



OUTSIDE IN
TRANSFORMING HATE

TRANSFORMING
HATE
IN YOUTH SETTINGS

**An Educational Tool
and Practice Manual**

for those working with young people



OUTSIDE IN

TRANSFORMING HATE IN YOUTH SETTINGS

Acknowledgements:

The authors would like to thank all the participants and project partners from the Outside In project for generously sharing their time and perspectives in developing this resource.

We especially thank the following for key inputs into this Manual:

Amel Yacef for expert input throughout and for her insight into using the Tree of Needs as a tool of Transformative Practice

Neja Berlič, Mateja Morić, Filip Vurnik, Tadeja Pirih and Katja Štefanec for their authorship of the Safer Spaces section.

Co-authors and contributors: Anne Walsh, Sally Daly, Amel Yacef, Dannielle McKenna, Karen Power, Lorna Costelloe, Riikka Jalonen, Farkhanda Chaudhry, Maureen Sier and Simona Mursec.

Editing committee: Mirella Yandoli, Suki Sangha, Mateja Morić, Sally Daly and Anne Walsh. Thanks for their extensive contributions and hard work.

Disclaimer:

The views represented in this Manual do not necessarily represent the views of all the participants and Project partners from the Outside In Project

The financial support of funding from Erasmus+ who funded the Outside In Project and the Department of Children And Youth Affairs (Ireland) who funded the graphics and printing of this Manual is gratefully acknowledged.



Erasmus+



An Roinn Leanaí
agus Gnóthaí Óige
Department of Children
and Youth Affairs

First published in 2018

All rights reserved.

Graphics – front and back cover and some internal graphics: PixelPress



OUTSIDE IN

TRANSFORMING HATE IN YOUTH SETTINGS

**AN EDUCATIONAL TOOL AND PRACTICE MANUAL
FOR THOSE WORKING WITH YOUNG PEOPLE**

December 2018

CONTENTS

Foreword.....	5
Introduction - The focus of this Manual	6
Challenging versus transforming hateful speech and/or behaviour	6
1. On Youth Work, Youth Workers and Youth Settings.....	11
1.1 Youth work in the context of transformative practice	11
How does youth work happen?	12
1.2 The Youth Worker	14
What kind of culture are we creating?	14
Self-awareness for youth workers	15
1.3 The youth setting – creating safer working spaces.....	17
Creating safer spaces in youth settings	18
Terminology that includes and excludes	24
2. What do you need to know to tackle hate?.....	27
2.1 Hateful speech and behaviour	27
Understanding the trajectory of hate	27
Recognising different types of hate	31
2.2 Systems of oppression	39
2.3 Intersectionality: when people experience two or more systems of oppression	42
2.4 The impact of hate on our young people	45
Dehumanisation and violence	46
2.5 Our role in tackling hate – the nature of collusion	47
The power of youth work to be transformative	48
3. Recognising hateful speech and behaviour.....	51
3.1 How do I interpret what is happening in my youth setting as ‘hate’?.....	51
3.2 Challenges with recognising hate speech	54
3.3 Recognising the stems of hateful speech and behaviour	58
Reporting hate – building an evidence base for activists to fight hate	60

4. Tackling hateful speech and behaviour in youth settings	63
4.1 Before it happens.....	63
As a youth worker, what are you bringing in to the youth setting? Understanding the importance of checking in with yourself	65
4.2 During: managing and coping with hateful behaviour in the moment	67
De-escalating challenging behaviour	76
4.3 After it happens	80
4.4 How do you ensure support or interventions for the person/people who have been harmed?..	81
5. Transforming hate.....	85
5.1 What is transformation in the context of tackling hate speech and hateful behaviour?.....	85
Conditions in which transformation can happen	86
Transformative practice with young people: working with feelings and needs.....	89
Understanding feelings:	90
Bringing young people on a transformation journey.....	95
5.2 Transformation as restorative practice	98
6. Transformation as an organisational response	101
6.1 How do you introduce, communicate and embed Transformation in your organisation or youth setting?	101
Whole organisational approach – 8 Steps to inclusive youth work.....	103
Appendices	109
7.1 Glossary.....	109
7.2 Multimedia resource link	111
7.3 About the Outside In Project	112
7.4 List of Graphic Images.....	114
7.5 References	115

FOREWORD

This Manual is designed to support youth workers engaging with young people who express hateful speech and/or behaviour in youth settings.

It focuses on our practice as youth workers: to become more aware of our communication and listening skills; to understand how we can create saferⁱ spaces in youth settings that support learning and change to happen; and to focus on working with those young people that spread hate – through their speech or behaviour – whether they are conscious of doing so or not. The Manual gives us the tools to work towards transformative practice with young people with the aim of bringing about a real change in attitudes and behaviours with young people.

We work from the premise that youth work and youth workers act as agents of change in society. This entails being aware of our own core values, vulnerabilities and belief in potential of all young people. It includes a collective awareness that we are all interdependent and each person has a right to be fully nurtured and brings a gift to share to community and society.

We like to think of this Practice Manual, in the words of Sam Killerman, as:

“A lily pad toward a more socially just world... lily pads require a leap, and leaps create opportunities to falter. I hope that you will not only leap, but that when you falter, you will recover, learn, and do better”

Sam Killerman - A Guide to Gender (www.guidetogender.com)

This Practice Manual is designed to help you take those leaps and to come back again and again as you keep improving your Transformative Practice with young people to reduce hate in youth settings.

Although our focus is on youth work and transforming hate, the methodologies in this Manual can be used in any setting – formal and non-formal – and can be used to transform other expressions of challenging behaviour.

INTRODUCTION - THE FOCUS OF THIS MANUAL

Challenging versus transforming hateful speech and/or behaviour

We live in a world where sexist jokes among friends, xenophobic graffiti and racist speech by politicians has become an everyday experience. Too often, we do not even register it, as long as it does not target us directly. This is no different for youth workers*.

As educational youth work practitioners we are part of our families, circles of friends, communities, the political realm...; hence we need to unlearn the “normality” of hate speech and/or hateful behaviour ourselves first, in order to be able to recognise and tackle it with the young people and the youth groups we work with. This Manual aims to support the youth worker in recognising and tackling situations where hate speech occurs within a youth setting and has the ambition to support the youth worker’s practice to become transformative.

It is important to recognise that this Practice Manual focuses on working with young people who express hate through hate speech and/or hateful behaviour. The approaches presented in this Manual are therefore NOT focused on supporting the victims/targets of hate speech and/or hateful behaviour. We do not deny the needs of young people who experience hate and who we believe require the support of youth workers and the safety and protection that youth work provides to them - to protect them from hate and/or help rebuild their confidence and trust after being targeted by hate. However, we believe our approach is bringing long term change and in so doing may not offer immediate relief to the targeted person/s. There are extremely necessary and useful approaches that need to be used simultaneously to support and protect persons experiencing hate. This Manual, however, focusses on working with the person causing the harm.

*We use the generic term “youth worker” for any person working with young people or youth groups through a pedagogical/educational approach. See more in chapter 1.2

To address hateful speech and/or behaviours directed at minorities and marginalised groups, youth workers are often asked to directly challenge young people every time they use hate speech. This frequently results in a one-on-one dispute or the young person being reprimanded or punished for their behaviour and in some cases being told to leave the youth work space. On the other hand, youth workers might not feel confident enough to tackle the hate speech effectively and as a result, they ignore it.

Most youth work / pedagogical approaches presume that the behaviour of the young person causing the harm is learned, misinformed (ignorance) or that they are fearful of the unknown. These approaches assume that interventions, such as education and familiarising the young person with people from minority or marginalised groups, will diminish this fear and associated hateful attitudes.

Many take the approach that challenging them on their behaviour will allow the young person to think about what they are doing and to stop doing it.

However, those who work with young people who use hate speech have observed that this approach is too often not effective. The young person learns what is acceptable in the youth group but they don't necessarily change their attitude and they will still use hate speech outside of the youth setting. Youth workers are looking for more effective solutions. Similarly, those who support the young people who are the target of hate, have expressed a **need to understand and engage with those that cause the harm in order to effect real change.**

Paramount to this discussion is the understanding that hate speech, in the context of our Outside In project and this Manual, is a particular type of hate. This hate is targeted toward people from minority ethnic and religious backgrounds, LGBTIQ+ people, persons with different abilities, and gender based hate. In these situations transforming hate is not only about challenging a young person's attitudes but also understanding that their behaviour is embedded in wider systems of oppression and power structures, of which they are most likely unaware.

The approach used in this Manual goes one step further. We argue that incidences of hateful speech or behaviours can also be triggered by other factors; such as a young person's struggles around identity, or feelings of being marginalised and isolated –

7 Introduction – the focus of this Educational Tool and Practice Manual

especially when they feel that everything is stacked up against them socially, educationally, politically etc. - and no one is fighting for them. They may then look for a scapegoat or someone who they see as vulnerable and direct hate towards them.

While the causes of hate are complex and interconnected, and clearly bound up in systems of oppression that prevail in society, we also take the radical view that acts of hateful speech or behaviour are triggered when young people's needs are not being met.

We believe that in order to challenge the young people causing harm we need to take a transformative approach and explore with the young person how we can address together what is going on for them and the impact their behaviours have on others.

Transformative practice takes time and a trusting relationship with young people but the seeds of transformation can be sown in all encounters with young people by striving to connect in a compassionate manner with the young person, through empathic listening and taking a needs based approach. Transformative Practice is therefore, first and foremost about the practice of the person engaging with the young people.

Transformative practice, in being about ourselves first, is equally about the influence we make in the environments in which we have control. It is about creating spaces that are as safe and supportive as possible for all. It is about putting value on building and sustaining relationships and on connecting with others through compassion.



Compassion for us is the humane quality of understanding the suffering of others and wanting to do something about it. It is not about justifying, excusing or accepting the hateful behaviour but rather to understand that hate can be a symptom of deeply rooted needs. Consequently, by committing to a compassionate practice, we commit to respond rather than react, we commit to transform the situation rather than try to fix it.

8 Introduction – the focus of this Educational Tool and Practice Manual

“I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain.”

James Baldwin (1964)

By committing to a transformative practice a youth worker commits to:

- Being self-aware and knowing what they are bringing with them when engaging with young people.
- Reflecting on and developing their ability to recognise what is happening in their youth settings – from the wider social contexts to the context within the room for each young person.
- Learning how to create safer spaces for all their young people, with a focus on developing and using an empathic and compassionate way of communicating and listening.
- Taking a needs based approach – exploring with the young people what is going on for them as individuals.
- Exploring transformative methodologies such as Restorative Practiceⁱⁱ and Non-Violent Communicationⁱⁱⁱ

1

ON YOUTH WORK, YOUTH SETTINGS AND YOUTH WORKERS

1. On Youth Work, Youth Workers and Youth Settings

1.1 YOUTH WORK IN THE CONTEXT OF TRANSFORMATIVE PRACTICE

Youth work in its most basic definition is working with young people, through non-formal education.

In some countries, youth work is a recognised professional sector with a specific certification (for example UK, Ireland and Finland). While other countries may not have a professional route to become a youth worker, there are a range of educational routes to becoming a youth worker in all our national contexts and a tradition of youth work in all our countries. These include training within existing youth organisations in volunteer and youth leadership programmes, upskilling through international opportunities such as SALTO Youth, Erasmus+ projects, Council of Europe Youth Department etc.

In every European country the practice of empowering young people through non-formal education and leadership exists, whatever the roots, traditions, structures and educational frameworks for it have been. In all places, there are skilled professionals and volunteers working with young people in non-formal educational structures to support young people's empowerment and facilitate their meaningful engagement in society.

In this Manual we define youth work as a social practice where paid or volunteer youth workers work with young people in their social context. We view youth work as an empowering practice that can advocate for and facilitate a young person's participation in society, their independence, connectedness and consciousness of their rights and engagement with the social-political world. As a practice that is about a young person's emotional and personal development, it supports young people to expand their horizons and to develop critical social awareness.

How does youth work happen?

Relationship building is at the core of youth work practice, it begins by meeting the young person where they are at and being there consistently during their journey.

The range of different ways in which youth work happens:

- Targeted group work – working with a group of young people that you have identified as a group with specific needs.
- Detached work– bringing your skills to another service such as a school setting.
- Outreach / street work: meeting the young people in their own spaces.
- Working with families.
- Drop-in youth settings.
- Universal programmes (summer projects/ youth clubs/ digital/ arts ...)
- Themed programmes (back to education/ employment support/ global justice/ health ...).
- Youth activism – young people self-organising and acting on behalf of their needs and interests.
- Youth-led organisations – youth associations and other forms of organisations where young people organise democratically around a common cause.
- Peer-to-peer work – young people working directly with their peers to support them.
- Autonomous spaces – can be youth only or intergenerational, where youth work is self-organised and structures such as non-hierarchical decision making are key.
- Residential trips and international projects.

Values: the following are central to youth work:

- The active, voluntary participation of young people – young people choose to engage.
- Working from a needs basis – assessing and responding to needs.
- Creating a safer and more secure space for young people to be able to learn, express themselves and be challenged.
- Working ethically with young people by:
 - ❖ Respecting young people’s rights to privacy and confidentiality.
 - ❖ Being open and honest with young people.
- Enabling young people to explore personal choices and decisions in their lives and helping them to gain an understanding of the impact of those choices.

- Supporting young people to develop critical thinking through non-formal education
 - ❖ To understand power structures in their lives.
 - ❖ To uphold the rights of young people from minority and marginalised backgrounds.
- Being honest when exploring with them the truth about inequality, oppression and discrimination.
- Supporting the personal and social development of young people.
- Promoting life skills, including leadership, teamwork, planning and decision making, communication, problem solving, initiative and responsibility.
- Presenting different approaches and possibilities of working together – such as non-hierarchical collective work.
- Critical to all youth work is the importance of process – taking the required time to engage with young people to support them to attain their goals.

Transformative youth work happens in social contexts

Youth work has a powerful role to play in all social contexts, especially within communities which are socially and economically oppressed and where discrimination is stacked against the most marginalised. While we see evidence of hateful speech and/or behaviour in these settings, it is often instigated by young people who are themselves marginalised socially and economically. This calls for a youth work approach that must be supportive of all the young people involved. While creating safer and supportive spaces - especially for those that experience hateful speech and behaviour - transformative practice offers methodologies that focus on working with those that have caused the hurt in order to bring about real change.

Hate and discrimination are present within wider society and will be a reality in all of the social contexts in which we engage with young people. Transformative practice involves engaging with all those that cause hurt. It recognises that the power of systems of oppression impact everyone and are so deeply embedded that we are often unaware of how we all participate in these systems.

1.2 THE YOUTH WORKER

We engage with young people in a range of different roles, depending on our national context. You may have any one of these roles, in either a paid or volunteer capacity:

- Educator, trainer, facilitator.
- Youth Leader.
- Youth Worker.
- Activity and Sports Leader or Coach.
- Peer Educator.
- Youth Arts Facilitator.
- Social Care Worker.
- Youth activist.

NB: In this Manual we speak about Youth Work and Youth Workers. We include all of the roles above in this working title.

What kind of culture are we creating?

Youth work does not exist in a vacuum. To respond to the needs of young people who experience hate it is important for youth workers to be aware of, and acknowledge, any existing privileges and power structures within their setting. Acknowledgement helps us examine how these factors influence communication with, and the participation of, different individuals and groups of young people. Once aware, it is then easier to seek ways to challenge cultural and institutional privileges and discriminatory power structures in our organisations, communities and wider societies. This is a key aspect of youth work. As youth workers we:

- Have the power to shape the culture of the youth setting.
 - ❖ Know the impact of social and structural forces on young people, and ensure our practice is responsive to young people's experiences and needs.
 - ❖ Build the self-esteem and sense of identity of young people, especially those from minority and marginalised groups.
- Be self-aware of what we bring in to our practice each day.
 - ❖ Work through a reflective practice process that includes critical reflection and evaluation.

- Embrace the radical intention of youth work (building critical social awareness).
 - ❖ Ensure young people are empowered and encouraged to respect and celebrate their own and others' cultural backgrounds, identities and choices.
 - ❖ Make sure we are an advocate for young people - representing, fighting for, and with, young people on issues that affect them (either individually or as a group).
- Stay informed – our organisations are learning environments for all.
- Act in the best interests of young people, avoid exposing them to physical, psychological or emotional harm or injury, and always uphold the principle of 'do no harm'.

Self-awareness for youth workers

When working using transformative practices, self-awareness is key.

Working on recognising, tackling and transforming hateful behaviour involves a lot of personal emotions. Youth workers – and trainers – cannot stand apart from their own identity, and as such have to develop competencies around tackling their own emotions when faced with instances of hateful speech and behaviour. When emotions are not acknowledged, they can cause resistance so it is important to address them.

Emotional intelligence^{iv}, or emotional competences, is how a person navigates their emotions – using internal knowledge, skills and attitudes. This happens both in day-to-day life and when facing major struggles in life; and includes pleasant emotions and unpleasant emotions.

Emotions tell us how we are doing in a situation. They are part of checking in with ourselves:

- ❖ Are we safe or not?
- ❖ Are we connected to others or not?
- ❖ Do we have access to needed resources or not?
- ❖ Can we meet our needs or not?
- ❖ Is the outcome of events as expected or hoped for or not?

If we feel pleasant emotions, we know we are doing well. Experiencing unpleasant emotions informs us there is something missing or going wrong; such as fear, anger, disgust, sadness, grief, shame, embarrassment, guilt, etc. Emotions are not good or bad, except when behaviours result that can sometimes be problematic (e.g. when fear turns to chronic avoidance; anger to violence or interpersonal conflict; shame to social anxiety, etc.).

When we lack emotional competences we can try to suppress or inhibit what we see as 'unwanted' emotions, leading to our inability to process experience and to having an incoherent sense of self which leaves us unable to use compassionate communication with those that trigger negative emotions in us.

1.3 THE YOUTH SETTING – CREATING SAFER WORKING SPACES

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

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

The roots of the concept of safer space go back to the late 1940s when psychologist Kurt Lewin^{vi} designed workshops on sensitivity training. These workshops were a form of group discussion where members could give honest feedback to each other to allow people to become aware of their unhelpful assumptions, implicit biases, and behaviours. The principles were later adopted by the feminist movement and by lesbian and gay liberation groups in the USA in the 1960s. For the LGBTIQ+ community a safer place was where people could find practical resistance to political and social repression. Activist and scholar Moira Kenney said "Safe space, in the women's movement, was a means rather than an end and not only a physical space but a space created by the coming together of women searching for community."^{vii} The safer space movement extended further with calls for intersectionality to be included. In recent years, safer spaces are essentially conceptualised as a set of respectful practices to be implemented in an attempt to equalise existing power relations, and to empower the marginalised.

A safer space is confidential and free of judgement and created precisely to allow people to mention concerns without fear of being condemned for them.

Establishing guidelines for conditions that are not acceptable in a space, and action plan(s) for what one will do if those conditions arise, is part of being proactive in creating a safer space. Issues like hurtful language and behaviour (both within the space itself, and in patterns extending beyond activities of the space), violence, touching people without their consent, intolerance of someone's religious beliefs or lack thereof, being racist, ageist, sexist, homo-/bi-/transphobic, ableist, classist or exhibiting any other behaviour or language that may perpetuate oppression, may be addressed with a safer space policy.

Social spaces abound with inequalities based on various socio-economic and cultural factors including class, genders (this includes transgender and non-binary people), 'race'*, ability and language, giving rise to power differentials among the people involved. These power relations are reproduced at macro-and micro-levels, i.e., at institutional as well as individual levels. They can be visible in forms such as homophobia, biphobia, transphobia, sexism, misogyny, racism, classism, ableism, faith based hate etc. The notion of safe spaces is often used as a way to alleviate and address the harm created by such oppressions, particularly through dialogue and the verbal exchange of ideas. Safer spaces allow for the voices of those at the margins to be articulated, heard and hopefully understood.

*** We use the term 'race' in parentheses to demonstrate that the term 'race' is a socially constructed one that has no basis in scientific fact but it has been used historically to oppress people by placing some groups as more superior than others based entirely on skin colour and physical features. There is no such thing as different 'races', there is just one human race.**

Creating safer spaces in youth settings

To create a safer space does not necessarily mean guaranteeing a safe space; however, there are various things we can put in place, and actions we can take, to respond to each young person's need for safety. It is only once you establish, with the young people, what makes a space safe that you can work towards setting it up.

It is important to differentiate between what we understand by 'safer spaces' for young people and 'safer learning spaces'. Minority and marginalised young people will often ask for and be provided with a 'safer space' within a youth work setting where they can have time with their identity group and their allies. Examples include minority ethnic only spaces, LGBTIQ+ groups, groups for people with different abilities, single identity groups such as faith based groups, single gender groups etc. In these settings stricter criteria might apply on who can be in the space to ensure the psychological and emotional support that is needed by the majority is not compromised by someone upsetting that space.

Safer learning spaces on the other hand have containers^{viii} put in place that allow for difficult conversations and challenges to take place.

Respect, beliefs and ideas – How do we bring diverse beliefs, identities and opinions into the same space?

- Respect - respect people's beliefs, opinions, viewpoints, and experiences, people's identity, background, names, and pronouns; do not assume anyone's gender identity. Commit to not reproducing systemic oppressions, such as racism, sexism, patriarchy, classism, ableism, homo-/bi-/transphobia, and so on.
- Critique ideas, not people - don't make things personal, ensure that people feel comfortable contributing without feeling like they themselves will be attacked for their views.
- Avoid judgement - diverse groups have lots to offer, including different opinions. When group members share their likes and dislikes, respect their personal opinions and preferences.
- Intention vs. impact - good intentions are not enough. We all need to be responsible for our own speech and actions. Be aware that our actions have an effect on others, despite good intentions.
- Contradicting ideas are OK - the aim is to create a space where contradicting ideas can coexist, without feeling challenged.



Communication Tools:

- Active listening - try to hear people out, recognise their emotions and understand their perspectives.
- Perspective and empathy - recognise that people's perspective is their truth. Respect it and refrain from judging.
- Do not interrupt people - only one person speaks at a time; give preference to those who haven't spoken (much).

- Avoid making generalisations - don't make blanket statements about any group of people.
- Amend and adjust gently - if someone says something that is offensive or inaccurate, bring it up politely.
- Do not put pressure on the minority person to speak for their community - they are not in the group to educate us.
- Do not apply an experience of one minority person in the group to the whole community.

What we need to reflect on as youth workers:

- Recognise your privilege and positionality - be aware of your prejudices and privileges. If you're coming from a privileged background, recognise it along with your position, social standing and social capital, and consider how these may affect your way of thinking and being.
- Be self-aware: Take space, Make space / Step up, Step back - Be aware of how much space you are taking/how much you are speaking. If you feel you are speaking a lot, you should step back and let others take that space; if someone hasn't taken that space/hasn't expressed much, they might consider stepping up to contribute.
- Don't make assumptions - people should not assume other people's experiences or intentions. If you have questions, clarify. Don't simply assume.
- Lean into discomfort - be willing to experience some discomfort in discussions, particularly if you're coming from a privileged position, and learn from it.
- Careful and attentive space - as we share, we commit to being careful with each other, and to not say harmful/hurtful things. Be aware of how others are feeling.
- Do not reduce a young person to our perception of their identity.

Things you should make clear to participants to define the space:

- Confidentiality - people share matters that are personal and delicate, so it's important to commit to maintaining confidentiality. Consider everything that's said to be private, unless specified otherwise. If you would like to share someone's story or comment, please ask them first.
- No obligation to speak or share - allow for silence/reflection.

- Commit to de-escalate together - a safer space is not a policing space. If issues do arise, we commit to addressing them together. Sometimes, in the end, we may want to settle on “agreeing to disagree”.
- Accountable space - we are accountable for our speech and actions, our power, privilege. We strive to “call in” those who need to be held accountable for their oppressive behaviour.
- Use inclusive language – and explain what that is.
- Explain the importance of pronouns, understanding that the concept may be new to some people, and be ready to tackle any resistance. You will be working toward creating a space where people in your group/s are asked to share their preferred pronouns, and you will listen out that they are used correctly, and point out when they are misused.

How do we create safer spaces?

- First ask the young people what they need to feel safe to learn, participate and to feel respected; their answers will be a solid ground to agree on how to be together when sharing a space that is about growth, learning and discovery.
- Name it: first we say it out loud that this space is a safer space.
 - ❖ Take time to talk about this in the beginning of the activity.
 - ❖ State that this is a space where we agree on certain behaviours (for example group agreement).
 - ❖ Specify that some behaviours are unwanted if they damage the safety of the space, decide what action will be taken if they occur – for example the young person may need to agree to one-on-one support to address the behaviour and see if they can continue in the space.
 - ❖ Communication must be respectful, people need to feel respected.
- Check during the activity how people are.
- Take care of the physical space (accessibility, enough light.. etc.).



- Accessible and inclusive methods, energisers, (good planning, having B plan, planning in advance every step of the process).
- No assumptions about the persons in the room or the whole process.
- Be an example - follow the agreement/rules yourself.
- Assure young people that it is not obligatory to participate in the activities.

How do we maintain safer spaces?

- Introduce the group agreement/rules to every new person that joins the group.
- Keep in mind that creating a safer space is a process and not a one-time act.
- Regularly check the emotional and physical state of the participants (for example, you can establish a morning routine where you all sit in a circle and ask your participants how they are feeling, if there is anything they would like to talk about or address in the group).
- Give each person enough space to express themselves (people have different ways and speeds of expressing their emotions).
- Take care of the group dynamics, (i.e. the behaviours and psychological processes occurring within the group) and do activities and interventions to build relationships and support group discussions.
- Adapt the methods so that everyone can participate.
- Use inclusive methods, games and activities (be mindful of physical, sensory and neuro diversity etc.).
 - ❖ Use different visual methods and techniques to take account of diverse learning styles (being mindful also of any visual impairment, learning difficulties etc.).
- Use reflections, evaluations and constant checking how the group is feeling, working etc.
- Pay attention to the people who are more or less quiet.
- ALL are responsible for the safer space.
- Be an example - follow the agreement/rules yourself.
- Be able to adapt programme/methods, add new suggestions.

How to act when the safety in a space is challenged?

- Try to understand the cause of it.
- Admit that the space is not safe anymore or at least that something has happened.
- Check what emotional state the participants are in.
 - ❖ Allow the group members to communicate this in their own way – do not force people to discuss their emotions if they are uncomfortable or expose them to the emotions of others if they are not ready for this. The needs of one should not infringe on the needs of others.
 - ❖ Check in to see if those affected most feel safe/willing to continue and give them the option to leave.
- Try to make sure no one gets (even more) hurt.
- Talk about the situation, address it and don't ignore it.
 - ❖ Even if you feel like you don't have the answer or you can't deal with the situation alone, try to make some conclusion in that moment. You acknowledge that something has happened and don't ignore it and let the group know that this will be dealt with.
- If the safer space is not safe anymore because of one person, remove that person from the activity or room (if that is the only way).
 - ❖ One-on-one work should be done with this person to understand what happened and for them to understand their needs and the impacts of their behaviour. Support them to repair the harm and hopefully re-enter the space and re-build the trust.
- Stop the activity (if needed) and focus on solving the conflict.
- Search for different solutions.
- If needed get support for yourself and find an appropriate person to address the event (a counsellor, parents, co-workers, supervisor, even police if necessary).

Terminology that includes and excludes

Language is critical in shaping and reflecting our thoughts, beliefs, feelings and concepts. Some words, although well meant, by their very nature can degrade, diminish and upset people who identify themselves in ways other than how they are frequently described by others. Language is also fluid and changing.

It is important therefore to ask anyone you are working with which terms they self-identify with and are most comfortable with you using.

Many words use negative beginnings i.e. 'dis' (as in disability), non (as in non-national) etc. which may be hurtful to those they are used toward.

Other words can exclude people depending how they are used. What do we mean when we use the word 'normal' for example, are we using it in a way that limits or includes difference?

Similarly, are we inadvertently excluding some people, for example, when we limit pro-nouns to him or her, he or she?

Moreover, words that are acceptable in one country are not acceptable in others. In some countries, a word that has been the norm in the past may take on a negative meaning due to stereotyping and discrimination that has been attached to it and the identity group will have lobbied for it to no longer to be used. In all countries, different identity groups consistently debate what terminology to use and what their understanding of different terms mean to them. New words and new understandings emerge all the time. For many, the words used to identify or to speak about their experience are deeply embroiled in asserting their rights, fighting the systems of oppression that discriminate against them and upholding their dignity.

In youth settings the terminology used should reflect the wishes of the people within the group.



WORDS
HURT

2

**WHAT DO YOU NEED
TO KNOW TO
TACKLE HATE?**

2. What do you need to know to tackle hate?

2.1 HATEFUL SPEECH AND BEHAVIOUR

What is hate speech/hateful language? ^{ix}

Hate speech covers all forms of expression that spread, incite, promote or attempt to justify any form of hatred, stereotyping or discrimination based on intolerance toward persons with marginalised and/or minority backgrounds. In this Manual we focus on hate speech targeted at persons based on their ethnic and cultural backgrounds (including Irish Travellers, Roma, Sinti, Manush and Kale), religious belief (including those with none), different abilities, health (including mental health), sexual orientation, gender (including transgender and non-binary people) or gender expression.^x

Hate speech also includes sexism, misogyny, racism, aggressive nationalism, classism, and all forms of threatening and/or abusive language, such as name calling, inappropriate jokes, negative judgements, openly denying people services etc, based on a person's (presumed) identity group and where its consequences create inequalities in society, and/or puts a person or group in an inferior position (for example: delegitimises, takes away power etc.)

What is hateful behaviour?

Hateful behaviour is any action, up to and including physical violence, that is based on intolerance, prejudice or bias towards a person's (presumed) identity group membership. It includes body language, facial expressions, inappropriate gestures, intentional avoidance, excluding a person, and aggressive acts.

Understanding the trajectory of hate

Understanding hate speech and hateful behaviour means looking at it in the context of its trajectory and how it escalates. Hate escalates through a series of layers, with each layer feeding the layer above.

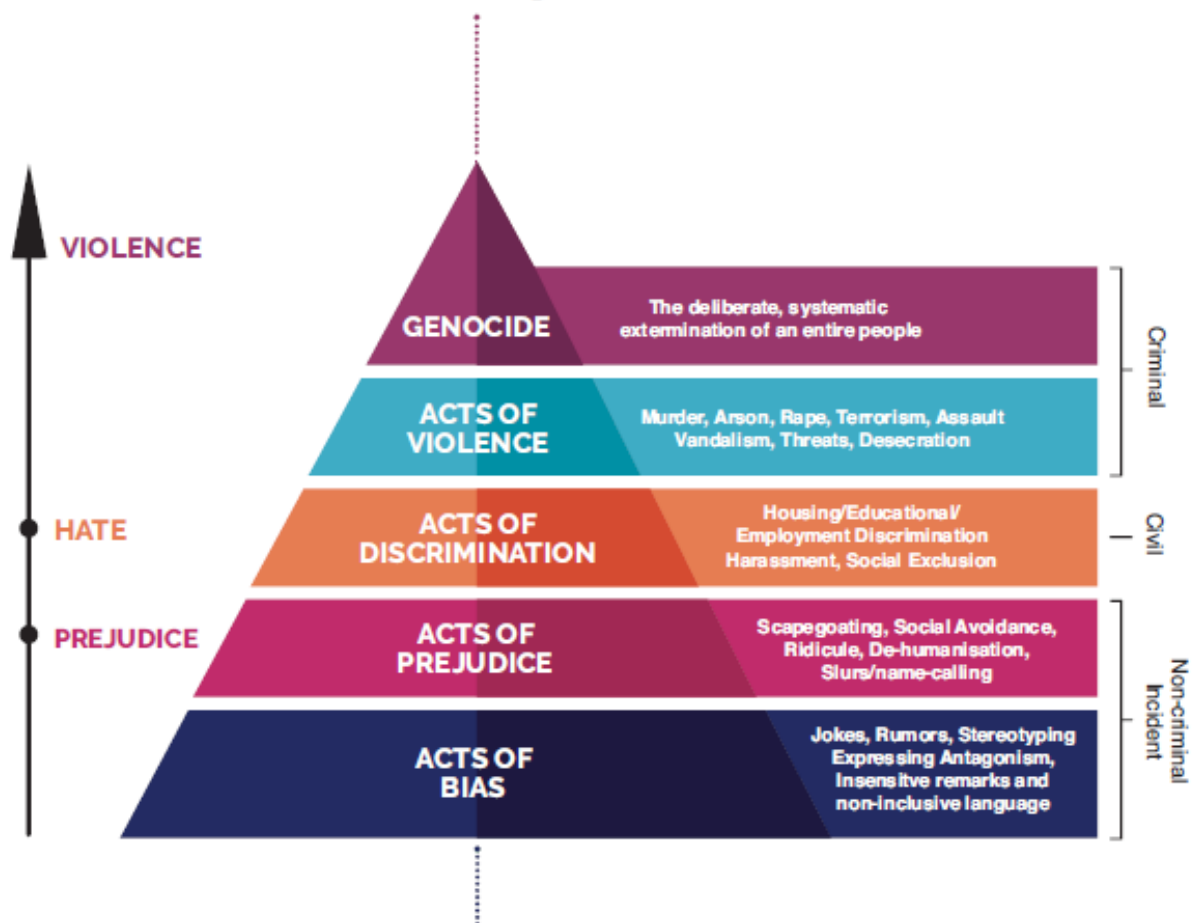
Layer 1 – Acts of Bias

The largest instances of hate are where they have become insidious and endemic and are can be described as **Acts of Bias**. Acts of bias include stereotyping which is a generalised judgement of a group/community/minority; it is a belief that all members of a given group share the same fixed personality traits or characteristics. It is a limited view of a person or group that has the impact of limiting the person or group. [For example, a judgement that lesbians look masculine].

At this level it is

- Not criminal.
- Seldom gets reported.
- Is often not challenged.
- In not being challenged, it becomes normalised in society.

PYRAMID OF HATE



Layer 2 - Acts of prejudice

Where acts of bias toward certain groups become normalised those that seek to assume power and privilege can use this bias with impunity, believing that they too will not be challenged and that they may in fact find commonality with the wider community. In this way the hate moves into **Acts of Prejudice**.

Prejudice is a preconceived opinion about a person belonging to a group/community/ or minority that is not based on reason or actual experience but rather on a stereotype. It is an emotional evaluation that one person may feel about another, usually based on a stereotypical judgement. [For example: an automatic suspicion that a Muslim has terrorist sympathies].

Layer 3 – Acts of Discrimination

If at this level the hate is not challenged it is very easy for **Acts of Discrimination** to be perpetrated. We often see this at a civil level where structurally embedded discrimination against minority and marginalised individuals and groups is manifest. We also see people experiencing harassment and social exclusion by individuals toward another.

Discrimination is treating someone differently, compared to other people, because of the person's belonging to a group/community/minority, whether real or perceived.

Acts of discrimination are covered under Equality and Discrimination laws but they can be hard to prove or difficult cases for individuals to take. Despite legislation, Acts of Discrimination are shown to be endemic in society, for example where people with foreign sounding names aren't called for job interviews, or where teachers have reduced expectations for children of particular ethnic groups and hold back on the efforts they provide to these pupils. What may be seen as individual acts are evidenced as systemic and structurally embedded when we see that black people are significantly more likely to be unemployed for example, or where some groups are less likely to complete second-level education or access university.

Layer 4 – Acts of Violence

When discrimination of particular groups is normalised, it is perceived as giving ‘permission’ to others to commit **Acts of Violence** toward them. This is when the acts become **Hate Crimes**.

Hate crimes are defined as criminal acts motivated by bias or prejudice towards particular groups of people. To be considered a hate crime, the offence must meet two criteria: first, the act must constitute an offence under criminal law; second, the act must have been motivated by bias.^{xi}

At its worst, where hate crimes go unpunished, genocide can take place; often these acts are legalised and carried out by governments. We have seen this Pyramid of Violence leading to genocide in a number of instances across history, such as; the Holocaust, Rwanda, Cambodia, Sudan, and the Balkans, to name a few.

Genocide and violence are not present without the endemic acts of bias, and the resulting prejudice and discrimination also being in place. So this is where we need to ‘nip it in the bud’ in our youth settings where all too often it remains un-tackled. Each layer in the pyramid supports those above it. Deconstructing the lower layer through transformation practices enables the deconstruction of the entire pyramid.

By dramatically reducing acts of hate at the bottom - non-criminal but endemic - layer we can disrupt its escalation to prejudice, discrimination and violence.

Recognising different types of hate

There are many different systems of oppression and types of hate present in our society and not all are included in this Manual. We focused on examples here that are most relevant to our experience and expertise.

Gender based hate

Gender based hate refers to actions or attitudes that discriminate against persons based solely on their gender. Discriminatory actions or attitudes are often based on false beliefs, or overgeneralisations, toward people based on their gender. This relates to concepts of cultural and societal roles around gender and also an insistence on a binary definition of gender. For example, when people aggressively defend the notion that gender relates only to a binary division linked to male and female, such as refusing to accept that someone may not identify with the gender they have been assigned at birth.

Gender refers to the characteristics that are socially determined, or learned in society, which include the cultural, psychological, and behavioural characteristics associated with a person's perceived sex. There are many ways in which gender is formed. This includes gender identity, gender expression and gender assigned at birth. Gender identity is how a person sees themselves and the gender they are.

Gender based hate is a form of systemic and structural oppression and discrimination that manifests as sexism, misogyny, transmisogyny, violence against women, transgender, non-binary and intersex people, and discriminating attitudes or actions that limit people to demarcated gender based roles and prescribe expected behaviours. Sexism is linked to power in that those with more power (cisgender* men typically have more power) are treated with favour and those with less power experience more discrimination. The history of gender based oppression has been of women, intersex, non-binary and transgender persons being discriminated against and women in particular being bound by defined roles such as reproductive labour (child minding, domestic chores etc.) and experiencing pay disparity.

*cisgender is when ones gender identity is the same as that assigned at birth.

PATRIARCHY is the belief that male power should be the higher or predominant power among families, communities and society. It is a socio-political and cultural system that values masculinity over femininity and where males hold predominant roles of political, economic, social and property leadership and control a much larger share of power in society than women. This is not to say that every individual man controls every individual woman but that the majority of power in society is controlled by some men and the system supports this power balance^{xii}. A patriarchal society consists of a male-dominated power structure throughout organised society and in individual relationships. Patriarchy perpetuates oppressive and limiting gender roles, the gender binary, transphobia and cissexism, the political and economic subordination of women, and much more.

While patriarchy undoubtedly primarily negatively affects women, it controls and affects men as well. As the focus of this Manual is working with those young people that spread hate - which in the case of gender based violence are primarily male - it is important to look at the way patriarchy affects them as well. Patriarchy sets out how boys and young men should behave and many can struggle with these expectations which are strict, unhealthy and often unrealistic. In men it can manifest as toxic masculinity where the male gender role is viewed as having to be strong, powerful and in control. It can include a rigid standard of physical, emotional and psychological expectations that men and boys are compelled to conform to. Through the use of gender based hate young men make it difficult for their male peers to express emotions and vulnerability as they can fear being viewed as weak.

Not all men equally benefit from patriarchy and not all women equally suffer from it. For example, patriarchy can intersect with a racialised system of white supremacy, a heteronormative system of sexual orientation, or the class system of privilege and oppression. In this way patriarchy alone does not go far enough in explaining the intersections of different types of oppression and domination that exist.

Homophobic, Biphobic and Transphobic hate

The LGBTIQ+ community includes all who do not identify as heterosexual and/or cisgender. All members of the LGBTIQ+ community regardless whether they identify as lesbian, gay, bisexual, pansexual, asexual, non-binary, another sexuality/identity or as simply "not straight" are affected by heterosexism and cissexism.

Heterosexism and cissexism are societal and institutional structures that afford a range of economic, social and legal advantages to people who are heterosexual, and/or cisgender, at the expense of others. This can affect everyone and happens on a variety of levels from: subtle to overt; interpersonal and institutional; intentional to unintentional.

Speech and actions based on heterosexist and/or cissexist prejudice manifest as homophobia, biphobia and/or transphobia.

Faith and belief based hate and discrimination

Manifestations of religiously based hate and discrimination are usually specific to the group being targeted, and shaped by stereotypes, myths and perceptions about certain faith and belief groups. For example, pig's heads and other pork products have been used to target Muslims and Jews; Muslims are often automatically associated with terrorism; and Muslim women are frequently targeted for wearing a veil. Those who target hate toward religious groups often use references designed to deepen people's pain, for example, references to Nazis and the Holocaust are commonly associated with attacks on Jews.

RELIGION AND BELIEF: Religion describes "the relationship of human beings to what they regard as holy, sacred, spiritual or divine". Religions often have communities of believers associated with them and institutions and practices that help guide those communities.

Belief is a broader term: it refers to a state of mind when we consider something true even though we are not 100% sure or able to prove it. Beliefs may be religious, philosophical or ideological. Religions and other belief systems in our environment have an influence on our identity, regardless of whether we consider ourselves religious or spiritual or not^{xiii}. It is important to remember that beliefs differ WITHIN religions as well as between them. For instance, not all Christians believe the exact same things about God and some people may belong to a religion as an identity but not have any belief in God at all.

Some of the forms of faith and religious based hate include:

- **ISLAMOPHOBIA**, also known as Anti-Muslim racism, refers to discrimination against Islam, Muslims or people who are perceived to be Muslim. Islamophobia is fuelled by negative stereotyping and leads to exclusion and dehumanisation of Muslims, and all those perceived as such. It often associates Muslims with terrorism and Muslims are frequently portrayed as a monolithic group of people whose culture is backward and incompatible with human rights and democracy.
- **ANTISEMITISM**: refers to discrimination and harassment that is directed at people because they are or are perceived to be Jewish or from a Jewish background. The Holocaust, when over 6 million Jews were murdered by the Nazis and their allies, is an example of state sponsored antisemitism, and denying or belittling it is a common contemporary form of antisemitism. Jews are often associated with underhand manipulation of power structures (e.g. capitalism) and with financial greed.
- **ANTI-CHRISTIAN**: hatred or discrimination towards Christians, most commonly found in contexts where they are a minority community. Christian hate speech can include humiliating and making fun of Christians as well as acts of violence towards Christians, Christian clergy and Christian buildings.
- **SECTARIANISM**: describes the negative attitude of one 'sect' (from which the word sectarianism is derived), denomination or branch of a religion towards a different sect, denomination or branch of the **same** religion. Examples include; Catholic and Protestant Christianity; Sunni and Shi'a Islam and Orthodox and Reform Judaism.

Sectarianism can manifest itself at different levels within society, through negative and violent behaviour, attitude and language towards those perceived to be in the 'other group'; through institutional discrimination; and at a cultural level for example where music, football and marches are used to incite hatred of the perceived 'other'. On a fundamental level sectarian discrimination can be the refusal to accept that a sect within a faith can even claim to be part of the same religion i.e. 'Catholics aren't really Christian' or only Orthodox Jews are 'proper' Jews.

- **ANTI-ATHEIST DISCRIMINATION:** can take the form of distrust and suspicion or the exclusion from educational, social and employment opportunities. Anti-atheist hate can manifest in places where religion is connected to the State, or has a recent history of connection to the State. It is also prevalent within organisations or social settings that are connected to religious institutions such as schools, some youth organisations, places of employment etc. or where people from religious groups are in the majority. When faith based values are considered the norm, discrimination can occur when a person reveals that their values don't come from the same assumptions particularly on issues such as reproductive rights, LGBTIQ+ and others.

Racism

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

In other words, racism is when an individual, structure or institution intentionally or unintentionally abuses their power to the detriment of people, because of their actual or perceived "racialised" background. Therefore, racism is more than just prejudice but rather the combination of power and prejudice.

Racism can also be understood as a practice: the practice of discrimination - from personal abuse to colonial oppression. As with all practices, racist practice becomes rationalised by theory. Racism is a form of practice which has been in European society for several hundred years, and important in that it is an essential part of the way the European capitalist system maintains itself. Racist practice has historically been supported by different theories each relevant to the environment of the era. That's why one practice can be underpinned by various theories. For example, in the early 19th century it was biblical - grounded in religion, then biological - grounded in 'science' and now, it's historical/cultural.

ANTI-TRAVELLER RACISM AND RACISM TOWARD ROMA, SINTI, MANUSH AND KALE PERSONS (SOMETIME REFERRED TO AS ANTI-GYPSYISM)

Anti-Traveller hate, and hate toward Roma, Sinti, Manush and Kale persons, is a particular type of racism. The Roma or Romani people are the largest state-less minority group of Europe with a long history of state persecution, subjugation to racism, slavery, extermination in the holocaust, assimilation, and other extremely violent practices such as forced sterilisations, removal of Romani children from their families, denial of access to education etc. The Roma are the most discriminated and racialised group in most of the Balkans, Central, South-East and Eastern Europe and other countries where Roma communities live.

Irish Travellers are an indigenous ethnic minority group mostly living in Ireland but also in significant numbers in the United Kingdom. Irish Travellers, face cultural discrimination daily through denial of access to services. They face inequalities, oppression and discrimination in education, employment, accommodation and socially. They also face verbal and physical abuse. Irish Travellers are the most marginalised ethnic group in Irish society.

XENOPHOBIA

With roots in the notion that people experience an actual fear or hatred of the stranger or foreigner, it acknowledges the fear, for instance, that children might have when they first meet someone who looks different to themselves. However, xenophobia increasingly refers to prejudice against people from other countries and cultures, especially in Europe under Far Right politics. It bears no resemblance to fear of the stranger and now has its roots firmly established in extreme nationalism. Xenophobia most often targets migrants and migrant communities.

Discrimination and hate toward persons with different abilities

Different institutional frameworks use different language and terminology to refer to people with different abilities; and within our countries different organisations and communities of people with different abilities do not agree on a common language; therefore in this Manual we follow the language of self-determination of the young people involved in the Outside In project. Hence, we use the term “people with different abilities” and the term “ableism” when we refer to a system of oppression that creates a hierarchy among people based on their physical, sensory, mental and emotional abilities or neurodiversity.

Ableism is relatively new term in Europe, and is used in relation to anti-bullying and in anti-discrimination contexts. The Council of Europe defines ableism as referring to prejudice, stereotyping, or "institutional discrimination" including discriminatory, oppressive, and abusive behaviour^{xv} against people with different abilities arising from the belief that people with different abilities are inferior to others or by not being conscious of their presence.

Ableism, not only refers to consciously discriminatory behaviour, but also to the way that people unconsciously relate to persons with different abilities – for example, when people only see the “lack of an ability” and not the person with their full potential of being differently abled, and having a wide diversity of abilities. It can manifest in social exclusion, devaluing, poverty and employment discrimination.

As a systemic and institutional discrimination it leads to limitations for a person who is differently abled by not providing the necessary resources to support full participation within society. In this way it is society that actually disables a person – for example by not providing accessible buildings for people who use wheelchairs. There is also a failure to support persons with different abilities to be leaders in the policy and decision making procedures affecting them. The cycle of discrimination continues as society fails to provide resources and opportunities required for active participation.

Class discrimination or classism

Class discrimination or classism is prejudice based on a person or group's social class. It is the result of, and maintains the continuation of, systemic oppression toward working class communities. This form of discrimination impacts on working class communities over generations resulting in long lasting inequalities. Class discrimination results from a belief in privilege, i.e. that middle and upper class people are justified in having better access to political, social, educational and economic opportunities and that working class people are less deserving.

In many countries, especially those with former socialist regimes, due to a perceived and/or propagated egalitarian society, a similar discriminatory system has developed in regards to people coming from rural and farming related backgrounds.

When classism is present at a structural level it manifests as injustices, such as young people not receiving the same access in areas such as education, healthcare, housing, employment and socially, the young people often experience reduced expectations from professionals, resulting in inequalities of outcome and repeated cycles of discrimination.

On the ground it often manifests in hate speech, attitudes and behaviours where young people are portrayed as less deserving or less intelligent. It can be a teacher telling them they will never amount to anything or a security guard following them around a shop when they hear an accent. The media compounds classism in that it often portrays characters from working classes, (or in some countries from rural backgrounds), as dirty, uneducated and disrespectful.

Class discrimination is often referred to as a silent prejudice that no one talks about; it is as if it is viewed as a fixed phenomenon, furthering evidence it as an ingrained system of oppression.

2.2 SYSTEMS OF OPPRESSION^{xvi}

Oppression

Oppression is bigger than any individual who holds power and uses it over another person in any way. Individuals are all tied into systems of oppression whereby groups in society have social power as well as power in law, policies, institutions, and customs. Through these avenues groups can exert systematic oppression. Power is defined as the capacity or ability to direct or influence the behaviour of others or the course of events.

Oppression, therefore includes the systematic mistreatment, exploitation, and abuse of a group (or groups) of people by another group (or groups). It occurs whenever one group holds power over another in society through the control of social institutions, along with society's laws, customs, and norms.

Privilege

The outcome of systems of social oppression is that groups in society are sorted into different positions within the social hierarchies of 'race', class, gender, sexual orientation, and ability through which power is imposed. Those in the controlling, or dominant group, benefit from the oppression of other groups through heightened privileges relative to others, i.e. greater access to rights and resources, a better quality of life, and overall greater life chances. Those who experience the brunt of oppression have fewer rights, less access to resources, less political power, lower economic potential, worse health and higher mortality rates, and lower overall life chances.

While some people are conscious of how social oppression operates in society, many are not. Oppression persists in large part by camouflaging life as a fair game and its winners as simply harder working, smarter, and more deserving of life's riches than others. Not all of the people in dominant groups actively participate in sustaining oppression, and many only do so without meaning to, but they all ultimately benefit as members of dominant groups in society.

However, there are many different forms of privilege and some people will be privileged in some ways and not in others. For example, a white person may have privilege because of

their skin colour but be working class and have less access to education. A black person may have a college education and wealth but be a woman and have less access to career opportunities. Privilege is often tied more to what you are born in to than what you have earned. Things that affect and dominate privilege are class, sexual orientation, gender, ability, religion, ethnicity and citizenship.

Institutionalised and Systematic Oppression

Institutionalised social oppression refers to how oppression is so normalised that oppression has become camouflaged within the various aspects of society and permeates all aspects of society. It is the result not only of people's values, assumptions, goals, and practices but also of the values and beliefs reflected in organisations and institutions. It is systemic in that it is achieved through social interaction, ideology, representation, social institutions, and our social structure. At a macro level it includes education, media, government, and the judicial system, among others. It also operates through the social structure itself, which organises people into hierarchies of 'race', class, and gender etc.

Oppression is achieved through social interactions between people in everyday life, in which biases that work in favour of dominant groups and against oppressed groups shape how we see others, what we expect from them, and how we interact with them.

Ideologies

Oppression works through dominant ideologies, the sum total of values, beliefs, assumptions, worldviews, and goals that organise the way of life as dictated by the dominant group. The viewpoints, experiences, and values of oppressed groups are marginalised and not incorporated into how social institutions operate.

Ideologies, together with Power and Prejudice lead to systems of oppression that include:

- Racism including anti-Roma and anti-Traveller racism.
- Sexism.
- Heterosexism and Cissexism^{xvii}.
- Classism.
- Discrimination toward persons with different abilities.
- Extreme nationalism and xenophobia.

Ideologies include but are not limited to:

- Eugenics (the dominance/superiority views of white Western people based on false science leading to racism, and historically to discrimination toward groups such as Roma, Sinti, Manush and Kale, people with different abilities, and LGBTIQ+ people and peoples that were colonised. It continues today with discrimination predominantly directed toward racialised groups).
- Patriarchy (the dominance/superiority of men leading to sexism).
- Heteronormativity (the dominance/superiority of heterosexual people).
- Cisnormativity (the assumption that all, or almost all, individuals are cisgender).
- Capitalism (the dominance/superiority of the wealthy leading to classism).
- Ableism (the belief that able-bodied people are superior to people with different abilities).

Internalised Oppression

People who experience oppression on the basis of 'race' or ethnicity, class, gender, sexuality, faith, belief or ability often internalise the ideology that produces the oppression. They may come to believe, as society suggests, that they are inferior to and less worthy than those in dominant groups, and this, in turn, may shape their behaviour or what they expect from others and from society. Many people will be unaware of this internalised oppression.

Ultimately, oppression produces widespread social inequalities that disadvantage the vast majority for the benefit of the few.

2.3 INTERSECTIONALITY: WHEN PEOPLE EXPERIENCE TWO OR MORE SYSTEMS OF OPPRESSION^{xviii}

Intersectionality

“There is no such thing as a single-issue struggle because we do not live single-issue lives.” Audre Lorde^{xix}

The concept of intersectionality was first coined by Kimberlé Crenshaw in the US in 1989 as a way to help explain the oppression of African-American women^{xx}. She describes it as “a lens through which you can see where power comes and collides, where it interlocks and intersects. It’s not simply that there’s a race problem here, a gender problem here, and a class or LGBTIQ+ problem there. Many times that framework erases what happens to people who are subject to [two or more] of these things”. Crenshaw coined the phrase having experienced disadvantage compared to black men because even though they were both black in a white world she was a woman and she experienced double discrimination.

Intersectionality describes the ways in which systems of inequality based on gender (including transgender and non-binary people), ‘race’, ethnicity, sexual orientation, gender expression, different abilities, class and other forms of discrimination “intersect” to create unique dynamics and effects. For example, when a Muslim woman wearing the Hijab is being discriminated against, it would be impossible to dissociate her gender from her Muslim identity and to isolate the dimension/s causing her discrimination.

All forms of inequality are mutually reinforcing and must therefore be analysed and addressed simultaneously to prevent one form of inequality from reinforcing another. For example, tackling the gender pay gap alone, without including other dimensions such as ‘race’, socio-economic status and immigration status, will likely reinforce inequalities among women.

Intersectionality brings our understanding of systemic injustice and social inequality to the next level by attempting to untangle the lines that create the complex web of inequalities. It is also a practical tool that can be used to tackle intersectional discrimination through policies and laws.

Intersectional justice is the fair and equal distribution of wealth, opportunities, rights and political power within society. It rests on the concepts of equality, and legal and social rights. Intersectional justice focuses on the mutual workings of structural privilege and disadvantage, i.e. that someone's disadvantage is someone else's privilege. For this reason, actions tend to be centred on people and groups of people who face the highest structural barriers in society, premised on the idea that if we reach the people at the greatest structural disadvantage, then we can reach everybody.

Intersectional justice understands discrimination and inequality not as the outcome of individual intentions, but rather as systemic, institutional and structural. Therefore, intersectional justice can be achieved through the institutions that directly and indirectly allocate opportunities and resources, including the school system, the labour market, the health and social insurance system, taxation, the housing market, the media, and the bank and loan system.

Intersectional Approaches^{xxi}



- The innermost circle represents a person's unique circumstances.
- The second circle from inside represents aspects of identity.
- The third circle from the inside represents different types of discrimination/isms/ and attitudes that impact on identity.
- The outermost circle represent the larger forces and structures that work together to reinforce exclusion.

*Note: it is impossible to name every discrimination, identity or structure. These are examples to explain intersectionality.

Image Adapted from www.criaw-icref.ca/sites/criaw/files/Everyone_Belongs_e.pdf

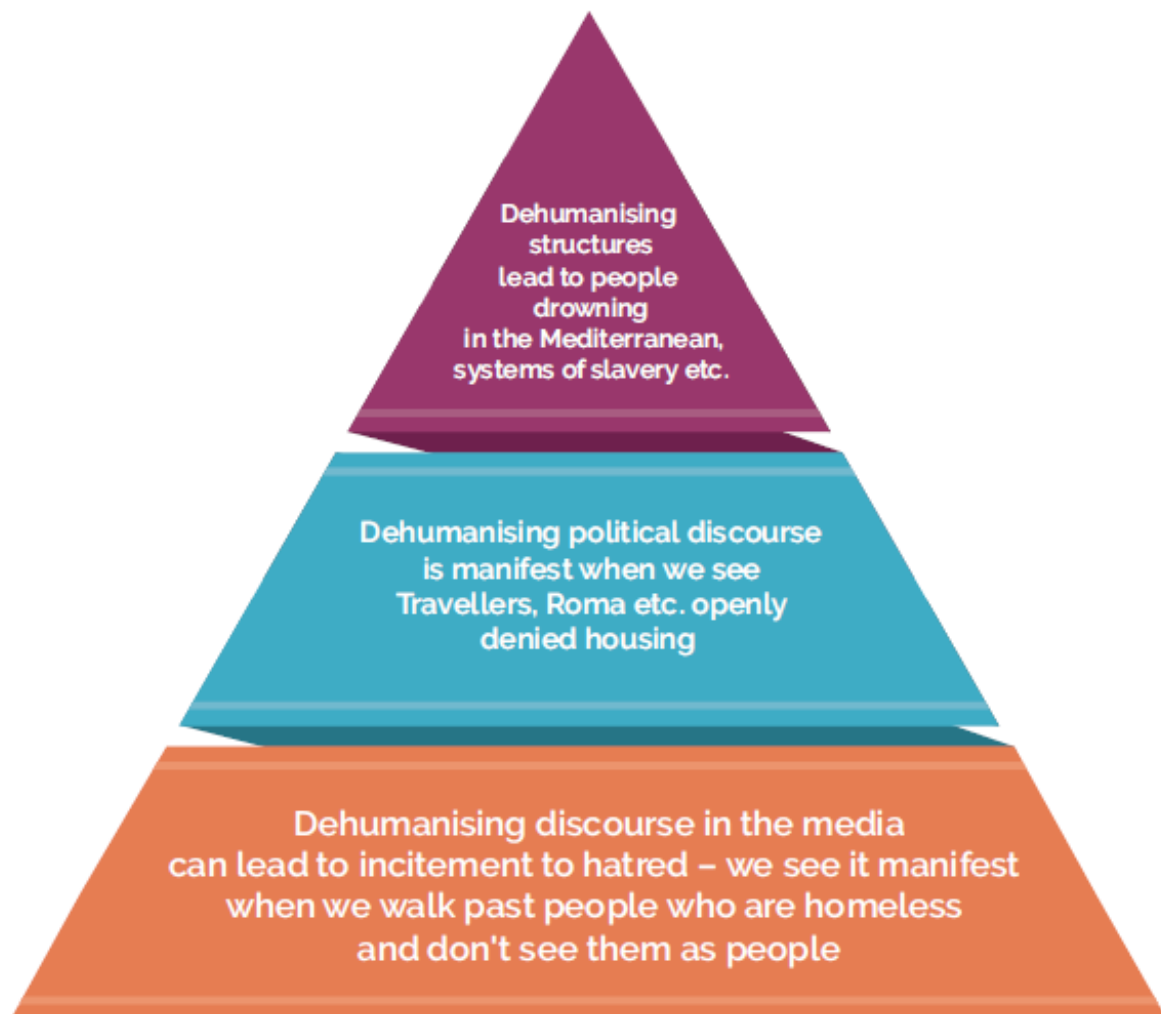
2.4 THE IMPACT OF HATE ON OUR YOUNG PEOPLE

There is extensive research on the short and long-term effects of discrimination on children and young people who are targeted, including:

- Internalisation and self-blame.
- Low self-esteem and self-worth.
- Reduced resilience to face everyday trials.
- Lower levels of well-being.
- Increased behavioural problems.
- Severely diminished ability to enjoy being young, have fun and live socially engaged lives.
- Increased stress levels and negative emotions.
- Feelings of anger, frustration and hurt.
- Thinking that they don't belong.
- Mistrust in the system.
- Self-exclusion from perceived "majority" spaces to protect themselves.

Dehumanisation and violence

It is important to look at how hate in all its forms, from acts of bias to acts of violence, is also a process of dehumanising people. By understanding this, we can understand how systems of oppression have emerged and become so powerful.^{xvii}



2.5 OUR ROLE IN TACKLING HATE – THE NATURE OF COLLUSION

While the models on the trajectory and impact of hate above demonstrate how hate manifests and escalates in society, they also show where we can contribute to erode, and eventually dismantle an escalation of hate by tackling hate when it is at its most endemic and most ignored. At the level where acts of Bias and Acts of Discrimination are endemic we have our greatest influence.

However, one further triangle model shows that to ignore hate at this level places those that do so as being part of the problem. If we ignore hateful comments and behaviours, or 'let them slide', and allow groups to become physically separate from each other, then we are in fact, **silently colluding**, and thereby enabling the hate.

Collusion Triangle



The next level of collusion is where **we deny not only that we are part of the problem but also deny that the hate even exists**. We have become, and we allow those who are being hateful to become, separated culturally from the other (i.e. unknown to the other) and the hate is now at a widespread societal and cultural level. We fail to recognise it for what it is and as a result, we fail to support young people who experience hate, and we fail to tackle it with people who reproduce hate.

Critical awareness is needed to see what is happening both outside and within ourselves. If this doesn't take place, it is all too easy for us to **directly collude** with the hate, to share the insensitive jokes, spread the rumours, deny people their rights to housing, education, employment, health, access to youth work and other opportunities, and to safer spaces.

The power of youth work to be transformative

By our definition, youth work can and should be a transformative process. For real, deep and meaningful transformative youth work to happen, it is essential to acknowledge existing norms, privileges and power structures and how those influence the communication, well-being and possibilities of participation of different individuals and groups of young people in society and in our youth spaces.



Transformative Practice is built through trust, relationship building, commitment and time. It involves being able to engage in effective communication through compassionate and empathic dialogue and to shape youth work settings to become spaces of transformation.

Youth work becomes a transformative process when:

- We work with young people to understand, recognise and pay attention to power structures, especially where they are complex and subtle.
- We learn to listen to different perspectives.
- Young people develop analytical skills that help them make sense of their own realities and the power structures that impact on them.
- Young people recognise privilege, bias and power, both their own and others.
- Young people recognise their power and ability to facilitate change in their realities.

3

Recognising Hateful Speech and Behaviour

3. Recognising hateful speech and behaviour

3.1 HOW DO I INTERPRET WHAT IS HAPPENING IN MY YOUTH SETTING AS 'HATE'?

Hateful behaviour and hate speech is understood as being directed at a person, or persons, because of their presumed, or confirmed, group identity: e.g. their religion or belief, 'race', skin colour, culture, nationality or ethnicity, sexual orientation, gender (transgender and non-binary people), gender expression, sex characteristics (intersex people), different abilities, etc. For hate speech to occur the person who the hate is directed at does not have to be in the room.

Examples of hateful speech and behaviour in a youth setting

As youth workers you are used to hearing and seeing words, attitudes and behaviours from young people, seeing images being circulated, witnessing behaviour and attitudes which are derogatory, demeaning and sometimes violent so how do you know for sure if it is hateful speech and/or behaviour and needs to be named as such?

You don't have to know everything about the hate speech and/or behaviour to suspect when it is happening in your youth setting. The following is a series of questions you can ask yourself which will help you assess the situation and give you a chance to think about how to best tackle it:

Ask yourself

- What sort of hate is it? Does it:
 - ❖ Make a marginalised group of people look bad?
 - ❖ Body shame?
 - ❖ Sexualise people?
 - ❖ Dehumanise people?
 - ❖ Deny people legitimacy around their feelings?
 - ❖ Does it further stereotype?
 - ❖ Is there violence evident?
 - ❖ Does it involve silent collusion from others?

- ❖ Is it more damaging to people with dual or multiple identities?
- Where does it fit on the Triangle of Hate? If it is allowed to fester and permeate might it become more hateful?
- Where does the hateful speech and/or behaviour stem from?
- What is the intent behind it? – is it intended to hurt?
- Might the young person’s intent be to cause mischief, to rile and provoke the youth worker or bring attention on themselves and might they know what they are doing is wrong?
- Might the young person be scapegoating someone because they feel bad about something in their own life?

You may also ask yourself:

- What damage is being done?
- What is the gravity of the damage?
- How many people are being damaged or influenced by the speech or action?

A youth worker may not immediately recognise what is being said as being hate speech and/or behaviour. Language and images change all the time and new expressions can emerge that will be unfamiliar to the youth workers.

- If it feels wrong it is worth investigating?
- A hate incident may be something you see straight away or it may be something you recognise over time while observing and coming to understand the thoughts of the young people through their attitudes and behaviours.

- ❖ Do you see signs of hurt, exclusion etc.?

After you have asked yourself the questions above, it is possible that what is happening is not hate speech or behaviour, but that in itself does not mean that a reaction from the youth worker is not necessary. There might be violent behaviour or language present that derives from roots other than hate towards marginalised and minority groups. While this

Manual is intended to support the youth workers precisely when hate speech and behaviour occurs some of its advice will have relevance in other instances of challenging behaviour.

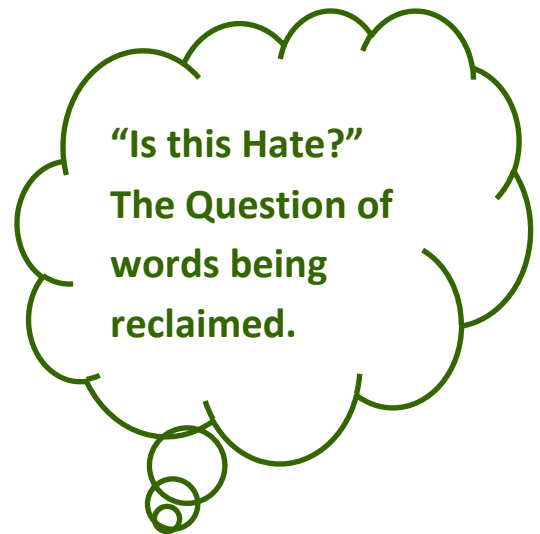
Light bulb moments:

- People repeat words and behaviour they hear in their community – we are seldom conscious we are doing so. Young people are no different. It is important that we support people to hear and see themselves and then take personal responsibility for their speech and actions.
- Youth work is about enabling critical thinking – hearing what we are saying in a new light.
- It is important to always remember the young person's wider context – what are they experiencing in their lives?



3.2 CHALLENGES WITH RECOGNISING HATE SPEECH

Youth workers often ask “**what do we do when young people use terms amongst their own identity group that they clearly see as being okay for them to use but if they were to be used toward them by others it would be deeply offensive?**” Youth workers might wonder if the young people are reclaiming words, or ‘flipping the script’ to take away the derogatory power from the oppressors who originally used them.



Youth workers are aware that some groups have reclaimed words as their own to use. Some of these words, such as Gay and Queer, are labels by which some people may self-identify and these will be the **only** terms by which they identify. So when asking yourself if the words being used between two or more young people are okay, it helps to run through a number of questions:

- Are the terms being used in your youth setting referring to people’s chosen identity but being used out of context or being used against them or being used by others without the person’s approval (for example, some people identifying as Queer themselves do not like others using the term to describe them)?
- Are the terms being used in a youth setting where other young people are getting mixed messages on what is okay?
- Are young people using the terms amongst themselves as a way to ‘joke’ or banter with friends i.e. calling someone else by a term but not referring to themselves by the term?
- Are the young people copying or repeating popular lyrics, hip-hop or rap?
- Are there young people in the setting, including from their own identity group, who might find the terms offensive but would be uncomfortable saying so?

WORDS
HURT

If the answer to these questions are yes then the terms are not being reclaimed. We would argue that there are certain terms that can never be reclaimed because of the history of oppression that is attached to them. While these terms fall into the wider category of hate speech there will be different ways of tackling their use.

Consider:

- Is it the right time and place to enter into a dialogue with the young people on their use of the language – can you ask them if they are consciously trying to reclaim it or trying to take the sting out of it – or is it internalising the hate?
- Ask the young people what message they want to send to others in the group? In asking them to take responsibility for the use of any word in a youth setting, stress that they need to consider others in the group who find the terms offensive.
- When the ‘hate’ words have appeared in lyrics that are being repeated you will need to consider:
 - ❖ The identity of the person repeating the lyrics, and
 - ❖ The intent of the creator and performer of the lyrics.
- Understand that change takes time and managing the use of the words in a youth setting is only a first step. (See Sections 4 and 5: Management and Transformative Practice, where we present a few tools to address all of the above using an approach that looks at the needs of the young people as the priority.)

Freedom of speech used as a defence for hate speech

Freedom of speech is defined as the power or right to express one's opinions without censorship, restraint, or legal penalty.

It is often raised as a defence by people who argue that it gives them the right to offer their opinion and that anyone fighting hate speech is denying them this right.

In practice, we have to consider if the person who is speaking is presenting an argument or opinion that can be given space. Is the content, and/or the way the person is presenting the content, intending to stereotype, prejudice or discriminate marginalised and minority groups? If the answer is yes, then this is hate speech. If it is an opposing opinion or argument that does not dehumanise another person and/or group of people, then it is not hate speech.

For example, it is important that our freedom of speech allows us to criticise religions and to interrogate systems of beliefs like any other ideology or system of thought. However freedom of speech does not give you the right to suggest that people who follow those beliefs are less human or should be treated as such. So we can criticise Islam or Christianity as religions but we should be careful how we talk about Christians and Muslims as humans with rights to their beliefs as we are to ours.

It is always valid to challenge hate speech, and to address it where you see the speech as being a denial of human rights and dignity. This does not in itself restrict or deny someone their right to freedom of speech. In fact, those using freedom of speech as a defence should welcome such challenges.

It is best encapsulated by James Baldwin when he says

“We can disagree and still love each other unless your disagreement is rooted in my oppression and denial of my humanity and right to exist.”



Name it by the type of hate it is

It is important to be able to name the type of hate you are hearing and seeing. Even where you have doubts it is important to recognise and name it. If necessary tease it out with your colleagues or people who have more familiarity with the type of hate you suspect you are seeing.

You may decide that it is not the right time to name it to the young person who is doing the harm, if by naming it they disconnect from what you are trying to say. However, it is important that YOU recognise it for what it is, especially so that you can support the person targeted who will most likely appreciate your recognition of it and your validation of their experience.

3.3 RECOGNISING THE STEMS OF HATEFUL SPEECH AND BEHAVIOUR

It is helpful to recognise the origins (stems) of the hate speech, and the severity of the hate implicit in the stem, to be able to decide how best to tackle the situation and work toward transformation.

The following are 6 examples of where hateful behaviours stem from:

FEAR

- We all fear what we do not know and some people might be more fearful than others due to an array of reasons. We need to find ways to dispel those fears through addressing the fact that fear comes from a deep need in people for security.

MISINFORMATION “IGNORANCE”

- We all hear false facts repeatedly and find it difficult to know myth from truth, especially when we hear it from sources we respect, such as parents, older people, media, religious leaders etc. We will need to discover the ‘false facts’ that are being used so we can find ways to dispel them.

LEARNED BEHAVIOUR

- People repeat what they hear around them especially from those closest to them particularly their families and their peers. While the severity of hateful behaviour due to learned behaviour can be high, it is often subconscious
- Hateful terms become normalised and used in everyday conversation – we need to unpack the terms used and know/show how they are linked to systems of oppression.

NEGATIVE PREVIOUS EXPERIENCE

- We cannot assume that the person using hate speech and/or hateful behaviour has not experienced the marginalised group they are targeting in a negative light first-hand. In this case, you may be tackling stereotyping and prejudice based on a limited (and limiting) knowledge of the marginalised group. You may need to find ways to challenge stereotyping and prejudicial attitudes by introducing wider and differing narratives.

MEDIA AND SOCIAL MEDIA

- A plethora of media channels actively promote hate speech which gives it a false legitimacy.
- Social media apps are being used to persuade people to spread abuse and hate toward others. As it is online, the targets are often unknown and often overseas. People can be desensitised toward the hurt they are causing others when it is done online and they can't visibly see the hurt.
- When hate speech is tolerated and normalised and where no punitive action is seen to be taken, it has been shown to create a licence for people to express prejudice without fear of consequences.

FOLLOWING IDEOLOGIES THAT DISCRIMINATE

- A young person might belong to a political organisation/party or a religious institution that actively indoctrinates its members/followers into a discriminatory world-view
- Young people are vulnerable towards social pressure and radicalised groups, the young person might already sympathise or even be a member of a radicalised group

In recognising the role of the stems above in each incidence of hate, we observe in our youth settings, we will see that they are interlinked with each other – it is unlikely that we can blame just one influence.

Moreover, underpinning all of the stems above is the role of systematic oppression that feeds fear, allows ignorance and misinformation to persist, fails to tackle stereotyping or educate for change, and permits hate to pervade the media without a strong counter narrative. While initiatives may be put in place in education and law, these are a drop in the ocean in tackling hate.

When I recognise that a hate incident has occurred, what questions do I ask myself?

- Does it need to be stopped instantly or does there need to be a period of reflection and a critical education programme initiated?
- Is it an opportunity to start a dialogue about a topic of contention while maintaining a commitment to respect?
- Have I checked in with myself – am I aware of my own perceptions, beliefs, assumptions, expectations, feelings and judgements?
- Can I approach all the young people involved with compassion and the understanding that they all come from a place of need and require my support?

See Section 4



Reporting hate – building an evidence base for activists to fight hate

Once you recognise something as being hate you can help bring about societal change by reporting it in any reporting mechanisms are present in your country. Those who collect the reports need an evidence base to advocate for change at a national policy level.

Reporting hate also demonstrates to the young people who experience hate in your youth setting that you are standing up for, and with, them.

What can I do?

- ❖ Report the hate – in whatever reporting process is relevant and appropriate in your country.
- ❖ Support the young person to report on-line reporting sites in your country. This supports the young person to know they have been heard and their voice is working toward policy change.
- ❖ Accompany the young person to report at a police station if relevant.



Analysis – the multiple factors

We can use this table as a tool to help us analyse what is happening.

<p>What is happening?</p> <p>Examples:</p>	<p>Who is involved? Name all the people involved in the issue</p>	<p>What identity hate is evident? Is there more than one?</p>	<p>Is there a wider political context or social conditioning e.g. a Muslim being attacked when the media is focusing on counter terrorism</p> <p>or</p> <p>An LGBT attack in a country where no safeguards are in place in the law</p>	<p>Where does the behaviour sit within the Pyramid of Hate?</p>
<p>A person with a minority ethnic identity being spat at on the way into the youth centre.</p>				
<p>Young women being told “you go clean that up”.</p>				
<p>Following a terrorist attack, a young Sikh is verbally targeted in a group setting.</p>				
<p>A young person calling another ‘gay’ because of how they are dressed.</p>				
<p>A young person with a learning difficulty being referred to by a slur word by another young person.</p>				

4

TACKLING HATEFUL SPEECH IN YOUTH SETTINGS

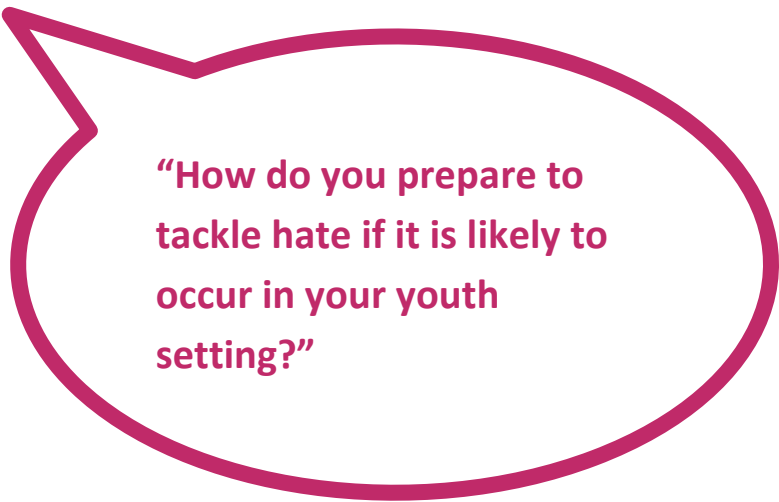
4. Tackling hateful speech and behaviour in youth settings

4.1 BEFORE IT HAPPENS

The magic formula

There are no key Tips and Tricks, no responses that can be learnt, no key pieces of knowledge we can employ that will make it easy to respond the next time we see or hear something offensive. The magic is you, what you bring to the youth setting and the settings you create.

It is essential, from the outset, to create spaces that are inclusive, open and respectful and that empower young people. The youth setting must value an educational approach that builds in each young person a critical social awareness that can grow towards understanding and challenging systems of oppression and disadvantage. It has to be a challenging space where young people can make mistakes and where they are supported to work through their personal issues and transform their hate. Youth workers will look at situations in which young people display hateful behaviour as an opportunity to transform the status quo and effect real change.



“How do you prepare to tackle hate if it is likely to occur in your youth setting?”

To transform hate it is important to understand that while hateful speech and behaviour stems from fear, ignorance, learnt behaviour etc. it is nevertheless **ALWAYS TRIGGERED** by unmet needs.

When one of our **needs** is not being met:



It triggers **feelings** – i.e. our feelings are the result of our needs being either met or unmet



We **behave** or think in a certain way in responding (consciously and unconsciously) to the way we are feeling.



HATEFUL BEHAVIOURS ARE TRIGGERED BY UNMET NEEDS

Understanding this **RADICALLY** changes the way you manage the situation in order to transform it.

The key to engage in transformation of any situation is to use **COMPASSION** and **EMPATHY**

Transformative practice relies on compassion and empathy but you must first show compassion and empathy to yourself as a youth worker, so that you can be in the right place to tackle the situation that is causing anger and hurt.



As a youth worker, what are you bringing in to the youth setting? Understanding the importance of checking in with yourself

When entering any situation we bring with us our own realities and these can have a direct impact on the way we react, tackle or interact with that situation:

- ❖ **Feelings:** Depending on the situation you will feel different emotions and it is important to connect with those to give you an indication of what may be happening for you.
- ❖ **Beliefs:** are opinions we firmly hold, that we see as being true or real. When we react in a personal way to a situation it can be a sign that a core belief in us has been challenged.
- ❖ **Perception:** this is the way in which we personally understand, interpret or see something so it is important to ask yourself how do things look to **me**, not how do things look? i.e. know that things could look different to everyone in the room.
- ❖ **Assumptions:** is when we accept a thing as true or certain without any proof; we usually assume in order to fill gaps of uncertainty.
- ❖ **Expectations:** are what we think can, will or should happen. Some expectations are connected to our desires and others to our fears.

As part of preparing to be in a space with young people, it is important to routinely do the checking in exercise above with yourself. This will help you to identify if you need more support on the day, or if personal issues might have an impact on how you may react. The more you practice the more it becomes something you do automatically.

It is important to apply the same process during the session with young people. If hateful language and behaviour occurs, the following could be happening for you:

- By firstly tuning in to your **feelings** you may realise that you are reacting to a situation with anger; know that anger has a lot of useful information in it.
 - ❖ Anger is a very clear indicator of hurt. If you are hurting maybe it is because you **believe** that “everybody deserves to be treated equally” and this belief has now been challenged.
 - ❖ You may **perceive** that the young person causing the harm is doing it on purpose and therefore does not deserve your compassion.
 - ❖ You may **assume** that the young person at the receiving end thinks you have let them down by not providing the safer space you set out to provide.
 - ❖ And therefore, you **expect** that they will not want to come back to your space.
 - ❖ **This will all deeply affect how you handle the situation.**

So by checking in with yourself you increase the chances of:

- Not being on the defensive.
- Responding in a non-judgmental way.
- Staying calm, and
- Demonstrating a compassionate attitude to the situation.

Creating, developing and nurturing spaces that allow you to tackle hateful speech and behaviour

Co-create and explore what a supportive, inclusive and respectful space can be with the young people and the adults you work with. This can prevent hate happening and also create the conditions and structures that allow it to be tackled should it occur. (See Section 1.3)

4.2 DURING: MANAGING AND COPING WITH HATEFUL BEHAVIOUR IN THE MOMENT

“How do you act with young people?”

In order for you to tackle situations when hateful language or behaviour is being displayed within your youth setting, a key strategy involves making connections with the person and not with the language or behaviour used.

“Ensure you remain connected, with yourself, the young people and your environment.”

It is important to build empathy and approach all dialogue with compassion. It is critical that you do not do anything to shut down a conversation, to make someone feel that you are accusing them of being ‘wrong’ as this just builds defensiveness. Being in ‘defence mode’ will affect their ability to hear other perspectives and will not make them feel listened to; if they feel unheard themselves, they cannot hear other viewpoints.

That connection needs to happen with yourself first: identify how you are feeling and what the triggers are for those feelings. You will be able to assess if you actually can address the situation with compassion. You should apply compassion to yourself first and acknowledge how this situation is making you feel and what potential impact it will have on how you manage it.

Once you have connected with yourself and compassionately addressed your own reactions, the next step is to assess if you can connect with the young people and/or the individual who has displayed the hateful behaviour.

It is very important to know what your **intention** is in the situation and what you want to achieve. Do you want to:

- Get the young person who caused the harm to understand they caused someone pain?
- De-escalate the situation?
- Raise awareness of the young people that, even if no one was directly harmed, the use of such language or behaviour is harmful and hateful?
- Use the situation as an educational opportunity?

The resulting response will entail one, or more, of the following:

- Connecting with the young people to understand better and therefore enable yourself to look at the situation with compassion i.e. **hear the young person.**
or
- Wanting the young people to connect with you and understand that your need for providing a safer space for them is being challenged. You will be seeking to connect with the young people's ability to empathise i.e. **have the young person hear you.**
or
- Wanting an action to happen which will involve directly asking the young people or your colleague/s to do something such as taking an individual away from the group for a chat. This may involve creating an opportunity for 1:1 support to make sure the young person is feeling secure in expressing themselves in a safer space or interrupt the activity so you can talk about what has happened with the group i.e. **take an action.**

Ensuring connection

The most effective way to connect, with yourself, and with others, is through communication; we speak to ourselves, as much as we speak to others. How you use your words and body language is very important in keeping the young person you are working with engaged and connected with you. The following are some of the things we might do that will



interrupt any communication and disconnect us, from ourselves, or the young person we are communicating with. It is important to remember that it doesn't matter if what you are trying to communicate is right or wrong; by using any of the following interactions the result is the same, you will alienate the other/self:

Blame: is when you declare that someone or something is responsible for a fault or is wrong. Also using terms like “always” or “never” you imply that you can account for every single time something has taken place which is impossible to do

“It’s your fault...You always do this...”

Moralistic judgements: as opposed to value judgements, which are based in your value and belief systems, moralistic judgments imply you have a moral superiority and you know what is wrong and what is right and therefore have the right to judge others; it is thinking in terms of all that is wrong with others or yourself. It also can be based on the idea that we can decide “who deserves what”

“What you just did there is wrong and you should feel ashamed of yourself/ You have crossed the line you deserve to be kicked out of the club/group”

Labels: In this context, labelling is when we inaccurately and in a restrictive manner apply a name, a classification or an image to a person; we imply that we have made up our mind about the person and we know for a fact that they are what we have just decided they would be.

“You are selfish/ they are all racist/ you are lazy”

Comparison: is when we use the character or qualities of someone or something else in order to discover resemblances or differences. In this context comparisons are a form of judgement.

“That is not as good as.../ she is so much more helpful than you/ why does it always have to be you, the others never behave this way”

Demands: is when we ask for something forcefully or using our authority, sometimes in a way that shows that we do not expect to be refused. Demands are closely linked to concepts of power: we can keep making demands from the young people and even though it doesn't mean that they will necessarily do what we are asking, it still means they will feel alienated from us and will disconnect.

"If you want to continue coming to this club you will behave as I tell you to/ If you respect me you will.../ if you don't do this.../ do this or else"

Imposing judgement: Also connected to concepts of power, we impose what we think is the right way of doing things. Sometimes we think we are offering advice, however, the other can perceive it as an attempt to disempower them and make them do it your way.

"If you want things to work you really should.../ If you want to rest of the group to like you, you should listen to me"

Denying responsibility and choice: By staying vague about why we need to do what we are doing, or blaming an authority, we deny our own responsibility and therefore cause frustration and anger in others. Equally by taking away the possibility of choice by imposing our own idea of what needs to be done, we will cause disconnection.

"You have to.../ It is the way it is.../ I have no other choice than expel you from the club because that's how it is.../ I had to..."

Ensure you are listening in an empathic way

One of the central skills to youth work is listening, which is sometimes something we forget to do when a situation escalates or something harmful might have happened with a young person in our group. The need to restore safety sometimes pushes us into action before we think through what the best thing for all involved can be. By stopping to listen we allow ourselves time to assess the situation and hear beyond the words so we can connect with the feelings and needs to the young people.

Depending on the situation, you may need to intervene and react according to what the young people are telling you. But first, we need to hear what they are sharing and to do this effectively, we need to demonstrate empathy while listening. Too easily we can fail to listen effectively. To know how to listen effectively we only need to know what NOT to do.

Non-empathic listening styles:

The following are things we might find ourselves doing and these can all interrupt the empathic nature of listening and consequently will alienate and disconnect the person we are trying to connect with:

Compare: By sharing your own experience you think you will make the person feel better but the only thing they want to do is to talk about **their** story right now.

“You think it was hard on you? Wait until you hear what has happened to me”

Educate: When you use what the person is sharing as an opportunity to educate them.

“You could learn so much from this experience, this is showing you how when you do this, that happens”

Discount: When you think you may make someone feel better by suggesting that what the person is sharing is not as big an issue or has less importance than they are putting on it.

“You are maybe making a big deal out of this, it not as bad as you think it is, get over yourself, worse things happen in this world everyday”

Fix: This is one of our first instincts as youth workers; we try to fix and find a solution straight away. However the more you give space for the other to talk it through, they very often find those solutions on their own.

“I know what we’ll do, I will go there and talk to them, and you will do this and this”

Sympathise: We often mix sympathy with empathy and we think that by expressing how we feel sad or bad for the other, it will make them feel better but it can be received as patronising.

“You poor thing...oh nooo this happened to you....”

Data gathering: When we ask the person for more information or specific information that is of interest to us rather than supporting them tell their story. Usually we do this in order to be able to fix.

“So when was it that they said that? Where were you when it happened? Tell me exactly the words they used when you said...”

Explaining/Justifying: This is when we explain to the person who is sharing that the conflict could be their fault or their misinterpretation and sometimes they need to think of others, or that what has happened to them might be deserved.

“Are you sure it was a racist comment? Maybe you didn’t understand them right. Do you know how hard it is to be a youth worker? So if they said that to you maybe you should remember how hard their job is?”

Analysing: Trying to figure out what has happened by assuming or reaching conclusions and hoping the person may feel better if they know what the root of the issue is.

“When you responded that way do you think it is to do with the way your mother has been treating you when you were a baby?”

These are not right or wrong ways of listening; we use them all the time in day to day conversation. However, when we become more aware of how we communicate and how these responses can alienate or disconnect people who need at the time to be fully heard we can better ensure that we empathically listen more by not doing the above.

Developing empathic listening takes time and practice. It is helpful to practice listening to people with self-awareness to see what non-empathic modes we tend to use. Do you tend to compare, educate, fix etc. and if so can we practice:

- Holding back from jumping in with non-empathic modes.
- Using our silence so that the other person can speak their story fully.

In order to listen to others^{xxiii}:

STOP TALKING – we can't listen when we are talking!

GIVE IT TIME – Give the person time to say what they have to say, try not to interrupt too soon.

CONCENTRATE ON WHAT THEY ARE SAYING - focus your attention on their words, ideas and feelings.

LOOK AT THE OTHER PERSON – their face, eyes, hands etc. it will help them to communicate with you. This will also help you to concentrate and shows them you're listening.

KEEP CHECKING IN WITH HOW YOU ARE AND HOW YOU ARE FEELING

GET RID OF DISTRACTIONS – put down your phone, it may distract your attention.

SHARE RESPONSIBILITY FOR COMMUNICATION – only part of the responsibility rests with the speaker – you as the listener have an important part. Try to understand, and if you don't, ask for clarification.

REACT TO IDEAS, NOT TO THE PERSON – don't let your reactions to the person influence your interpretation of what they say.

LISTEN TO HOW SOMETHING IS SAID – concentrating too hard on what is said can mean missing the importance of the emotional reactions and attitudes related to what is said. A person's attitudes and emotional reactions may be more important than what they say in words.

LISTEN FOR THEIR PERSONALITY – one of the best ways of finding out information about a person is to listen to them talk - you find out what they like and dislike, how they think about things, what makes them tick etc.

ALLOW PEOPLE TIME AND SPACE TO THINK – don't fill silence with questions / comments which may not be helpful. Try to be comfortable with silence and allow time for people to think about what they are going to say. If you are short on time (e.g. can only meet for 30 minutes), be clear about when you have to leave and let the person know in advance.



AVOID JUMPING TO ASSUMPTIONS – they can get you into trouble. When trying to understand other people. Don't assume that they:

- Use words in the same way that you do.
- Feel the same way that you would feel.
- Are twisting the truth because what they say isn't the same as what you think.
- Are lying because they have interpreted the facts differently from you.
- Are wrong because they are trying to win you over to their point of view.

Assumptions like these may turn out to be true, but more often they just get in the way of your understanding and reaching agreement or compromise.

DO NOT MAKE HASTY JUDGEMENTS – wait until all the facts are in before making any decisions.

RESIST FEELING THAT YOU MUST SOLVE THE PROBLEM – you are there to listen. If you are focused on finding answers, you are not listening completely.

Observing vs evaluating/judging:

A **compassionate response** to hateful behaviour or language involves being able to observe a situation without evaluating it or assessing it. In a situation that needs transforming, it is important that we can state simply what we actually see or hear.

For example:

- An evaluation would be *"This place is disgusting"*.
- The observation is: *"There are clothes covering most of the floor and dishes with dried food on the bed"*.

When we make non-judgmental observation we:

- ❖ Identify for ourselves what really has triggered our reaction.
- ❖ Can agree with another on something that both can observe.
- ❖ Leave room for correction in case we don't remember everything the same way.
- ❖ Make a distinction between what we think happened and what really happened.
- ❖ Take responsibility for our own actions.

When you have established communication you can address the hate that has occurred



The young person may need support to understand their behaviour. Education around the issue may be a relevant response. To do this:

Ask open-ended questions: This will help to hear if the young person has absorbed what you said. Bring other young people into the conversation- what do they think? This is about getting young people to think critically about the information they are receiving.

Inform: Explain why we shouldn't use certain terminology and why it is discriminatory to use slur words. Try and provide young people with some historical context around hateful terms.

Turn it around: Think of an example the young people can relate to e.g. What are young people labelled as? Why do people think like that? Why is that unfair?

Talk about the consequences: Explain to young people about laws surrounding hate speech and/or behaviour. What would happen if they were to use hateful language in the workplace?

Identify the right person: If you feel you are not making a breakthrough with the young person, change your approach and instead try and identify the best person to relate to the young person. Is there a colleague that the young person is likely to listen to?

Practice, practice, practice! Can you take part in some 'drilling' sessions with other colleagues? You could draw up a list of the most common terminology you hear or you'll often be confronted with. Then practice your answers with colleagues so when you do hear it, you are ready to challenge it properly.

Be patient Remember that the road to managing hate speech is a long-term process. It is difficult to change attitudes and behaviours that have been conditioned from an early age.

Think about the context: For example, if the person affected by the hate speech was in the room you may not want to have this discussion openly if it risks putting the person on the receiving end under the spotlight. You may want to deal with the person using the hate speech on a one-to-one basis. Nevertheless, in the open space you still need to state that the language/behaviour is wrong and outline why.

Remember

Build rapport but never ignore - building strong links with young people and winning their trust is incredibly important in a youth setting. Often the need to maintain this rapport can mean trying to avoid conflict with young people. However, as youth practitioners we have a duty of care to all young people which involves setting boundaries, challenging behaviour and most importantly providing young people with the knowledge and tools that they need to grow. Remember ignoring hate speech can make you complicit.



Educate yourself: If you are working in an educational capacity, you have a responsibility to know the background of hateful language. Learn about the historical origins of particular language. If you work with young people, you need to be pro-active in knowing the arguments and confident in challenging them. This comes with practice. But if you don't know something or are unsure park the conversation and tell the young people you will do some research and come back to them on it – or ideally do the research and learn together.

De-escalating challenging behaviour

Often you will be managing challenging behaviour where your key focus is on de-escalating. Challenging behaviour displayed by young people is usually a symptom of an underlying issue that a young person is facing or going through. If we are aware of the potential underlying causes for that behaviour it is possible to empathise with the young person and strive to find constructive and compassionate solutions.

It is important to remember that sometimes the very cause of the challenging behaviour can be the result of the young person's own perceptions; like feeling excluded, singled out or treated unfairly.

Young people have a high tendency to intense emotions and a low capacity to regulate their expression (i.e. figuring out the consequences of one's actions, inhibiting some behaviours in order to manifest others, taking on the perspective of others, etc.).

- Be aware of signals that may trigger further outbursts in the young person, such as change of tone of voice, body language, talking over or interrupting, appearing bored or disinterested.
- Avoid mood matching like responding to anger with anger, if someone is shouting to not raise the voice back.

If the challenging behaviour presents itself with others around:

- Either remove yourself and the young person away from others so you can talk in a calmer environment, or
- Ask another staff member / volunteer to take the others to an alternative location.
- It is always advisable to seek the support of another staff member / volunteer when confronting challenging behaviour.

When challenging the young person about their behaviour:

- Adequate time should be allowed for the young person to calm down and only then should their behaviour be discussed and any supports and/or consequences be imposed. Consequences imposed must be fair and consistent at all times and understood by the young person.
- Outline to the young person the consequences of their behaviour and discuss with them possible techniques they may adopt to avoid such situations in the future.
- Ensure you place yourself in an area with a clear escape route, should violence erupt.
- Given the nature of the situation and the extent of the challenging behaviour, the parents / guardians of the young person may need to be contacted and asked to collect the individual to take them home.
- Should your safety feel compromised and / or in danger, seek support from management and/ or the police.
- All incidents should be recorded in an Incident Report Form.

The following are unacceptable means of tackling a child's/young person's behaviour:

- Physical punishment or the threat of such;
- Refusal to speak with or interact with the child/young person;
- Being deprived of food, water, access to toilets or other essential facilities;
- Verbal intimidation, ridicule or humiliation.

Note:

While we focus in this Manual on working with the young people who cause hurt we stress that the psychological, emotional and physical safety of the person or group experiencing hate in a youth setting must be prioritised.

While managing an incident another youth worker should work with the person/people targeted – whether that is another young person or an adult who has been targeted.

Asking for a change of behaviour

It is important to give the young person the chance to take responsibility and understand where their behaviour stems from but often this process takes time and in the moment the youth worker may need to ask for a change of the behaviour to manage the situation while keeping process happening. You may have to ask the young person who may have caused the harm, or the group, or a colleague to do or say something to change the situation.

Before you ask anything of a person, it is important that you are clear about your

intention; why are you requesting what you are requesting. Do you want to stay in connection with the other? Do you want to resolve an issue? Do you want to make sure they understand where you are coming from?

For your ask to be a successful one ensure that:

- 1) It is specific: exactly what do I want to happen - when/where/who...
- 2) Offer choice; if you give a choice it won't be seen as a demand (which is disconnecting language).
- 3) Be positive: use the term Do rather than Don't.

- 4) Be do-able and realistic: in small bits and not huge tasks that can't be accomplished.
- 5) Takes the other person into account: if you don't take into consideration where that person is at, or their own needs in the situation they will disconnect.

In summary

Remember:

When in any situation in which hateful behaviour or language happens and that requires transformation remember:

- Where are you at? (Your self-awareness).
- What is actually happening? (observing).
- What are the feelings you can observe? (yours and the others).
- What are the needs that might not be met?
- What is your intention in this situation?
- What do you want to achieve?
- Identify the ask you are going to make.



4.3 AFTER IT HAPPENS

The space that you nurture for yourself in your youth work practice is critical as your own emotional awareness is key to creating and maintaining a space in which transformation can happen. This includes:

- Debriefing and reflection on the learning after an incident. It is always recommended that the first question during debriefing is about feelings - how did you feel during the event and how are you feeling now and why? When one understands the emotions surfacing during the learning experience, they can consider what they mean and how they are connected with their reflections. It is important when working with transformative practice to invite everyone to reflect on and express their emotions.
- Remember you are not alone, whoever you consider to be on your team are there with you, it is everybody's responsibility.
- Acknowledge the limitations and boundaries that result from not having the necessary capacity, tools, resources or organisational support.
- Acknowledge the challenges and difficulties that come with aligning your work to your values. These can include meeting the needs of the young people and respecting their process, and balancing this with what is expected from whoever resources your work, such as funders.
- Regularly check if your commitment to the work is enough to motivate you to continue and grow your practice.

“As a youth worker, how do you nurture yourself?”



4.4 HOW DO YOU ENSURE SUPPORT OR INTERVENTIONS FOR THE PERSON/PEOPLE WHO HAVE BEEN HARMED?

It is critically important to support the person/s who have been harmed parallel to the work with the young person/s being hateful. This is not a comprehensive list of supports as it is outside the scope of this Manual to offer that but it offers guidance that works in tandem with what you are doing to transform the hate with those that have caused harm:

- Have another youth worker work with the person/s who has been harmed while you are managing the situation.
- Apply compassionate communication techniques with the person/s so:
 - ❖ They feel fully heard.
 - ❖ They stay connected.
 - ❖ They don't experience any victim blaming.
- If the young person needs therapeutic support, seek this additional support for them (as a youth worker your role is not a therapeutic one).
- Talk to the person about reporting the hate if you have mechanisms that are appropriate:
 - ❖ You may have an online reporting procedure in your country/community for particular types of hate such as racism, transphobia etc.
 - ❖ If the hate was perpetrated online use the relevant online platform to report the hate.
 - ❖ If the incident is criminal invite the person to make a formal complaint and support them to do so if they choose this option.
- Talk to the person about what they need to be able to be in the youth space again:
 - ❖ Look at the safer space section in chapter 1 and discuss together how it can be re/established.
 - ❖ If a Restorative Practice process is underway with the person causing the harm then discuss whether the person/s want to take part or not – see Chapter 5.

We also present an approach in this Manual that proposes changes within an organisation that will create a whole organisation approach to creating safer, supportive and inclusive places from the outset. (See Section 6)

Note:

- ❖ The following Section applies ONLY when you are ready to engage in transformation.
- ❖ The ONLY thing you have full power over and can impact is YOURSELF.
- ❖ Everything begins with YOU.
- ❖ No matter what the situation is you start by checking in with yourself and identify your intention and what role you can play in transforming it.
- ❖ Read more, inform yourself more, find your own style and trust yourself.



5

TRANSFORMING

HATE

5. Transforming hate

5.1 WHAT IS TRANSFORMATION IN THE CONTEXT OF TACKLING HATE SPEECH AND HATEFUL BEHAVIOUR?

In youth settings where hate happens we can get stuck with the hateful behaviours and having to manage and challenge the behaviour when it happens, thinking that it needs fixing or solutions need to be found and we need to reach a compromise.

Committing to transformative practice to tackle hate is to acknowledge that justice doesn't look the same for everybody, that repair is not always possible, that reacting to the behaviour only addresses the symptoms and not the root cause. The root causes are the numerous needs that the young people we work with have and which are often not met.

The key to transformation is committing to empathy and compassion:

You look at the situation as a whole,



You connect with the needs of the young person causing the harm,



You feel compassion,



Your response is fundamentally altered by that.

The strategies you put in place to respond to the unmet needs of young people can be very different from those you would have put in place to respond to their behaviour:

Conditions in which transformation can happen

Transformation takes time and commitment:

- If you work with a group of young people on a regular basis you have an opportunity to explore their needs. You can, in collaboration with the young people, explore ways they can start addressing the behaviours resulting directly from their un-met needs.

Sometimes the un-met needs are directly connected to discrimination or systematic and institutionalised discrimination. Strategies such as learning to be in solidarity, learning about rights, campaigning, and using critical thinking methodologies can be the way you encourage the young people to have compassion for themselves and their own un-met needs.

- If you engage with young people in an irregular manner or only in groups i.e. with young people you will not get a chance to build a personal relationship with, it does not allow you to spend the necessary time with the young people to address their needs and create change but you can still plant the seeds for transformation through using the transformative practice model and focusing on your own practice:
 - ❖ You can frame whatever material, activity or workshop you do with the young people in an empathic and compassionate manner, putting it in a context of transformative justice and critical thinking.
 - ❖ Invest in your personal practice to make it easier to respond empathically and with compassion if hateful behaviour or language is displayed in any space where you find yourself i.e. aim to ensure that they aren't disconnected by your response.
 - ❖ If you are an external facilitator or trainer you can ensure the space you are going into meets your requirements for supportive, respectful and inclusive space.
 - ❖ You can request that you are not on your own with a group and that whoever you will be working with gets a chance to hear what your approach is and how you tackle hate in youth spaces so that they support you.

Transformation starts with you

- By being aware of your own needs and acknowledging them you will approach your engagement with young people with more calm, confidence and commitment.
- Transformation is about **planting a seed** - especially if you don't have time with the young people to bring them on a full journey. You can focus on creating the fertile conditions in which the seeds of Transformation can grow – i.e. through compassionate communication in the time you are with them.

Transformation happens when you know that by responding in a compassionate manner you have deeply altered the outcomes of the situation, even if it is inside you that the transformation has occurred.



REMEMBER

To approach any situation with empathy and compassion:



Step 1: Check in with yourself. Be aware of your perceptions, assumptions, beliefs and expectations and the impact they

could have on your response to the situation. If there is anything that you need to park in order to be as present, neutral and fair as possible: do it.

STEP 2: Check that the language you are using (with a group or an individual) is connecting and be aware of others using disconnecting language around you. When you note that you have been disconnected you can re-connect.

STEP 3: Check that when the person/group are addressing you, you are listening in an empathic way. Be aware of your responses or how you engage with what is being said...the time for an intervention can be later, for the moment they just need to be heard; it will give you time to assess how they are feeling and what needs are not being met.

STEP 4: Check that what you are addressing is what you have observed only and not your interpretation of the events or your judgement of what happened.

Transformative practice with young people: working with feelings and needs

The key to Transformative Practice is to work on addressing the triggers of hateful behaviour using a compassionate and empathic manner. It is important to remember that:

- We think and behave in a certain way as a response to how we feel, and our feelings are the direct result of our needs being either met or unmet. When unmet needs are present it can result in hateful behaviours. As long as we do not address the core need that is not being met more incidents of hateful speech and behaviour can occur.

The key to Transformative Practice is working with young people on understanding their own feelings and needs and how this impacts on their behaviour. You might be addressing a particular incident that occurred, in which case you might start with:

Together you name the behaviour asking:

- What happened?
 - ❖ Stick to observations only.
 - ❖ Hear their story with compassion and empathy i.e. avoid disconnecting.

Or you might be working with a young person on building their own compassionate practice and becoming aware of their own triggers. In this case you will build competences around talking about feelings.

Understanding feelings:

If we aren't attuned to and self-aware of our feelings, and many of us are not, it can be easy to misunderstand the nature of feelings:

1. Thoughts: Often we mix our thoughts with our feelings; if you can replace the verb "I feel" by "I think" it means it was a thought and not a feeling.
2. How we think others are behaving towards us: "I feel misunderstood by her" the feeling of being misunderstood is our feeling and not the behaviour of the other person.
3. Evaluation of ourselves: "I feel useless" is actually an evaluation. The feelings resulting from that evaluation could be disappointment, for example.
4. The concept that feelings can be 'caused' by others: e.g. when someone says "I feel you never pay attention to me" "I feel he is ignoring me" these are not feelings. A feeling would be "I feel sad because he is ignoring me". Others can be the trigger or stimulus for how we might feel but they are not the ones **making** us feel as we do, we have to accept responsibility for our own feelings.
5. Needs: "I feel loved". Love is a need not a feeling.









































Feelings

When our needs are not being met our feelings might be:

					
disappointed	unhappy	upset	hurt	sad	miserable
					
despairing	grief	pain	frustrated	irritated	impatient
					
annoyed	angry	resentful	disgusted	furious	concerned
					
anxious	nervous	worried	scared	frightened	terrified
					
uncomfortable	uneasy	unsure	confused	surprised	baffled
					
overwhelmed	lonely	numb	bored	tired	cold
					
withdrawn	indifferent	low	restless	reluctant	aroused
					
embarrassed	helpless	regretful			

Feelings

When our needs are being met our feelings might be:

					
happy	cheerful	buoyant	joyful	overjoyed	blissful
					
ecstatic	pleased	appreciative	thankful	grateful	proud
					
Glad	delighted	comfortable	calm	secure	content
					
relaxed	peaceful	interested	curious	intrigued	surprised
					
astonished	fascinated	amazed	hopeful	optimistic	confident
					
enthusiastic	excited	inspired	overwhelmed	sensitive	touched
					
Warm	loving				

Some needs we all share

PLAY: Engagement, fun, freshness, spontaneity, stimulation, rhythm, variety, comfort, ease, relaxation.

CLARITY: knowledge, awareness, to understand, reassurance, simplicity, order, accuracy, competence, efficiency, skill.

EQUITY: equality, fairness, sharing, cooperation, collaboration, honesty, openness, keep to agreements, reliability, consistency, justice, tolerance, balance, harmony, unity.

MEANING: purpose, contribution, awareness, beauty, mystery, wholeness, adventure, challenge, creativity, growth, learning, achievement, completion.

AUTONOMY: independence, freedom, choice, control, power, authenticity, integrity.

EMPATHY: understanding, sympathy, acceptance, acknowledgement, recognition, to be valued, consideration, respect, trust, celebration, mourning.

LOVE: care, nurture, affection, closeness, intimacy, touch, sexual expression.

PROTECTION: containment, safety, security, peace.

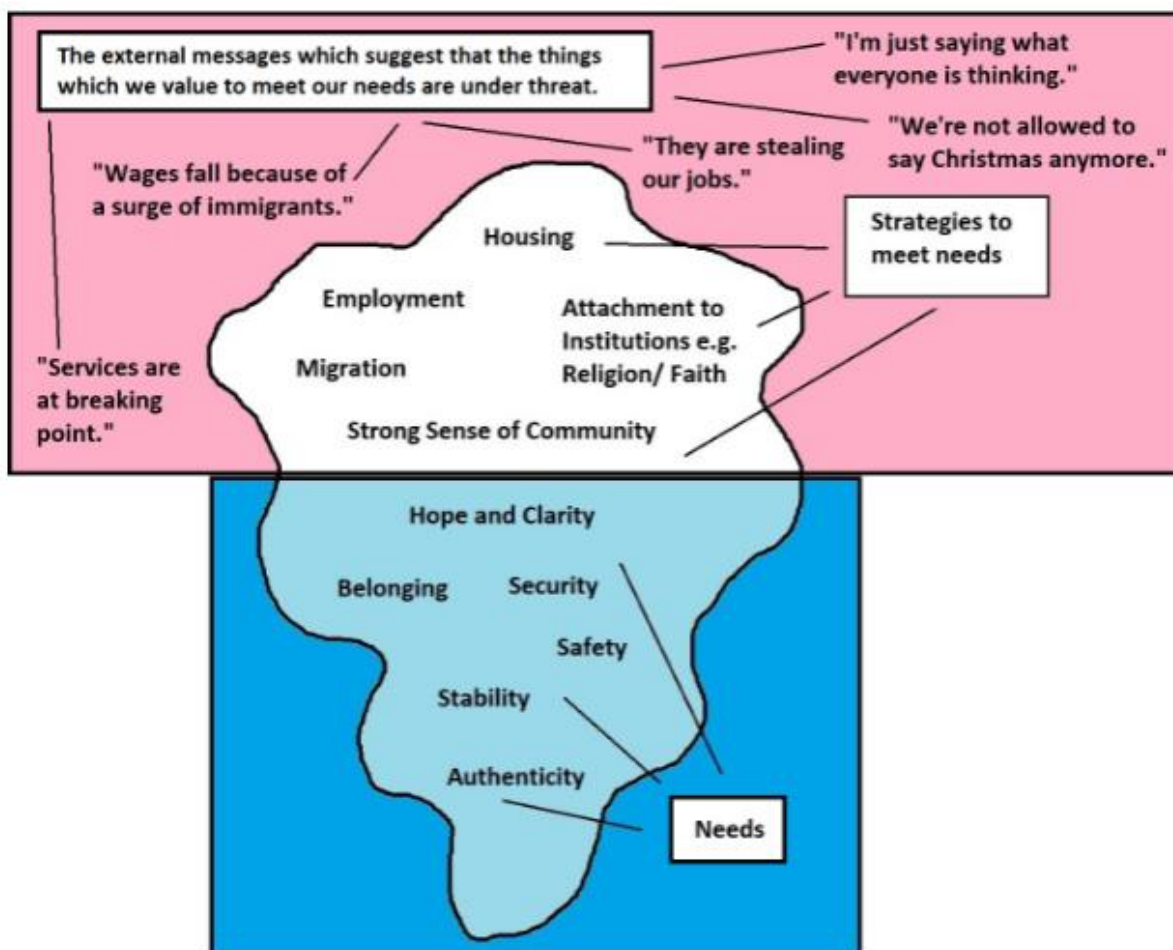
SUBSISTENCE: food, water, light, air, space, warmth, movement, rest, health, hygiene.

COMMUNITY: belonging, connection, friendship, contact, inclusion, participation, solidarity, loyalty, help, support.

We all have universal needs but we each adopt, or choose from, a range of strategies to meet those needs. It is often the strategy that we choose to meet our needs that creates conflict between peoples with each believing their 'strategy' is the right or best way. In situations of stress external forces can make us think that our 'strategies' are under threat. For example, we meet our need for security with ensuring that we have housing or accommodation.

However, our stress rises when newspapers, politicians etc. tell us that there is a housing shortage, because we fear for our need of security. But tensions arise when newspapers fail to say that the shortage is due to the failure to build new houses but instead blame immigrants for increased demand. These messages are repeated through different sources and people cling to them as it's easier to blame immigrants than the deeper systemic issues.

We can see this in the following iceberg diagram:



1. Our needs are at the bottom of the iceberg – usually unseen and not articulated as needs: belonging, security, stability, authenticity, hope and clarity.
2. Above the water level and visible we see the strategies we use to meet various needs: housing, employment, attachment to institutions such as state health services and education systems, faith (religions) and belief systems, political alignment, migration (which can often be a way to meet a need for security), a strong sense of community.
3. Externally we all receive messages which suggest that the things which we value to meet our needs are under threat and these can come in the form of newspaper or Facebook feeds such as ‘wages fall because of surge of immigrants’; ‘we’re not allowed to say Christmas anymore’; ‘I’m just saying what everyone is thinking’ (which really connects to authenticity and clarity as right wing views are often expressed as authentic and non-hypocritical).

Bringing young people on a transformation journey

Transformation is a process that brings the young person on a journey where they connect with themselves and see what they are doing, and why. In all cases, hateful speech and behaviour can be seen as a young person acting out of unmet needs that result in a range of feelings that pre-empt the hate speech and/or hateful behaviour.

This comes from our understanding that behind every feeling is a need. In this way, it allows us to break systematic patterns of responding, away from fixed ideas of ‘right’ and ‘wrong’.

Working with young people in transformation

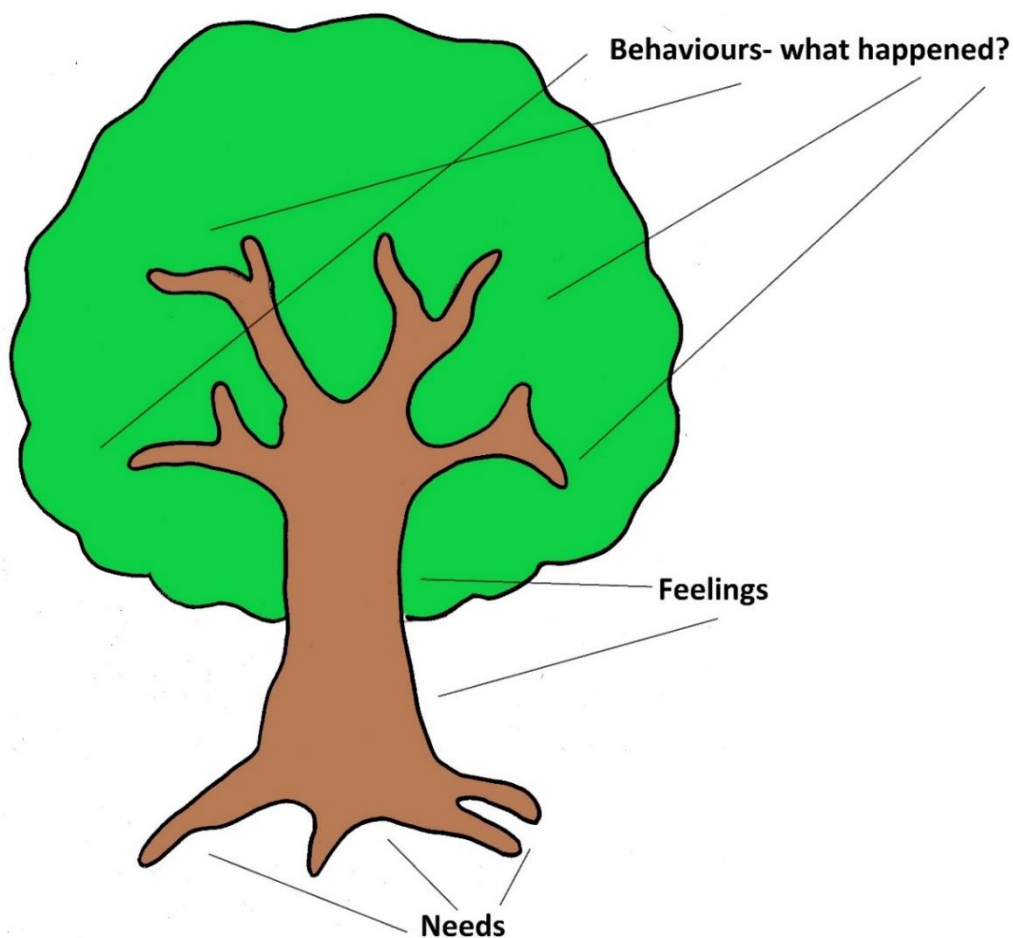
Using a Tree of Needs exercise to explore behaviours, feelings and unmet needs

This exercise is a method devised to focus on transformation with young people you work with. This exercise will help you:

- Learn how to introduce the topic to young people.
- Focus on naming the problem that exists, and how to support the young person to know ‘what is going on here’.
- Work with young people on recognising their feelings and needs.

The Tree of Needs exercise

- Draw a tree showing roots, trunk and branches. Draw a line down the centre of the tree, through the branches, trunk and roots. These will represent the two sides of a story.
- Choose a relevant 'story' of an incident of hate that has happened in the youth setting or in the community. Make sure it has relevance for the young people you are working with.
- Use a number of questions with the young people to explore what is happening in the 'story'. One side of the tree will represent the side of the person who experienced the hate speech and/or behaviour. The other side represents the person who was being hateful.
 - First ask what happened?
 - Name **all** the **facts** you have about what happened and what behaviour emerged?
 - Write the behaviours/actions amongst the branches.



Note

Don't move on to discussing the related feelings or needs until the young person is able to understand these concepts for themselves.

When and if the young person/people are ready ask them:

- Looking at the branches of the tree and seeing the behaviours explore:
 - ❖ What feelings led to those behaviours?
 - ❖ Write them down on the trunk of the tree.

- Looking at the feelings explore what the needs of each of the two sides might be that could have led to those feelings?
 - ❖ Write down what the needs are on both sides.
 - ❖ Note whether the needs are similar on both sides or not.

This exercise allows the young person to name what happened, tap into and articulate their feelings and needs. In their journey of understanding what their needs are, and how their needs being unmet resulted in their behaviour, they can begin to reflect on the impact of their actions on others and how they might repair the harm. This process leads you into a space in which Restorative Practice can be used, usually in follow up sessions.

5.2 TRANSFORMATION AS RESTORATIVE PRACTICE^{xxiv}

Restorative Practice in youth work is used to repair harm. It is an approach that aims to get the person to understand the effect they have had on others and how it has impacted on themselves; it focuses on how they can learn from it and repair harm done. Therefore, it can always be used by a young person to repair harm they are causing to themselves. It may also involve bringing two groups or people who are in conflict together to acknowledge what has occurred and resolve an issue. However, meeting is not always necessary, possible or appropriate. There are other ways in which harm can be repaired. (For example, a letter can be written which may or may not be sent). Harm repair is predominantly about the young person taking ownership for their own feelings, needs and behaviour. This is a process and can take time. It is important not to bring the young person together with the person who has received hate until they are ready to repair the harm as this can further hurt them if the space becomes unsafe.

Restorative Practice involves exploring six questions with the person who has caused the harm several of which have been answered while doing the Tree of Needs exercise.

1. What happened?
2. What were you feeling at the time?
3. Who has been affected?
4. In what way have they been affected?
5. What have you thought about since?
6. What do you think you need to do to make things right?

If the young person is in the right space you can look at questions 5 and 6 to work toward reparation.

Note: If another youth worker is working with the person who has been harmed there is another set of questions for them:

- What did you think when you realised what had happened?
- What impact has this incident had on you and others?
- What has been the hardest thing for you?
- What do you think needs to happen to make things right?

This is advice from youth leaders about Transforming Hate

- “Acknowledge what is in the room”
- “Self-reflection is key”
- “Sometimes you need to recognise a clashing of needs”
- “A shift in understanding happens”
- “You need to have confidence in the process, in the tools you use”
- “Making transformation happen is a challenge”
- “When a person connects with you, you can see there is hope for change”

6

Transformation as
an organisational
response

6. Transformation as an organisational response

6.1 HOW DO YOU INTRODUCE, COMMUNICATE AND EMBED TRANSFORMATION IN YOUR ORGANISATION OR YOUTH SETTING?

Think of this as 3 strategies:

- Practice what you have learnt on empathic listening and taking a needs based approach.
- Have team structures in place where learning is shared and supported.
- Create a whole organisation approach to inclusive practice.

Strategy 1 – Practice what you have learnt

- Use connecting language, become self-aware when you use non-empathic listening, realise when it is relevant to listen compassionately, know that this learning takes time and practice.
 - ❖ Tell your team that you are working on this in your own practice and you want their support to help you reflect on how you are doing.
 - This might involve them feeding back to you after they have observed you with the young people you work with.
 - It may involve your team giving you time to reflect on your personal observations of your practice.
 - Invite your team to practice alongside you.

Strategy 2 – Have team structures in place where learning is shared and supported

- Ensure you have regular:
 - ❖ Team meetings.
 - ❖ Supervision i.e. supportive time with a manager to discuss how you are within your role. (Sometimes supervision or mentorship can be with an external supervisor who supports a person around their job performance and development).
- Develop and display a Dignity at Work policy that supports staff relationships to be respectful, collaborative and supportive.

Strategy 3 – Develop a whole organisational approach to inclusive practice

- Transformative practice is embedded in an ethos of equality, inclusion, and human rights.
- For it to become a reality in youth spaces it must also align with the values and practice of the whole organisation – both at a personnel level and at an organisational level.
- An organisation must critically look at and challenge its own practice.
- An organisation will take a ‘nothing about us without us’ approach and work with minority and marginalised groups.
- An organisation will have an ongoing plan in place to incrementally become more inclusive as an organisation.
- A plan for inclusion can be built using an 8 Step model to look at how inclusion can be embedded. See table below.

Whole organisational approach – 8 Steps to inclusive youth work

STEPS	Key Actions
1 Organisational Review	<ul style="list-style-type: none"> • Gather an evidence base of the needs of minority and marginalised young people in your community. • Do an organisational self-assessment to recognise what you are doing well and what gaps need to be filled (see Chapter 1 www.youth.ie/diversity for a self-assessment questionnaire). • Put resources in place to support practice change and build networks to support your inclusion practice.
2 Policies and Group Contracts* (see below on writing an anti-bullying policy/code of conduct)	<ul style="list-style-type: none"> • You have an inclusion and diversity policy for you organisation. • You write group contracts/codes of behaviour together with young people that stress respect and how the group will engage together. • They each include: <ul style="list-style-type: none"> ➢ How you will adapt your services to achieve Equality of Outcome for young people. ➢ A statement of practice with inclusion named as a stated aim and ethos. ➢ Non-discrimination practice – describe how you are proactively tackling discrimination. ➢ You name the role of your staff, volunteers, youth leaders and young people in being inclusive – include any training needs on equality and human rights. ➢ You set out your reporting and disciplinary procedures.
3 Space and Environment** (see below what young people say about creating inclusive spaces)	<ul style="list-style-type: none"> • Your space is visibly welcoming to young people from minority and marginalised groups. • You have anti-bullying and anti-hate initiatives in place. • You have a public profile that sends out a clear message that you are inclusive.
4 Staff and Volunteers	<ul style="list-style-type: none"> • The staff and volunteers have the necessary skills and knowledge of inclusive practice. • You provide training to staff, volunteers and young people. • You have a diverse staff and volunteer team reflecting the inclusion you want to achieve.

	<ul style="list-style-type: none"> • You promote and support reflective practice. • You set out the responsibilities and tasks for staff and volunteers to promote inclusion. • You share your practice to embed it more widely in your region and community.
<p>5</p> <p>Activities and Involvement of Young People</p>	<ul style="list-style-type: none"> • Your programme planning promotes and supports inclusion. • Your programme content/activities proactively supports inclusion, belonging, identity, equality and human rights ** (see below what young people say about supporting inclusion). • You have procedures in place to actively support inclusion such as keeping places open for minority and marginalised young people.
<p>6</p> <p>Resourcing inclusion</p>	<ul style="list-style-type: none"> • You allocate resources to ensure inclusive structures (training, building adaptations etc.). • You allocate resources to inclusive practice.
<p>7</p> <p>Networking and Partnerships</p>	<ul style="list-style-type: none"> • You build networks and partnerships to support inclusive practice. • You advocate for minority and marginalised young people and involve them in advocacy. • You communicate your practice to key stakeholders and involve young people in representing themselves and their concerns to key stakeholders.
<p>8</p> <p>Monitoring and Evaluation</p>	<ul style="list-style-type: none"> • You have monitoring and evaluation processes in place. • You have impact measurement tools in place. • You are self-reflective in your monitoring and evaluating demonstrating how you are a learning organisation. • You can demonstrate how you have changed your practices and procedures as a result of monitoring and evaluation.

Transformative Organisations – What young people say

In addition to the whole organisation approach presented above consider and incorporate these thoughts expressed by young people from minority and marginalised groups.

“Understand the challenges faced by some young people to participate in certain spaces and what it might take for a young person to walk in the door. We want you to understand our needs”

1 Create inclusive, supportive, respectful and fluid spaces on our own terms:

- Facilitate single identity spaces.
- Support us to run our own programmes and groups and
- Figure things out **with** us.

2 Provide supports appropriate to our needs:

- Sign-post and refer us to relevant services that can help us with specific issues.
- Be there for us when we are facing discrimination, intergenerational conflict (with parents or with our communities), immigration or legal issues or struggle with identity.
- Understand how to be a culturally and religiously competent service.

3 Youth leadership training:

- Involve us in campaigning, advocacy and any other justice-based work.
- Trust us to lead in our various communities.
- Invest in us by training and mentoring us.

4 Commit to an anti-discrimination youth work:

- Systematically challenge and report discrimination.
- Provide training to all youth workers and volunteers on understanding discrimination.
- Support us with the consequences of discrimination on our well-being, safety and mental health.
- Engage with those who cause the harm in a restorative way.

5 Stand up for us when we need it:

- Lobby for more resources and funding dedicated to working with us.
- Commission research.
- Support and get involved in justice-based campaigns that fight for our rights.
- Challenge structural injustice and inequalities.

Actions you can take to prevent hateful speech and behaviour

* Preventing and Tackling Hate speech and behaviour^{xxv}

<p>Devise and implement an anti-bullying policy</p>	<p>By having an anti-bullying policy, that covers identity hate, in place an organisation can be secure in knowing that, should hateful speech and/or hateful behaviour occur, there are procedures in place, that are supported by all in the organisation to deal with it.</p>
<p>Be a 'Telling organisation'</p>	<p>An organisation can adopt an ethos of a 'telling organisation'. This means that everyone in the organisation is made aware that if they witness an incident of hateful speech and/or hateful behaviour that they have a responsibility to report it. The telling organisation approach supports bystanders and is a deterrent for any person causing harm, as they know that hate will not be tolerated in the organisation.</p>
<p>Raise Awareness</p>	<p>Relaying anti-hate messages to all members of the organisation is an effective way to prevent hateful behaviour or speech from happening in the first instance. This may include talks, posters, newsletters, e-mails, text messages, videos or any other form of engaging your audience. The messages should spell out the organisations stance on hate, what hate is and the different forms it can take, that it is 'OK' to tell and what the organisations policy and procedures are in relation to hateful speech and/or hateful behaviour. Adapted from (O'Moore & Kirkham, 2001).</p>
<p>Code of behaviour</p>	<p>The code sets out the guidelines for young people in terms of boundaries in relation to appropriate behaviour.</p>
<p>Newsletters bulletin boards</p>	<p>By distributing the anti-bullying policy, or code of conduct, where everyone can see it (both workers and young people) is a constant reminder of the no hate ethos that the organisation wishes to achieve.</p>

7

Appendices

Appendices

7.1 GLOSSARY

Ally: An ally is a person who does not belong to a minority or marginalised group who supports equal civil rights, gender equality, LGBTIQ+ social movements, anti-racism, freedom of religious expression, etc.

Alternative pronouns: Some trans and/or non-binary people might use pronouns outside the he/she binary. A lot of non-binary people use singular they/them pronouns, but there are also some other alternatives that are used by the same community as, for example, are: ze / zir / “zee”, “zerr” or “zeer”.

Anti-racism: "Anti-racism is the active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably" (NAC International Perspectives: Women and Global Solidarity).

Bisexual: An individual who may be attracted to more than one gender. Bi+ is an umbrella term used to describe other identities such as pansexual and others who are not exclusively attracted to one gender.

Cisgender: When one's gender identity matches the sex assigned at birth. The word cisgender can also be shortened to “cis”.

Cisnormativity: A social norm that assumes and expects all people are cisgender; identify with their sex assigned at birth. Cisnormativity also expects that trans people would identify within the gender binary and pass as cisgender people.

Ethnic Group: A group that regards itself or is regarded by others as a distinct community based on shared characteristics such as language, religion, nationality or traditions.

Ethnic Majority: Refers to the predominant ethnic group in society

Ethnic Minority: Refers to a culture or ethnicity that is identifiably distinct from the ethnic majority. This may include people who have been long established in a country, people who are naturalised citizens, and people who are 2nd, 3rd, 4th or more generation.

Fluid Culture: Culture is fluid and constantly in motion. It never stays the same, is always changing, it can be difficult to define any culture in only one way, no one culture is stagnant.

Gender Binary: The socially constructed idea that someone's gender can be one of two options, either male or female, and that this corresponds with someone's sex assigned at birth.

Gender expression: How we show our gender through clothing, hair, voice, behaviour, etc.

Gender: Refers to each person's deeply felt internal and individual experience of it, which may or may not correspond with the sex assigned at birth. When we talk about transgender people and non-binary people we often use the term "gender identity", but in this Manual we used "gender" for cis and trans persons, so that there is no linguistic difference between the groups, when we refer to one's gender. When the term "gender identity" is used only for non-cis people, it is subtly suggesting that trans/non-binary people have somehow a less valid gender in comparison with cis people.

Heteronormativity: A social norm that assumes and expects that all people are heterosexual.

Heterosexual/straight: People who are attracted to people of a different gender (usually women who are attracted to men, and men who are attracted to women).

Intersex: A term for people whose sex characteristics (genitalia, chromosomes, hormones ...) do not fall under what is traditionally seen as male or female. There is a big spectrum of intersex conditions, and in most countries intersex persons are made to fit into binary boxes of gender. Babies that are born with genitalia that is not considered neither a penis or a vagina are surgically operated on without their consent, and this information is kept from them. So, for some intersex people, variations are apparent at birth, for others they emerge later, but almost none of them know about their condition, which not only violates their human rights, but can also put them in health risks because they do not receive appropriate medical treatment.

Lesbian Women and Gay Men are people who are physically, sexually and/or emotionally attracted to members of the same gender. The word 'gay' is sometimes used for both.

LGBTIQ+: Lesbian, gay, bisexual, transgender, intersex, queer and other identities that are not heterosexual or cisgender.

Misogyny: Dislike of, contempt for, or ingrained prejudice against women.

Neurodiversity: An approach that argues that various neurological differences are normal, natural variations in the human genome. This includes those labelled as being on the Autistic spectrum, or having ADHD, dyslexia, dyspraxia, dyscalculia, Tourette syndrome, amongst others. It is not a universally accepted approach.

Non-binary: An umbrella term for any gender that is not exclusively male or female.

Queer: A term that is used as a critique of all normalized sexual orientations, including homosexuality. Queer ideology opposes lesbian and gay movements that want to present homosexuality as “normal” as heterosexuality. It also opposes identity politics and it suggests that you can only live queer values, and not identify as such. Queer also means that one should be involved in many fights for social justice. Queer is not another word for LGBTIQ+ community, even though it is often used as such, but it is a separate, (anti)identity. Queer is a reclaimed word that was in some countries used as a slur word for LGBTIQ+ people^{xxvi}.

Sex assigned at birth: Babies are usually assigned male or female, based on their external genitalia. This sex designation is then recorded on their birth certificates.

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

Trans-misogyny: dislike of, contempt for, or ingrained prejudice against transgender people

7.2 MULTIMEDIA RESOURCE LINK

We have developed a comprehensive and extensive multimedia resource list to provide a selection of videos, training resources and articles with which to challenge prejudice and hate when working with young people. They are listed under the various types of hate including key topics such as intersectionality. The resources have been chosen for use by youth workers and youth educators to inspire discussion in groups and encourage critical examination and education around the key issues of oppression identified in this Manual. Acknowledging that we all have different starting points, we have included a wide selection of material to cater to a variety of needs. However, it is not an all-exhaustive list but rather one which should inspire further research and examination. It is available online on <http://transforminghate.eu/>

7.3 ABOUT THE OUTSIDE IN PROJECT

The **Outside In project** was a strategic partnership within Erasmus+. It involved trainers and youth workers from Slovenia, Portugal, Finland, Scotland and Ireland (23 in total completed the project). It began in June 2017 with completion of the project in May 2019. It involves several elements, including a Training for Trainers on Transforming Hate in Youth Settings, the production of this Manual, the setting up of an international specialist Pool of Trainers and an online platform (www.transforminghate.eu). Unique to this project is that the vast majority of the participants and trainers involved come from different minority/marginalised groups and have personal experiences with racism, sexism, homophobia, biphobia, transphobia, faith based discrimination or discrimination toward persons who are differently abled. Because of their first-hand experience of hate, they are uniquely qualified to develop and provide training and resources on tackling and transforming hate speech and/or hateful behaviour.

Each of the national teams focused on a specific form of discrimination and developed their knowledge on the topic, which is also shared in this Manual.

Slovenia: LGBTIQ+

Portugal: Intersectional discrimination

Finland: Racism

Scotland: Religious discrimination

Ireland: Gender based discrimination

Organisations involved:

Rauhankasvatusinstituutti Ry / Peace Education Institute [RKI Peace Institute], Finland

The Peace Education Institute (Rauhankasvatusinstituutti RKI ry) is a politically and religiously non-aligned non-governmental organization. We support the growth and development of children and youth towards global citizenship, who know their global responsibilities and who promote equality and nonviolence, by supporting educators.

RKI Peace Institute was the lead partner in the Project

www.rauhankasvatus.fi

National Youth Council of Ireland

The National Youth Council of Ireland (NYCI) is the representative body for voluntary youth organisations in Ireland. It uses its collective experience to act on issues that impact on young people.

NYCI was the partner responsible for the development of this Manual

www.youth.ie

Ljubljana Pride Parade Association, Slovenia

As an association, Ljubljana Pride Parade represents a marginalized social group of young LGBTIQ+ people, and articulates their needs in society. As the organizer of the annual Pride Parade, it also assumes the role of articulating the broader social interests and rights of the LGBTIQ + community in Slovenia. It is positioned as an organization that fights all forms of racism, discrimination, homophobia and other social formations based on subjugation.

www.ljubljana pride.org

Interfaith Scotland

Interfaith Scotland is a Scottish charity specialising in promoting and facilitating constructive engagement between different faith and belief communities across Scotland through dialogue, educational activities, civic engagement and the promotion of religious equality.

www.interfaithscotland.org

Ha Momento, Portugal

Ha Moment, is a cooperative whose mission is to provide opportunities for personal and professional development of adults throughout the world, through training, consulting and organizing events, based on informal and non-formal learning. We seek to create training activities in education focusing on development of competences in the areas of conflict transformation, social inclusion, communication, empathy, gamification and ICT tools.

www.hamoment.org

BLOOM – Associação Sócio-Cultural, Portugal

BLOOM is a non-profit organisation whose mission is to support, consult, develop and implement social, cultural and educational projects with a national and international dimension, to empower initiatives and organisations, in the local community, mainly addressed to youth.

7.4 LIST OF GRAPHIC IMAGES

Title	Source	Page No.
Front Page	Pixel Press	
Transformation Logo	Project Smart: projectsmart.co.uk	8, 48, 82, 87
Give Respect, Get Respect	Shutterstock	19
Safer Spaces Rainbow	Social Equity & Diversity Education Office, McGill University	21
Words Hurt	LoveThisPic	24; 54
Pyramid of Hate	Pixel Press	28
Intersectional Approaches	Pixel Press	44
Dehumanisation and Violence	Pixel Press	46
Collusion Triangle	Pixel Press	47
Light Bulb	ClipArt	53
Flash	ClipArt	56
Thinking	ClipArt	60
Action Clip	Michael James, 'The health nut'	60
Compassionate Brain	Mindful.org	64
Circle of Inclusion	Disability, Development and the SDGs-Bond: bond.org.uk	69
Listen	Flickr	73
Top Tips	Knights Property Services	75
Finger Knot	Clip Art	76
Remember Post-It	123RF Stock images	79; 88
Self Care	Therapy Threads: therapythreads.com	80
Feelings, Thoughts, Judgement	Livingfullywellness.com	90
Iceberg model	Suki Sangha (using Microsoft Paint)	94
Tree of needs	Suki Sangha (using Microsoft Paint)	96
Back Page	Pixel Press	

7.5 REFERENCES

- ⁱ We use the term ‘safer space’ instead of ‘safe space’ because we recognize that no space can ever be completely safe for everyone, but it is important to work on making it as safe as possible.
- ⁱⁱ For an overview on Restorative Practice. See www.iirp.edu/news-from-iirp/time-to-think-using-restorative-questions; www.iirp.edu/defining-restorative/history; <https://charterforcompassion.org/restorative-justice/restorative-justice-some-facts-and-history>
- ⁱⁱⁱ Developed by Marshall Rosenberg, NVC focuses on relationship building especially in situations of conflict or potential conflict, See www.cnvc.org. Also Rosenberg, Marshall B. (2015). *Nonviolent Communication A language of Life*. Encinitas: Puddle Dancer Press.
- ^{iv} See Goleman, 1995 *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books.
- ^v <https://saferspacesnyc.wordpress.com/>
- ^{vi} <https://journals.sagepub.com/doi/abs/10.1177/0021886305277275>
- ^{vii} Further reading available: <https://mindhacks.com/2015/11/12/the-real-history-of-the-safe-space/>
<https://splinternews.com/what-s-a-safe-space-a-look-at-the-phrases-50-year-hi-1793852786>
- ^{viii} Container is a term used in reference to creating a psychologically safe context for learning, a so-called *safe container*. It establishes a psychologically safe context and includes (1) clarifying expectations, (2) establishing a “contract” with participants, (3) attending to logistic details, and (4) declaring and enacting a commitment to respecting learners and concern for their psychological safety. As instructors collaborate with learners to perform these practices, consistency between what instructors say and do may also impact learners’ engagement.
- ^{ix} There is no universal or legal definition of hate speech. This description is informed by the Council of Europe in the context of its coordination of the No Hate Speech Movement.
- ^{xi} Organization for Security and Co-operation in Europe (OSCE)
<http://hatecrime.osce.org/what-hate-crime>
- ^{xii} Definition of patriarchy: www.nwci.ie/looking-glass/Through-the-Looking-Glass.pdf

^{xiii} From Compass: Manual for Human Rights Education with Young people, Religion and Belief: www.coe.int/en/web/compass/religion-and-belief

^{xiv} Adapted from ENAR Ireland definition.

^{xv} Disability and Disablism-Council of Europe: www.coe.int/en/web/compass/disability-and-disablism.

^{xvi} This section is adapted from Crossman, Ashley. "What Is Social Oppression?" ThoughtCo, Jul. 5, 2018, thoughtco.com/social-oppression-3026593.

^{xvii} Cissexism (or cis-sexism) is the set of acts and norms that privilege cis people and/or oppress trans people.[2] More broadly, cissexism is the appeal to norms that enforce the gender binary, and gender essentialism, resulting in the oppression of gender variant, non-binary and trans identities. Anybody who does not pass and/or identify as cis faces some cissexism. <http://sjwiki.org/wiki/Cissexism>

^{xviii} Centre for Intersectional Justice www.intersectionaljustice.org/about.

^{xix} Audre Lorde in her 1982 address at Harvard University, 'Learning from the 60s': www.blackpast.org/1982-audre-lorde-learning-60s

^{xx} www.law.columbia.edu/news/2017/06/kimberle-crenshaw-intersectionality

^{xxi} Adapted from www.criaw-icref.ca/sites/criaw/files/Everyone_Belongs_e.pdf pg 5

^{xxii} Discourse is the communication of thought by words, talk and conversations present in society. The more certain people or groups speak and are heard, the more their thoughts are prominent and normalised, especially where they occupy places of power, such as politics and media.

^{xxiii} Extracts from Mediation: A Training and Resource Guide for the Mediator by Barbara A. Bullen.

^{xxiv} www.iirp.edu/news-from-iirp/time-to-think-using-restorative-questions;
www.iirp.edu/defining-restorative/history

^{xxv} Taken from Let's Beat Bullying:
www.youthhealth.ie/sites/youthhealth.ie/files/NYCI_LETS_BEAT_BULLYING.pdf

^{xxvi} <http://transakcija.si/2017/03/13/slovar-izrazov/>

Bibliography

Armour, Marilyn Peterson and Umbreit, Mark and Armour, Marilyn and Mark Umbreit *Restorative Justice Dialogue: An Essential Guide for Research and Practice* (2011). Springer Publishing.

Baldwin, J. (1964). *The Fire Next Time*. New York: Penguin.

Fellegi Borbála and Dóra Szegő (2013) *Handbook for facilitating peacemaking circles* P-T Műhely http://euforumrj.org/assets/upload/peacemaking_circle_handbook.pdf

Goleman, D. (1995). *Emotional Intelligence: Why it Can Matter More Than IQ*. New York: Bantam Books.

Lipsitz, G. (2011). *How Racism Takes Place*. Temple University Press.

Macpherson, W. (1999). *The Stephen Lawrence Inquiry: Independent Report*. London.: The Home Office.

O'Moore, M., & Kirkham, C. (2001). Self esteem and its relationship to bullying behaviour. *Aggressive Behaviour*, 269-283.

Pranis Kay, Barry Stuart, Mark Wedge (2003) *Peacemaking Circles: From Crime to Community*, Living Justice Press

Rosenburg, Marshall B. (2015). *Nonviolent Communication, A language of Life*. Encitas: Puddle Dancer Press

Zehr, H. (2002). *The little book of restorative justice*. Intercourse, PA: Good Books.





Financed by:



An Roinn Leanaí
agus Gnóthaí Óige
Department of Children
and Youth Affairs

In collaboration with:

