ID BOOKLET

IDEAS FOR INCLUSION & DIVERSITY

A practical booklet about making your youth work and your international projects more inclusive and reaching more diverse target groups

Download this and other SALTO booklets for free at:
www.SALTO-YOUTH.net/Inclusion/ or
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SALTO-YOUTH INCLUSION RESOURCE CENTRE
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ID BOOKLET

IDEAS FOR INCLUSION & DIVERSITY

This document does not necessarily express the official views of the European Commission or the SALTO Resource Centres or the organisations co-operating with them.

SALTO-YOUTH STANDS FOR...

…'**S**upport and **A**dvanced **L**earning and **T**raining **O**pportunities within the **YOUTH** in Action programme'. The European Commission has created a network of eight SALTO-YOUTH Resource Centres to enhance the implementation of the European YOUTH in Action programme which provides young people with valuable non-formal learning experiences.

SALTO's aim is to **support European Youth in Action projects** with priorities such as Social Inclusion or Cultural Diversity, with actions such as Youth Initiatives, with regions such as EuroMed, South-East Europe or Eastern Europe and Caucasus, with Training and Co-operation activities and with Information tools for National Agencies.

In these European priority areas, SALTO-YOUTH provides **resources, information and training** for National Agencies and European youth workers. Several resources in the above areas are offered via www.SALTO-YOUTH.net. Find online the European Training Calendar, the Toolbox for Training and Youth Work, Trainers Online for Youth, links to online resources and much more…

SALTO-YOUTH actively **co-operates** with other actors in European youth work such as the National Agencies and Coordinators of the **Youth** in Action programme, the Council of Europe, the European Youth Forum, European youth workers and trainers and training organisers.

THE SALTO-YOUTH INCLUSION RESOURCE CENTRE
THE SALTO-YOUTH DIVERSITY RESOURCE CENTRE

The SALTO Inclusion Resource Centre (in Belgium-Flanders) and the SALTO Diversity Resource Centre (in the UK) work together with the European Commission to **include specific target groups** in the **Youth** in Action programme (e.g. young people with fewer opportunities and from different cultural minorities). SALTO-Inclusion and SALTO-Diversity also support the National Agencies and youth workers in their inclusion and diversity work by providing the following resources:

- training courses on inclusion & diversity topics and for specific target groups at risk of social exclusion
- training and youth work methods and tools to support inclusion & diversity projects
- practical and inspirational publications for international inclusion & diversity projects
- up-to-date information about inclusion & diversity issues and opportunities via the Newsletters
- handy commented links to inclusion & diversity resources on line
- an overview of trainers and resource persons in the field of inclusion & diversity and youth

For more information and resources have a look at the Inclusion pages and the Diversity pages on the SALTO-YOUTH website:

☛ **www.SALTO-YOUTH.net/Inclusion/ & www.SALTO-YOUTH.net/Diversity/**

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The European Youth in Action (YiA) programme (http://ec.europa.eu/youth/) is a non-formal educational programme for young people, for international leisure-time youth projects with a clear non-formal learning component. The Youth in Action programme was designed to be complementary to the formal educational programmes such as Socrates (for schools & teachers) and Leonardo (vocational training). It opens up opportunities for young people who are not in education or vocational training.

INTRO
WHY AN INCLUSION & DIVERSITY

BOOKLET?

The Youth in Action (YiA) programme aims to be open for ALL young people. However practice tells us that some groups of young people have difficulties finding their way to these easy-to-use funds and support for international mobility projects (youth exchanges, voluntary service etc). Therefore the European Commission created the SALTO Inclusion Resource Centre - working on the inclusion of 'young people with fewer opportunities' - and the SALTO Cultural Diversity Resource Centre - working on cultural diversity and combating racism. SALTO Resource Centres provide training and resources to improve the quality and quantity of YiA programme projects in priority areas.

Since the two co-ordinating SALTO Resource Centres both work against discrimination and exclusion *(because of socio-economic reasons, ethnicity or religion, disability, cultural belonging, sexual orientation, geographical situation, level of education,…)*, they decided to organise together four introductory training modules for youth workers on how to make their youth work more "inclusive" and "culturally diverse". The courses were hosted and co-organised by the Youth in Action programme National Agencies in Belgium, Czech Republic, Malta and Sweden (or their partner organisations).

YiA projects can be very useful in the fight against racism and exclusion *(see previous SALTO Inclusion courses www.SALTO-YOUTH.net/TCinclusion/ and Diversity courses at www.SALTO-YOUTH.net/TCdiversity/)*, but it is also the day-to-day youth work practice that determines how welcome 'different' young people feel in the youth organisation or youth service.

This booklet leads you step by step through the issues linked with Inclusion and Diversity in international youth projects and local youth work. It gives youth workers and other practitioners working directly with young people concrete tools for making their projects and youth work more inclusive, and reaching a diverse target audience. Equally we hope it could be a source of inspiration for policy makers regarding social inclusion and cultural diversity.

☛ This educational booklet gives the reader tools both for reflection and for action, as we did in the four SALTO Inclusion & Diversity training modules in 2005
Read more about these training modules at www.SALTO-YOUTH.net/IDmodules/

The team involved in delivering the training modules will take you progressively through different themed sections. Our purpose is to spread the experience and learning from the training modules to a wider audience, so that it is not only the 100 youth workers who participated in the training, but the European youth sector at large (youth workers, peers, youth service managers, policy makers etc) that benefits from SALTO's investment. We hope that many of you will draw enthusiasm from this booklet, critically reflect on its content and use this to inform your work.

In short, we hope the booklet will support youth workers to take action in the field of social inclusion and cultural diversity, whether through new initiatives or enhanced activities, and will increase the opportunity for ALL to access and participate in youth work and youth projects.

☛ This booklet is co-produced by the SALTO Cultural Diversity Resource Centre and the SALTO Inclusion Resource Centre. It is part of the SALTO "Inclusion for All" series.
☛ Download the booklet for free from www.SALTO-YOUTH.net/Diversity/ or www.SALTO-YOUTH.net/Inclusion/.

THE BOOKLET'S STRUCTURE AND THE TERMS WE USE

The material here is intended to be used in exploring issues related to "inclusion" and "diversity." You may, of course, find wider applications for some of it. This booklet intends to offer a range of tools, methods and tips that can be applied in a variety of training contexts and with a variety of target groups.

The "flow" within the booklet reflects the developmental framework which was designed for and implemented during the four Inclusion & Diversity training modules run by the SALTO Inclusion and the SALTO Diversity Resource Centres. Therefore, taken as a whole, a complete, coherent, training course could be delivered based on the content of this booklet. Equally, however, much of the material can be used as stand-alone training activity.

The tools here can be used with a wide age-range. They were primarily designed with the Youth in Action programme age group of 15-25 in mind. However, we feel the materials would be appropriate to any age group. For this reason, we will refer to the intended users, those who will take part in activities described here, as "participants".

The group of people who have compiled this booklet comprise four free-lance trainers and two SALTO co-ordinators. We will refer to ourselves as the "team" in this booklet.

As a team, we would like to thank all the participants who took part in the seminars and who, along with ourselves, were the "guinea-pigs" testing out the training tools described in this booklet. Their experimentation with, and evaluation of these tools, and, in some cases, their revisions and suggestions, have enabled us to arrive at a reliably tried and tested toolbox.

When you choose to use any of the activities here, you will be creating a learning opportunity for those who participate. You will probably be leading the activity; but rather than describe you as the "leader", though, and because these are tools for training, we will refer to whoever is leading the activity as the "trainer" (whether or not you are a trainer in any professional or formally-qualified sense). It doesn't matter if you are professional or voluntary youth worker, a social worker, a teacher, a young person, a volunteer, a professor, philosopher or couch-potato - we will call you the "trainer".

☛ More information about adapting methods and running training activities in the T-Kit Training Essentials. Download the T-Kit from www.youth-partnership.net or www.SALTO-YOUTH.net/Toolbox/

Throughout the booklet you will find "tips", which the team feel are worth sharing from their own experience, and a few "food for thought" quotes, from people whose views we feel are helpful. Training tools (activities & exercises) are presented in boxes for ease of identification.

When delivering the course, we were keen to extend the notion of diversity to the context and environment in which we worked, so we have included photos, with short captions, to illustrate this. Remember, people learn in very diverse ways, through a variety of means, and the visual image is a key learning tool for many.

WORKING TOWARDS INCLUSION & DIVERSITY

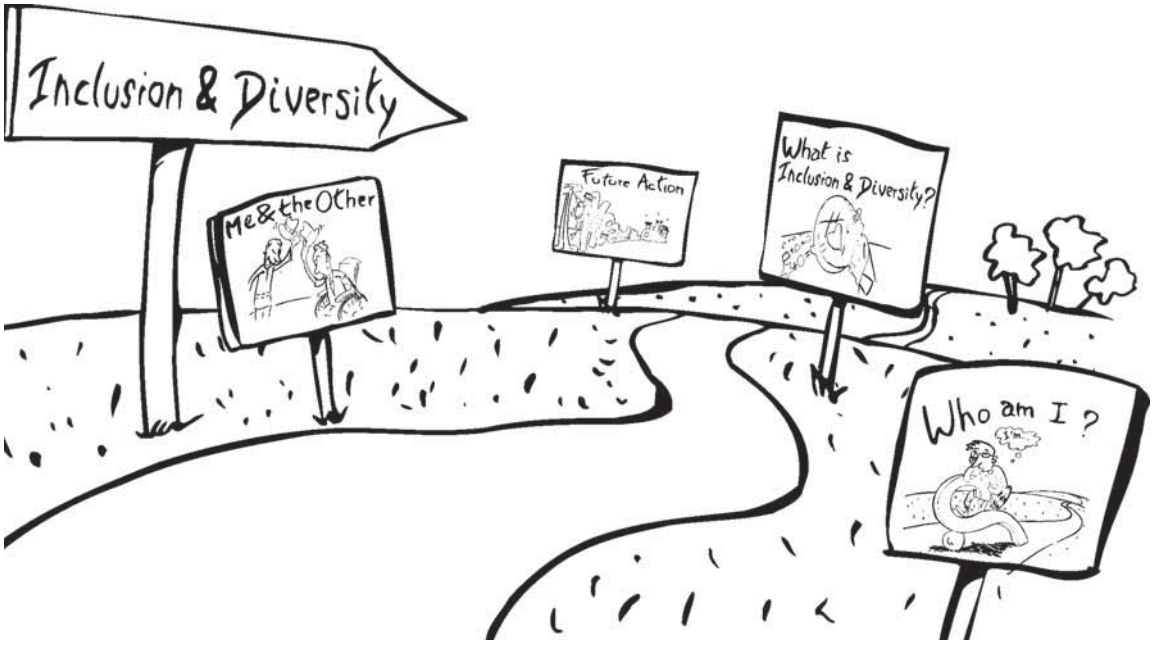
Where do I "fit"? Do I "belong"? In short, am I "in" or am I "out"?

The issues of inclusion and diversity can be approached from many different directions and experienced in many different ways. However, everything does seem to revolve on the question of where you place yourself in relation to the issues and where you position yourself in the society in which you live. This will depend on how you see and understand yourself in terms of culture, status, education, employment and economic situation, sexuality, mobility… the list goes on and on.

In the various definitions of "inclusion" and "diversity", the two main elements which come up are: the condition and degree of being "in" or "out"; and the process of changing that condition. Of course this simplifies the discussion. This discussion about inclusion and diversity also emphasises the richness of difference, the benefits of having a variety of experiences in life, and the integrity of the individual. Words such as "access", "participation" and "potential" are also important. But nevertheless, the fundamental aim shared by many youth workers comes from this basic question - how do I, the youth leader, and how do they, the young people, see their social situation – to what extent are they "in" or "out" - and should we try to change that?

So where should we begin to approach the issues of inclusion and diversity from a training viewpoint (leading on to the question, how can we work on inclusion and diversity in our youth work)? We have chosen to approach inclusion and diversity from a common experience we all share, an experience which helps us to understand the social dynamic of inclusion and diversity: the experience of excluding people who we view as different from ourselves.

We regard this as a positive point of departure. We want to arrive at a destination of inclusion, where difference does not represent a barrier to individual fulfilment and social opportunity. But, it is only when we understand our own individual role in creating social exclusion or inclusion that we can find ways to work towards inclusion of different groups. In this way we can change the circumstances which create exclusion more easily and foster circumstances which create inclusion.



Therefore, the training tools in this booklet are like a journey with signposts along the route. They can also be interpreted as milestones along your personal life-journey. The training route we follow here begins by looking at ourselves as individuals and ends with exploring how we impact on others: it progresses from the personal to the social.

1 The first signpost along the way reads, "Who am I?-Identity" (page 12). This is where we explore our individual identity and ask the question - who am I? What makes up the entity I call "Me"?
2 At the second signpost we see, "Me and the Other" (page 34). At this stage we look at the relationship between who I am and how I relate to other people. The "Other" is everyone who is not me and therefore is different to me. This is my relationship with society.
3 Reaching the third signpost we find the words, "Inclusion and Diversity" (page 58). Here we build on the findings of the journey so far by asking ourselves questions about the nature and purpose of inclusion and diversity in our society. How does it follow on from our understanding of our own identity and our relationship with others, what do we mean by it, and why should we strive for it?
4 Finally, at the fourth signpost, "Future Action" (page 80), we explore and identify practical youth work tools and methods we can use in our efforts to achieve greater inclusion in our society.

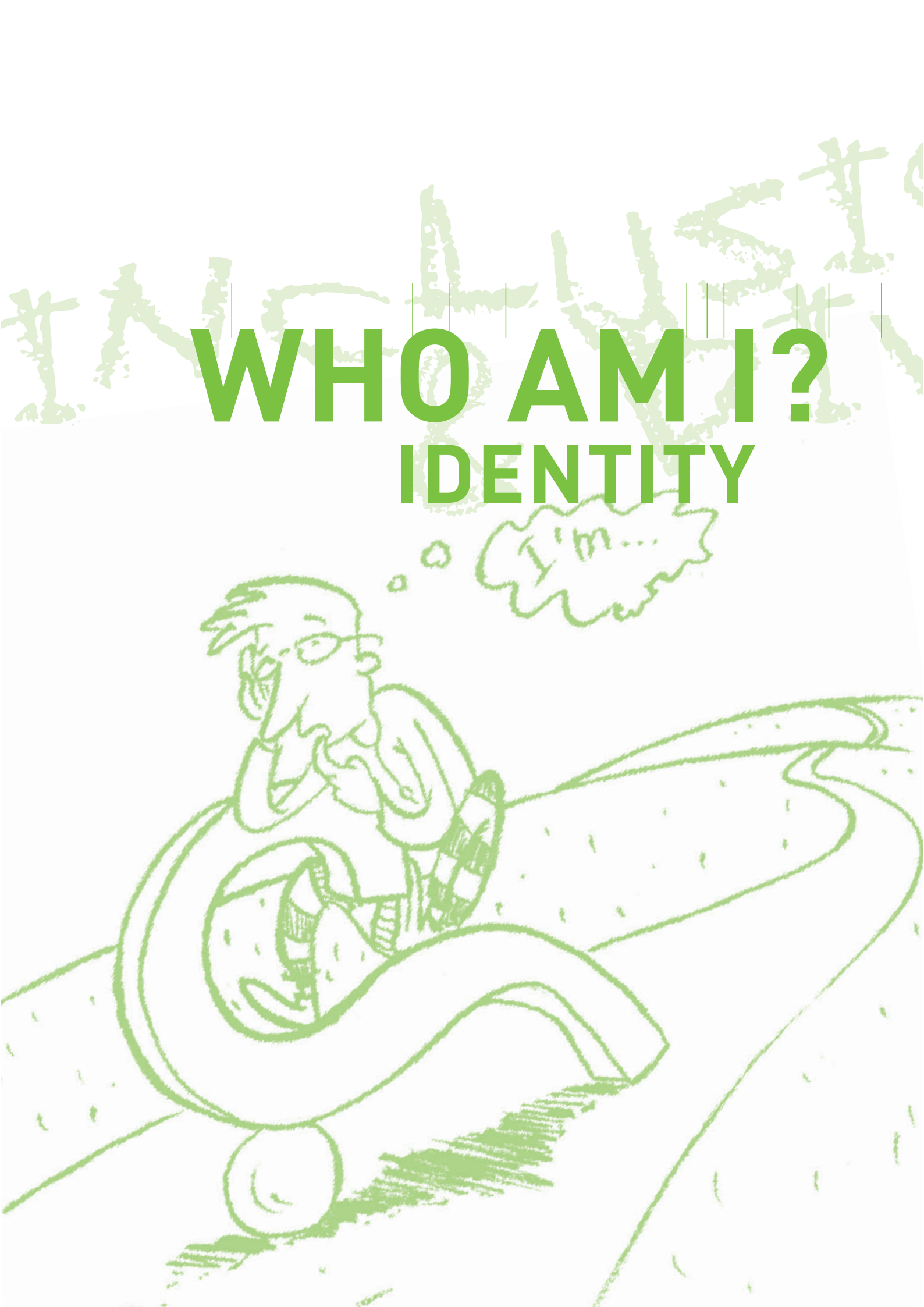
Along the journey we imagine an invisible thread which connects the various signposts, a thread which leads from exclusion to inclusion, a thread that leads us to our ultimate social goal: living together in a fulfilled way in a diverse society. Everything is connected by this thread, not only the signposts described above, but also all the tools we use along the way to achieve our aim.

YES! I DECIDED TO WORK INCLUSIVELY!
1.
EHM... BUT HOW DO I DO IT? ... WHERE DO I START..?!?
2.
I READ SOMEWHERE - IF YOU WANT TO SAVE THE WORLD, START WITH YOURSELF!
3.
BUT WHO AM I...?
?!?
4.
5.
WHY DON'T YOU RIDE A BICYCLE, IT'S THE BEST MEAN OF TRANSP
I LIKE SKATEBOARDS..!
6.

SOO... WE ARE DIFFERENT... BUT HOW DO WE LIVE IN THE SAME BACKYARD ..?!?!
7.
OR DO I LOCK MYSELF IN THE HOUSE?
8.
NO NO NO.... IT IS SO MUCH MORE FUN WITH THE OTHERS, EVEN IF THEY RIDE SKATEBOARDS...
9.
... AND I CAN TEACH HIM BICYCLE, IF HE WANTS TO, AND I CAN LEARN SKATEBOARDING..!
HA! LET US ARRANGE A WORKSHOP AND INVITE THE OTHERS! YEAH...!
NO ONE DOES ANYTHING... NO ONE... GRRR... WELL, I GUESS I HAVE TO START, HOW ABOUT THAT?

WHO AM I?

IDENTITY



ON IDENTITY

Who Am I? - this is the starting point on our journey toward inclusion and diversity.

Exclusion and diversity is often based on the fact that people are different – but we can be different in so many ways. Sometimes we are obviously different, but often it is difficult to put our finger on what exactly it is that makes us 'special' and yet the 'same as others'. Therefore we first need to have a look at Identity, at who we are ourselves. It is only after we have developed an understanding of who we are and where we come from that we can analyse how our identity is at play in our relations with other people.

What's in a word: identity

Dictionaries give two meanings to the word Identity: On the one hand Identity refers to the essential character that identifies somebody, the set of characteristics that belong uniquely to oneself (e.g. 'identity card'). But on the other hand Identity refers to 'sameness', the fact of being the same or alike (e.g. 'identical').

Conclusion: Identity is what at the same time distinguishes us from others AND makes us the same as others.

Encarta.msn.com, Merriam-Webster.com

We believe inclusion and diversity starts at an individual level, by simply getting to know ourselves. By becoming conscious of who we are, it is also easier to see and name what we have in common with others and how we distinguish ourselves. As we are working with young people and probably wanting to enable them to undertake a similar exploration, it is absolutely essential that we do this for ourselves, FIRST.

★ Tip

As we take you through this discussion about identity, bear in mind how you might involve young people in the same process, using the information, exercises and tools provided. Or you could adapt the activities and do them with your management board, with parents, with other people…

DISCOVERING OURSELVES

There are many ways to get to know yourself - from meditation to self-assessment questionnaires, from free association to theatre. You can either have a look inside yourself, or you can use someone else as a mirror, who shows you things about yourself. At the SALTO ID modules we took some time for personal reflection before interacting with others to find out who we are.

TRAINING TOOL

SOLO MOMENT

An activity to enable participants to consciously take time to identify and reflect on the elements that build their own identity. Foresee approximately 40 minutes (including 10 minutes for self-reflection).

Take the group of participants outdoors (the beach, the forest,…) or to some other relaxed setting. Introduce the aims and reasons of your activity(ies). You could tell the participants of your activity that that you will be working on issues of identity and make the link to inclusion & diversity.

Ask participants to go into the woods or onto the beach and take 10 minutes individually (without disturbing each other) to reflect on who they are, how do they perceive themselves: "what makes you the person you are today?". They should find a private space (not too far away) and symbolically draw a circle around them in the sand or ground.

You can suggest a few questions to help self-reflection, such as:

- What are the elements which build you as a person?
- How would you describe yourself?
- Which experiences of inclusion and which experiences of diversity were significant in building the person you are today?
- At what times do you usually feel included and/or excluded?
- How do you feel now, at this precise moment?
- What is making you feel comfortable? What is making you feel uncomfortable?

After 10 minutes give a sign (whistle, wave your arms,…) to round up people.

Reflection 'solo' about Who am I?

Debriefing

Not many people take the time to consciously reflect on themselves - i.e. to stop, stand still, deal with the silence, feel connected with the present moment (time) and the actual environment (space), feel their heart beat and look into themselves. Some questions for debriefing:

- Was it hard or easy? Why?
- Did it feel awkward? Why?
- What were the easiest things to think about? Which were more difficult?
- What could be the benefits of thinking about oneself?

★ Tip

Young people may tend to make fun and legitimately boycott situations of self-exposure. Make sure that there is a calm and respectful environment in the group when they are thinking and sharing. Do not force people to share their feelings if they don't feel comfortable to do so. Make it clear why you are doing this activity: where it comes from and where it should lead to.

Taking time out from day-to-day routine to reflect can be very beneficial. It gives people some time to put their lives in perspective. Often people just do this without stopping and thinking what is important for them. The Solo activity can be used to demonstrate the value of self-reflection to discover things about ourselves, about who we are, about what we find important. Whatever methods you use, it is valuable for you as a youth leader, as well as for the young people, to allocate time for assessing your own feelings and evaluating your own actions on a continuous basis, in order to lucidly direct and re-direct change.

Another way of analysing one's identity and sharing its results with others is to visualise the different elements of your identity. It is an interesting exercise to put your main reflections on paper and share it with others. They can be a mirror and show you their image of you, which does not always coincide with the view you have of yourself. Following is a creative activity that allows participants to share elements of their identity and start a discussion about the essence of being who they are.

TRAINING TOOL

THE ID T-SHIRT

A creative way to identify and register the elements that make up one's identity.

You could start from scratch or do this activity after the Solo Moment described above.

Ask participants to put on paper which are the important elements of their identity. "What elements make you the person you are today?" Give participants 15 minutes to think about this individually and to write or draw the elements down on a graph of a person. Their notes are for personal use, they don't need to be shared.

Who am I?

Many young people wear T-shirts to express who they are (e.g. fans of specific music groups, of clothing styles, flags and symbols,…). We would like to create a similar symbolic T-shirt for each and every participant. When the thinking about Identity is done, you can ask participants to transfer these ideas in a creative symbolic way onto a blank "ID T-shirt" using a variety of material.
E.g. if being male or female is an important part of identity for them, they can glue, pin, sow or draw a fe/male sign on the T-shirt, and so on. You could bring your own ID-T-shirt as an example.

Material needed:

- a 'blank' T-shirt for everyone (you can ask them to bring an old T-shirt, or buy some T-shirts without motives/drawings on them)
- enough pieces of textile or material (cloth, felt, ribbon,…) in different colours and textures to stick on the T-shirt or textile pens or paint (or normal markers)
- utensils to cut and stick the material on the T-shirt: scissors, pins, sowing equipment, Velcro, textile glue, stapler,…

You can make the T-shirts as fancy as you want – depending on people's skills, on the material (and money) at your disposal and the time available. However, the nicer the T-shirt, the more likely people will be proud of their T-shirt and keep the T-shirt. The T-shirts will be worn during the next stage of the Identity discovery.

Making ID-shirts

Wearing your ID with pride

★ Tip

Always adapt activities to your target group: if your group likes street art, you may want to draw graffiti on your T-Shirts; if you work with blind or visually impaired youngsters, you may want to create T-shirts with relief; if you work with business men, you could ask them to write on second hand ties;…

TRAINING TOOL

DIG-DEEPER GROUPS

When people have finished their ID T-shirts, ask them to put them on for everybody else to see. This offers the opportunity to look into the elements that each person has chosen to focus on. This exercise is about sharing the elements that make up their identity (as expressed through their T-shirts) and to discuss values and beliefs. Participants should respect one another and there is no need to disclose things one does not want to share.

It would be nice to create a relaxed and cosy atmosphere for this exercise. You could darken the room and light some candles (check fire regulations), or you could provide pillows or carpets to sit on the floor, burn some incense or whatever you think creates a good atmosphere for exchanging about personal matters. Set the room up so that you can have different subgroups of 4 or 5 persons.

In order to have enough time for discussions, we suggest you allow at least 1 hour for this activity.

Divide the group in smaller groups of 4 or 5 participants in different corners of the room(s) e.g. around the candles or on the pillows. The different groups will be given four questions, one at a time, and asked to discuss them in their group, with each person being given the chance to talk. They will have 15 minutes for each question.

- What do the symbols on my T-shirt mean?
- What do I love – what am I passionate about?
- What makes me jealous?
- What would I kill for?

The facilitator can go around the groups, to see how fast the groups are finishing. According to the pace of each group, introduce the next question as soon as the group has finished with the previous one. Have a few extra questions up your sleeve, just in case some groups go much quicker than others - be flexible and manage time wisely!

Our experience is that by talking about T-shirts, instead of talking about ourselves directly, enables most of us more easily to share personal information. It is important to debrief this activity and enable participants to verbalise any strong emotions felt during the sequence of activities. Some suggestions:

- How was it to reflect about yourself, about your identity?
- Did you discover new things about yourself? About others?
- What can we conclude about identity? What is it?
- How does identity play in contacts with others?

Candles to create a warm sharing atmosphere

As a follow-up, you can invite young people to decorate the room with their T-shirts, and create an 'ID gallery' to be enjoyed over the following days.

IMAGES OF IDENTITY

It is good to reflect about one's own identity and share this with others, to become conscious of who I am and what is important to me, but maybe it is also useful to get some 'theoretical frames' or ways of looking at Identity. Many models have been developed to depict (cultural) identity, the classical ones being the onion and the iceberg.

You can of course simply present and explain these models in a theoretical way. Or alternatively you could use the methods below to show these models more in a dynamic and funny way (depending how 'interested' your group is). After the introduction of these models, you could ask the participants to adapt them to their own lives and identity.

TRAINING TOOL

THE ONION MODEL OF IDENTITY

You could invite 'Shrek', a cartoon figure well known to many young people, to explain the onion model to your audience. 'Shrek' explains at a certain moment in the film (chapter 6-00:25:14-00:27:45) the concept of identity by using the metaphor of the onion with multiple layers.

Material needed: A dvd/video player and projector or TV, the Shrek video or DVD. If you don't have access to this equipment, you could use the transcript of the dialogue (below). But even with the film you could hand out the transcript because the video goes very fast and funny (you can also translate it into your language).

The transcript of Shrek's dialogue describing the onion model:

Donkey: *I don't get it. Why don't you just pull some of that ogre stuff on him (Lord Farquaad)? Throttle him, lay siege to his fortress, grind his bones to make your bread, the whole ogre trip.*

Shrek: *Oh, I know what. Maybe I could have decapitated an entire village… and put their heads on a pike, gotten a knife, cut open their spleen and drink their fluids. Does that sound good to you?*

Donkey: *Uh, no, not really, no.*

Shrek: ***For your information, there's a lot more to ogres than people think.***

Donkey: ***Example?***

Shrek: ***Example? Okay, um, ogres are like onions.***

Donkey: *[Sniffs] They stink?*

Shrek: *Yes… No!*

Donkey: *They make you cry?*

Shrek: *No!*

Donkey: *You leave them out in the sun, they get all brown, start sprouting little white hairs.*

Shrek: ***No! Layers! Onions have layers. Ogres have layers. Onions have layers. You get it? We both have layers.*** *[Sighs]*

Donkey: *Oh, you both have layers. Oh. [Sniffs] You know, not everybody likes onions. Cake! Everybody loves cakes! Cakes have layers.*

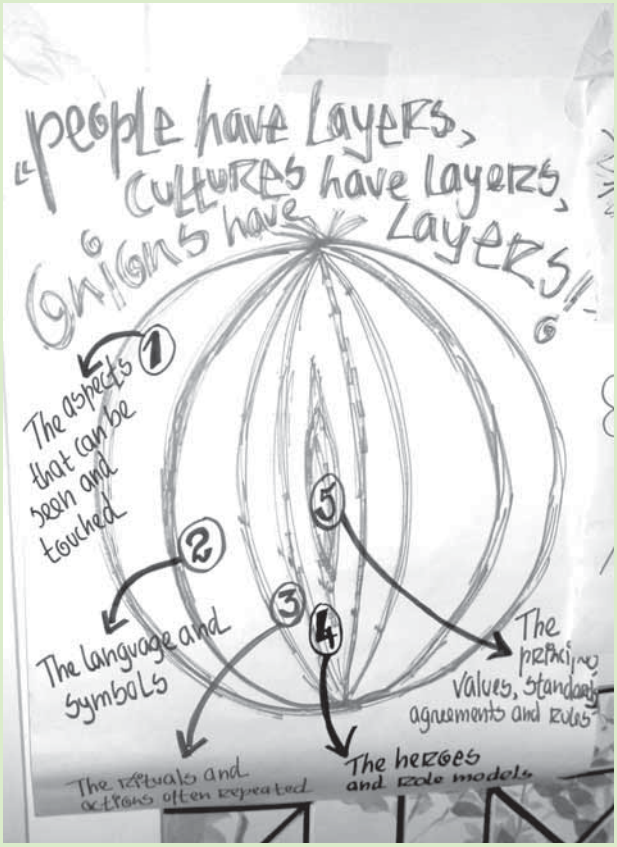
Shrek: *I don't care… what everyone likes. Ogres are not like cakes.*

Donkey: *You know what else everybody likes? Parfaits. Have you ever met a person, you say, "Let's get some parfait," they say, "No, I don't like no parfait"? Parfaits are delicious.*

Shrek: *No! You dense, irritating, miniature beast of burden! Ogres are like onions! End of story. Bye-bye. See ya later.*

Donkey: *Parfaits may be the most delicious thing on the whole damn planet.*

You can use this clipping from the video to introduce the onion model (you could draw the onion diagram or have it pre-prepared). You could draw an example of someone from the group and/or ask participants to draw their own onion and list the different layers which are important for them: the most important one inside, the less important ones outside.



We are all onions with different layers

You could use this as a start for a discussion:

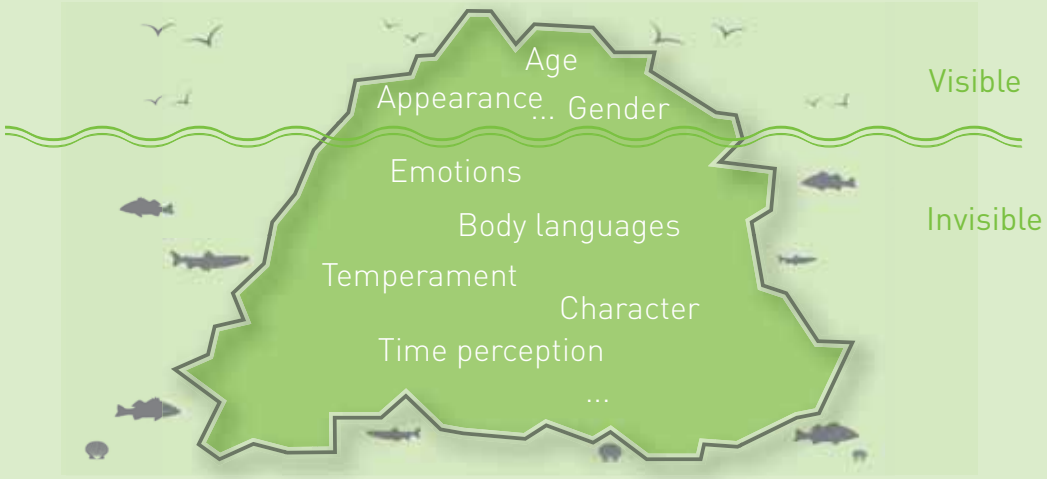
- Has it happened to you that you were being limited to one of your layers? What happened? How did you react? What else could you have done?
- Is the division between layers of your identity clear? What consequences does that have?
- Do the layers stay the same? Or do they change? Is it necessary that they stay the same? What are the advantages and disadvantages?
- …

The purpose here is to raise participants' awareness of the fact that each person's identity is made of multiple elements and is unique. Sometimes people focus on one element of identity (often a different one) and attribute all this behaviour to this one element of identity, whereas a person is a lot more. It is unfair and uncomfortable to be 'locked up' in one part of their identity.

For example: a black guy is a good dancer. This is not due to his ethnic or cultural origin, even less due to his skin colour, but certainly because of personal interest and skills, maybe because of his profession (if he is a dancer or choreographer), maybe because of his family or friends (who are into dancing) etc.

TRAINING TOOL

Here's a depiction of another way of thinking of identity – the iceberg model.



Again, as with the onion model, you could ask participants to fill the iceberg with experiences they have had of differences with other people or cultures. Some guiding questions:

- What are the elements of the iceberg they diverged on?
- Were these elements visible or not? (above or below the surface)
- How did you find out about these differences? (especially if the differences were invisible e.g. values, approaches,…)
- What can you do to make these cultural differences clear?
- …

☛ More about models of culture and their relevance for youth work in the "Training-Kit on Intercultural Learning" of the Council of Europe & European Commission's Youth Partnership. Download it from www.youth-partnership.net or www.SALTO-YOUTH.net/Toolbox/

PERCEPTIONS & MISCONCEPTIONS

Perception is a selective process because our senses and our memory are limited – we do not have the capacity to know and experience everything. The stimuli that surround us are infinite – the world is huge and made up of uncountable elements - but we can only capture a tiny portion of reality and we can only retain a tinier portion of that!

The first gateway between the world and ourselves is our senses - but these number only five and they are limited. We can only speculate about what the world can be, we can never feel it as it really is (as our sense of touch is limited), or see it as it really is (as our sight is limited), or hear it as it really is (as our hearing is limited), or smell it as it really is (as our sense of smell is limited), or enjoy the full flavour of it (as our taste is limited).

TRAINING TOOL

Perception exercises

Read the following text:

A
BIRD
IN THE
THE CAGE

What did you read? Did you see anything strange in the text?

Many people do not notice that one of the words is written double until you tell them. This is how perception deceives us. We think we see things and actually see them wrongly.

The F'ing exercise

A similar perception exercise: Read the following sentence and count how many times the letter F is used:

Finished Files are the Re-
sult of Years of Scientif-
ic Study Combined with the
Experience of Many Years

How many letter Fs did you count? Again, many people only count three but in fact there are more. Because we read fast and focus on the general meaning of a sentence, we often forget the small words, such as 'of'. This shows how we tend to block out information from our perception.

An example: Seeing differently

Different animal species capture reality differently: some are just able to pick it up in bright day light, others are able to capture it in total darkness; some can view it from miles away, others can only catch it at a distance of a few centimetres; some sense it in three dimensions, others in two dimensions; some capture its colours, others catch its vibrations or its electric fields.

Strange though it seems, butterflies taste with their feet and dogs see only in black and white. There is only one reality, but each species "sees" it differently. Equally, though only one reality, it is seen differently by each human being.

Raising awareness of our limited perceptions, could make young people (and yourself and your colleagues) become conscious that what they see is not 100% reality. It could be a starting point to dig deeper and find out what is behind some of their judgements or pre-judices. Did we see/ hear/ taste/ feel/ smell it right?

PERCEPTION & IDENTITY

Identity is what we have in common with certain people and groups (belonging, culture, family values,…) and at the same time what makes us different (personality, unique combination of belongings,…). The way we see things (perception) is determined by our identity. Who we are and where we come from determines how we perceive reality.

This also means that sometimes we tend to see things the same as people from the groups we belong to, but at the same time it could also be because of our different personalities that we perceive things differently. This can lead to painful misconceptions or misinterpretations. Therefore it is important to raise awareness in young people about differing perceptions and how to deal with them.

For example, humans "see" and perceive the world differently to each other. One reason for this are our physical and mental differences: we have different abilities, e.g. we can be visually impaired and hear and smell more accurately than average. Another reason, however, is our cultural differences – we were brought up and taught to select and interpret data from reality in predetermined ways, e.g. we can look at a dog and "see" a pet or a potential meal, as well as we can look at a cow and "see" a sacred animal or a steak or hamburger.

Here are some exercises to raise awareness about different perceptions:

TRAINING TOOL

HOW LONG IS A MINUTE?

Ask everybody to stand up with their eyes closed. From your sign all people should mentally count one minute and when they think the one minute is over they should sit down in silence and they can open their eyes. The facilitator has a stop-watch and notes down the times when people are sitting down. Chances are that there is a relatively big gap between the shortest and the longest minute.

A MAP OF THE WORLD

Ask participants to draw a map of the world on a piece of paper. When they are finished, ask them to compare with each other and with the real map. Depending on where you come from (or have been before), you will probably draw a better map of the places familiar to you. This is particularly interesting if you have a group of young people from different origins. It becomes even more interesting if you have American, Russian or Japanese participants in the group. They put their own country in the middle of the map – not Europe.

Debriefing

- Did you forget some countries? Did you make some big mistakes? Which part of the world did you draw best? Why?
- Would the results of the exercise have been different for people from other countries or continents, for people with a disability, for men and women,…?
- Are different perceptions of 1 minute or the world map due to our identity? Why (not)?
- What can we conclude about perceptions? Are there correct and wrong perceptions?
- How can we deal with different perceptions?
- …

Food for thought

The kind of thing Albert Einstein might have said: "Put your hand on a hot stove for a minute, and it seems like an hour. Sit with an interesting person for an hour, and it seems like a minute. That is relativity!"

'Perceiving' means forming an opinion about others and about whatever surrounds us; it is an active process attempting to make sense of incoming information. The process of perceiving is continuous and unstoppable – whenever our conscience is awake, we perceive. The mind doesn't have an On and Off button! We always have an opinion, even when we do not want it!

The advantage of this is that we continuously learn from what surrounds us – we learn from past experience in order to anticipate the future, and thus act in a more appropriate way. The disadvantage is that we continuously stereotype – we base our opinions on our past experiences, i.e. in what we have learned through our cultural models and our own personal experiences, and we tend to make generalisations and judgements. We perceive and judge the world that surrounds us through our own cultural glasses.

☛ More exercises about perception and cultural identity in the SALTO Toolbox for Training (www.SALTO-YOUTH.net/Toolbox/) and in the Education Pack of the All Different, All Equal campaign (www.alldifferent-allequal.info)

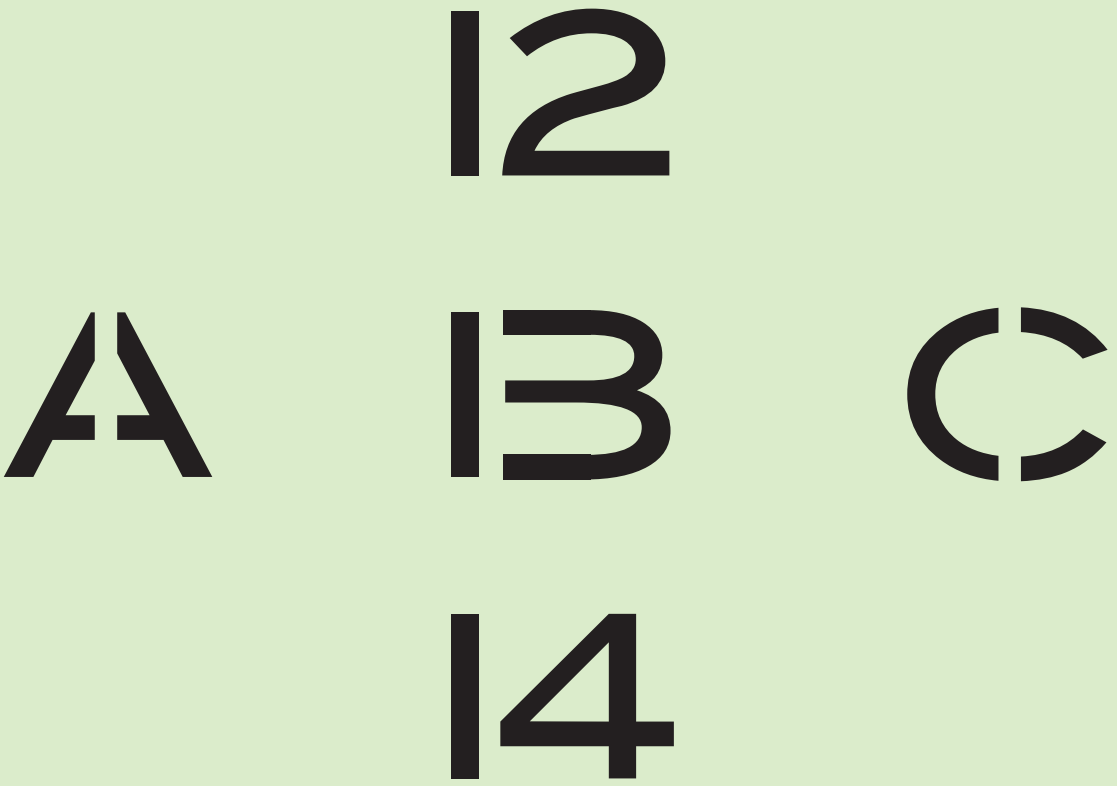
SOCIALISATION

Where do our perceptions (but also our values, opinions, assumptions,…) come from? They have been created throughout our lives, in our education, via our experiences,… It is a sort of programming that has taken place that makes us see one thing rather than another. This 'programming' is called socialisation. It is the process of adopting the behaviour patters of the surrounding culture or social group. It allows you to function properly within that social group of people (because you learn to say the things as they understand it, you learn to interpret things in the same way, etc).

TRAINING TOOL

An exercise to show how socialisation works

Photocopy the following on a big sheet of paper or on an overhead transparency.



1 Ask half of the group to close their eyes – and show the A B C horizontal line to the others (cover the 12 & 14). They should only observe for a few moments what they see. Take the paper away.
2 Ask the other half of the group to close their eyes – and show 12 13 14 to the group that had their eyes closed first (cover the A & C). Let them observe what they see for a few moments. Take the paper away.
3 Everybody can watch again – and then you only show the character in the middle (covering the A, C, 12 and 14). Ask everybody to write down immediately what they see. – Ask what people wrote down.

Debriefing

- What did you see? Did you see different things?
- Why did the different groups (that closed their eyes at different moments) see something different? Some saw the letter B and some the number 13.
- Does a similar procedure happen as well in real life? Examples?
- What conclusions can we draw from this exercise?

Perceptions depend on what the observer has seen before, and has learned to see before. If we always saw a dog on our aunt's lap, it becomes for us a pet and no hair on our head would think of eating it. But if we have seen dogs in the butcher's shop and on our plate from when we were a kid, we would most likely not have any ethical problem eating it.

Understanding the process of socialisation makes young people realise that there is a variety of different 'programming' possible. It makes it crystal clear that of course people will not react the same way to different issues. Young people come to become aware of diversity: not everybody is the same.

But we should not fall into the trap of complete relativism, where everything is acceptable in its own context. There are basic values that most people adhere to: human rights, respect, democracy, security,…

☛ More about Human Rights Education in Compass (a Human Rights manual) and Compasito (a child-friendly manual for human rights education in out-of-school activities)
www.coe.int/compass/

Another conclusion one could draw is that young people are not necessarily themselves responsible for how they react to difference (different cultures, classes, belongings, disabilities,…) HOWEVER it should also be made clear that socialisation is a process and that the way we perceive the world and how we behave changes over time. Just do the simple exercise to compare our lives and values with those of our parents or grand-parents, or with those 100, 200, 500 years back. The message is that perceptions, behaviours and values do change over time.

PERCEPTION & YOUNG PEOPLE

Why do we suggest to you to work with young people and their perceptions? We believe that it is vital for young people and youth workers (and everybody else) to be conscious of the coloured glasses that we are wearing. The way we see and interpret things is quite logically different from other people's perceptions, because they were 'programmed' differently. So difference is normal!

On the other hand we also stressed that our (and other people's) behaviour, perceptions, values,… evolve with time. So it is possible (and even likely) for people to change over time. This leads us to the conclusion that it is limiting to pin people down on one thing they once did. If a person once was uncomfortable with others from a different culture, gender, sexual orientation, disability,… this doesn't mean that they will always be. People have the capacity to change and it is also possible to actively work towards becoming more open and comfortable with difference. People can change!

An important message that youth work could give to young people, is that within these different approaches to life, one is not intrinsically better than the other. Often we think that our way of doing is the best, so all the others must be stupid or inferior. However one culture is not better or worse than another – they just provide different answers to the same challenges in everyday life. When young people are able to see things from different perspectives (of other groups) not only does it widen their horizon, but it also gives them a more varied set of possible answers to the challenges they meet in their lives. Learning to see things from different sides makes them more creative!

So if we know that diversity is a fundamental part of our society (impossible to avoid it), it is beneficial for young people to learn how to deal with this diversity. The ideal situation would be that they don't just tolerate difference, but that they see the inclusion of people from different origins and groups in their circle of friends and in their lives as an enrichment. It leads to new and interesting discoveries, it allows them to learn different things, it stimulates their creativity,…

YOUTH WORK AND INCLUSION & DIVERSITY?

The challenge of inclusion and diversity in youth work is to create opportunities for young people to enjoy diversity and to learn to see things through different lenses. Youth work can be a place where young people can interact with people from different groups, with whom they otherwise never would have been in contact. These positive experiences with 'other people' provide them with valuable life skills for modern society with all the diversity it entails.

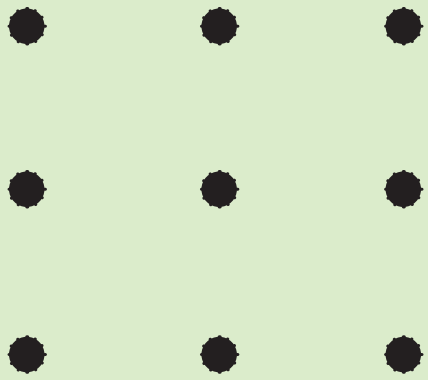
Youth work can stimulate young people's self-confidence to explore unfamiliar settings, to meet new and different people, to be curious,… By providing these opportunities to meet difference, we develop their critical thinking and become increasingly open-minded, so as to be able to value diversity and truly learn from each other, as opposed to rejecting or accepting each other's views based only on assumptions, stereotypes and/or prejudice.

Here are some exercises that help young people to look at things through different glasses..

TRAINING TOOL

Dots and lines

Look at the arrangement of dots below. Then try to join the 9 dots using only 4 straight lines, without lifting the pen from the paper, and passing through each dot only once.



You probably find it hard to succeed because you perceive the nine dots as a square. In fact you see a square, before any other shape, because you are a product of a particular society: European industrialized society is full of geometric figures (e.g. if you are reading this booklet in a printed version, you are holding a rectangle right now!) and square forms are part of your world. If you restrict the lines to the area of an "imaginary" square, you will never succeed.

Yet, if you were born and raised in the Wai-Wai tribe of the Amazonian Forest, this exercise would probably be easier, as you would hardly perceive the nine dots as a square; and why is that? Because there are very few square objects in the rainforest. Wai-Wai minds will not be restricted by such a self-imposed mental barrier. So try to think beyond the square to find the solution…or ask a Wai-Wai Indian if you see one!

★ Tip

The solution to the square is at the end of the booklet.

Another example of how we can be limited in our perception:

TRAINING TOOL

Numbers and words

Below you will find a logical sequence where nothing is random. Try to find out the logic behind this sequence and add one more valid row to it:

1
11
21
1211
111221

Try the exercise first before reading the solution below!

Solution: What do you have in the first row? One (1) number one (1) = 11. And now, what do you have in the second row? Two (2) number ones (1) = 21. And now the third row? One (1) number two (2) and one (1) number one (1) = 1211, and so on… This means that the logical solution for the last row is: 312211 = three (3) number ones (1), two (2) number twos (2) and one (1) number ones (1)

You might have been struggling to find the answer in the activity above, since you might be making use of arithmetical logic (counting, calculating, adding, subtracting… all the systems you were once taught whenever dealing with numbers). But when you try to see the exercise with "verbal lenses", reading the numbers, then the solution is easy

We have included these simple activities relating to perception as we think they are interesting and an entertaining way for young people to think about how our social reality shapes and limits us.

Food for thought

James Dewar - "Minds are like parachutes, they work best when they are open."

☛ More exercises about thinking out of the box in the SALTO Toolbox for Training www.SALTO-YOUTH.net/Toolbox/

SUMMING UP

With these final perception activities, we have completed the "Who Am I? Identity" chapter of this booklet. In summary, we have explored the following issues:

√ the dual meaning of identity – uniqueness and, at the same time, "sameness"
√ the importance of self-reflection and finding time to do this
√ methods of exploring the deeper components of identity - values
√ methods of depicting and sharing identity
√ models for visualising identity
√ how perception is subjective
√ how different ways of perceiving lead to different identities
√ how perception is shaped by the society and culture in which we live

In this chapter of the booklet, we arrive at the second signpost on the journey, “Me and the Other”. At this point we start looking at the relationship between who I am and how I experience other people. Expressed in different words, this is the relationship between the “Me” we have previously explored and everyone who is not me (and therefore different to me - what we are describing collectively as the “Other” here).

ME AND THE OTHER

ME IN THE MIDDLE

In our opinion, there is an important, first principle to establish here. If I see myself at the "centre" and see those outside me as "other", then perhaps the same applies for everybody else. To all those who, for me, belong to this "other" (that is, everybody else), perhaps I am also part of their "other". For example, Ibrahim sees Joan as "other", but for Joan, Ibrahim is "other".

We feel it is crucial to establish this understanding from the very beginning of this stage of our journey. It is very easy to see oneself as being at the centre of things, of representing the "norm". By extension, it is also very easy to see others as being off-centre, of not being the norm, of being the "abnorm" (if we can make up an English word here). If we then attach to this the ideas and feelings of "right" and "wrong" which exist in all of us (as "Shrek" would readily tell us), we very quickly find ourselves at the centre of a personal world in which we are right and everyone else is wrong.

This is not the same as regarding somebody else as different. In "centrism" we make value judgements.
So we want to explore it here because, in our opinion, an understanding of "centrism" makes us more aware when working with the issues of inclusion and exclusion, it enables us to be more objective.

One activity we propose to enable you to explore this issue, which follows. We have named it, "Equiano", for reasons which you will understand when you look at the summary of the activity which follows.

TRAINING TOOL

"EQUIANO"

This activity involves using extracts from a book written by an African (Oladuah Equiano) in the eighteenth century, which describe his first experience of European culture. The aim of the activity is to enable participants to explore their own cultural perceptions, their own "centrism".

Do not explain the purpose of the activity to participants and don't introduce the activity as "Equiano", otherwise participants are likely to guess the profile of the writer from the beginning.

Tell participants that you are going to read a series of extracts from a book which describe a person's experience. It is their task, individually, to visualise this person, to build up a mental profile of him or her. Tell them that you will read and show them the extracts, one at a time. Between each extract there will be a pause to give them time to think about the text and the profile of the person. Ask them to make a few notes each time and so gradually develop this profile. Tell them that it is not very likely they will know the person's name – the person isn't really famous. Explain that because the English in the text is not so modern, more straightforward terms have been added to the text, in brackets. Square brackets indicate words omitted because they would make the task too easy. Ask them not to talk during the exercise - if they fail to understand the meaning of the text they should raise a hand and you can clarify the meaning for them.

Read the first extract and give or show a copy to participants. With this first extract they will see the simplified term in brackets and the empty square bracket, so you can explain this to them again. Make sure everyone has understood before proceeding. Then repeat this procedure for each extract, making sure everyone understands the text and has time to make a few profile notes each time.

- "I feared I should be put to death (killed), the […] people looked and acted, as I thought, in so savage a manner;"
- "were we to be eaten by these […] men with horrible looks, […] faces, and loose hair?"
- "I was amazed at their…..eating with unwashed hands…."
- "I was amazed at their…..touching the dead."
- "….we were totally unacquainted with (we knew nothing about) swearing (bad language), and all those terms of abuse…..which they use."
- "I could not help remarking (noticing) the particular slenderness (thinness) of their women….. and I thought they were not so modest (pure) as [our] women."

At this stage, ask the group for feedback. Invite one or two people to share their profile with the group and then ask who agrees and who disagrees. Quickly establish the general groupings of opinion. Then you can introduce one more extract.

- "I was amazed at their not sacrificing, or making any offerings….."

You can begin the fuller debriefing now by asking them if this final extract changed their view in any way. Then ask more questions about the writer's profile to clarify further what participants felt and to see what common views there were in the group, for example:

- how did you visualise this person?
- from which century do you think this person was?
- did you regard the writer as European or non-European?

Usually, though not always, participants from European cultural backgrounds develop a profile of a European explorer, missionary, or someone similar, coming into contact with non-European cultures in the past. Once you feel you have a fairly comprehensive picture of how the group saw the writer, let them know the identity of the writer and the source of the material.

- "The Life of Olaudah Equiano, or Gustavus Vassa the African." Written in 1789.

Also, give the participants copies of the text including the omitted (underlined) words at this stage.

- I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner: were we to be eaten by these white men with horrible looks, red faces, and loose hair? I could not help remarking the particular slenderness of their women…..and I thought they were not so modest as the African women.

Now you can explore the profiles and ideas participants come up with, with questions such as:

- were you surprised or shocked when told the identity of the writer/?
- did you identify with the writer or those being described?
- are you surprised at (Western) Europeans being perceived/seen in this way?
- does this teach us anything about prejudice – our own prejudice?
- where do these views come from?
- can you apply anything you have learnt from this to the present day?

It is important to debrief this experience for two reasons:

1 Firstly, so that participants have the chance to begin to address any anger or annoyance they may feel, perhaps from feeling they have been "tricked" by the activity or from feeling angry that "their" culture could be viewed in this way.

2 Secondly, in order to establish how common, how widespread it is for all of us to see ourselves at the "centre", as the "norm", looking out at what we regard as different, as the "other" (emphasising that we all have this experience at some time, often, even always, in our lives.

Finally, of course, explain that this activity is aimed at establishing that each of us can be seen as the "other" – this is what we share, our common experience.

★ Tip

The text extracts can be handed out as copies, cards, shown on powerpoint or overhead projector, as you wish.

Having looked at this relationship, at this "centrism" in which I view myself as the "norm" at the centre of things, we feel the next step should be to explore where this view comes from, what gives this view its characteristics. From where…from whom..?

VIEWING OTHERS

As we have established the common experience that we can all be seen, at any time, as the "Other", perhaps it would be appropriate now to explore how we view others.

Where do we start to look at what influences our view of other people? There are, of course, dozens of opinions about this, to do with the individual, society, culture, history, faith, genetics etc. We propose beginning, for our purposes, by going back to our formative years, our childhood and adolescence, and looking at the external factors, those things outside us, which helped influence and form us.

Once we have established the sources of our views and feelings about the "other", then we can explore whether there have been any changes in these views and feelings.
Have we changed our views and, if we have, how did they change – by themselves, organically somehow, by the impact of societal changes on us, actions we consciously took etc?

To begin, let us take a few examples of real situations (from the lives of the team who have compiled this booklet) in which the authors experienced difference in another person(s) and identify their response to the situation (we try to express the situations as we experienced them at the time, which is important in trying to think about the influences at play at that moment in our lives).

- *When I was about 15, I was at a party with some gay guys, for the first time, and I got into a heated argument because I found their views to be too "right wing". I couldn't believe that those who I saw as being victimised and oppressed in society themselves could hold oppressive views about others. Gays had to be left-wing radicals who wanted to change society!*

- *Having been a trainer for many years, I ran a seminar in which there was a participant in a wheelchair. I was a bit nervous around him and was conscious about not suggesting crazy activities that involved too much moving or that would attract attention to him. And then one evening in the bar, all of a sudden I see this guy, beer in his hand, impressing the girls with all the tricks he can do with his wheelchair. So I guess someone in a wheelchair is not necessarily dull and pathetic!*

- *At the age of around ten I had my first direct contact with a person with tetraplegia … until then my perception of tetraplegic people had been that they were wretched, dependent and mentally handicapped … I met this guy at a holiday camp, and he turned out to be smart and self-confident – he wanted to do things by himself, pointed out clearly when and how he needed help; besides that he was fully integrated in the group – also because he had a wicked sense of humour (also something that did not fit with my image of tetraplegic people – as I had learnt it) … that whole experience shifted my perception fundamentally and made it much easier to interact with "challenged" people in general …*

TRAINING TOOL

"INFLUENCES"- PART I

You can introduce this activity by using the examples just quoted or your own. If you use your own, it will feel more authentic and you will feel more included in the process of trusting and respecting which is central to this activity.

Ask participants to describe how, in the course of their life, as with everyone else, there have been times when they have come into contact with people (one person / many people) who they regarded as different to themselves – this could be at any age but emphasise the years of childhood and adolescence, their "formative" years. Ask them to recall, in their minds, three personal examples (roughly identifying their age when these situations occurred) – what were the situations, how was the person(s) different and how did you respond?

Ask each participant to spend 10 minutes reflecting in this way. They may wish to make notes – or not.

At the end of 10 minutes, ask participants to find a partner and spend another 10 minutes describing and sharing these experiences (5 minutes for each partner).

Now, the question to ask ourselves about all of these situations is what influenced our response, why did we respond in such a way? To be specific, where did the responses (knowledge, feelings, experience) expressed above (by the team who have compiled this booklet), concerning gay men, a person in a wheel chair, someone tetraplegic, come from?

- More about working with LesBiGay youth in the SALTO Over the Rainbow booklet (www.SALTO-YOUTH.net/OverTheRainbow/)
- More about working with young people with a disability in the SALTO No Barriers, No Borders booklet (www.SALTO-YOUTH.net/NoBarriers/)
- More about working with difference in the SALTO Guide to European Diversity booklet - also available in French and German versions (www.SALTO-YOUTH.net/DiversityResources/)

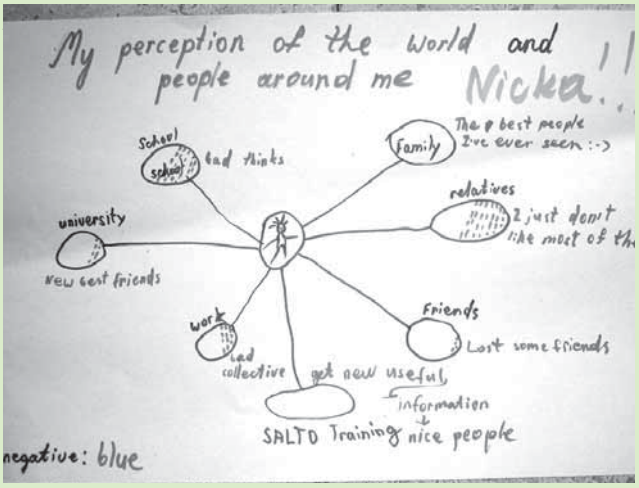
In answering these questions, we come up with lists of influences, some common sources, some very individual; brothers & sisters, friends, peers, scouts, parents, teachers, graffiti, church, school, magazines, comics…

The question which then follows for us is - to what extent were each of the influences positive or negative? We think it is impossible to explore the question of what influences our behaviour in terms of exclusion / inclusion without looking at what we see as a positive influence and what we see as negative. Obviously exclusion operates in society and we all contribute to that, to greater and lesser degrees, and at different times of our lives. So to identify influences as "negative" is important when trying to understand, and share, where the pressures to behave in an "exclusive" way come from.

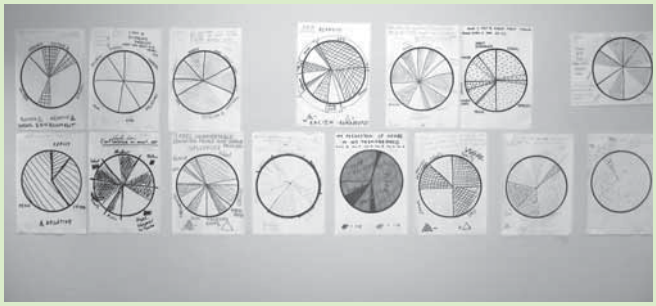
Furthermore it is important to identify the positive and negative aspects so that we can go on to look at how we have responded to those pressures in our lives since.

TRAINING TOOL

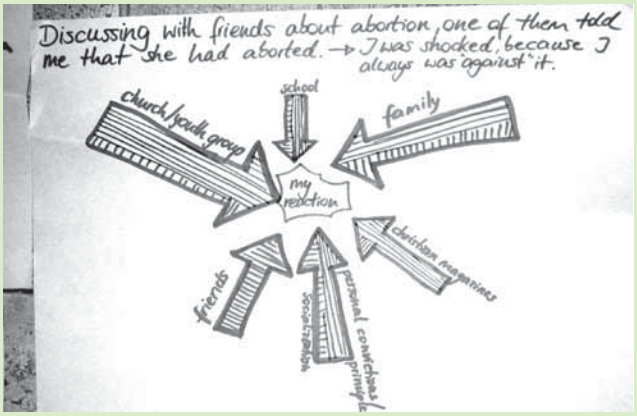
"INFLUENCES"- PART II



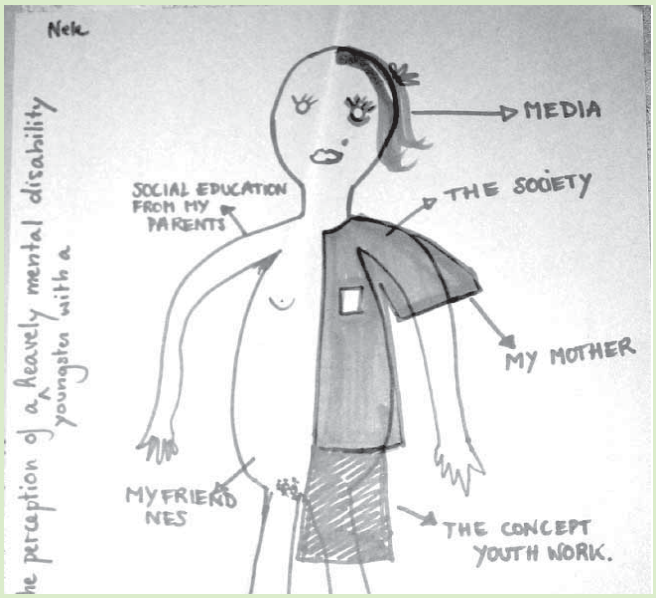
Planets of Influence: Shadow is negative influence



A pie chart of influences



Shaded arrows representing positive and negative influences



Another original way of depicting influences

Ask participants to choose one of the three examples they gave previously and identify the influences on them which affected their response, in terms of their emotions and their understanding. To assist them, use one of the examples you gave at the beginning of this activity to identify the formative influences on yourself. Encourage them to consider the following possibilities, while stressing that there will probably be others:

- mum / dad / carer / other adult
- brothers / sisters / cousins
- aunties / uncles / grandparents / others
- friends / peers (people of the same age-group)
- school / college / education / teachers
- media / TV / newspapers / music / internet
- cultural influences

Give participants five minutes to begin thinking about this. Tell them to be specific and make notes if they need to.

Then introduce the next step – using a visual diagram or model to depict and demonstrate these formative influences to participants. For this, show them a diagram that you have already prepared, which pictures the example you have previously described.

I would choose to use the example of the solar system – the situation you choose to describe can be symbolised as the sun and the influences can be shown as the planets. The planets can be shown further from or nearer to the sun according to their influence on the situation, and each planet can then be divided according to how much it represents a positive or negative influence (like the dark and light side of the moon). The planets also have interesting features like several moons or rings around them – features which could be used to symbolise a variety of things; for example, if the positive/negative separations are not sufficient to express a particular influence, moons could be used to represent different degrees of influence (strong, medium, weak), and rings could be used to demonstrate a vague memory where it is difficult to recall accurately etc.

So ask each participant to choose one of the three experiences they identified previously and to design a similar diagram or model (solar system or something which fits how they want to show things better). Give them 20 to 30 minutes to do this.

At the end, ask participants to display their diagram so that their colleagues can see it. Finally ask half the group to stand by their diagrams so that the other half can circulate, study the diagrams and ask questions. Then ask the group to reverse their roles.

★ Tip

Using a common template, like the solar system diagram, makes it easier to "read" and understand everyone's contribution; suggesting participants choose their own format encourages greater visual creativity. Take your pick!

Here are some examples of the creative ways in which different people have pictured this. As you can see, there is a lot of opportunity for innovation in the method of visualising formative influences on our lives.

★ Tip

Avoid public spaces when working with confidential issues which require trust in a group – use or create private and intimate environments.

Finally, our ultimate aim in identifying and describing influences is to investigate whether our views have changed and, where they have, how this had happened. Particularly, we want to look at ways in which we have addressed and perhaps transformed the more negative influences in order to achieve a more positive outlook.

TRAINING TOOL

"INFLUENCES"- PART III

Now ask each group to discuss how their individual views of their experience have changed:-

- what and who has influenced that change?
- what and who have been the positive and negative impacts in that process?
- what have been the important influences or factors in changes or confirmation of opinion?

Again, use your own examples from your experience. This is a very important stage in the process of identifying influences, because we are now beginning to identify how personal change can be achieved.

Perhaps you could give participants 5 minutes individually to reflect on this before a discussion in small groups.

Then ask each group to decide on a format for representing these views – this could be a format involving the group feeding back as a whole or the group feeding back through individual expression/presentation. Giving the participants this choice allows for a variety of response and a choice of methodology.

Food for thought

It is important that some deeper personal things are shared if we wish to create an atmosphere of trust and, especially, if we wish to go deeper into discussions inclusion & diversity. You as a trainer could think of ways to stimulate this trust and sharing.

CONFRONTING DIFFERENCE

Identifying and sharing measures that each of us can take to address our views towards "difference", and perhaps confronting the views we wish to change using strategies that colleagues have found effective - this is the paramount aim of this "influences" activity.

Through the "influences" activity we explore our own identity and what has helped shape it. We explore our response to the difference in others but we have not yet really explored the "Other". Perhaps as a result of this activity we might be shown another's experience and their ways of relating to it, but we have not really shared another experience, not really got inside the Other's experience.

So the activity which follows is designed to do just that. It is designed to enable each of us to play the "role" of someone else in society and experience (through simulation) another social reality.

TRAINING TOOL

"IN-E-QUALITY STREET" – PART I

This activity is named after a well-known brand of wrapped chocolates (sweets) called "Quality Street". The basic principle of the activity concerns how society rewards inclusion and penalises through exclusion. For each example of social inclusion a person identifies as relating to her/himself, in this activity, s/he is rewarded (with a sweet). However, each time that same person identifies the example as one of exclusion for her/him personally, s/he is penalised (a sweet is taken away).

Remember though that this is role-play, so each participant takes on the personality and social circumstances of someone else (a fictional person). It helps people to get into "role" if they choose a name for the person they "become".

As an example of how the activity works, let's look at one social situation which refers to travel. Imagine two different responses to the question, "Are you allowed to travel abroad?" Julie is playing the part of a 19 year-old young man, with a part-time job, who, in her opinion, would definitely be allowed to travel (he doesn't need anyone's permission to travel and he has a passport), so Julie receives a sweet. Brian, on the other hand, is playing the role of a 19 year-old young woman who is a refugee and has no national status, and from his understanding she would not be permitted to travel – therefore Brian has to surrender a sweet.

The roles people are asked to play include more detail than just given. For example, this is the full text of the card Julie had:

➔ You are a 19 year-old young man. You finished school without the qualifications you needed – your mum says you just messed around but it was more complicated than that – you weren't exactly encouraged! You dad came to this country long before you were born and you were born here – although some people act as if you don't belong here. You've got a part-time job working in a warehouse.

☛ Find more role cards in Annex on page 90

So although much of Julie's role is already decided, she still has to use her imagination (and life experience of others) when deciding whether the young man whose role she is playing would be included or excluded in the different social situations.

★ Tip

It is an interesting strategy to make sure each person plays the role of a person of the opposite gender as this makes "difference" even more apparent.

So, to run this activity, begin by asking participants to sit in a circle (with or without chairs). Each participant is then given a "role" card – this card describes the person who the participant has to play (pretend to be) during the activity (as in the example above) – tell participants to think of a name for themselves as the person they will play, once they have read their "role" card (this helps them associate with the person more). Make sure all participants understand the information given on their "role" cards.

Participants are told they will be asked a series of questions – if they can answer "yes" to a question they can collect a sweet (from a box/tin/pile at the centre of the circle of participants), if they must answer "no", they should return one sweet to the central pool.

As participants are playing the role of someone else, tell them they will have to make some decisions (in answering the questions) about that person using their own life experience and imaginations.

As participants collect sweets, they must make a visible pile of them – for everyone to see. Let each participant collect five sweets to begin with, and tell them to display them clearly in front of them.

The trainer should read each question twice and make sure everyone understands. If participants are uncertain about an answer, encourage them to imagine themselves as that person and make a decision accordingly.

Here is a list of questions you could ask (again, adapt or change these as you wish):

- Do you or does your parent(s) earn more than twice the national average wage?
- Do you have the right to vote in national elections?
- Do you think you have a good chance of becoming a member of parliament in the future?
- Do you feel alright talking openly about your sexuality?
- Would you feel safe walking home by yourself in the dark at night?
- Do you have a good chance to go to university?
- Are you literate – can you read a newspaper and fill in an application form?
- Are you entitled to free medical care?
- Are you allowed to travel abroad?
- Do you have the right to free education up to the age of 18?
- Do you or your family have enough income to live comfortably?
- Do you have regular access to the internet?
- Is the language you speak the official language of your country?
- Do you feel fully part of the society in which you live?
- Do you have a computer at home?
- Is it easy for you to use public transport?
- Is it easy for you or your parent(s) to find work?

When a participant runs out of sweets, the trainer may choose to "expose" that person (more or less depending on how dramatically you want to convey the fact of "exclusion" – e.g. tell the participant to keep their arm raised constantly or ask them to leave the circle – whatever feels appropriate with the group).

At the end of the questions, ask participants to count their sweets. It is very apparent that some participants have far more sweets than others.

So who has most sweets?

★ Tip

There is a set of role-cards at the end of the booklet. They were devised by someone whose social and cultural reality is in urban England, but of course you can adapt the role play cards to suit the particular social reality you are dealing with. Even better, you could choose to design your own role-cards, even make an activity of it with young people.

Thinking back to Julie and Brian, at the end of the first part of the activity, after about 15 questions relating to different social circumstances (e.g. education, gender, sexuality, employment), Julie will almost certainly have more sweets than Brian, who may well run out of sweets completely (and therefore be thrown out of the activity altogether). There will be similar experiences for all those who participate in the activity, with some accumulating many sweets in their role, some a few sweets and others finding themselves with no sweets left at all.

The parallel with society and the reality of social privilege, the power of being "included" instead of "excluded", is clearly reflected in this activity. This is why we have chosen to call the activity "IN-E-Quality Street", because it demonstrates inequality in society, as well as the social reward of inclusion (and the "quality" of life this can bring).

More than simply enabling someone to reflect on the issues of social inclusion and exclusion though, this activity is intended to enable participants to "feel" this. So the activity should be continued as below.

TRAINING TOOL

"IN-E-Quality Street" – Part II

Now ask participants to briefly share their feelings in the full group. Then break into smaller groups and ask each participant to introduce themselves in their "role".

Now discuss and evaluate the experience, asking targeted questions, such as:

- How did you feel in this role?
- Did you feel privileged or excluded?
- (For those who ran out of sweets) Did you feel "stigmatised" (explain what you mean by this)?
- Did the activity reflect real life in your opinion?
- Did the activity highlight differences and inequalities in society more than you had expected?
- Was the role you played one you found easy (because you could identify with it or know someone similar) or difficult?
- If difficult, why…and how did you make your decisions – where did your "information" come from?
- Did you make decisions based on "stereotype"?
- Would you change any decisions if asked the question again?
- Did you feel sorry for yourself, in your role - did you see yourself as a "victim"?
- Do you work with anyone (young person) similar to the role you had to play – how do you feel about that person in "real life"?

The questions you ask depend on what you most want to explore with the activity. Obviously the questions are limitless, but the activity has an experiential element which can open up the way for a lot of discussion. The trainer can influence the direction of this discussion of course. It is very important to explore the issues around "stigmatisation" and how the decisions we make about the person we "become" in the activity might expose how we stereotype, label and underestimate the potential of others.
This activity touches on one of the most important principles we want to establish in this booklet, that potential should always be emphasised, looked for in the "Other", not deficit!

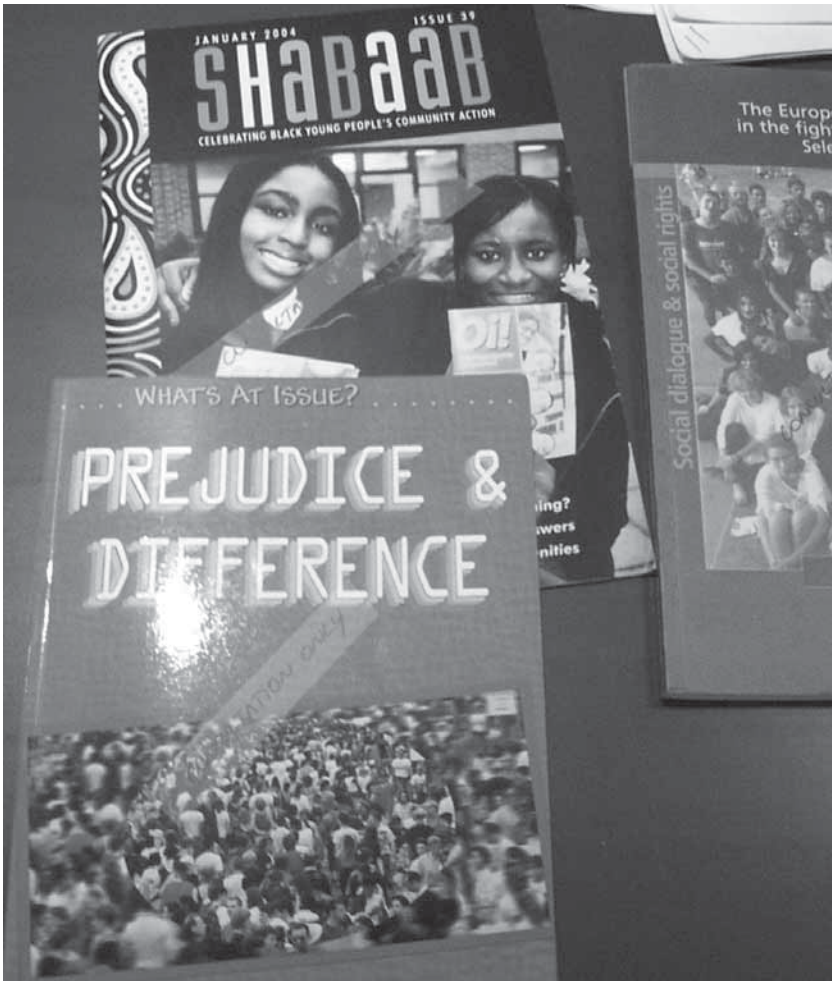
★ Tip

Always debrief an activity when people have played the role of someone else in a way which allows them to separate themselves from the person they have "become". In this way they can address and, if necessary, leave behind any negative emotion they may have felt while playing the role of someone else.

EXPERIENCING EXCLUSION

Of course, social exclusion occurs in many ways and it is important to remember this. We feel that experiencing exclusion, even thought it may be in a simulated way, and thus removed from reality (because once the simulation is finished the fact of "exclusion" is over as well!), should be a key part of "inclusion" training. This is especially so for those of us who very rarely experience any form of exclusion. We use the word "empathy" a lot in youth work (and related fields, such as social work) but what do we mean by this and how far can we go down the road of really getting inside, feeling and understanding someone else's experience? - not very far, probably, and almost nowhere without experience of some kind.

What follows, therefore, are a few activities we have used to give participants at least a little taste of being excluded.



TRAINING TOOL

EXCLUSION ACTIVITY - INTERVIEWS

Interviews are a situation in which exclusion often operates i.e. where reasons of discrimination or prejudice are used not to give someone a fair chance. Sometimes there is government legislation which provides rules about "equality of opportunity" in interviewing situations, sometimes there are guidelines not necessarily backed up by law, often nothing at all. But, whatever, exclusion often still takes place.

It is not difficult to set up simulated interview situations in which exclusion can be experienced. Interviews can be for many things – for example, for school places, jobs, immigration status. So…

Decide on roles. It's good to have at least two people on the interviewing panel, perhaps three. We suggest at least two people are interviewed ("applicants" because they are "applying" for something) – then neither knows in advance that s/he will be the one "excluded". If there are more than five participants, it's good to have observers. After agreeing people's roles, each group – interviewers, applicants and observers – keep them separate and brief them away from one another (so they can't hear what is being said to the other groups) until the interview situation begins.

Choose the specific grounds for exclusion, the "prejudice", which the interviewing panel will use to deny the applicant what s/he wants, but only tell the interviewers. For example, if it's a job as a receptionist at a big company, perhaps the panel wants an "attractive" woman at the front desk, but were unable to say that in the job advert for legal reasons – so as a consequence a man, who has all the relevant qualification and experience, has applied for the job. In this case, interview one male and one female applicant – neither knows in advance who will get the job so they both try their hardest.

If it's a school situation, for example, a faith school, perhaps the child is eligible (i.e. lives locally, attends worship) but, because the applicant (the child's mother who wants to get her child into this particular school) is an unmarried woman, the panel is prejudiced against her. So you could interview two women who want their child to attend the school – one married, one unmarried.

In terms of the immigration interview, perhaps both applicants have a strong case for political refugee status but the immigration control has a quota of persons to accept from each different country and the quota from the country of origin of one of the applicants has already been filled - so no one else can be accepted from that country. In this case interview two applicants and grant only one of them permission to stay.

When the grounds for "exclusion" have been agreed, help the interviewing panel choose roles and get into them. For example, on the school panel, the head teacher, the faith representative (e.g. priest, pastor, imam etc) and perhaps another parent (on the school parents' committee). Encourage them to identify why they have the prejudice against unmarried mothers. And the same for any other interviewing situation you choose to use.

Next, brief the applicants. They should be told all the circumstances of the interviewing situation EXCEPT, of course, the panel's "prejudice" - they should have no knowledge of this and should go into the interview hoping for success. Again, get them to start playing their role – perhaps helping one another to think of their life situation – who they are, their family, what they do etc.

The observers should also only be told the circumstances of the situation, without knowing the "prejudice". Their role is to watch and make notes (mental or written) concerning people's behaviour.

Set the interviewing scene as realistically as possible – is it formal or informal – chairs and tables, a circle of chairs, sofas etc? Water, note-pads, copies of application forms…Then commence…

At the end of each interview, don't tell the applicant anything – only, "we'll contact you to let you know". After the interviews are finished and the applicants have left, the panel can then agree who will get the job and how to tell the other applicant why they were not successful (without telling the true reason of course). By this stage, the observers will almost certainly have worked out what is going on!

At the end, after the applicants have been told of the decision (again as the panel decides - in writing, face-to-face, gossip…), bring everyone together and debrief.

First, ask the two applicants how they feel now and felt during the interview, then explore how it felt for the panel, especially knowing they weren't giving one applicant a fair chance, were part of the "exclusion" process, and then ask the observers for their feedback, including how they felt being powerless to affect the panel's decision.

Finally relate the simulation back to reality. Ask questions such as:

- were you aware that such things happen in real life?
- have you experienced this (as someone who was "excluded" but also, perhaps, as one who was doing the excluding – it is a brave person who acknowledges this, but sometimes it happens)?
- do you know anyone who has been the victim of exclusion like this?
- can you think of other interview or related situations in which such prejudice and exclusion functions etc?

Of course, for each of the interview situations we set up we know most panels would be honest and select applicants in fair way. But we also know that, sometimes, this is not the case – and we bet everyone can think of a situation they have experienced personally or been told about where an unfair interview has taken place and someone been a victim of exclusion. And, yes, there are many different interview situations in which this happens – we have chosen three which we, the team, have experience or knowledge of.

We suggest you adapt or select different interview content according to situations which are relevant to your own reality. You and young people could certainly think of many more.

Such role-playing situations can be both fun and very educational, with different participants taking on different roles. After the role-play there is a lot of scope for exploring how people behaved and felt in their different roles and how that might relate to their own real experience or the experience of others.

★ Tip

Always debrief the simulation, because participants can become very involved in their roles and feel especially angry or hurt – interviewers as well as applicants.

Here is another method used during our training modules of experiencing exclusion.

TRAINING TOOL

EXCLUSION ACTIVITY – FOOTBALL WITH GOGGLES

The ID first team – match talk

It's more difficult to see the ball if your vision is impaired

The aim of this activity is to create awareness, understanding and empathy for visual impairment, and to physically feel the consequences of that. It also adds energy to the group, so can be used as a good energizer at the beginning of a hot afternoon. It takes a minimum of 30 minutes. It's from an idea by Nicolai Platonichev (although a young person introduced it to one of the team).

You will need to have prepared the material before the session, making sure everyone has 2 plastic cups each, a big ball of string, tape, scissors (enough for everyone to use at the same time) a football, and of course a place to play the 'match' – a field, a park or a pitch. Try and make sure that it's grassy though, as this helps with any 'severe tackles'.

The first step of the exercise is to transform everyone into 'goggle' footballers by asking them to make their own goggles. Give each player 2 cups and some string – they should remove the bottom bits of each cup, make two holes on both top sides of each cup and then attach the string through the holes to connect the cups and make earpieces. You might have to use a bit of extra scotch tape to make sure no one can cheat.

It is important to look at health and safety issues, beforehand and during the game. This is the main role of the referee (or referees). Check the pitch where they will be playing that it is flat, maybe ask them to take off their shoes to avoid hard 'fouls', keep an eye on the players during the game that they don't fall over etc.

Divide the whole group into two teams (you might want to do this by 'calling teams' like you did when you were at school). If there are many participants, you can also divide into more teams and have a small 'tournament'. Explain to the players that they will play a game of football, with the regular rules. It is important to stress that this is about playing the game, not competing against each other. It is about the process, not so much the 'goal'. Set the pitch and the goals, and then whistle for start.

You might be surprised by the amount of laughing, the missed kicking of the balls, the people running into each other and the change of focus of the game of football. It is good at the end of activity to ask the differences they feel wearing the goggles, and then how that compares to real life with people with impairments. How does it feel?

TRAINING TOOL

EXCLUSION ACTIVITY – FACEPAINT

Have you ever gone into a public space and felt ostracised or very different so that people stare at you? The aim of this exercise is to feel the consequences of difference, to create awareness and understanding for (racial) discrimination and to initiate reflections on exclusion.

It can be done with any size of group, by they should be divided into smaller groups of maximum 4 people in each. You will need facepaint and a public space of people not connected to your work/environment (shops etc). It takes about one and half hours in all.

Start by encouraging the participants to apply facepaint to their faces. If there are enough participants, you could also use the possibility of having some 'actors' with painted faces and some 'observers' with not-painted faces. Brief the participants to take it seriously, to try to act 'normally' – they will not get the full effect if they treat it as some kind of 'carnival'. Take them to your chosen public space, encouraging them to try to interact with local people.

Returning back to the venue and a safe space for debriefing, you could ask them the following questions for reflection:

How did you feel being different?
How did other people react?
Has there been any difference to your ´usual´ experiences? In which way?
What does that tell you about inclusion/exclusion?

Imagine going to the supermarket like this!

★ Tip

Remember to balance and mix the methodologies used during any course programme to keep the programme varied, allowing for different learning styles.

☛ For more inspiration on different methods to use with diverse groups, have a look at the SALTO folder-pack "travelling cultural diversity" www.SALTO-YOUTH.net/DiversityResources/

SUMMING UP

So, with these activities, the "Me and the Other" section of this booklet is complete. In it we have explored the following issues:

√ the relationship between who I am and how I experience other people
√ how common it is to see ourselves at the centre of things (as the norm) and other people as outside (the "abnorm")
√ how for other people I might be outside (the "abnorm")
√ how the realisation of this can give us a more objective view of the world
√ what influences how we view other people
√ how positive or negative those influences might be
√ how we can address those influences and change or modify them
√ how it feels to be excluded
√ how we label and stereotype other people
√ how we participate in excluding other people

Now we have arrived at the third signpost on the journey and we are ready to explore "Inclusion and Diversity in Society - why is it good?"

Now we have arrived at the third signpost on the journey and we are ready to build on the findings of the journey so far by asking ourselves questions about the nature and purpose of inclusion and diversity in our society. How does it follow on from our understanding of our own identity and our relationship with others, what do we mean by it, and why should we strive for it? What is inclusion and diversity good for?

UNDERSTAN
INCLUSION &

DING DIVERSITY

There is so much said about "inclusion" and "diversity". There are lengthy definitions, there are doctoral theses, there are senior managers recruited into the private and the public sectors whose roles include drafting policies - some governments even appoint ministers with an "inclusion" portfolio. These things are not negative in themselves, of course, but do they, we wonder, sometimes create a barrier to the basic understanding and commitment we all need just to try to put something into action?

So we've begun with a question – and this is not the first, nor will it be the last time we ask questions, especially in this chapter. And, as you may already have gathered, we believe you yourself hold the answers to these questions, in the same way we believe young people hold the answers to their own questions – perhaps questions which, with your help, they might one day ask and answer themselves.

THE KEY TO INCLUSION: PARTICIPATION

So instead of definitions we will ask ourselves another question. Is there such a thing as a key to "inclusion"? Well, in our opinion there is – the key to "inclusion", as we see it, is "participation". So that's where we'll begin.

As ever, let's start with ourselves. What do I need to be "included"? Take some time to identify some situations where you have felt excluded and think through what would have helped to make you feel more included. Here's an example.

An example: the playgroup father

A man, separated from his wife but with a small daughter to look after, one morning goes along to a "playgroup" (an informal group for pre-school children and their parents/carers, where the children get involved in play and some early learning activities), where he knows there will be other children the same age as his. He walks into a room and suddenly everything seems to stop… there are only women, mothers, here, with their children…clearly men have never attended this group before, and it shows on the expressions of surprise on the women's faces!!

What does he need to be "included"? Well, at least he'd hope not to be met with such "surprise" again. He'd hope that he wouldn't be patronised ("…so, do you cook for her yourself"?!), he'd hope that his daughter would be treated the same as other children, no differently because she's there with her father and not a woman. Perhaps he'd hope to be asked, at some time, his opinion, what his needs might be etc. Of course, the list can go on and on….but in the final analysis, he wants to participate like anyone else at the playgroup.

The example above may be very distant from your social reality, but this is about you and what makes you unique, so give yourself time to think of some examples which are meaningful to you.

And, if for us the key to inclusion is participation, it follows then that one of the main keys to the "inclusion" of young people is the participation of young people.

BARRIERS TO PARTICIPATION

Young people often feel excluded, not allowed to "participate". Barriers exist which prevent young people participating, making it difficult for them to "have a say". Sometimes, those barriers are put up deliberately, sometimes they arise because of ignorance (i.e. not understanding), some have always just been there!

An example: the skate park

A group of young people go along to a meeting at the local council (municipality). Their proposal to have a skate-park (skate-board) area where they live is being considered by the committee which has the power to make such decisions. The young people have not been invited specifically but it is a public meeting so they are allowed to be there.

Before the meeting there is tea and coffee (but the security officer won't let the young people take their own coke drinks inside). At the meeting there are "members" (local elected councillors) and "officers" (those paid to do council work) and local residents (who do not support the skate-park proposals). Everybody is invited to offer their opinion, to speak. The young people are allowed to speak for five minutes – and no more…. The proposal is rejected because local residents think there will be too much noise (even though the young people say they will control the times when the skate-park is used). When the young people come out of the meeting they are very angry.

Here is a summary of the comments made by the young people afterwards:

- *I didn't understand a word they said!*
- *Call that fair!*
- *They just wouldn't let me finish…!!*
- *It was really frightening all of them round that big shiny table looking at me in that way…*
- *They were all so posh in their suits and ties…*
- *That Mrs Jones really **** me off – all she ever does is let her dog **** where we want to skate!*
- *They spend more money on cleaning graffiti than we were asking for…*
- *I didn't get my coke back you know…*

There were many barriers for young people at this meeting. Let's list some:

- they were intimidated and excluded by the language (technical terms, jargon) used by the adults;
- they felt uncomfortable in the environment (the meeting room, the formal dress);
- they had to conform to different adult values (tea and coffee, but no coke);
- they had no bargaining power;
- they had no support – nobody helped them deal with the barriers.

Working with the young people, as a youth worker, listening first to their complaints and then moving on to their ideas, the following strategy was planned:

- send an invitation to two or three councillors to a meeting in the local area – a local kebab shop, near the site where they wanted the skate-park, said they could use a big upstairs room for the meeting;
- invite the councillors to come in "informal" dress if they wanted;
- provide a few nice snacks for the councillors and hot as well as cold drinks;
- get as many young people as possible to sign a petition in support of the skate-park;
- prepare and practice a group presentation first – with four or five young people, different ages, boys and girls, all speaking;
- think in advance about the questions the councillors might ask and how to answer them;
- ask the local residents who hadn't come along to the meeting to see if any of them would support the idea.

This is one example of young people experiencing exclusion, not having the same equality of opportunity as adults, not being "included." It's also an example of how, by working with young people, enabling them to participate, you can encourage them to provide answers themselves, begin to tackle the barriers they face.

Food for thought

Never underestimate how much young people are willing and able to participate. In the London borough of Lewisham there is a "Young Mayor" to represent young people. He is 15 and he and his team of young people have a budget of £25,000 for projects of benefit to young people – some of this they will use to provide special "graffiti walls". He was elected – and 48% of young people in the borough took part in the election (compared to 33% of adults who took part in electing the adult mayor!).

An example: the Rusmallai outing

A group of older teenage girls of Asian origin, living in a major city. Their peers, that is all other teenage girls in the area, have the possibility of going on summer trips through organised youth projects every year, to the countryside, to the seaside, doing horse-riding, swimming in the sea, canoeing etc. These girls, who call themselves "Rusmallai" (after a sweet Indian dessert), want to do the same thing, but until now they have not had the opportunity. As so often, the reasons for this have never been given, but there are a number of assumptions, held by different people, with different levels of ignorance, prejudice and knowledge:

- as Muslims the girls pray several times a day and have to to attend mosque on Friday;
- they don't want to enjoy themselves doing those things;
- they won't be able to get "halal" food outside the city;
- outside the city, there won't be any other Asian people and everyone will look at them - the Asian teenagers fear encountering racism…
- there mustn't be any men staying with them so they can't really go away;
- the only youth worker who is authorised and insured by the municipality to take groups away is male and non-Muslim…

The teenage girls in the "Rusmallai" group had not been asked for their opinion, but when, finally, they were given the chance to express it, by one or two adults who were supportive, they gradually came up with the following answers (some of which they found quite simple) to make the trip possible:

- they would go on the trip with an "aunty" (i.e. an older woman who is seen as responsible and mature by the adult Asian community), and an adult sister who would participate in all the physical activities with them);
- they would stay in a residential centre which they could have to themselves (where there was no other group staying at the same time);
- they would make sure the centre was self-catering, so they could cook for themselves (and they would buy "halal" food before going, freeze it as necessary and take it with them) – if they found a restaurant that could cater for their dietary needs they might eat out as well to see what the food was like there;
- they would ask for female tutors for the different physical activities;

- the male youth worker would come along, as there were certain tasks that only he was authorised to do (like drive the minibus), but he would sleep in a bed and breakfast (somewhere, like a hotel, you sleep and are given breakfast) nearby;
- they would still arrange prayers as usual and they would come back Thursday night to be on time for the mosque (unless they could find a mosque somewhere nearer the centre);
- they would deal with how local people responded to them step-by-step - as they had all experienced racism many times in the city and in many different ways, they felt that, together as a group, they would cope;
- they would have fun!

Food for thought

To strive to be "inclusive", it is always important to accept your ignorance, that is the limits of what you know, and be prepared to ask young people what to do, what they want, their opinion...

In the two examples given above the solution required co-operation between the youth worker and the young people. The youth worker would not have arrived at such a solution without the participation of young people and, probably, vice-versa.

TRAINING TOOL

Try it for yourself.

Write a list of young people you work with or whom you would like to involve in your activity(ies). Add a short profile, and then think of something (preferably new) that you could do adapt your activity to these (new) target groups and to make them feel more "included".

You could turn your new approach into an "inclusion" action plan (see also Future Action, p 80).

WHOSE AGENDA IS IT?

As youth workers, we believe it is essential to be honest about your agenda, that is what you are aiming to achieve, so the difference between yours and the young person's agenda is clear, especially for the young person. The two agendas are rarely exactly the same. If you are clear and enable young people to be clear, then you can establish a joint point of departure. And, from that joint point of departure, it is possible to work in partnership, to include young people in the participation, decision-making process, at all stages.

An example: mixing sounds & young people

As a youth worker, your aim is to increase access to the activities you are organising. There are a lot of young people, especially teenage boys, hanging around on the streets with little to do, some of whom you know already - and you know, as well, that there's been some bullying of a couple of boys from a special needs day-school in the area. You want to do something for both groups - you want to provide something the local boys will want to get involved in and you want to stop the bullying. This is your agenda.

You approach the group of local teenagers and discover they are interested in sound recording, mixing, audio and MIDI sequencers (some of the terms you don't even understand!), and after a chat you tell them you might be able to set something up. Of course they are interested. That is their agenda.

However, you tell them there are two conditions. Firstly, you're not giving it on a plate to them – they'll have to work with you to get the equipment, and other resources, money probably to pay the tutors, hire the studio etc. That's not a big problem, they say, so long as you can help them with what to do. Fine!

Secondly, you say, you want to include some of the boys from the school down the road in the project…they might be interested too! Suddenly, there's big opposition, bad language, negative statements, obstructive questions…but, faced with your insistence, a "take it or leave it" choice, after some resistance, they finally agree. You know this is only the beginning of the process and that there will almost certainly be difficulties ahead, but you've got off to a start. They've agreed to include this other group in the project (even if the full sharing arrangements have not yet been discussed).

This is the basis of open participation. Sharing clearly with young people what your aim, as a youth worker is, so that young people can then work in partnership with you because they understand the "deal".

In the situation above, the work of "inclusion" has been advanced on two fronts at the same time: you have engaged the local young men, who were "excluded" (in the sense of having nothing productive to do), in a project which interests them (and from which they will also learn); and you have additionally succeeded in including the other group of young men who had also previously been "excluded" (in the sense that they were being bullied by the local young men, who they were afraid of).

★ Tip

When working with young people never assume, in any situation, that that young person is the same as you, however many "similarities" you may identify. There will always be something importantly different in your experience. It is important to respect and realise the different agendas. Coming to a common project is a process of negotiations and discussions.

ACTIVE PARTICIPATION

Any inclusion project for young people has, as its basic goal, empowering young people – that is enabling young people to set the agenda and take control of the process. An environment, which creates opportunities for young people to initiate and direct activities, an environment where decision making is shared between young people and workers, where the worker's role is that of motivator, a mentor or a coach, an environment that empowers young people while at the same time enabling them to access and learn from the life experiences and expertise of workers.

☛ Read more about practical coaching in SALTO's Coaching Guide
www.SALTO-YOUTH.net/CoachingGuide/

Active participation is underpinned by the belief that young people are the experts on their own lives and therefore they are the best starting point in any learning experience.

Active participation recognises that:

- young people are imaginative and creative;
- young people are willing to exercise self direction and self control in the pursuit of objectives that they feel personally committed to;
- young people, under appropriate conditions, will not only accept but actively seek responsibility;
- work comes as naturally to young people as rest and play and they want to learn.

Working with young people, it is useful to try to map the extent to which they feel included in any activity or process. One effective way to do this is by visualising a ladder with each rung on the ladder representing one step on the climb towards the goal of full participation. This is the ladder model, as conceived by Roger Hart. The first rung represents zero participation and the eighth rung full participation.

TRAINING TOOL

Hart's ladder of participation

8 Young Person Led, Shared Decisions With Adults

Young people initiate projects and decision-making is shared between young people and adults. These projects empower young people while at the same time enable them to access and learn from the life experience and expertise of adults.

7 Young Person Led And Directed

This step is when young people initiate and direct a project. Adult role is motivator/mentor.

6 Adult Led, Decisions Are Shared With Young People

Adults initiate projects but the decision-making is shared with young people.

5 Consulted And Informed

Young people are consulted on adult initiated projects. The young people are informed about how their input will be used and the outcomes of the decisions made by adults.

4 Assigned But Informed

Young people are given a specific role and informed about how and why they are being involved.

3 Tokenism

Young people appear to be given a voice, but in fact have little or no choice about what they do or how they participate.

2 Decoration

Young people are used to strengthen a cause, although adults do not pretend that the cause is young person led.

1 Manipulation

Adults use young people to strengthen a cause and pretend that the cause is young person led.

Where would you place the example of the teenage boys' group described above – or any of the other examples for that matter? You might want to consider activities with which you have been involved, or are currently involved, in relation to the ladder.

★ Tip

Remember that it is the empowerment process which is important. Don't be afraid to accept that you may be at a lower rung on the ladder when you begin working with a group of young people and you won't always reach the top, or even expect to. The achievement, for you and for young people, lies in the climb, sharing it and recognising it. And of course, don't forget to ask young people where they feel they are on the ladder!

THE DILEMMAS OF GROUPS

We refer again and again to "groups". We've just talked about a "young mums" group, that is, a group of teenage girls who have children. The thing they have in common, which they recognise, inside the group, as connecting them, and which we, who are not part of that group, identify as connecting them, is the very fact of being mothers and being young. For them, a whole series of experiences, of needs, of social barriers and external prejudices, give them a collective identity.

Often it is in their interest, as individuals, to belong to and participate in that group. For example, working together to arrange child care so they have time for their own training, or exchanging and sharing baby clothes according to the different ages of their babies and toddlers. At such times being part of the group is comforting, it provides safety.

At other times, belonging to that group can be restrictive on individuals; for example, some people, outside the group, regard them as "stupid" because they had to leave school or college early and didn't finish their studies, while some of the young mums themselves seem to have lost all personal ambition. At these moments, being part of the group is limiting.

There are similar dynamics for the group of teenage boys we encountered earlier – hanging around with nothing to do. What they shared was a common experience in a local area. When we met them, they shared a sense of "boredom", a lack of motivation or direction. On the positive front, however, they shared an interest in music and recording. On the negative front, from an outside point of view (but perhaps not theirs) they appeared to share a satisfaction in collectively bullying another group of boys.

☛ Sports can also be a useful tool to reach and work with different target groups. More about Inclusion through Sports in the SALTO Fit for Life booklet
www.SALTO-YOUTH.net/FitForLife/

TRAINING TOOL

I'm " in" – You're "out"

This activity aims to get young people to think about the groups they belong to and the positive and negative aspects of that for them as individuals.

Ask young people, working individually, to identify two groups they belong to or identity elements that are important for them (e.g. young mum, gay man, having a disability, coming from a certain part of town,… - you could do the ID-T-shirt exercise before this one – see page 16) - and to write these identity elements down. Then tell them to think about what is good about belonging to each of those groups and what is bad, in terms of their own personal experience.

To illustrate this, you could refer to the example of the young mums and their group above, use your own example or, better still, ask for a suggestion from the young people. Emphasise things they do and how they behave in the group and consider which of those they enjoy and which they dislike. Tell them to try to make a written list of these things, still working individually.

Now ask each young person to find a partner and to share and discuss their findings. Ask them to question and try to explain why they behave in certain ways in each of these groups. How much is through personal choice and how much in response to others?

Finally, come back together in a full group and ask for feedback. Open up a discussion and try to lead the group to an understanding of how pressure from other group members ("peer pressure") influences their behaviour.

We all belong to and we all need groups. In groups we find common interests, common experiences, common needs. We need to feel "in" – this gives us security. It is a universal human experience and need.

Of course, being part of a group, being "in", implies that there are those who are "out", who do not belong to this group or who are different. This is the "us" and "them", the "me" and the "other" we explored in the chapter "Me and the Other" (page 34). And let us remind ourselves of the lesson, the principle we established in terms of "me" and the "other" - the common experience that we can all be seen, at any time, as the "Other".

Nevertheless (and despite the lesson) people continue to define the group(s) to which they belong not just in respect of being "in" and "out", but often in oppositional, antagonistic terms and frameworks. Looking back on the groups discussed above, each of them is likely to see other groups in this way: the young mums might view the "older generation" as being against them, of looking "down" on them; the skate-park group would probably feel the same about the local residents opposed to their project; the "Rusmallai" group are likely to be angry with those groups of people who stereotype them because of their faith, and also those adults in their own community who want to restrict what they can and can't do; and the group of local young men act aggressively towards another group of young men because, it seems, they are "different" due to their learning capacity.

TRAINING TOOL

I'm "right" – You're "wrong"

This activity gives a young person the chance to explore and address some of the negative dynamics they experience in relation to a group of people from which they feel different.

Ask each young person to identify a group from which they feel different and whom they think have more opportunities (e.g. the upper-class rich kids, white people, adults,…)., especially where they experience feelings of frustration or anger. Then get them to think about the reasons why they believe they have fewer opportunities or feel excluded and make a list. Suggest they separate the reasons into "fact" and "opinion".

e.g. fact: they don't allow me into the disco
e.g. opinion: because I'm black

e.g. fact: I can't afford to go to the gym (too expensive)
e.g. opinion: because they want to keep out a certain class of people

Then ask them to work in small groups of three or four. In each group, ask one young person to begin by presenting their list. The task for the rest of the group is as follows: firstly, to assess whether they agree with the "fact" and "opinion" separations; secondly, to add any other reasons they think might be relevant; and thirdly, through questions and answers, to see what, if any, action could be taken, at individual and group levels, to reduce the amount of frustration or anger and to create alternative opportunities.

e.g. try to dress-up to go to the disco (in case not being allowed in is due to dress code)
e.g. go to the sports hall of the local school or participate in local council sport activities (cheaper)
e.g. write a letter, with lots of signatures, to the managers of each organisation asking for their policy

Let each person in the group take a turn in presenting. At the end, in the full group, or in a market place, share the actions proposed.

INCLUSION & DIVERSITY: WHAT IS IT GOOD FOR?

Groups can relate to one another in positive terms, concentrating, for example, on mutual benefits – what one can provide the other and vice-versa. Equally, groups can relate to one another in negative ways, where one perceives the other as a "threat".

The relationship between groups is the most important, the fundamental concern of the "inclusion" and "diversity" project. By extension, inclusion and diversity youth work is about encouraging young people to be more inclusive in how they relate to other young people, other groups of young people who they identify as "different". But what can be done to achieve this?

The main question we wish to focus on here is "why"? Why should I, why should you, why should a young person, bother? Let's give some of the reasons we, the team, either believe or can identify.

- ***personal development***
  This is the belief, following on from our explorations in the "Me and the Other" chapter, that I am enriched when I come into contact with others. Other people are different to me and by exposing myself to their way of living, their way of being, might mean that who I am, my identity, is affected in a positive way by such an experience. This requires an attitude of open-mindedness and curiosity and, of course, a willingness to take some risks.

- ***commitment to human rights***
  This is the political belief that all people should have access to the same range of equalities and should therefore have equal rights of inclusion. This is enshrined in the UN Convention on Human Rights, the European Convention on Human Rights and Fundamental Freedoms and in many other national and local legal frameworks.

- ***commitment to diversity***
  This is the belief, that, at a more global level than the individual level of personal development, human society generally is enriched through the flow between different cultures, a kind of cultural osmosis. By opening up to the influences of another culture, our culture is enriched and revitalised.

- ***pragmatic view***
  This is the belief that society benefits economically from encouraging diversity and greater inclusion. This view stresses the point that attracting and including people from a wide talent and experiential base strengthens economic performance.

- ***individual social reality (actuality)***
  If you regard yourself as someone who experiences exclusion, of whatever kind and for whatever reason, then your struggle to be included defines your attitude (and, at some level, your commitment) to inclusion and diversity.

Of course, finally, the question is one for you and, in turn, one for each of the young people you work with. And each reason, if it's genuinely personal, will comprise a mix of the reasons we've given and probably others we haven't identified. Here is one way we approached this in our training modules, which could easily be used with young people.

TRAINING TOOL

STIRRING THE BOWL

When introducing a topic of discussion with so many possible paths, off-shoots, channels etc, it is helpful to use a method which kicks off opinions quickly. One tool is like stirring a bowl full of food with many different ingredients in it. Some people know this as the "carousel" (a merry-go-round) – one of those rides at the funfair, usually with brightly painted animals on which you sit and which move around in circles, but with the inner and outer circles going in opposite directions.

Ask people to stand in two circles facing each other (one circle inside the other) and then discuss with the partner they find standing in front of them, for a short time, what they think about a number of statements (in this case to do with inclusion and diversity, although this method can be used for many issues). Each partner should be given a minute or so to speak and then told to swap roles. After each statement, ask people to go a few steps in one direction, so that everyone finds themselves opposite a different conversation partner. Make another statement for discussion between the new pairs. Then move again and so on. So some possible statements:

- the aim of inclusion is that everyone in society shares the same values;
- if everyone had internet access, everyone would be included;
- inclusion is important, because EU authorities state it to be important;
- the main challenge to working inclusively is getting finances.

...etc.

Allow only a couple of minutes per statement. In this way people get to meet a number of people and, by extension, a diversity of opinions. Usually, the time given is not sufficient for statements to be satisfactorily discussed, so participants end up with more questions than answers... But that is exactly what we want!

★ Tip

Instead of preaching "down" to people, offering what we think to be wise, we should work on the premise that:
- everyone knows best what s/he wants to learn
- everyone has a lot of knowledge / insight / experience to share
- there is much knowledge and know-how in the group! Just make sure it blossoms!

HOW DOES SOCRATES FIT IN?

Asking the question, "why", was the approach we adopted during our training courses. We framed it in what we called the "Socratic Service" – an approach especially championed by one member of our team. Socrates (hence the adjective "socratic"), the famous Greek philosopher, used the device (actually a very effective learning method) of responding to any question with a further question, in the belief that we all have answers buried inside us to any questions we want to ask. Respecting this principle, we asked participants on our courses to articulate the issues to do with inclusion and diversity, as they saw them, as a series of questions.

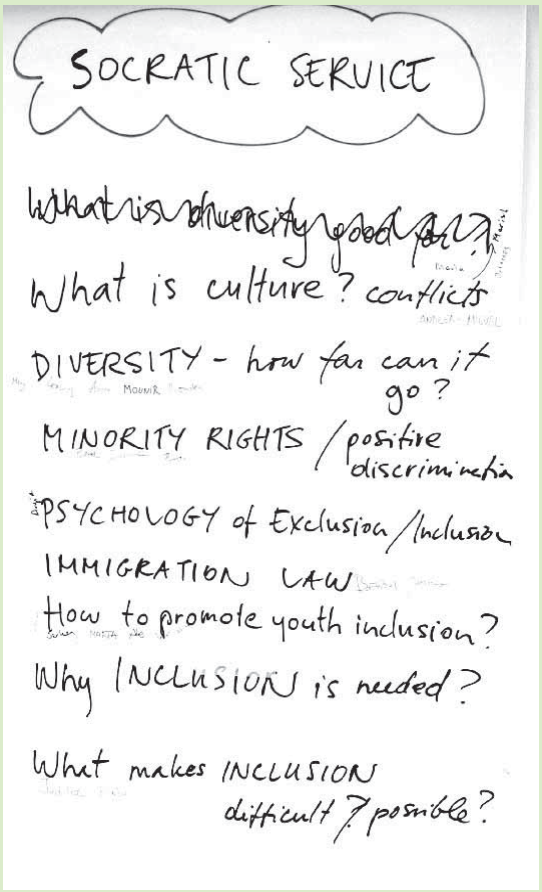
TRAINING TOOL

SOCRATIC SERVICE

After the "stirring the bowl" activity on our courses people were usually left frustrated, either because they'd had only a very short time to discuss the statements and issues or because there were more questions they themselves want to ask, or dilemmas not addressed. So it was then that we used the Socratic Service method (of course it can be used at any time).

After explaining about the naming of this method, with a brief historical interlude, Socrates, Ancient Greece, poison etc, we invited people to articulate their questions concerning inclusion and diversity and make a list of them. Often we would ask a further question to clarify the initial question or to focus it more. In our courses there were questions like:

- How does it feel being excluded?
- What is society?
- How would you wish society to be?
- What is inclusion?
- What is diversity good for?
- How can you ensure inclusion, including people in practice (methods etc)



Socratic Service issues & questions

A dramatic presentation of the question – what is inclusion?

Then we would ask people to divide into groups to work on these questions.

We think of the groups we work with like river water, following ancient wisdom – let the river flow in whatever direction it's going and use its energy and power without disturbing its natural course. Asking participants to put initials next to the questions on which they wish to work, brings about groups of people who are motivated, choosing to work on particular questions.

The method we chose to use to tackle and develop responses to these questions was to ask groups to produce a short input (5 minutes) on the chosen question, in as creative a way as possible, presenting group insights for other participants. The presentations could be in the form of theatre, a poster, a song or any other creative method – the main thing is to communicate so that other participants get an idea of what has been discussed and developed in the different working groups. And not only does everyone stay awake, they also gain real inspiration for their work!

Some examples

One group prepared a question and answer panel show, in which one member was the "presenter" and all other members the "panellists". Each panellist took on the role of a fictitious person and, one by one, presented themselves to the audience (everybody else was the audience). Before beginning their introductions, the presenter explained that one of the panellists was HIV positive, and it was the audience's task to guess who (by voting at the end). After introducing themselves, the panellists answer audience questions. At the end, the audience votes and then the HIV panellist declares him/herself. The panellists' characters are based on stereotypes and the purpose of the activity is to demonstrate how prejudice works in society.

Another group used the initials of their names to develop the acronym, "ASSUME" and made a presentation about prejudice – "Do Not ASSUME Anything about Anyone".

One group, exploring questions around integration, used bowls of water, pebbles and petals. In response to a statement, each person in the group had to place a pebble in the bowl if the statement represented a negative aspect of integration or a petal if it represented a positive aspect. Pebbles sink and petals float, so the symbolic representation was very powerful.

Yet another group simply led a brainstorm with the whole group on the question of the personal barriers involved in inter-cultural communication: "being hurt", "extraordinary situations", "shock", "being embarrassed" and "creating the spare time to spend together" were some of the responses.

Theatre, poetry, song, dance and many other rich and diverse, creative methods were used in these inputs.

The pictures below provide written summaries of some of the inputs.

The inclusion & diversity house

Integration in society

OUR FINAL WORD ON A DEFINITION

Definitions of inclusion always refer to the idea of "belonging". Identity is also a word often used in terms of "inclusion" and you will remember that one of the meanings of identity was "sameness".

One definition of diversity reads: "Diversity is the range of human difference. It consists of numerous factors including visible and non-visible differences, e.g. gender, age, background, race, disability, religion, sexual orientation and personality."

Thinking of inclusion and diversity as SAMENESS and DIFFERENCE seems to set up a contradiction in terms and would appear not to be helpful in our understanding. But we tried it and out of that mental work we came up with a view that resolved that contradiction.

For us, inclusion enshrines the belief that all young people are the SAME in their right to participate in the opportunity and benefits society can offer. Inclusion refers to the process by which this participation is achieved. During this process, all young people have the right to retain their DIFFERENCE, what makes them unique, what gives them their own individual identity.

AND A FINAL FINAL WORD

Everyone is different, everyone has different abilities and resources. We could celebrate diversity and regard everyone as unique and precious.

Inclusion is concerned with discovering abilities and the beauty of difference rather than focusing on deficiencies. It is about creating an environment, in this modern world, where the spirit of co-operation and mutual respect can inspire us to have new experiences, discovering ourselves and others, enriching our lives with new perspectives. Inclusion begins in your head, when you start looking at things differently. It is about sensitivity to difference and a desire to appreciate it.

SUMMING UP

So, in this chapter we've looked closer at understanding "inclusion and diversity". We explored the following:

- √ the central principle of participation in "inclusion" work
- √ barriers to the participation of young people
- √ inequality of opportunity
- √ examples of youth work projects achieving inclusion
- √ being clear about the two agendas – the youth workers and the young person's
- √ active participation
- √ simple methods of encouraging inclusion
- √ the nature and dilemma of the group
- √ relationship between who I am and how I experience other people
- √ reasons for trying to achieve "inclusion and diversity"
- √ formulating questions – the Socratic Service
- √ a definition or two

At the fourth signpost on the journey, we begin to explore how to put our learning and our commitment into action.

To recap, in this booklet we started with ourselves, “I”. Then we moved on to the “Me and the Other”, that is, thinking of myself as other people might see me and also how I see other people. Reflecting on this, we began to ask questions about engaging with “Inclusion and Diversity” issues, such as, “why?”, “what for?” and “who for?”…

FUTURE ACTION

Finally, at the fourth and last signpost, "Future Action", we move on to the question - how can we put into practice our learning and the conclusions we have reached? Here we explore and identify practical youth work tools and methods we can use to undertake action to achieve greater inclusion in our society and to use diversity as a positive element of our youth work.

As a team of trainers we regard the people we are working with as experts – experts in their fields, in their own life circumstances and in their sub-cultures. Again, be this a young person or youth worker. Involving the experts seems a sensible thing to do! So involving them in a project as soon as possible and at all stages, providing an added value, in terms of ownership, motivation, responsibilities, authenticity, process and quality, this would also seem to be an intelligent move.

☛ See also the ladder of participation on page 68

MORE INCLUSION & DIVERSITY NEXT TIME

One way of taking action to make your youth work or projects more inclusive, is to do it better "next time". You could design future actions or projects based on past experiences. Maybe your previous activities by their set-up excluded some of the young people you really would like to reach. We can then use this previous activity to learn from and improve it for the next time round.

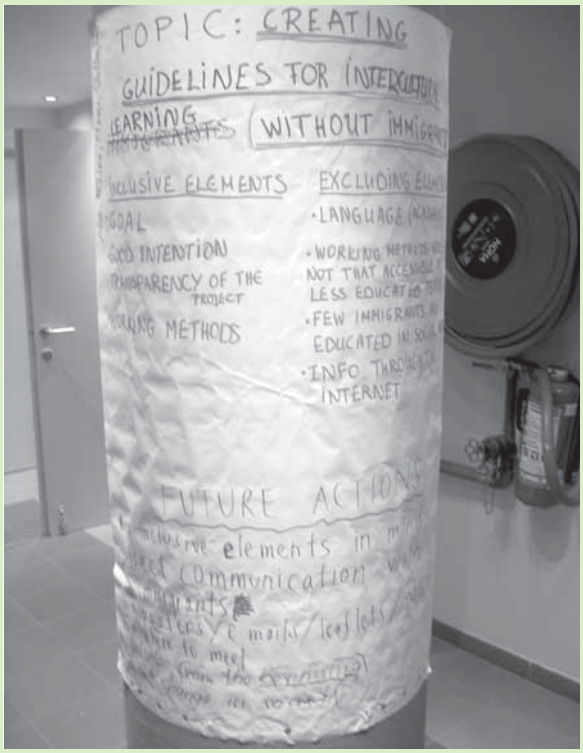
We thought one way to use past experiences for future action would be to consider them as case studies. Case studies try to analyse a specific case, incident, activity, etc. – to identify successes, failures, potential. It allows you (and the young people you work with) to learn from the feedback of others and to analyse situations in order to construct new options.

TRAINING TOOL

CASE STUDIES

The aim is to analyse a previous youth activity regarding inclusiveness. If you are working with a large group of participants, you can divide up the group in smaller discussion groups.

Take an example of a previous activity you did. Or you could ask the (different) group(s) to come up with an example of a youth activity that they participated in or organised themselves. (e.g. an excursion, a sports activity, watching a film,…).



Making guidelines for intercultural learning

The members of each group analyse the situation and ask themselves what was inclusive and exclusive about the activity (e.g. what kept some young people from participating) and how it could have been made even more inclusive (e.g. what could have triggered more young people from diverse target groups to participate).

Helpful questions for the case studies could be:

- In what way was the activity (project) inclusive / exclusive (you could give a list of diverse target groups that might feel excluded/included: a young person with a disability, from a migrant background, from different religions, teenage mothers, girls/young women, gay or lesbian youth,…)?
- How could the activity have been organised to make it more open and inclusive for the different target groups? What could have been done differently!?

In the case of several working groups, you can suggest either different or consistent methods to present the results of the different groups (e.g. verbal or non-verbal, creative, etc.). Just make sure that the outcomes are shared and recorded in some way – this opens up another level of learning…

★ Tips

Work on activities that participants were directly involved in (or excluded from). Starting from a real situation makes the conclusions more realistic and increases the impact. Focus on the solutions and the potential instead of on the problems and deficits. Transfer the conclusions to future actions: try the activity again, but more inclusively this time!

☛ **More about dissemination and exploiting past projects and experiences in "Making Waves", a booklet about increasing the impact of your youth projects.**
Download it from www.SALTO-YOUTH.net/MakingWaves/.

FINDING RESOURCES FOR ACTION

When you are looking at undertaking action to include young people from new or a wider diversity of target groups, you might also be thinking about where to get the resources from. One type of resources are ideas and suggestions for action, as you find in this ID booklet, but once you start organising projects to tackle exclusion or to consciously integrate some (new) target groups that you hadn't reach before, you might also think of financial resources for your activities.

If you are looking for more inspiration you can follow the links and references that you find throughout the text or in the "Going Further" section in the back of this booklet on page 100. However, it is not your task alone in a "participative" project to find all the resources; you could, even should also activate the young people to find out about different opportunities for action, as detailed in the next activity.

TRAINING TOOL

RE-SOURCES

You can ask the young people for their ideas for action (or take them from the Case Studies exercise above) and find resources that can be useful for implementing these ideas. This could be:

- Find books about the topic (from the library, from ebay, etc)
- Make a list of resource people or organisations that are active in the field of inclusion or diversity
- Check who has already done similar activities and if there is a documentation of them
- Register for newsletters or magazines that deal with the topic
- Look to see if there are useful methods or activities in the SALTO Toolbox www.SALTO-YOUTH.net/Toolbox/

Put all the available material together on a resource table that is accessible for all. It can stimulate ideas for action or it can make your inclusion and diversity activities easier.

★ Tips

Focus on opening up options when identifying resources – do not pre-select them or push in certain directions

☛ Find a list of further resources on page 100 of this booklet

THE YOUTH IN ACTION PROGRAMME

You could think about doing a project – and applying for funding through the European Commission's Youth in Action programme.

This is the European Union's mobility and non-formal education programme (from 2007-2013). It offers different possibilities to young people to set up projects with an international dimension (e.g. group exchanges, voluntary service, youth encounters, group initiatives). It also provides funding for support activities for youth workers. Doing an international project can bring an added dimension, or a different approach for your youth projects. It could also increase the quality of them and provide an opportunity to include new target groups into your youth work – maybe by reaching young people that you haven't been able to reach before through other types of projects.

You could apply for funding to do all sorts of projects:

- Youth Exchanges (groups of young people meeting together)
- Group Initiatives (local projects originating from youth groups)
- Democracy Youth Projects (involving young people in democratic decision making)
- European Voluntary Service (young people volunteering in another country)
- Support for youth workers (training, seminars, job-shadowing, feasibility visits, etc.)

The funding rules of the Youth in Action programme are largely based on a simple system of flat rates and fixed amounts depending on the number of participants, the activity, its duration etc.

The Youth in Action Programme is open to young people and youth workers in the so-called 'Programme Countries'. These are the EU countries, the EFTA countries (Norway, Iceland, Liechtenstein) and the candidate countries to the EU (Turkey for the moment - more can join). There are also some (limited) opportunities to set up projects with other regions in the world - mainly the neighbouring regions of the EU.

☛ **Find out more about this Youth in Action programme by downloading the Programme Guide from http://ec.europa.eu/youth/ or contact the National Agency in your country (an address list is available on the same website).**

YOU DON'T HAVE TO DO IT ALONE

It is not necessary to do your project on an island. As mentioned in the "Resources" activity above, organisations or people that have already done similar activities or that have a focus on inclusion and diversity can be very helpful for your undertakings. You could even decide to work together on achieving certain goals, have some common activities and network.

You can find partners locally through your local youth council or by asking around to see if there are similar organisations like yours. If you are doing an international project, for example a Youth in Action project (youth exchange, voluntary service projects,…) you can find project partners via your National Agency and their partner-finding databases, but you could just as well meet interested organisations in international training courses or seminars.

- ☛ Find the contact addresses of the National Agencies of the Youth in Action at http://ec.europa.eu/youth/
- ☛ You can find partners via one of the Partnerfinding databases listed at www.SALTO-YOUTH.net/PartnerFinding/
- ☛ Find an overview of training opportunities and seminars in the SALTO Training Calendar at www.SALTO-YOUTH.net/Training/

ORGANISATION FAIR

When you want to exchange good practices with a bunch of organisations, locally or internationally, you can organise an organisation fair, in which every project or organisation can have a poster on the wall or a stand (table) to display their material (e.g. photos or activities, publications, PR material, leaflets,…). This gives organisations the chance to present the work that they are doing and it allows them to see what things they have in common with other organisations or projects.

You could opt to give some template for presenting some basic information (e.g. on a flipchart), because if you leave the presentations completely free, some relevant information might not be displayed prominently. You could ask every organisation (or project) to display the following on a poster:-

- name & aim of the organisation – the issues the organisation works on;
- the main target groups they work with (perhaps the target groups they would like to work with in the future);
- the main activities they do (possibly the most successful activity they ever did OR the one they had most difficulties with).

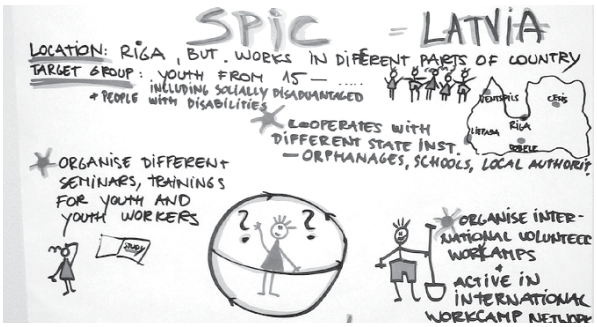
It goes without saying that this is also an exquisite opportunity to involve the young people from your organisation in preparing your stand or poster.

Usually at organisation fairs, each organisation gets a little bit of time to present their stand. However, you should avoid letting each organisation speak too long, because it can easily become a long dreaded series of monologues which are difficult to listen to. You could create alternatives to keep the presentations interesting and short:-

- ask each organisation to present only the best, the funniest, the worst,… activity they ever organised;
- organise a sort of radio or TV show in which a dynamic reporter goes from presentation to presentation and asks some basic but also some unexpected questions;
- you could ask participants to do a non-verbal presentation of the main things they do, and the people from the audience have to guess what they are;
- in order to limit the time for each presentation, you could either use an egg timer, or allow them only the time a match takes to burn (have a fire extinguisher ready, just in case)!

Visual presentation of your organisation

Present your project creatively as a 5-minute TV commercial



A bit of creativity with pen and paper

GET IT GOING – ACTION PLANNING

As you noticed, there are many things possible, and sometimes you can't see the forest for the trees anymore. Therefore it is a good idea to draw up an action plan, which both helps you to limit the scope of the actions you are going to undertake, and it structures your action over time. An action plan can help you to work as efficiently as possible and it gives you an overview of who is doing what, where, by when and with what resources etc.

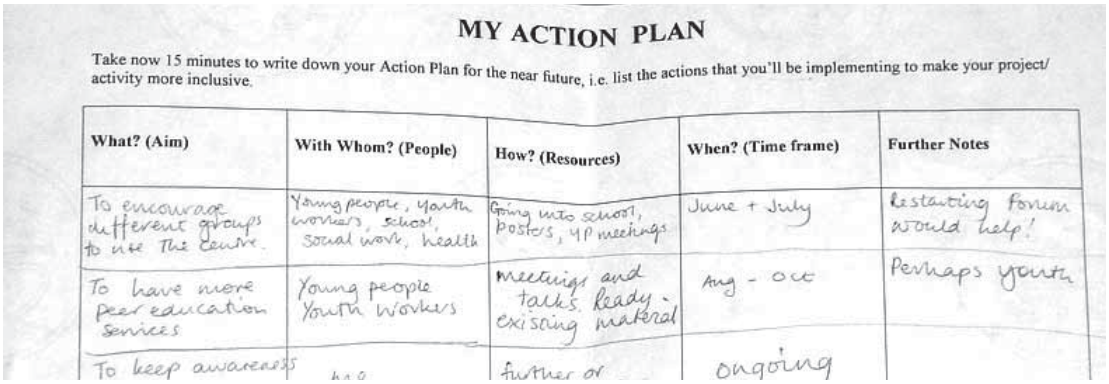
An action plan should provide a perspective about the development of an activity by outlining a fairly-detailed timetable. By documenting what you intended to do, it is also easy to check regularly if you are still on track. Agreeing an action plan together with the young people also creates more commitment to your project. Especially at times of stress, when there is a lot happening, many things to prepare, action plans can be very valuable tools to help maintain focus.

ACTION PLAN

Always keep it simple! One sheet of A4 paper (for each person) is enough, containing a grid with some very basic questions:

- What? – what specific tasks need to be done?
- How? – In what way do I want to realise this task? What resources do I need?
- With whom? – Who do I have to contact? With whom do I need or want to cooperate?
- When? – By when do I have to finish each specific task (deadline)?

You can also do one collective action plan for the whole project – and create individual action plans from the collective one.



MY ACTION PLAN

Take now 15 minutes to write down your Action Plan for the near future, i.e. list the actions that you'll be implementing to make your project/ activity more inclusive.

What? (Aim)	With Whom? (People)	How? (Resources)	When? (Time frame)	Further Notes
To encourage different groups to use The Centre.	Young people, Youth workers, school, social work, health	Going into school, posters, YP meetings	June + July	Restarting Forum would help!
To have more peer education services	Young people Youth workers	Meetings and talks. Ready-existing material	Aug - Oct	Perhaps youth
To keep awareness		further or	ongoing	

action plan

SUMMING UP

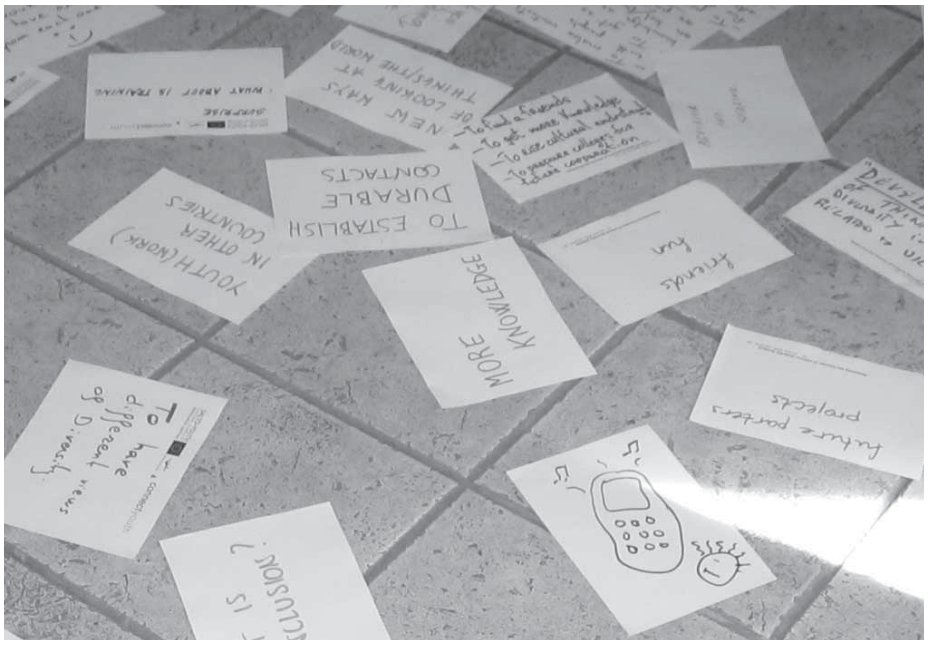
With this final chapter we looked closer at the following:

√ how to translate our learning into practical action in the future
√ using case studies of previous situations to identify patterns of inclusion and exclusion
√ using and re-shaping previous activities to achieve greater degrees of inclusion
√ ensuring young people know what resources are available
√ the possibilities in the new Youth In Action programme
√ the value of organisation fairs
√ the preparation and importance of action plans

AFTERWORD

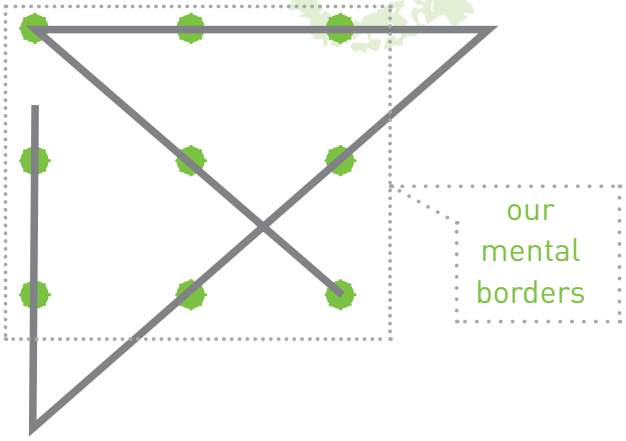
We want to emphasise finally and once again our basic belief – that, as youth workers, we have to face and confront ourselves first, before we try to do anything with young people. Our personal history and development influences our work with young people. Our very own social, economic, cultural and political background creates a framework in which we move. But this is a framework which we can also modify – if we are aware of it. Only in that way can we come to understand parts of our own behaviour differently and reflect on where we come from. And only when we have done this ourselves, do we have the right to ask it of young people.

★ Tip And a final tip - never forget: focus on potential, not on deficit.



ANNEXES

SOLUTION OF THE "DOTS AND LINES" ACTIVITY ON PAGE 31



QUESTIONS AND ROLE CARDS OF "IN-E-QUALITY STREET" ON PAGE 46

QUESTIONS

- Do you or does your parent(s) earn more than twice the national average wage?
- Do you have the right to vote in national elections?
- Do you think you have a good chance of becoming a member of parliament in the future?
- Do you feel alright talking openly about your sexuality?
- Would you feel safe walking home by yourself in the dark at night?
- Do you have a good chance to go to university?
- Are you literate – can you read a newspaper and fill in an application form?
- Are you entitled to free medical care?
- Are you allowed to travel abroad?
- Do you have the right to free education up to the age of 18?
- Do you or your family have enough income to live comfortably?
- Do you have regular access to the internet?
- Is the language you speak the official language of your country?
- Do you feel fully part of the society in which you live?
- Do you have a computer at home?
- Is it easy for you to use public transport?
- Is it easy for you or your parent(s) to find work?

ROLE CARDS

Remember that you can make up roles which are more appropriate for your own context. Find more examples in the SALTO toolbox online: www.SALTO-YOUTH.net/Toolbox/

Rolecard

You are a 20 year-old trainee carpenter, working for a company. It will take you two more years training to become a qualified carpenter. You are single and you rent a room in a house with 3 other people. Recently, you got into trouble with the police, driving a car without papers. You need to drive a car for work, so you are worried.

Rolecard

You are 17 and doing really well at school. You hope to go to university, to do law and perhaps become a solicitor. But you are also a good footballer. You live with your mum. Your mum comes from Nigeria and came to this country before you were born. Your dad still lives in Nigeria. You speak two languages well and understand your mum's language.

Rolecard

You are 17. You hate yourself. Well, sometimes. Yes, you cut yourself…cut your arms with razors…You live with your mum, but she doesn't know (?) her boyfriend abuses you. For two years now. School – you still attend but you can't work properly. There's boys you like – but they seem so young.

Rolecard

You are a manager of a shoe shop. It's not your shop but your pay is alright. At 23 you're pleased with your achievement. You still live with you're a parents but you're thinking of renting your own place. But what really interests you is the community association you belong to (in fact, you're the chairperson). It does a lot of work around environmental projects, which you are passionate about.

Rolecard

Rolecard

You are 18 and finishing school. You want to join the police force and you have the qualifications you need. This has been your ambition since you were 12 or 13. You have been a kind of leader at school, although you don't have a girlfriend but all your friends do – people think this is strange. It's not strange to you……you are gay and have a boyfriend that nobody knows about.

Rolecard

You're 24 and doing post-graduate research on embryology. You're very interested in ethical issues such as IVF (in vitro fertilization), cloning, gender selection etc. You have written two essays which you are trying to have published. You believe the public has a right to know what's going on and have a say in all these questions. You live in university accommodation – you play in a band and get paid a bit.

Rolecard

You live in a home for young people with special learning needs. You are 18 but people often say you behave like a 14 year-old. Your mum and dead are dead. Sometimes you don't understand some things, like train times and stuff, but there's a girl you're in love with. You want to marry her. You make chairs and tables in the workshop in the home and you get paid for it. You're saving money for your wedding.

Rolecard

You are a 17 year-old young man – no brothers or sisters. You cannot use your legs because you were in a car accident ten years ago. You live with your mum (your mum and dad are divorced). You have done well at school and you would like to go to university, but you don't think your mum has enough money to support you there. You have friends and you are quite sociable – you'd have a girlfriend.

Rolecard

You are 25 and work as an insurance consultant. You have a 1-bedroom flat. You have fallen in love with a woman – really fallen in love for the first time. So you decided to have an STD test to make sure everything was OK (you'd had unprotected sex a few times before meeting her). The results have come back - HIV positive.

Rolecard

You are 23 and in your final year of studies – you are certain you will soon qualify as a doctor. You hope to be a surgeon. Your dad is proud of you – he has his own pharmacy business. When you finish your studies, you're going to go on a long holiday somewhere hot – you're not sure whether to go with your girlfriend or some of your student friends – it would be more of a laugh with the guys!!

Rolecard

You are 24 and you work on your parents' farm. You enjoy your work. You are pregnant (2 months). Your parents don't know. Your boyfriend wants to get married. You are not sure. In the future you hope to have a family and be a farmer's wife……but……

Rolecard

You are 22 and you use heroin. Your life revolves around heroin. The people you live with and most of your friends are users. It's getting very difficult to earn enough money to pay for your habit. You work in a shoe shop but you've been missing days off work in the last few weeks. One of your friends "sells her body" to get money – she suggested you could do the same……

Rolecard

At the age of 25, you have just qualified as a teacher – Information & Computer Technology. You are married and live in a rented apartment. Your wife owns a little flower shop. You enjoy your work and have many imaginative ideas about teaching young people.

Rolecard

Rolecard

You are a 16 year-old girl – 1 sister – she's 18. At school they say you are "average intelligence". You go to a private school and you expect to go to university (if you want). Your dad is a judge. Your mum is some kind of education consultant. Your mum and dad are away abroad sometimes and recently your boyfriend came to the house and stayed two nights – your mum and dad don't know of course.

Rolecard

You are a 25 year-old woman, with your own beautician business. You travel around to see clients. You live with your male partner – you own your apartment. Your dad is dead and your mum lives alone with three cats! You are happy with your life.

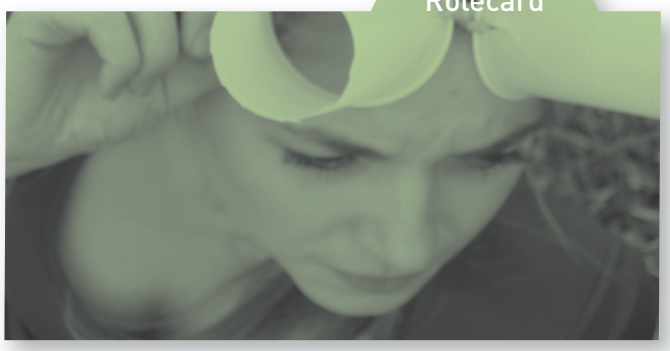
Rolecard

You are 22 – a young woman at university. You're having a great time because you've got a really good circle of friends, mainly women -and you and your girlfriend are thinking of travelling around the world together. You don't have the money to do it…but you believe in it!!! You wanted to be a vet, but the excitement of university life has changed that. You're not sure whether to tell your mum you are lesbian.

Rolecard

You are a 16 year-old girl who came to this country alone 12 months ago. There was a lot of killing where you came from. You are now living with a really kind family, although they don't really understand you – your religious customs are very different. At school, you've learnt to speak the language of this country quite well, but you find it very difficult to write it. You don't know what will happen to you in the future (at 18, 20, 25 ?) – will they send you back to where you came from?

Rolecard



Rolecard

You live with your sister. You are 19 and she's 22. You work at a vets, where you are training to become a vet yourself. It's going well – you enjoy your work and you've a good boss. There's a couple of guys in your life – nothing too serious……and you're ok with that.

Rolecard

You are a 19 year-old young woman, with 1 brother. You are a refugee. You have no national status although you have been in this country for six years now. You speak three languages. Your dad is usually without work but your mum makes some money doing people's hair. Since coming to this country you have lived in six different places. There's a young man who's your boyfriend…he's not from the same cultural background as you.

Rolecard

You are a 23 year-old model, something you started when you were 17 or 18. At first you did a lot of catalogue work, but now you've started getting international magazine work. You have a lovely apartment in the city…… perhaps you will buy it in the future. Your mum and dad live in a small village in the countryside and you're able to give them some money now and then. This makes you really proud.

Rolecard

You are 16. Your dad is a taxi driver and your mum works as a school dinner lady. School is OK. You're not sure what you want to do when you "grow up!" but everyone is putting pressure on you to make choices!! Why? There's loads of time…
You love music…so do your girl friends…and the boys you fancy most are the ones who can dance…

Rolecard

Rolecard

You are 17 and a single mum – your daughter is 18 months-old. You live at home with your mum and dad, but you'd like your independence. Your boyfriend lives at home with his parents – he's training to be a chef. Although the two of you have a child, you are not allowed to share the same bedroom - not at your home nor your boyfriend's (parents' house). You didn't finish school so you don't have any qualifications.

Rolecard

You are 24 and you drive buses. You have to listen to lots of rubbish about "women drivers" but you are a really good driver (better than most of the men – who get angry very easily!). You rent a room in a house with a garden. You love your garden and you grow your own flowers and vegetables. Your friends think you're weird! You're studying meditation…

Rolecard

You are 22 and a secretary for a tourist company. You speak your own language, English and another language (your mum's language). You do a lot of paper and telephone work. You left school as soon as you could, so you don't have many qualifications, but the company relies on you a LOT. You like the work but you're beginning to think you could do some more interesting work around culture and tourism. You still live with your parents – you are very popular with men.

'AUTHORS' & RESOURCE PERSONS

This publication was based on the series of 4 Inclusion & Diversity Modules organised co-operatively between the SALTO Inclusion Resource Centre and the SALTO Diversity Resource Centre. Each of the 4 modules was hosted by a National Agency of the Youth in Action Programme or Partner Organisation.

We would like to thank:

- Jint vzw (Flemish-Belgian NA) - www.jint.be
- National Agency Malta - www.youthmalta.org
- Ungdomsstyrelsen (Swedish NA) - www.ungdomsstyrelsen.se & Sollefteå Kommun - www.solleftea.se
- Mládež (Czech NA) - www.youth.cz & the SALTO Eastern Europe and Caucasus Resource Centre – www.SALTO-YOUTH.net/eeca/

The Trainers on the different ID modules were:

EVELINA TAUNYTE (Trainer)
http://trainers.SALTO-YOUTH.net/EvelinaTaunyte/

Evelina was born in 1975, is a trainer, activist, musician, storyteller, photographer, community worker. Coming originally from Lithuania she feels at home living in various European countries; she speaks many languages; her heroes of simplicity and open-mindedness are Pooh the Bear and Socrates. Evelina collects spare bike parts and magic moments of life.

ROLAND URBAN (Trainer)
http://trainers.SALTO-YOUTH.net/RolandUrban/

Roland has been working most of his voluntary and professional lifetime on a grass root level (since 1991) within nearly all sectors of social work and with various target groups, mainly so-called marginalized ones. This is where his roots are and still this is the matter that is near to his heart. He sees himself as a social animal, is addicted to life and nature, attempts to make a living as trainer, consultant, writer and visionary. He constantly aims at realising dreams, trying the impossible, and using all creative means to make life as rich and enjoyable as possible. He is always ready for a challenge and a good laugh. He says "It´s a privilege to work with people".

SONIA BREDA (Trainer)
http://trainers.SALTO-YOUTH.net/SoniaBreda/

Sonia lives in Portugal. She is a full-time freelance trainer with a background in Clinical Psychology and Youth Work. Sónia has run extensive training for SALTO and the Council of Europe in the field of inclusion and cultural diversity, conflict transformation, gender issues, project management and Youth in Action Programme. She is currently specialising in Human Rights Education at the Council of Europe's long-term course ACT-HRE. At a local level, Sónia has the luggage of training governmental staff members in customer service, team building and self-development.

GERALD DOWDEN (Trainer & Author)
http://trainers.SALTO-YOUTH.net/GeraldDowden/

Gerald lives in London, probably the most multi-ethnic city in Europe. As if that wasn't enough, his first name is of Anglo-Saxon origin, his family name of Celtic origin and his middle name, which you're left to guess, is of Norman French origin. He is a youth worker by profession and of many years experience. International work and inter-cultural exchange have always been the youth work tools of his choice and preference. As a trainer he has worked in non-formal as well as formal educational contexts, both in the UK and at international levels (Europe and Africa). He loves cooking and defies anyone to describe English food as boring after he's cooked it for them.

Gerald Dowden was the author of this booklet, based on contributions of the trainers team.

☛ These and more trainers are available from the Trainers Online for Youth (TOY) database at www.SALTO-YOUTH.net/TOY/

SUSIE GREEN (Coordination & Final Editing)

Works for the SALTO Diversity Resource Centre which is based in London working on developing projects, resources and ideas that will support the National Agencies and the framework of the Youth in Action programme. She is still learning to love the airports of Europe as well as to practise her European English. She has been connected to youth work all her life, spends most of the time now developing projects and having meetings, but looks forwards to the times when she can meet and learn from real inspiring people who make a difference in the world.
www.SALTO-YOUTH.net/Diversity/

TONY GEUDENS (Coordination & Final Editing)
http://trainers.SALTO-YOUTH.net/TonyGeudens/

Tony has been working as the coordinator of the SALTO-YOUTH Inclusion resource centre since its start in 2000, developing training courses and educational publications that make the inclusion of young people with fewer opportunities easier. His background in social psychology and youth work training, and his intercultural live, gave him lots of opportunity to experiment with cultural and other diversity. He was glad to channel his experience into a practical booklet that hopefully helps youth workers to work more inclusively.
www.SALTO-YOUTH.net/Inclusion/

FURTHER READING

Have a look at the SALTO "Inclusion for All" publications

- **Going International - Inclusion for All (2004)** – practical inclusion methods and advice for preparing, implementing and following-up on international projects for young people with fewer opportunities
- **Use your Hands to Move Ahead (2004)** – using practical tasks to increase participation by young people with fewer opportunities in short term European Voluntary Service projects
- **Fit for Life (2005)** – using sport as an educational tool for the inclusion of young people with fewer opportunities in youth work and international youth projects.
- **No Offence (2007)** – exploring opportunities and setting up youth projects with young ex-offenders and those at risk of offending
- **Village International (2007)** - a practical booklet for youth workers about setting up international projects in rural and geographically isolated areas
- **No Barriers, No Borders (2008)** – practical guidelines and tips for setting up international mixed ability youth projects (including people with and without a disability)
- **Over the Rainbow (2008)** – creating sensitive international projects with young lesbians, gays, bisexuals and young people questioning their sexual orientation
- **Youth and the City (2008)** – developing meaningful international projects with young people in disadvantaged (sub)urban areas

- **Making Waves (2007)** - Creating a greater impact with your youth projects, a booklet about visibility, dissemination and exploitation of your project results

☛ Find them all at **www.SALTO-YOUTH.net/Inclusion/**

Have a look at the SALTO Cultural Diversity publications

- **Intercultural Dialogue (2008)** - a resource folder being developed in 2008 to include hints and tips about communication, working with culture, faith, conflict etc.
- **Exploring Quality in Cultural Diversity Training (2007)** - This booklet introduces working with culture and diversity as part of a training course, then looks at different topics often covered when training on these subjects.
- **Quality in Cultural Diversity projects (2007)** - Exploring quality in Cultural Diversity projects within the Youth in Action programme: taking examples from previous successful projects, and making suggestions for how to make your projects more diverse.
- **Language and Culture on trial (2006)** - Case studies and experience taken from European youth leaders an the topic of sensitive and effective intercultural communication.

- **Peer Education in Cultural Diversity Projects (2006)** - taking you through 5 main competences of being a peer educator.
- **Measuring Success in Diversity Projects (2005)** - a basic project management introduction, general hints and tips for evaluating and measuring the impact of your projects.
- **Cultural Diversity in Europe (2004)** - a short booklet introducing the main situation in Europe with regards to anti-discrimination work, with some examples of projects to illustrate.

☛ Find them all at **www.SALTO-YOUTH.net/DiversityResources/**

Looking for youth work and training methods used at the Inclusion & Diversity Training Modules, or about Inclusion and Cultural Diversity? Browse through the SALTO Toolbox for Training at www.SALTO-YOUTH.net/Toolbox/

T-Kit Series: *Thematic easy-to-use training-kits for use in training and study sessions,* **Partnership between the Council of European and the European Commission for European Youth Worker Training.**

- Organisational Management
- Project Management
- Intercultural Learning
- Methodology in Language Learning
- International Voluntary Service
- Social Inclusion
- Training Essentials
- Under Construction...Citizenship, Youth and Europe
- Funding and Financial Management
- Educational Evaluation
- EuroMed projects

☛ Downloadable at: www.youth-partnership.net or www.SALTO-YOUTH.net/Toolbox/

INCLUSION & DIVERSITY RESOURCES

- **All Different All Equal (1995) -** Education pack ,
  European Passport against intolerance
  European Commission against Racism and Intolerance, Downloadable from www.coe.int/ecri/
- **All Different All Equal (2006) -** Campaign**:** www.alldifferent-allequal.info

- **Coaching Guide, SALTO Youth Initiatives (2006) -** Lots of tools, methods and advice on how youth workers, youth leaders & support persons can coach real youth-led participation projects. www.SALTO-YOUTH.net/CoachingGuide/
- **COMPASS (2002) -** Manual on human rights education with young people, Council of Europe & **Compasito**. A child-friendly manual for human rights education in out-of-school activities**,** www.coe.int/compass/, ISBN: 92-871-4880-5
- **Connect, Different faiths (2004)** - shared values, Inter Faith Network www.interfaith.org.uk, ISBN:1 902906 12 8
- **Different In More Ways Than One (2004) -** A manual for teachers, youth workers and counsellors providing guidance for teenagers on their way to identity, sexuality and respect. "TRIANGLE" **,** www.diversity-in-europe.org
- **Joint report on social Protection and Social Inclusion (annual report 2004- 2008)** - DG Employment & Social Affairs, European Commission http://ec.europa.eu/employment_social/spsi/publications_en.htm
- **European civic Citizenship and Inclusion Index (2005)** www.britishcouncil.org/brussels-europe-inclusion-index.htm
- **Migrant integration policy index** - www.integrationindex.eu
- **European White Paper "a new impetus for European youth" (2002) -** Education and Culture, http://ec.europa.eu/youth/, ISBN: 92-894-2189-4
- **Focus for change, class gender and race inequality in the media in an international context (1992) -** Education pack compiled by Sally Meachim-Dave Richards-Olukemi Williams, Focus for Change Organisation, ISBN: 1-87457300x
- **The Inclusion of the Other (2002) -** Studies in Political Theory, Jürgen Habermas, ISBN: 0745630464
- **Resituating Culture (2004) -** Edited by Gavan Titley**,** Council of Europe, www.coe.int/book/, ISBN: 92-871-5396-5
- **Theatre of the Oppressed (1985) -** Agusto Boal, ISBN: 0-7453-1657-3
- **Youth Policy and Social Inclusion (2005) -** Critical Debates with Young People, Edited by Barry Monica, ISBN: 0415319048

ORGANISATIONS IN THE FIELD

- **Council of Europe - European Commission against Racism and Intolerance:** *ECRI promotes intergovernmental co-operation to combat racism and intolerance. You probably know them because of the All Different - All Equal campaign and the educational material produced -* www.coe.int/ecri/ and www.alldifferent-allequal.info

- **D-A-S-H:** *D-A-S-H is a European/German online platform to exchange good practices against racism and exclusion and network between anti-racism organisations. Find a list of good practices, background dossiers and workshops online or benefit from the d-a-s-h.org webhosting or email addresses amongst other services.* - http://d-a-s-h.org/
- **European Anti Poverty Network:** *The European anti-poverty network (EAPN) is an independent coalition of non-governmental organisations and groups who fight against poverty and social exclusion in any European member state. The main objective is empowerment of people and groups who are confronted with poverty and social exclusion.* www.eapn.org
- **European Disability Forum:** *EDF is a European umbrella organization representing more than 37 million disabled people in Europe. Its mission is to ensure disabled citizens' full access to fundamental and human rights through their active involvement in policy development and implementation in the European Union.* - www.edf-feph.org
- **European Network against Racism:** *Excellent website of the European Network against Racism. All information, NGOs, Whom to Contact, events ... Everything you could ever need!* www.enar-eu.org
- **For Diversity, Against Discrimination:** *A multilingual website in the frame of the European Campaign against discrimination: with campaign info, tv spots, links to relevant EU directives, national organisations joining in etc.* - www.stop-discrimination.info
- **International Movement ATD Fourth World:** *Working in partnership with people living in persistent poverty all over the world.* www.atd-quartmonde.org
- **United Against Racism:** *This organization supports a network of different organizations that combat nationalism, racism and fascism. They organize regular seminars and produce information sheets, lists of organizations active in the field, an online community and forum and more* www.unitedagainstracism.org
- **YEN – Youth Express Network:** YEN is a network of youth and social workers and organisations working on local, regional and international levels with young people with disadvantaged backgrounds. They do advocacy, training and studies in the field of inclusion. - www.y-e-n.net
- **Youth and European Social Work (Y.E.S. FORUM):** Y.E.S. Forum fosters a permanent dialogue about the needs and interests of socially excluded young people, promotes the co-operation between government bodies and non-governmental institutions and offers new instruments for the transnational dialogue as well as strategies which help to use them efficiently - www.yes-forum.org

EDITORIAL INFO

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- Are you involved in international Youth work?
- Do you want to make your youth work more inclusive and open to diversity?
- Want some practical tools and methods?
- Are you interested in reading more about identity, perception, difference, exclusion, participation and people wearing goggles to play football?

Then this booklet could help you.....

Two SALTO Resource Centres worked together to organise four training modules about Inclusion and Diversity. Most of the content, learning and 'best tips' of the modules have been squeezed into these pages to help you with your international projects and your youth work, to make them more inclusive and to work with more diverse target groups.

We hope the IDeas will give you inspiration and new directions for the future.

Go on, you're holding it already, why not give it a read? - You just might learn something new....

This booklet is part of the SALTO "Inclusion for All" series. Download them for free at:
www.SALTO-YOUTH.net/Inclusion/ or www.SALTO-YOUTH.net/Diversity/