**

Organising a tailor-made mentoring process for the candidates who are young people from marginalised groups to ensure they are more empowered to enter the space of a governing board.

**ACTIVITY**  
**7**

Organising a set of awareness raising activities for the entire membership of the organisation about the need and importance of ensuring greater representation and inclusivity of the governing bodies/structures of the organisation, in particular towards youth from marginalised groups.

Above you can see that even when you manage to define your objectives, it still does not necessarily define your detailed actions, concrete activities nor your strategies. The above non-exhaustive list of possible activities of implementing only one objective can very quickly show us that each of those activities reflects a different set of values and approaches that we will exercise and project into our internal/external organisational environment. So the choice of activities is very important. When you are planning them, try to keep a few questions in mind:

- ? Is the planned activity really the most relevant to achieve your objective?
- ? Is the planned activity something your organisation has the competences and resources to implement? If not, what do you need in order to actually implement it?
- ? Is the activity accurately reflecting the values you want to transmit internally and externally?
- ? Is the activity respecting the principles of non-discrimination and inclusion?
- ? Is the activity putting the needs of the (young) people with marginalised backgrounds in the center?
- ? Is the activity participatory and in co-creation and co-decision with the people you want to include?

With these questions we do not expect you to answer "yes" every time, nor do we believe an activity is only valid or useful if it answers "yes" to all questions. Instead we would encourage you to consider them and reflect your own practice through this lens. Have you ever tried to ask yourself if this should apply to any particular activity - what would it look like? What is meaningful to our practice and our organisation's work? How could we get closer to implementing activities in a way that they would actually be reflecting a stronger "yes" if we were striving to cover the above 6 areas within our activities?

## 4. RESOURCES:

In the process of setting your objectives you already had to ask yourself what is the wider AIM we are trying to achieve with this concrete objective? How does it answer to the wider organisational needs and how is it serving the purpose of an inclusive organisation from the perspective of the marginalised groups we are aiming to include? Do you have a vision of your organisation for the future, when it would be (more) inclusive? What would it look like?

Here you will need to connect your concrete objective to the wider purpose it is trying to achieve in the development of your organisation as a more inclusive one.

Please consider and map out what kind of resources you will need to implement the singular activity.

- **What are the spaces we will need?**

How will we check that they are really inclusive, accessible and safe for the people we want to bring in? Are they accessible for those using wheelchairs or other mobility aids, have gender inclusive/neutral toilets, do not display any discriminatory symbols or slogans...

- **Which materials and equipment will we need?**

Are we making sure our materials and equipment is accessible to visually impaired and blind people, those who are deaf or hard of hearing, that they do not deepen stereotypes and prejudice; that they cater to different sensory needs and learning styles...

- **Who do we need to consult or bring in to plan and implement?**

Do we have enough resources, knowledge, experience and competence within our own teams or do we need to bring in other people? Do we need to consult partner organisations who work with marginalised groups? Do we need to do some research or training of our team first?

- **What is the budget we will need?**

Making sure you have accessible spaces, materials, tools usually costs extra money. If this is not yet part of our regular working process, we will need to budget for the cost of renting equipment; the purchase of materials/tools/resources; the hiring of interpreters for sign language; ensuring the translation of materials into other languages; to budget for extra staff time...

## 5. WHO

For each planned activity it is important you can assign one or more concrete people who will be responsible to ensure the planning, implementation and evaluation of that activity will be done. The more clarity you can have around assigned responsibilities, the easier it will be for the “owners” of the activity implementation to achieve it.

But also, consider that you are probably planning something that has never been done before in the way you would like to have it done, right? You are challenging yourselves as an organisation and as people implementing this plan into practicing inclusion in a deeper way. So you will need to think also about support you will need to offer to each other, to the responsible people

and to everyone that will be involved in the implementation of this plan.

- What support will you and the responsible for the activity implementation need?
- Have you planned the support mechanism into your plan of activities (training for staff, making extra resources available, getting advice from external experts, extra time...)?
- Who will offer the support, in what way?
- Have you budgeted for support mechanisms?

## 6. WHEN

Create a realistic and somewhat flexible time framework for each activity. You should be able to define the start of the planning/implementation of the activity and the end. However, as already acknowledged before, you are probably working in a way that will not be “business as usual” and this will open you up to new challenges and unforeseen situations, in order to mitigate the pressure, expectations and risks, consider planning in **an extra 30% of time** from what would be your usual incling for a similar activity you might have planned in the past. This action plan makes sense only if you set-out to try and implement it “properly” rather than “efficiently”. This will be a learning journey for your whole organisation as well as for each individual getting involved.

## 7. RESULTS/OUTCOMES:

Practicing inclusion is much more about the process than the “perfect result”. Try to think what the tangible and concrete results you would like to achieve at the end or during the process are. Try to really be realistic and plan for results and outcomes that are relevant, important, needed and will be useful and will make an impact. Who is supposed to use / benefit from the results and outcomes - have you included those people in the process and mapped their needs and wishes about what would be the most useful resource; how would an accessible resource look from their perspective; have you included them in the produc-

tion process; do they have co-ownership of it? It does not matter if your result is a physical product like a manual/activity, or if it is new skills/awareness people gained, the difference to any classical project management approach is in the process - was it inclusive? Did it follow the principles of inclusion of young people from marginalised groups?

## 8. INDICATORS:

Indicators are there to help you recognise and monitor if you are achieving your results and objectives. Make sure you plan them from the start, but also try to look at them as your main checking tool for a really inclusive process. Plan your indicators together with (young) people from marginalised groups or have them check them to verify if they reflect inclusive practices. Let's return to our example from point 3. HOW and let's try and articulate the role of the indicators:

**OBJECTIVE:** By our next general assembly, we will ensure that at least one person on our newly elected organisational governing board will be a young person from a marginalised group and/or is experiencing intersectional discrimination.

**ACTIVITY 1:** Identifying possible candidates from within the young people involved in our organisation.

**RESULT/OUTCOME:** A minimum of 3 young people from marginalised groups are identified and invited to apply for the next governing board.

### INDICATORS:

- An internal invitation went to all the young people involved in our organisation clearly explaining that the organisation wants to ensure representation of young people from marginalised groups and that there is an open call for candidates.
- The open call for candidates is written in accessible language (translations; simple language version...) and published in accessible ways (accessible for computer readers for visually impaired people, accessible design and choices of colors for color blind people; gender neutral and/or trans inclusive language; sent also offline; mobile version...)
- A minimum of 3 young people from marginalised groups have expressed their readiness to run for the board through the internal call

Besides all the above steps any action plan will require you to also look at the possible risks that might occur and it will also need monitoring and evaluation. And if you will follow a project life cycle when you will be planning the implementation of your activities, it is important of course to think of the follow-up. These are very important steps in project management and you can find a lot of good resources on those, here we would just like to emphasize a few key aspects for inclusive practice.

## RISK ASSESSMENT:

A few risks, more specific to introducing practices of inclusion of young people from marginalised groups:

- Resistance to the changes you will want to implement from your mainstream membership/audience/beneficiaries - you will need to get "buy-in" from the wider organisation as it might not be enough if only the leadership or a core group in the organisation decides to become more inclusive. You will need to build empathy, political will and co-ownership of the organisational transformation with the wider organisation and its environment.
- Introducing new practices that will be inclusive to some young people from marginalised groups but not for others, or might be even more of a barrier to others - you will need to explain why you prioritise some needs / groups over others. You will need to be transparent about your choices, priorities and decisions and will probably need to take in some criticism.
- The process and changes might take much longer than planned. In theory a new strategy implementation and experimentation takes up 30% more time for implementing regular activities, in accommodating for the needs of youth from marginalised groups this might take longer, be prepared to take the time and be flexible.
- Young people from marginalised groups do not trust you or do not feel like your organisation is a space for them - your organisation is embarking on a transformation process, you will need to work hard and show with actions that you are trustworthy and a safe space for the most vulnerable and marginalised - it takes time. Be prepared to open spaces and activities that might not get first beneficiaries through the door for a year or even longer, keep at it and get support from partners, let them help you build the safe space and trust.

## MONITORING AND EVALUATION:

You can use all good monitoring and evaluation support tools that already exist in European youth work as well as in other fields, we only ask you to make sure (young) people from marginalised groups are involved in the monitoring and evaluation process. If you have the resources to engage in an external supervision or intervision process, make sure the external experts are themselves people from marginalised groups and have this special lense when helping you monitor, adjust and evaluate your process and action plan.

## FOLLOW-UP:

Re-start the cycle and be proud of what you have learned and achieved and then assess again, and make the next action plan for the next inclusive practices! This work is not a one time strategic reflection and a time limited implementation - the practice of an inclusive organisation is a constant endeavour and as the needs of (young) people are changing, our organisations must change too.



5

INSPIRATION FOR  
**INCLUSIVE  
PRACTICES**

In previous chapters many things were written about how to start a process of becoming (more) inclusive as an organisation. Often a challenge occurs with the question: how?. In order to support your progress in this stage of the process, we have collected some good practice examples.

Presented good practice examples were shared by different organisations that have implemented them in their work in order to be more inclusive towards members of marginalised groups.

Below you can find an overview of some tested practices and tools. They might help you in thinking about the inclusion policies and principles on a practical everyday level. Some will likely need additional adaptation to your organisation's context, whereas others could be implemented directly.

They are divided into eight areas that follow the structure of Self-assessment Tools (as seen in Chapter 3).

Good practice examples consist of five parts:

- 1)** short description
- 2)** challenges to which it responds
- 3)** benefits which the use of that practice/tool creates for the organisation and beneficiaries
- 4)** further reading recommendations and information on implementation
- 5)** real life example of its use

and are corresponding to eight areas.

They are shared by seven different organisations:

Association of Inclusive Culture (Slovenia)

<http://www.igrjsezmano.eu/en/Home.aspx>

Društvo za kulturo in izobraževanje IMPRO (Slovenia)

<https://sites.google.com/site/drustvoimpro>

National Youth Council of Ireland (NYCI, Ireland)

<https://www.youth.ie/>

Pride Parade Association (Slovenia)

<http://www.ljubljanapride.org/en/>

Rialto Youth Project (Ireland)

<http://rialtoyouthproject.net/>

ŠKUC Association (Slovenia)

<https://www.skuc.org/>

Walter (Finland)

[www.walter.fi/en](http://www.walter.fi/en)

## NEEDS-BASED APPROACH IN YOUTH WORK (Rialto Youth Project)

### 1. SHORT DESCRIPTION

Using needs-based approach and different methods derived from the concept, young people we work with have more chances of being heard, empowered and have their needs met through youth work.

### 2. CHALLENGES

- Generic youth work methodology, not tailored to specific needs
- Work with young people with different cultural background

### 3. BENEFITS

- Needs-based response
- We move away from working with young people based on their behaviours
- More impactful type of youth work

### 4. FURTHER READING

<https://www.theguardian.com/teacher-network/teacher-blog/2013/sep/09/supporting-students-with-dyslexia-teachers-tips-pupils>

### 5. GOOD PRACTICE EXAMPLE

We did a tree of needs with a group of young men who were engaging in anti-social behaviour, specifically smashing car windows of local cars. When working with them we went deeper with them into feelings and needs to see why this behaviour was happening. They spoke of feeling really angry in their lives because their needs for being heard and having a voice within society wasn't being met. They felt angry because they were from lower socio-economic backgrounds and believed they didn't have access to employment and education and were angry about their future prospects. We then worked with them on a needs-based response.

We use an individual learning plan for every young person we work with. Every young person has their own key worker, even if they are not doing direct work with the young person, they are still the person that ensures their needs are being recognised. When a young person gets to a certain age or development stage, the key worker and young person complete the individual learning plan together. Also before youth workers begin a group or 1:1 work, they complete a tree of needs to ensure the group is designed with a needs based response.

# 1. THE OPERATION OF THE ORGANISATION

## BODIGATREBA (Društvo za kulturo in izobraževanje IMPRO)

### 1. SHORT DESCRIPTION

Bodigatreba is an educational program for different profiles of youth workers in the field of improv theatre. We educate mentors (theatre pedagogues) as well as other staff (announcers, evaluators and technical staff). Each candidate goes through a year-round educational program and is issued a licence at the end of it. This program has been ed-

ucating improv mentors to work in the field of cultural and art education and improve their competences since 2002. A large part of this programme is based on the transfer of knowledge among peers and is a basis for creating a more inclusive culture within improv-based youth projects of our association.

### 2. CHALLENGES

- Addressing peer based violence and microaggressions, sexism, chauvinism, homophobia, xenophobia, ableism etc. both on and off stage, hate speech

### 3. BENEFITS

- Better quality of our youth programs
- Empowered staff
- Safer and more inclusive space for participants

### 4. FURTHER READING

Our webpage: <https://sites.google.com/site/drustvoimpro> (further reading in Slovene at the bottom of the page). You can find more about ŠILA here: [http://www.si-la-impro.si/?page\\_id=1117](http://www.si-la-impro.si/?page_id=1117).

<http://improencyclopedia.org/>  
<https://medium.com/@meister.devin/inclusion-and-improv-where-the-top-and-bottom-meet-1738d906b3a2>

### 5. GOOD PRACTICE EXAMPLE

Bodigatreba is a mentor and staff training programme designed to support improv based youth programmes. It is also a platform for transfer of knowledge in cultural professions and it plays a crucial role in promoting a culture of diversity and inclusion within the improv community in Slovenia. The programme has been running on the basis of non formal education since its beginnings in 2002 and has been implementing various youth work strategies and approaches. The programme is executed on 4 different levels:

or seminars which connect artistic topics to youth work – how to approach group building, creating a safer learning environment, addressing conflict, how to set group and individual goals etc.

c) job-shadowing: the participants visit workshops thought by other more experienced mentors and take notes in their diary.

d) teaching a workshop: after 9 rounds of job shadowing the participants plan and execute their own workshop and get feedback from other mentors

e) weekend seminar: after taking part in the programme for a year and having concluded all the previous tasks, the participants take part in a weekend seminar with the other improv mentors and staff, where they contribute to the evaluation of the previous season, help planning the new one and discuss various issues that the youth groups face and try to find new approaches and solutions together with their peers.

a) recruitment: most of the participants of the programme are former participants of the ŠILA youth programme or other improv theatre courses. They are picked through individual interviews and based on their motivation and capacity to be part of the program

b) workshops and peer to peer learning processes: once a month the participants take part in different workshops, trainings

# 1. THE OPERATION OF THE ORGANISATION

## OUTSIDE IN PROCESS

### (Rialto Youth Project)

#### 1. SHORT DESCRIPTION

Using the Outside In Transforming Hate Speech process to support, engage and train youth workers for inclusion and community work.

#### 2. CHALLENGES

- Lack of information, resources and knowledge among the youth workers on marginalised groups, inclusion and non-discrimination and specific work methods
- Lack of personal and/or professional confidence for community work and allyship

#### 3. BENEFITS

- Increasing the number and diversity of participants/beneficiaries
- Connecting with other communities

#### 4. FURTHER READING

<http://transforminghate.eu/>

#### 5. GOOD PRACTICE EXAMPLE

The community where the project is based is called Rialto. When the youth project began in the 1980's the area was lived in by mostly white Irish working class people. However, in the last ten years regeneration has happened and then there was a housing crisis and the demographics have changed. We completed a demographic evaluation process of the area which is now a diverse community (Examples include Irish, African, Egyptian, Pakistani). Following a number of hate attacks by the local Irish community we outreached to those being targeted and offered support and to be an ally against those that were targeting them. We built strong relationships with the local Imam and his family and with time, and at their request, brought those who caused the harm and those harmed together to repair relationships. We were often called to the Imam's house for food and chatted in the front garden to show our visibility as allies. The daughter in the family also came to us for her college placement work experience.

Following this we worked together to develop relationships between the youth work team and the local Muslim community. A challenge was having the time and being given the time to create the safe spaces among the team to have honest conversations about their self-awareness and their practice. Funders in Ireland want us to show 'value for money' and they want us to prioritise doing direct work with young people without giving the necessary time for good practices to be developed. We talk a lot about safer spaces for young people but we need to adapt the same processes for the youth work team. We used elements of Outside In training, especially around self-awareness and exploring our judgements and beliefs, listening empathically, understanding when we use disconnecting language and responding rather than reacting. This way of practice is a challenge and needs time and support.

# POOL OF TRAINERS CODE OF CONDUCT

(Ljubljana Pride Association)

### 1. SHORT DESCRIPTION

The code of conduct of trainers regulates (some) points of action of trainers in Ljubljana Pride's pool of trainers. It is a guide for trainers in the process of preparation, implementation and evaluation of trainings and workshops. The content of the code of conduct is created by the trainers themselves. It determines the political values of the pool - including non-discrimination and inclusion, the trainers view of the role of the informal education, positioning within the youth sector and trainers working principles - where these values are more defined. By entering the pool of trainers, every new trainer commits to respecting it.

### 2. CHALLENGES

- Different ideas on what are the common values
- Different understanding of how to implement those values in trainers work

### 3. BENEFITS

- The document provides main framework of work
- It specifies how do trainers practise the values, leaving no space for individual interpretations of it
- Understanding of agreed values
- Clarity in terms of what is expected from a new trainer
- Providing the basis on which you can call upon if the trainer breaks the code

### 4. FURTHER READING

<http://www.ljubjanapride.org/en/find-your-trainer/>

### 5. GOOD PRACTICE EXAMPLE

Ljubljana Pride's pool of trainers code of conduct has been created participatory, and has been facilitated. Trainers were working in smaller groups and pairs, taking the time to reflect the values they recognise and/or would like to promote in their work. They also reflected how they practice these values in their work and why.

# DIVERSITY TOOLKIT (NYCI)

### 1. SHORT DESCRIPTION

A Diversity Toolkit called Access All Areas that is used as a tool to ensure the organisation is being inclusive.

### 2. CHALLENGES

- Being aware of the needs of different marginalised groups
- Being inclusive of different marginalised groups
- Strategic planning for inclusion and non-discrimination

### 3. BENEFITS

- Understanding inclusive practices
- Planning for inclusion
- Knowing marginalised groups and their specifics

### 4. FURTHER READING

<https://www.youth.ie/articles/access-all-areas/>

### 5. GOOD PRACTICE EXAMPLE

The Access All Areas Diversity Toolkit has 15 chapters all relating to a different specific area of inclusion such as working with young people from: minority ethnic backgrounds; LGBTI+ young people; young people experiencing mental health issues; young carers; young people experiencing homelessness; young parents; young people with a disability; young people who are NEET (not in education, employment or training); young people involved in the juvenile justice system; rurally isolated young people etc. Each chapter names the needs of each group and gives practical advice. They also contain a questionnaire to alert people on what needs to be in place to be inclusive of each specific group of young people. It is seldom that any organisation would tick yes to everything, so it also acts as a tool to look at gaps and to develop an action plan.

The Toolkit addresses the challenge that organisations face of knowing what needs to happen to make sure people feel included. It names the groups that youth groups need to include – for example young carers – who could be easily forgotten about. It asks groups to think about accessibility for people who are differently abled – such as having ramps, accessible toilets, visual as well as sound alarms, etc. It asks about how a group advertises to make sure they reach beyond their usual networks and also how their own space is visually welcoming to different groups of young people. It also asks about the policies that organisations have in place and how they include young people from minority and marginalised backgrounds in decision making and planning. The questions are asked under a structure of the 5 Ps – Public image, Professional development, Participation, Policies and procedures, and Programme planning and delivery. The Toolkit is also used extensively in youth work courses by students.

# WORDPRESS ACCESSIBILITY PLUGIN

(Ljubljana Pride Association)

## 1. SHORT DESCRIPTION

At Ljubljana Pride Association we are using the Wordpress ([www.wordpress.com](http://www.wordpress.com)) platform for our website: [www.ljubljanapride.org](http://www.ljubljanapride.org). One of the positive aspects of this is that we can add our own plugins, so we decided to use the WP Accessibility plugin to make our website more accessible.

WP Accessibility plugin allows us to remove any potential accessibility issues. As you open the website, a small accessibility icon can be seen and by clicking on it you can choose in what accessibility mode you would like to view the website (for example: color blind mode, keyboard navigation, change the font size, underline text, highlighted links, inverted colours, etc.). It allows our users to view the website and read/hear the text and images according to their needs.

## 2. CHALLENGES

- Our website was not accessible to people with different abilities before
- Having a website that is user friendly to colorblind/blind people or people with any other different reading abilities
- Starting a process of inclusion also in our digital platforms

## 3. BENEFITS

- Having our website accessible to a broader range of people with different abilities
- People with different abilities feel more included in our everyday work and events
- Our website is easier to understand and view for everyone, without interfering with the design or the general website view we had before
- As we thrive to become more accessible in our work, by adding the plugin, we took one more step forward towards becoming as accessible as we would like to be

## 4. FURTHER READING

You can find the plugin here: <https://wordpress.org/plugins/wp-accessibility/> or you can access and add it on your Wordpress Dashboard, under Plugins. After you activate the plugin, all the instructions and settings can be viewed, so you can edit it according to your needs.

If you are not using the wordpress platform, you can still search for plugins for the platform you are using or simply discuss it with the website designer / programmer, who made your website.

## 5. GOOD PRACTICE EXAMPLE

We used the plugin on our current Association website ([www.ljubljanapride.org](http://www.ljubljanapride.org)), but we are planning on using it on all of our other websites as well.

## SENSORY SUPPORTS IN THE YOUTH ENVIRONMENT

### (Rialto Youth Project)

#### 1. SHORT DESCRIPTION

After realising that there were young people with Autism participating in our activities and that they felt overwhelmed in our spaces we used needs assessment strategies and training of the staff to ensure a space that was easier to engage and use.

#### 2. CHALLENGES

- Young people that are over-stimulated or uncomfortable during activities/in the organisation
- Including youth with special needs into activities

#### 3. BENEFITS

- Needs assessment
- Staff training
- Strategic overview of possible improvements
- Support for young people with specific sensory needs
- Young people are able to engage in a more meaningful way

#### 4. FURTHER READING

<https://www.tandfonline.com/doi/full/10.1080/02673843.2018.1433695>

<https://childmind.org/article/sensory-processing-faq/>

<https://www.steampoweredfamily.com/brains/sensory-activities-for-the-older-child/>

#### 5. GOOD PRACTICE EXAMPLE

A young person was coming into the youth space and appeared very distressed. They were running around and shouting a lot. The youth worker tried to manage this behaviour in the space, but after this happened a number of times they organised to meet the young person after the group and talk. The young person said they were constantly getting into trouble in school for not sitting down and doing their work.

Within the organisation we did a needs assessment of our young people and identified that there were a number of young people who have Autism. Upon reflection as a team we realised that since we first began our training over 10 years ago we needed to upskill and have a real understanding about Autism and we decided we needed more training to support these young people. The whole team completed training and made an action plan.

What we discovered was the young person

was over-stimulated and needed support to regulate. We found that having a sensory pencil really supported them to complete their work. We also found that the young person needed support with emotional regulation and having hand cream in their bag that they could massage into their hands when they felt distressed really supported them to stay engaged with their work.

One of the elements we decided to focus on was having sensory support in the youth environment as the training explained that sensory needs are fundamental for emotional regulation. Focusing on the environment, we changed the lighting in the centre to lower level

lighting. We had a lot of posters and pictures on the wall but this can be over stimulating so we took these down. We also got particular art materials with sensory grips and particular objects for oral sensory needs and motor skills development.

## SAFER SPACE (ŠKUC Association)

### 1. SHORT DESCRIPTION

ŠKUC Association uses a variety of approaches to help young people involved in their activities feel accepted and recognize our spaces as safer spaces where everyone is accepted regardless of gender, sexual orientation, ethnicity, ethics affiliation, religious belief, age, ...

### 2. CHALLENGES

- Young people from marginalized social groups are repeatedly placed on the margin of society and society does not take into account their personal specifics, which are reflected in their daily lives
- Safer space for LGBTQ+ young people who are already experiencing violence, discrimination, and rejection in their most sensitive years of growing up

### 3. BENEFITS

- Being recognised as safer space in which everyone is welcome
- Creating a program in which young people can be heard and seen, while at the same time enabling them to participate in the program through creativity, social engagement and activism, since they are the ones who know best their needs and wishes
- Activities and events are open to all people from marginalised groups and they can take part as co-creators of the programme
- Make our programs accessible to people from marginalised groups
- Tolerant and open action has a positive effect on relationships within the collective (staff and volunteers)

### 4. FURTHER READING

More information on the work of ŠKUC can be found at <https://www.skuc.org/> and at <http://www.ljudmila.org/lesbo/alarm/index.html>.

The mail you can contact is [kulturnicenterq@gmail.com](mailto:kulturnicenterq@gmail.com).

### 5. GOOD PRACTICE EXAMPLE

Gender neutral toilets help to keep spaces safe and at every event we organize there is a person who is trained to recognize violence or discrimination and to respond appropriately. One of concrete practices we use is that our staff is prepared, willing and educated to escort the visitor/participant to the taxi, if they do not feel safe.

It is also possible for everyone to cooperate with our association, regardless of their personal circumstances as volunteers, creators of the programme. Everyone who works in our organisation (as a volunteer or a staff member) also participates in a workshop where they learn to work with young people with fewer opportunities and people from marginalised groups. Also, anyone can contact our organisation anonymously, in the event or online, if they face any discrimination or violence - we offer assistance and support.

## SAFE PERSON

(Ljubljana Pride Association)

### 1. SHORT DESCRIPTION

A safe person is a person (or persons) assigned to be available to support participants and/or volunteers if/when they feel overwhelmed or emotionally distressed/triggered during the activity. A safe person needs specific skills and knowledge to properly and safely fulfill their role:

- Certain amount of expert knowledge on human behaviour, psychology, mentoring and/or coaching, youth development, and working with youth with higher risk factors
- Experience working with marginalized groups (LGBT, migrants, Roma community, etc.)
- Good communication skills, highly developed social skills, trust building skills, counseling skills

### 2. CHALLENGES

- Lack of planned strategic response for addressing mental health issues during the activities

### 3. BENEFITS

- Mental health support of the participants
- Recognizing, monitoring and addressing emotional distress
- Trigger warning and handling
- Inclusion of diverse participants through addressing their needs
- Enabling long term engagement with participants
- Creating a name / a reputation for your organisation as a "safer space"
- Enhancing the quality of job and role descriptions and work processes
- Better monitoring strategy of demographics

### 4. FURTHER READING

[Safe Person and Seven Promises Reflection Discussion Guide](#)

### 5. GOOD PRACTICE EXAMPLE

On a training about the use of storytelling, participants were working on personal stories based on their experiences connected to their LGBTIQ+ identity. Safe person was present throughout the whole training to support if there was a need. On the second day of training, one of the participants was triggered which caused such emotional distress, that she had to remove herself from the group. It affected the whole group, together with the trainers, as they felt responsible for her state. Safe person first ensured that the participant was okay, had a conversation, later did a check in, helped her assess if she will return to the group process or not. After that the safe person, together with the trainers, helped them acknowledge the situation with the group, and was available for individual support. Participants (and the trainers) felt empowered and had better understanding of the process.

# ESC PROGRAMME - VOLUNTEERING PROJECT

## (Ljubljana Pride Association)

### 1. SHORT DESCRIPTION

European Solidarity Corps volunteering project (before European Voluntary Service) creates opportunities for young people to volunteer in projects in their own country or abroad that benefit communities and people around Europe. Project can include young people between 18 and 29 years old, and it can be done as an individual or group project, also differing in the projects duration.

### 2. CHALLENGES

- Programme available mostly only to "mainstream" youth
- Non accessible to members of marginalised groups

### 3. BENEFITS

- Enabling wider reach out to the young people
- Engaging youth from marginalised groups

### 4. FURTHER READING

[https://europa.eu/youth/solidarity\\_en](https://europa.eu/youth/solidarity_en)

[https://ec.europa.eu/youth/solidarity-corps/volunteering-activities\\_en](https://ec.europa.eu/youth/solidarity-corps/volunteering-activities_en)

### 5. GOOD PRACTICE EXAMPLE

As an LGBTIQ+ youth organisation, one of our goals is to reach out and include the LGBTIQ+ young people; working both for them and with them. One of the ways we do that is by volunteering projects, especially with the purpose of creating opportunities for young LGBTIQ+ people, enabling them to travel, get new skills and knowledge. For them, those opportunities are often lacking and if there are, they are not specialised and cannot provide much needed safety. Since 2016, when we started with this, we always made it very clear we are especially inviting young LGBTIQ+ people, especially young trans, non binary and people of colour. By pointing it out in all the calls for volunteers, reaching out to LGBTIQ+ organisations, we managed to reach out to young and diverse LGBTIQ+ individuals.

# CULTURE QUEST

(Rialto Youth Project)

## 1. SHORT DESCRIPTION

Culture Quest is a project done through socially engaged arts where young people go on a journey to discover what culture is, and educate themselves and ourselves about other cultures, as well as show we can be more inclusive in building relationships with the local community.

## 2. CHALLENGES

- Creating time and space for young people to become aware and reflect on their own hateful beliefs and convictions
- Use transformative practices to address hate speech and hate violence
- supporting young people to adopt a broader understanding of their circumstances and their environment

## 3. BENEFITS

- Inclusive activities and safer spaces for young participants
- A safer local space and community
- Transformation of hate speech and violence

## 4. FURTHER READING

<http://rialtoyouthproject.net/>

## 5. GOOD PRACTICE EXAMPLE

The aim is for young people to be the researchers into culture and to determine what the project will look like. For example, the young people who we work with come from lower socio-economic statuses and for them they believe they have developed a culture where materialistic goods are crucial to them so that they can be seen to be 'as good as everyone else'. Therefore one part of their process is about discussing designer footwear and the impact this has on them. One young person said to me, "people with money always have shit runners, they don't care about runners, they put their money into education and pensions, but we will never have that. We have different priorities."

Another group of Irish young women who have been part of the project for many years have decided for their process they want to build relationships with the local Pakistani young women's group. They have met a number of times and have begun sharing youth spaces and experiences together.

Another group has decided that they will do the process through music as this is a very important part of their culture.

# RESOURCES FOR INCLUSION

(ŠKUC Association)

## 1. SHORT DESCRIPTION

ŠKUC association gives priority to young people from marginalised groups with volunteering and when hiring new staff members. For that purpose it ensures financial resources.

## 2. CHALLENGES

- Providing young people from marginalised groups with paid working experiences
- Having financial resources for employing marginalised youth
- Providing stable and constant resources for implementation of our program

## 3. BENEFITS

- Providing (young) people from marginalised groups to acquire new knowledge, skills, experience and competences, strengthen social skills, become culturally active and become acquainted with social activism
- Helping young people from marginalised groups successfully enter the labor market and further their professional careers

## 4. FURTHER READING

More information on the work of ŠKUC can be found at <https://www.skuc.org/> and at <https://www.kulturnicenterq.org/>.

## 5. GOOD PRACTICE EXAMPLE

ŠKUC was, already at the foundation in 1972, a place where marginalized social groups sought refuge. Almost all our events (except parties) are entrance free and we subsidise paid activities for people from marginalised groups that otherwise couldn't attend certain events. Many organisational sections provide working experiences for volunteers from marginalised groups and are prioritising LGBTIQ+ young people when hiring new staff members. To be able to do that there are financial resources provided (for example entrance fees from parties from organisations' LGBTIQ+ clubs and cultural centre are put into fund for paying staff members and volunteers and providing free programs and activities). We also provide our volunteers and staff members with paying registration fees/costs at relevant conferences and/or training courses.

# PLAY WITH ME

(Association of inclusive culture)

## 1. SHORT DESCRIPTION

Connecting through playing is also one of the key principles of all the events within **the international festival year 'Play with me'**. All its events support inclusion, first of all of children, teenagers and adults with different abilities with the rest of the population. The International festival year 'Play with me' is organised by **The Special Education Centre Janez Levec Ljubljana** and **Association of inclusive culture**. All the activities gather a great number of participating schools, institutions, non-governmental organisations (NGOs) and individuals, together with many other people who become a part of these events by coincidence.

## 2. CHALLENGES

- Prejudices against people with different abilities
- Bringing people closer together, regardless of age, education and other specifics

## 3. BENEFITS

- Building a network of partners
- Opportunity to reach out to a new base of volunteers as well as participants
- Our participants (children and young people with different abilities) get the chance to showcase their talents alongside their peers and professionals as well
- Empowerment of participants through performing and facilitating activities

## 4. FURTHER READING

<http://www.igrajsezmano.eu/en/Home.aspx>

## 5. GOOD PRACTICE EXAMPLE

We implement "Play with me" which is broadly speaking a concept of using play as a tool for inclusion in most of our projects, not just through the festival year. The international festival year "Play with me" otherwise consist of:

- **The international festival "Play with me"**
- **Be an artist – international art contest and travelling exhibition "Play with me"**
- **Be a sportsman – international sporting event "Play with me"**

All these activities are centered around play as a method of inclusion but focus on different aspects of play. The key of the concept is creating space for interactions and positive experiences through spontaneous playing. Whether this is sports, artistic activities or other thing that bring out playfulness. We also provide a safe platform for other organisations to come and test their activities and to see how to adapt them better to the needs of people with different abilities. The key is to invite a different variety of people together and give them a safe and relaxed playful environment to connect.

## WORKSHOPS (The Association for Promoting Multiculturality Walter)

### 1. SHORT DESCRIPTION

Project where the informal workshops are held within the formal school system. Aim of the workshop is to provide students (ages 9-18) a platform from which they discuss, ask questions and express their views on the topics of racism, discrimination, identity, bullying. Youth are part of society but are often overlooked and their input is not considered. This workshop allows space for them to question some assumptions they are led to believe by adults, express opinions and feelings in a safe space, discuss potential conflicts within their school.

### 2. CHALLENGES

- Racist/discriminatory beliefs/behaviour in schools
- Growing culture of intolerance
- Lack of systematic ways to address it

### 3. BENEFITS

- Providing knowledge and information
- Reflecting on own assumptions and beliefs
- Creating safer space and thus enabling building relationships

### 4. FURTHER READING

[www.walter.fi/en](http://www.walter.fi/en)

### 5. GOOD PRACTICE EXAMPLE

Students say most racist/discriminatory beliefs/behaviour they have come directly from their parents and family. Youth need a space to challenge these beliefs. They might be too scared to ask questions at home. The internet does not always provide reliable sources of information. The workshop allows them to find information and discuss their feelings on the topics. A challenge is creating the easy-going atmosphere that encourages them to open up. This is done by having informal workshops. The facilitators are mostly 'young' themselves under the age of 40 with backgrounds in professional sports, music and film. They are 'cool' in the mind of the youth and therefore, create an atmosphere where it is ok to talk about personal issues. The facilitators often share personal stories to help students share as well.

An important aspect of this good practice is that workshops are held by facilitators that themselves are mostly from visible minorities, with most being either current or former professional athletes, artists and musicians.

When facilitators speak openly about their experiences and fears, this creates a powerful atmosphere, the workshop aims to remove the taboo about speaking on sensitive and sometimes difficult topics. The goal is to create an atmosphere in which students feel encouraged to share their thoughts and questions and their own experiences.

Workshops can hold up to 80 students in the 1-hour workshop. They are done usually in the school gym on the floor. This break from the traditional classroom setting is deliberate. Students are broken into smaller groups of max. 5 people for discussions on the various questions' facilitators put up. Each workshop will have 3-5 facilitators. These join the various groups and help the discussion move forward, they also sit on the floor for the students. This puts everyone on the same level, facilitators do not take a position of power in the groups. Honest opinions are asked for rather than what answers that seem politically correct. After each section of questions, groups are encouraged to share their group discussions and thoughts with the rest of the group.

# ANTI-RACISM COMMUNITY PROJECT

(Rialto Youth Project)

### 1. SHORT DESCRIPTION

As part of Rialto Youth Project good practice we have committed to working with other organisations in the area on an anti-racism community project. The aim of the project is for community groups to come together regularly to be proactive and responsive to racism that emerges in the community.

### 2. CHALLENGES

- High levels of racism present in the community
- Intolerance

### 3. BENEFITS

- Keeping the organisation up to date on new practices, legislation and policies
- Monitoring and evaluating practice on a continual basis

### 4. FURTHER READING

[https://inar.ie/our-work/projects/anti\\_racist\\_community/](https://inar.ie/our-work/projects/anti_racist_community/)

### 5. GOOD PRACTICE EXAMPLE

The aim of the project is for community groups to come together regularly to be proactive and responsive to racism that emerges in the community. Each organisation has a representative and they meet on a monthly basis. Together they discuss issues that arise and get feedback from others and reflect on how they can respond. The group can also seek support outside of these meetings when needed. The aim is also to share good practice, resources and develop links and networks in relation to anti-racism and intercultural activities.

At one meeting we discussed the Outside In project and gave people a copy of the manual. Following this, one of the other organisations got in contact about getting training for their team in relation to responding to hate in youth settings. This came from being able to network and share practices.



**GLOSSARY/**  
EXPLANATION OF  
TERMS

**ABLEISM** - is a system of oppression that creates a hierarchy among people based on their physical, sensory, mental and emotional abilities or neurodiversity. It can contain prejudice, stereotyping, or "institutional discrimination" including discriminatory, oppressive, and abusive behaviour against people with different abilities arising from the belief that people with different abilities are inferior to others or by not being conscious of their presence.

**CAPITALISM** - is an economic, political, and social system in which property, business, and industry are privately owned, directed towards making the greatest possible profits. Capitalism makes little or no effort to prevent social and economic inequality and is most often criticized as being a huge driver of stratification of socio-economic classes, reinforcing systemic oppression and therefore creates power relations in which inequality can thrive.

**CISNORMATIVITY** - is a social norm that assumes and expects all people are cisgender - identify with their sex assigned at birth. It creates society in which cisgender is accepted gender identity and gives cisgender people more power. Cisnormativity also expects that trans people would identify within the gender binary and pass as cisgender people. Example: a person gender identity is based on their looks (has long hair and breasts, therefore it's a woman)

**GROUP AGREEMENT** - sometimes also called a youth group contract, is a document that outlines what the expectations of the group are for the time they are meeting together. Some might consider a group agreement 'the rules.' The key difference between a group agreement and 'rules' comes in the creation and enforcement. Rules are often top down. They're usually created and enforced by the person in charge. A group agreement though is created by the entire group. It's a process in which the whole group, together with young people, agrees on how to be together, acceptable behaviours when sharing a space that is about growth, learning and discovery. Together it's decided what goes on and discuss why it's important for the group. Creating a youth group agreement takes time and discussion. It needs ownership and participation from all involved to work well.

## **HEARING LOOPS, FM SYSTEMS**

Hearing loop is a device that brings sound directly from a microphone into a listeners' telecoil-enabled hearing aids or cochlear implant without background noises — improving clarity and understanding.

FM Systems are wireless assistive hearing devices that enhance the use of hearing aids, cochlear implants and also assist people who are hard of hearing but do not wear hearing aids, in particular over distance and in noisy environments. They enable sound to be picked up closer to a speaker, sound source or connected directly to the sound source and transmitted to the individual providing greater clarity of speech/sound and a reduction in background noise.

**HETERONORMATIVITY** - is a social norm that assumes and expects that all people are heterosexual. It is shown in societal norms and practices of everyday life, that were created through history around heterosexuality and are based on biological binarism woman/men, feminine/masculine. It creates a society in which heterosexuality is the only accepted sexual orientation. It gives heterosexual people more power and leads to invisibility and stigmatisation of non-normative sexualities. *Example: When person who's a lesbian is attending public event and speaks about their partner everyone assumes that the partner is a man.*

**INCLUSION** - it means creating an environment that is welcoming, participatory, and values the voices of all. It means that all (young) people are recognized as having inherent worth and dignity. It also means identifying, understanding, and actively removing barriers that exist for certain groups of (young) people in our society.

It can mean different things to different people so it's important to discuss what inclusion means to your organisation, how that aligns with values and try to come to consensus about it.

**LGBTIQ+** - lesbian, gay, bisexual, transgender, intersex and queer. The plus sign represents other minority sexual orientations and gender identities that are not heterosexual or cisgender, such as non-binary people.

**LIST OF SPEAKERS** - is a non-formal tool of making discussions inclusive for everyone including people from marginalised groups whose voices are often disregarded or silenced. It means that moderator/facilitator makes sure that everyone can participate by using the list of people who want to speak and give priority to those who haven't spoken yet or people who are more silent due to their marginalised position in a group. *Example: there are 5 people who want to speak, three of them are coming from dominant groups, one of them already spoke before, one is a woman and one is LGBTIQ+. So we make sure that woman and LGBTIQ+ person can speak before a person who already spoke and before others from a dominant group.*

**NON-BINARY** - is an umbrella term for gender identities that fall outside the gender binary of male or female. It is connected to people's identity and has nothing to do with sexual orientation. People who identify as non-binary can identify as agender, bigender, genderqueer, gender fluid, demiboy/demigirl, some other identity or simply as non-binary.

**NON-DISCRIMINATION** - is one of core elements of international human rights framework. Under the Universal declaration of human rights and International human rights law, states are expected to protect and eliminate direct and indirect discrimination in law and practice. So non-discrimination is provided in a form of different legislation and laws. Most common are anti-discrimination or non-discrimination laws that refer to legislation designed to prevent discrimination against particular groups of people (protected groups, marginalised and disadvantaged groups). They are designed to protect against both individual discrimination (committed by individuals) and from structural discrimination (arising from policies or procedures that disadvantage certain groups). They may include protections for groups based on sex, age, 'race', language, ethnicity, national or social origin, physical or mental abilities, health status (including HIV/AIDS), sexual orientation, gender, gender identity/expression, sex characteristics, religion, political or other opinion. They vary by jurisdiction with regard to the types of discrimination that are prohibited, and also the groups that are protected by with legislation of specific country/state.

As organisations we are abide to follow non-discrimination/anti-discrimination laws that exist in our country. Of course many legislations are far from actual protection of all marginalised groups, including marginalised and disadvantaged youth. So organisations can have additional rules/principles that supplement existing legal framework.

**"NOTHING ABOUT US WITHOUT US" PRINCIPLE** - is a principle that members of a marginalised and/or oppressed group have a voice in decision-making about directions in policy and programming that affect them and decide what constitutes anti-oppression work.

It is used to communicate the idea that no decision/policy should be decided by any representative without the full and direct participation of members of the group(s) affected by that policy. This involves different marginalised groups or other groups that are often excluded from political, social, and economic opportunities.

**PATRIARCHY** - Is a set of ideas and believes that male power is or should be the higher or predominant power. It is a socio-political and cultural system that values masculinity over femininity and where males hold predominant roles of political, economic, social and property leadership and control a much larger share of power in society than women. It's a system of oppression that produces and reproduces the oppression of women through oppressive and limiting gender roles, the gender binary, misogyny, transmisogyny, transphobia, cissexism, the political and economical subordination of women, and much more.

**RACISM** - is a system of oppression based on an ideological construct which produces individual and systemic acts of discrimination towards people based on their ethnic origin or background. This construct varies according to historical time and geographical space as a result of evolving ideologies of supremacy; it tends to assign 'race' on the basis of physical, cultural and, at times, religious attributes; and it positions some 'races' as deserving of advantage, domination and control over others. It manifests in any action, discourse or incident which has the effect (whether intentional or not) of privileging dominant groups while discriminating against or disadvantaging persons, based on their actual or perceived ethnic origin or background, where that background is that of a minority, marginalised, racialised or historically subordinated group. /Adapted from INAR Ireland definition./

**SAFE PERSON** - is a person (or persons) assigned to be available to support participants and/or volunteers if/when they feel overwhelmed or emotionally distressed/triggered during the activity.

**SAFER SPACE** - is a supportive, non-threatening environment that encourages open-mindedness, respect, a willingness to learn from others, as well as physical and mental safety. It is a space that is critical of the power structures that affect our everyday lives, and where power dynamics, backgrounds, and the effects of our behaviour on others are prioritised. It's a space that strives to respect and understand the specific needs of a person targeted by oppression. Everyone who enters a safer space has a responsibility to uphold the values of the space.

The term 'safer space' suggests that a space cannot be safe in absolute terms; rather it's a relative state and making it safer than the status quo is a collective responsibility and a work in progress. 'Safer' means realising that not everyone experiences spaces in the same way, so any one set of guidelines established to create safety may not meet the requirements of everyone and there may be complications or lapses in fulfilling those guidelines in practice.

**SILENT/QUIET ROOM** - is a space that individuals can use for a variety of purposes, from relaxation, reflection or prayer. It can be used for having a space where people are unlikely to be disturbed, for people with different abilities, for religious observance or contemplation. Such a room can and should be tailored to the needs of people using it.

**TRANSGENDER** - people whose gender is different to their sex assigned at birth. It is an umbrella term to describe anyone who is not cisgender. A trans person may identify as male, female, both or maybe neither gender fits them. The experiences and needs of transgender people may differ from those who identify as lesbian, gay and bisexual. Nevertheless, the "coming-out" process and experiences can be similar.



# OUTSIDE IN

HATE SPEECH TRANSFORMATION

[www.transforminghate.eu](http://www.transforminghate.eu)