National Youth Council of Ireland

TRANSFORMING HATE IN YOUTH SETTINGS

Education Tool and Practice Manual

for those working with young people

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Disclaimer:

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

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Transforming hate in youth settings

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

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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 how we respond, communicate with, listen to, and understand the behaviour of young people. It invites us to create safer[i] spaces in youth settings that support learning and change to happen and to commit to working with 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 and understanding to work towards transformative practice with the aim of bringing about real change for young people by taking a needs-based response.

We work from the premise that youth work and youth workers act as agents of change in society. This entails understanding and working from our own core values, and those of youth work. It also includes a belief in the potential of all young people to be agents of change; to be active change makers in their own lives, community and wider society.

Quoting Sam Killerman[ii], we like to think of this manual 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'.

This manual is designed to help you take the leaps involved in transformative practice and to come back again and again as you keep improving your practice and seek to reduce hate in youth settings.

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

Dannielle McKenna, Project Manager, Rialto Youth Project

Introduction to this Manual

Transforming hateful speech and/or behaviour

Racism, sexism, transphobia, homophobia, religious intolerance, disablism, classism and xenophobia, are part of our everyday lives. Youth workers seek to challenge it in their youth settings but often say they would get nothing else done if they were to pick up on every instance of harm expressed or acted out. Youth workers have also expressed how difficult it is to challenge hate speech and want more information to be able to address it.

In many youth settings a contract of behaviour is in place that aims to prevent instances of hate speech occurring, but often only within the youth work setting itself. Youth workers report that young people can struggle to adopt the same behaviour outside the youth setting. Without having explored why this behaviour or speech wasn't allowed it becomes just a requirement within the space. Therefore, young people don't come to understand the impact of their behaviour, instead they experience a punitive approach of being told "that can't be said in here" or in more extreme cases being asked to leave the youth group if they don't follow the rules. Outside of the youth group hate speech can prevail and real change and understanding has not happened.

Hate speech, in the context of this manual, is a particular type of hate. We focus primarily on hate that is targeted toward minority ethnic, working class, LGBTQI+, and disabled persons, as well as covering minority religious, and gender-based hate.

This manual aims to support youth workers in recognising, preventing and challenging situations where hate speech occurs within a youth setting. It seeks to build confidence in youth worker's practice, and it presents a particular way of working with young people that is transformative, where a real change in attitude and behaviour becomes possible and lasting.

Note:
While we focus in this manual on working with the young people who cause hurt we nevertheless stress that the psychological, emotional and physical safety of the person or group experiencing hate in a youth setting must be prioritised. They require the support of youth workers and the safety that youth work provides to them, i.e. to be protected from hate and to help rebuild their confidence and trust after being targeted by hate.

We propose that while challenging an incident of hate another youth worker should work with the person/people targeted – whether that is another young person or an adult who has been targeted.

The manual focuses on the person/people causing harm as we believe this approach will result in fundamental change and in so doing may not offer immediate relief to the targeted person/s but will change our youth settings to more inclusive and safer spaces in the long term.

Transformative practice as a journey

Most approaches to tackling hate speech presume that the behaviour of the young person causing the harm only comes from learned behaviour, misinformation (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 fear and ignorance and build empathy, and this will prevent 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 not always effective. The young people don't easily change their attitudes and they still use hate speech outside of the youth setting. This is because behind all hate speech there are deeper structural inequalities and fundamental needs for young people that are not being met. Many young people who cause harm may themselves be coming from marginalised and minority identities. They may find it difficult to treat others with fairness or acknowledge that others also experience social injustices and inequalities. This manual puts hate speech into its wider context, equipping the youth worker with the tools to better understand and recognise hate speech and behaviour, to have the confidence to approach the conversations that need to happen, and most

importantly to have the skills to do this in a way that is transformative for the young person.

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 conditioned but unaware. We argue that incidences of hateful speech or behaviours can be triggered by a number of factors; such as a young person's struggle around identity, feelings of being marginalised and isolated themselves, feeling that everything is stacked up against them socially, educationally, politically etc. and that 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. Supporting young people to understand their needs and how it impacts on their behaviour is a core aspect of transformative practice.

So 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 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, is about ourselves as practitioners first, and our the influence in the environments in which we have control. It is about creating spaces that are as safer and supportive for all. It is about putting value on building and sustaining relationships and on connecting with others through compassion.

Transformative practice takes time and involves building a trusting relationship with the young person. The seeds of transformation are sown by striving to connect in a compassionate manner, through empathic listening and taking a needs-based approach. Transformative Practice is therefore, first and foremost about the practice of the youth worker engaging empathically and compassionately with young people.

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.

"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 transformative practice a youth worker commits to:

- **Being self-aware and knowing what they bring 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 Practice**[iii] **and Non-Violent Communication.**[iv]

1

On Youth Work, Youth Workers, and Youth Settings

1. On Youth Work, Youth Workers, and Youth Settings

1.1 Youth work in the context of transformative practice

Youth work practice in Ireland is based on non-formal education which supports young people to engage in processes that are educational, cultural, social, developmental and recreational in a safe and secure environment.

Youth work commits to building relationships with young people based on voluntary participation and empowering young people not only to develop at a personal and community level but also as creators of change within society. It meets young people where they are at and commits to being with them as they journey to reach their potential. Youth work is an empowering practice that can advocate for and facilitate a young person's participation in society; it fosters their independence, connectedness and consciousness of their rights and engagement in society. It is about a young person's emotional and personal development, it supports young people to expand their horizons and to develop critical social awareness.

Values central to transformative practice in youth work:

Our values are critical as they help us grow and continuously reflect on where we are at within our work with young people. They inform our beliefs, thoughts and actions. In youth work we will have individual and collective values which should include:

- Creating safer spaces for young people to be able to learn, express themselves and be challenged.
- Working from a need-based approach and responding to needs rather than behaviours.
- Understanding that young people's engagement is based on voluntary participation which is youth led and that young people are part of the decision making.

- Supporting young people to develop critical thinking to reflect and understand power structures in their lives and explore the truth about inequality, oppression and discrimination.
- Being open and honest with young people and respecting their rights to privacy and confidentiality.

The power of youth work to be transformative

By this definition, youth work can and should be a transformative process which 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 that support participation of diverse young people. An extremely important part of the process is about understanding the role of youth workers and what they bring to the space and how words, attitudes and behaviours impact on young people. The beginning of this work starts with self-awareness.

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. This calls for a youth work approach that must be supportive and inclusive of all the young people involved.

Hate speech and behaviour frequently occurs within youth work settings and it can be instigated by young people who themselves are oppressed. However, 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. 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. Transformative youth work includes reflecting on ourselves as youth workers, our organisations, and the youth work sector, and without defensiveness exploring how we as individuals and as a sector are also part of structural inequalities and what can we do to challenge this. This needs to be done alongside the work with young people who are causing harm as we are all part of the jigsaw of oppression. It's only when we begin to look deeply at the jigsaw and remove pieces that it becomes less impactful.

1.2 The youth setting

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, not only that they may have, but also that exist within their setting. Acknowledge-ment helps us examine how these factors influence our communication with, and the participation of, different individuals and groups of young people in our youth settings. 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:
    - ✓ We know the impact of social and structural forces on young people, and ensure our practice is responsive to young people's experiences and needs.
    - ✓ We build the self-esteem and sense of identity of young people, especially those from minority and marginalised groups.
- Bring self-awareness to what we bring into our practice each day:
    - ✓ We work through a reflective practice process that includes critical reflection and evaluation.
- Embrace the radical intention of youth work (build critical social awareness):
    - ✓ We ensure young people are empowered and encouraged to respect and celebrate their own and others' cultural backgrounds, identities and choices.
    - ✓ We make sure we are an advocate for young people - representing young people on issues that affect them (either individually or as a group).
- Stay informed – our organisations are learning environments for all.

Creating safer working spaces

It is essential, from the outset, to create spaces that are inclusive, open and respectful and that empower young people.

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 emotional safety. It is a space that strives to respect and understand the specific needs of a person. Everyone who enters a safer space has a responsibility to uphold the values of the space.

The term 'safer space' suggests that a space cannot be safe in absolute terms; rather it is a collective responsibility and a work in progress. We say 'safer' realising that not everyone experiences spaces in the same way.

It must 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 and effect real change.

Inequalities and hate exist in many social spaces giving rise to power differentials among the people involved. These power relations are reproduced at institutional as well as individual levels. Safer spaces are used as a way to alleviate and address harm particularly through dialogue and transformative practice. Safer spaces allow for the voices of those at the margins to be articulated, heard and better understood.[v]

See more on maintaining safer spaces in chapter 4.

2

Things to know about hate

2. Things to know about hate

2.1 Hateful speech and behaviour

Hate speech and behaviour occurs at an individual and systemic level and by building our awareness of social and political dimensions, and the ideologies that underpin them, we understand how these feed into and fuel hateful speech and behaviours – sometimes unconsciously, sometimes deliberately. But first how can we define hate?

What is hate speech/hateful language? [vi]

There is no one agreed definition of hate speech but the following understanding is the one that we use.

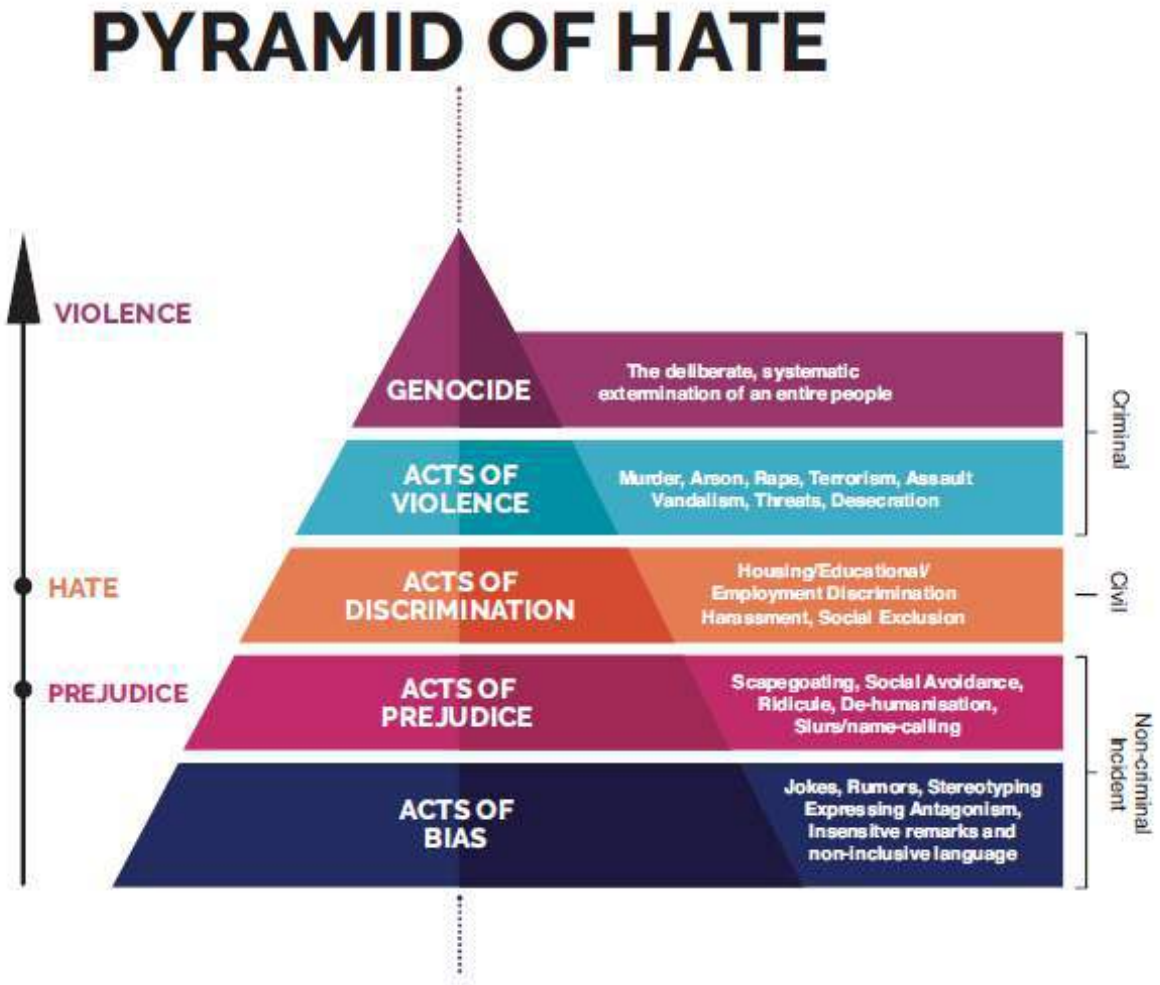
Hate speech covers all forms of expression that spread, incite, promote or attempt to justify any form of hatred, stereotyping or discrimination based on intolerance, bias, prejudice, contempt, hostility and bigotry toward persons with marginalised and/or minority backgrounds. This includes hate targeted at persons based on their ethnic and cultural backgrounds (including Travellers and Roma), religious belief (including those with none), sexual orientation, gender or gender expression, neurodivergence or disability. Hate speech, in the context of this manual, includes extreme nationalism and classism.

What is hateful behaviour?

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

Hate speech and behaviour is best understood as something that escalates from name calling, inappropriate jokes, and negative judgements, to openly denying people services, through to threatening and abusive language and acts based on a person's (presumed) identity group. Hate, therefore, escalates through a series of layers, with each layer feeding the layer above. We demonstrate this through the pyramid of hate model which names the various expressions of hate, and

demonstrates how these impact affected communities. It also shows how the impact can escalate when we do not stop it when it is still manageable.



Layer 1 - Acts of Bias

A huge volume of hate lie at the bottom layer of the pyramid. It includes jokes, rumours, antagonism, insensitive remarks, microaggressions and non-inclusive language.

They are acts that are based on stereotyping someone because of their identity, or perceived identity. Stereotyping is a fixed and limiting idea about an identity group. These fixed and limiting ideas are created and perpetuated by the ideologies that surround us in society.

These acts of bias are experienced as microaggressions by those who are targeted. The speech and behaviour excludes people, it degrades and humiliates, it hurts – often not by a single instance but by the weight of instances and coming from many sources. A microaggression includes words and behaviours that intentionally or unintentionally cause harm to a person often experienced as a daily occurrence. They may be laughed off by those targeted or they may see the cause as ignorance by the person causing the harm. This internalising of the hate does more damage. The acts can often occur in subtle ways and frequently go unchallenged.

Microaggressions are more than just hurtful words or behaviours, they are based on bias due to a perception of a person's identity group or culture. An example of this could be asking a person of colour 'where they are really from?' Or saying to someone from the LGBTQI+ community, 'but you don't look gay.' Or complimenting someone on something that you didn't think they would be able to do based on their identity, for example, saying to a woman, 'well done on lifting that heavy machine.'

At this level the acts are not criminal. They:

- Seldom get reported.
- Are often not challenged.
- In not being challenged, they become normalised in society.

Non-inclusive language is where diversity is denied or ignored, such as making assumptions that everyone is heterosexual, able-bodied, or adopts traditional gender roles etc. It also includes a failure to include diversity, such as repeatedly

neglecting to use a person's chosen pronoun, or referring to parents or guardians only in binary terms, or calling someone a name not of their choosing because it difficult to pronounce.

Layer 2 - Acts of prejudice

Prejudice is an impact of negative bias that goes unchallenged. Bias is based on a thought, feeling or experience. Bias can be conscious or unconscious and is not always negative. It is important to think about where the bias comes from and if it stems from a preconceived, and negative or limited idea about a person's identity or culture. If negative thoughts and behaviour based on those biases are perpetuated, this then becomes prejudice.

Where acts of bias toward certain groups become normalised those that seek to assume power and privilege can use this bias with immunity, believing that they will not be challenged and that they may in fact find commonality with the wider community. In this way 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 or jumping to assumptions about members of the Traveller Community].

Acts of Prejudice include social isolation or intentional avoidance, scapegoating, name calling, the use of slurs, and ridiculing a person or group based on their identity. The harm experienced by those impacted is of being dehumanised.

Often within youth work settings hate speech and behaviour occurs within the bottom two layers of the pyramid of hate. Transformative and compassionate practice can tackle Acts of Prejudice. But if we don't tackle it at this level, it can become discriminatory.

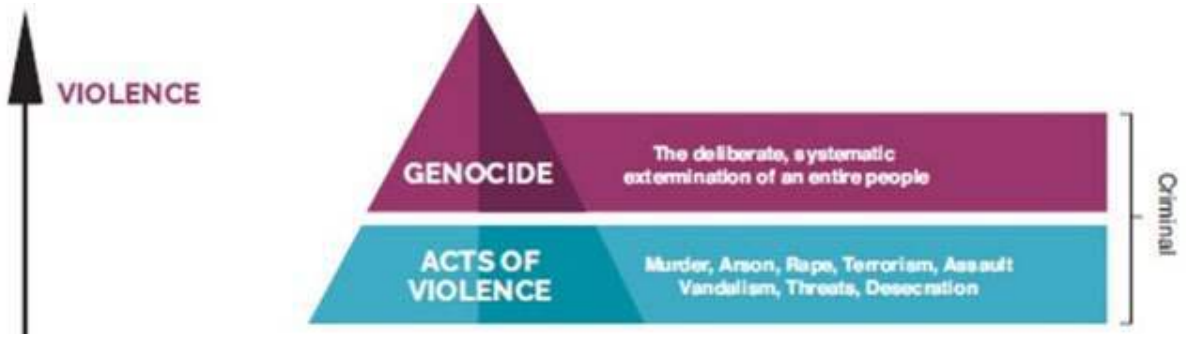
Layer 3 – Acts of Discrimination

If we haven't tackled hate when it is showing up as bias and prejudice it can quickly lead to **Acts of Discrimination**. Discrimination happens because bias and prejudice toward identity groups have become normalised across society. Discrimination is when a person or group of people are treated unfairly or their rights are denied because of their identity or perceived identity. It happens in our institutions: our places of work, in education, social, health, housing services and within the justice system. We also see it showing up when people experience harassment and social exclusion.

Acts of discrimination are covered under Equality and Discrimination laws but they can be hard to prove or difficult cases for individuals to take. Discrimination is treating someone differently, compared to other people, because of the person's belonging to a group/community/minority, whether real or perceived. Despite legislation, Acts of Discrimination are endemic in society, for example where people with foreign sounding names aren't called for job interviews, or where within the education system there are reduced expectations for children of particular ethnic groups and supports they could provide to these pupils are held back. What may be seen initially as individual acts of discrimination are evidenced as systemic and structurally embedded when we see that black people are significantly more likely to be unemployed for example[vii] or where some groups are less likely to complete second-level education or access university. For example, only 1% of the Traveller community are currently in 3rd level education and almost 80% are unemployed. Discrimination plays a significant role in this. Discrimination, as a denial of rights, and reduced opportunities, leads to increased poverty, lower life expectancy, and internalised hate. In turn, it perpetuates systems of oppression.

When far-right activists spread hate they can stop before it gets criminal because the damage is already done. Having built prejudice and dehumanising narratives about identity groups decision makers then act in discriminatory ways just to avoid further conflict or public opposition. For example, hotel owners choosing who they will they accommodate, politicians not taking strong stands against protestors, etc.

Layers 4 and 5 – Acts of Violence and Genocide



The 4th layer of hate is where we see Identity-Based **Acts of Violence.** This includes assault, threats, harassment, arson, vandalism, sexual violence and murder. These acts are criminal, and they are also **Hate Crimes**. Hate crimes are recognised as having a significant impact on the identity group and not just on the individuals affected. They create fear for all in the identity group. Hate crimes are defined as criminal acts motivated by bias, prejudice, contempt, hostility and bigotry toward people in particular identity groups (known as protected characteristics). 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.[viii]

Genocide, includes deliberate acts and intentions to reduce the population of groups of people. It sits at the top layer of the pyramid. Examples include killing members of a particular identity group or preventing increases in their population, for example using sterilisation etc. so the women cannot have children. It also includes forcefully taking people from their community and placing them within another community expecting them to assimilate to the cultures, norms and traditions of that community.

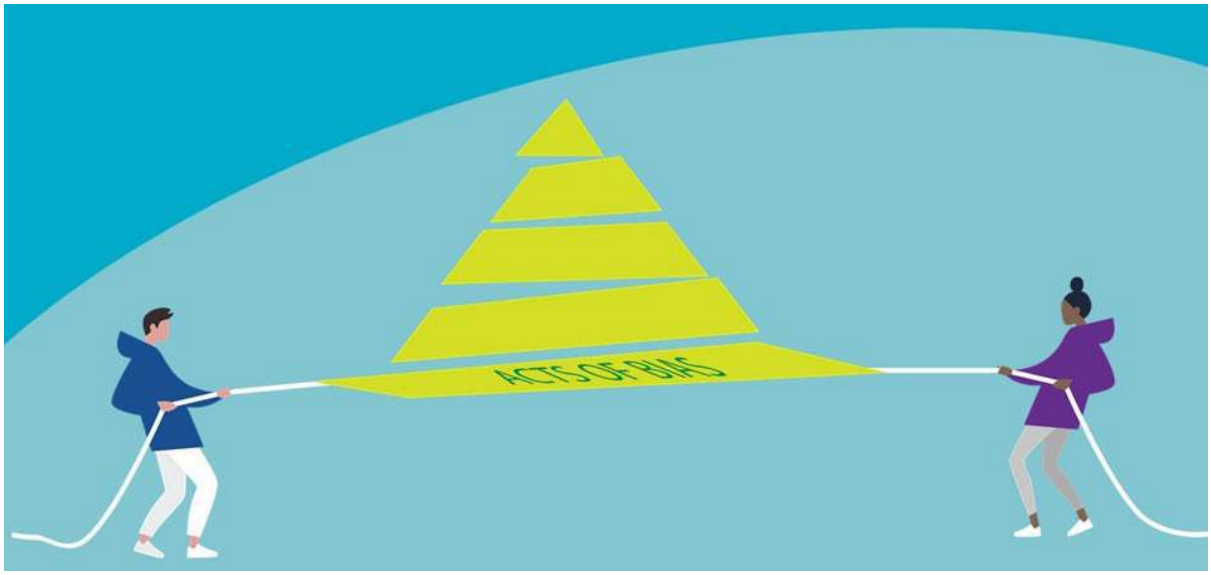
Genocide happens to groups where bias, prejudice, discrimination and violence have become normalised. We have seen this a number of times across history; the Holocaust, in Rwanda, Cambodia, Sudan, and the Balkans, to name a few.

Genocide and violence will not be not present without the endemic acts of bias, prejudice and discrimination being in place.

2.2 What can we do to prevent the escalation and normalising of hate?

In our youth work settings, it is often the hate that occurs at the lower levels we deal with most and where we can have the biggest impact.

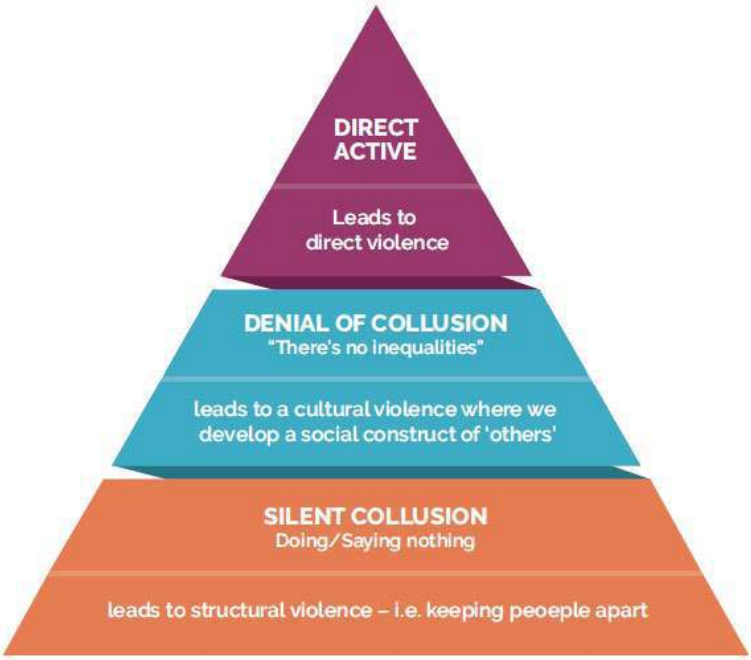
Transformative practice can make a real difference in successfully challenging acts of bias and prejudice. Destabilising the lower layers helps topple the entire pyramid by preventing the escalation of hate. Think of it like pulling a rug from under the hate, it quickly destabilises the top layers.



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

Collusion

However, one further pyramid model shows that to ignore hate at the lower level, places those who do not act to stop it as 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.



It is important to reflect on why silent collusion is happening. It could be because the person thinks it is not aimed at someone in the space, so they don't feel the urgency to get involved. Or they feel they don't know enough about why or what form of hate is happening so they don't feel confident to challenge it. Or they may perceive that the person being targeted hasn't been impacted by the hate and so if they think no harm is done then they may decide it is okay to say nothing. However, silence becomes part of the violence, and it is often the lack of action that hurts targeted young people the most, especially when the person not acting is part of an institution such as a teacher, Garda or youth worker. As a youth worker our role is to challenge and respond to any harm being caused, or to any action likely to cause hurt.

Silent collusion can also happen through the **bystander effect.** This is when we witness something, either within our youth setting or outside, but because there are other people around, we may assume that someone else will respond.

The Bystander Effect

The second level of collusion is where **we deny the existence of the hate and our own role in allowing it to continue.** This can be for many reasons, perhaps because it is too uncomfortable for us to accept, or we have become defensive, or we aren't sure how to respond. 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 move to the next level and **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.

2.3 Systems of oppression[ix]

The Pyramid of Hate and Systems of Oppression

When Acts of Bias, Prejudice, Discrimination, Violence or Genocide, have been systematically perpetrated against people, they are not just individual, they are institutional, structural and have become part of people's history.

It is important to keep this in mind when we consider the impact on a person who is targeted by hate but also on those who cause harm. Systems of oppression impact everyone and are so deeply embedded that we are often unaware of how we all participate in these systems.

Oppression

If a particular social identity group is consistently denied their rights, over a long period of time, and they cannot access services or participate in making

decisions that concern them, then social justice for that group cannot be realised. Experiencing this injustice, **i.e. the denial of access, equity, diversity, participation, and rights,** feels like an oppressive force that operates at all levels, and influences all aspects of a person's life.

This oppressive force, experienced by different minority and marginalised groups, is often referred to as a system, or systems, of oppression.

Individuals from social groups that control social institutions (such as education, health and employment), and legal institutions (such as the justice system, policing and government structures), retain greater access to rights and resources. In holding this power in society, they become the dominant group/s and they then maintain control of the institutions, laws, norms and customs of that society. In this way denial of access, equity, participation, diversity and rights, and the injustices this leads to, becomes systemic.

A hierarchy based on identity or social status is created and groups who don't belong to the dominant groups end up being excluded. This exclusion can have many faces: discrimination, exploitation, mistreatment, and violence.

The individuals belonging to the dominant group, ultimately benefit from the structures of their society even if they do not actively participate in sustaining the power of that society and even if they do not think they are getting any benefits from it, this is what we call **privilege**.

Privilege

There are many different forms of privilege, and some people will be privileged in some ways and not in others. Systems of oppression position different groups in society into social hierarchies based on 'race'[1], religion, class, gender, sexual orientation, and ability. These social groups are stratified by ideological frameworks created and maintained by groups who hold more power and privilege within society. Those in the controlling, or dominant group, benefit from

[1] Where possible we use the term racialised identities 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. Where we use the term 'race', we do so only in parentheses. There is no such thing as different 'races', there is just one human race.

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. Privilege is often tied more to what a person is born into rather than what they have earned. 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. They did not get to write the history books, the academic theories, the religious and judicial laws.

Privilege isn't just about wealth, opportunity and access, it is about living in a society created by people, for people they consider to be similar to themselves.

Things that affect and dominate privilege are class, sexual orientation, gender, ability, religion, ethnicity and citizenship. Privileges may not be evenly distributed, for example, a white person may have privilege because of their skin colour but be working class and have less access to education, health and housing. A black person may have a college education and wealth but be a woman and have less access to career opportunities.

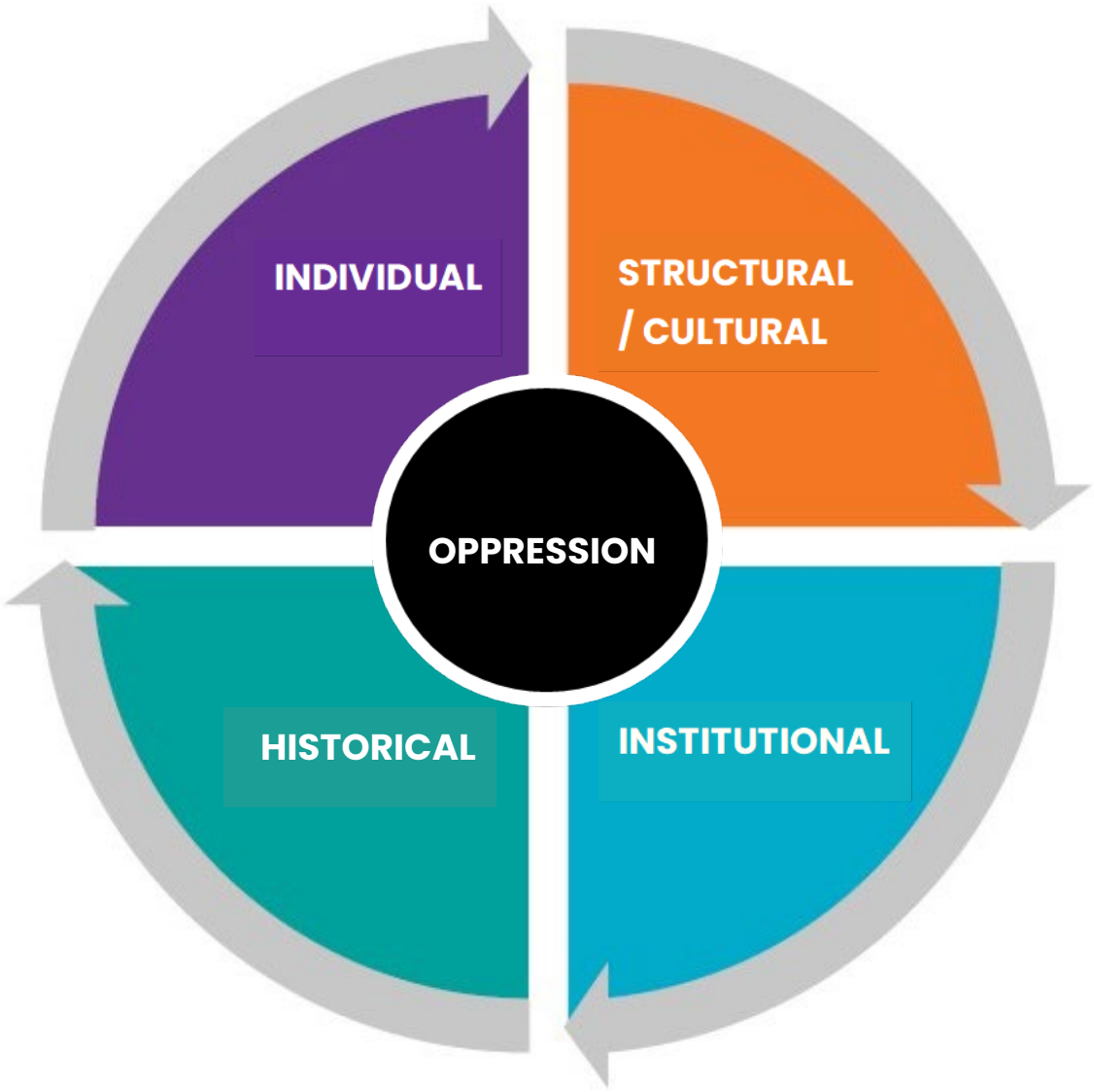
While some people are conscious of how social oppression operates in society, many are not. Oppression persists in large part by camouflaging life as a fair game and its winners as simply harder working, smarter, and more deserving of life's riches than others. Not all of the people in dominant groups 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.

Becoming more aware of privilege and doing reflective work as a youth worker to explore your own privilege should not be clouded in shame or guilt: it can be an act of social justice that aims to be responsible, used as a learning space and an opportunity to create a more inclusive youth space and society.

Systematic Oppression – The Quadrant of Oppression

The Quadrant of Oppression is an analysis tool that looks at four dimensions that overlap and intersect in all experiences of injustice and discrimination. We can use it to analyse and understand how different social identity groups are systematically oppressed and have, over time, become key targets of hate.

The four dimensions in all experiences of systems of oppression are individual, structural, intuitional, and historical dimensions.



INDIVIDUAL

The individual dimension is usually the most visible form of injustice and discrimination, it is what we think of first when we picture people subjected to injustice.

It covers all interactions or behaviours that discriminate, exclude, stigmatise, or target such as name calling, bullying, harassment, or various forms of assaults based on someone's perceived belonging to a certain social identity group.

The individual dimension can also involve internalising all those experiences. The internalised process can manifest in denial of one's own experience of discrimination, or of discriminating against another marginalised group to take back a sense of power and control, but most significantly the impact is on the person's mental health, resulting in issues such as low self-esteem and self-worth, depression, self-harm and suicide.

This individual experience doesn't happen in a vacuum, it happens because of the wider context of injustice in society.

INDIVIDUAL:

- **Most visible form**
- **Involves interactions and behaviours**
- **Discriminates, excludes, stigmatises, targets**

INTERNALISED:

- **Denial of personal experience**
- **Discriminating against others**
- **Mental health impact**

STRUCTURAL/CULTURAL OPPRESSION:

Structural oppression refers to how inequalities show up in our society, in our everyday lives, and our cultural norms, traditions, faiths as well as within societal institutions.

Structural oppression happens when rules, norms, patterns of attitudes and behaviour in various structures in our society become obstacles to groups or individuals in achieving the same rights and opportunities that are available to the majority of the population. An example of structural oppression would be where a community campaigns against Traveller accommodation in their area, or a direct provision centre being placed in their locality.

Instances of structural oppression will generally be known or felt by young people from minority and marginalised groups. However, because it is embedded in cultural norms, they might not know how to articulate their experiences and won't necessarily connect them to a structural issue. Structural oppression creates inequalities that are maintained by society.

STRUCTURAL/CULTURAL:

- **Inequalities in society**
- **Cultural norms, traditions**
- **Maintained within social institutions**

Attitudes and behaviours are obstacles to rights and opportunities

INSTITUTIONAL OPPRESSION:

The institutional dimension of oppression focuses on how social injustice shows up in social and political institutions. It refers to the way institutions such as the education, judicial, policy, housing or health systems fail to respond to the needs of minority or marginalised groups, intentionally or not. For example, by not being accessible, and not having in place policies that prevent discrimination, or not employing people from minority or marginalised groups.

The institutional dimension is similar to structural discrimination; however, it differs in its focus:

While structural focuses on societal structures and hierarchies, institutional focuses on the actions, behaviours, and decisions of people in positions of power within institutions; those actions may be unintentional, but their consequences impact the lives of many. As mentioned earlier structural oppression is when a community objects to Traveller accommodation in their areas. It becomes institutional oppression when the housing body or council fail to provide Traveller accommodation in their council area.

Another example of the difference would be where at a structural/cultural level we may not be used to seeing ethnic diversity amongst staff, but this becomes institutional oppression when management in an institution fail to provide inclusive policies and practice for minority and marginalised people to be targeted and fairly considered in recruitment drives.

INSTITUTIONAL:

- **Inequalities within education, employment, health, social services, justice, religious and political institutions**
- **Intentional or unintentional failing to meet needs of the most marginalised**
- **Institutional oppression focuses on actions of people in positions of power within institutions**

HISTORICAL ASPECT OF OPPRESSION:

The historical dimension in systems of oppression is the foundation of the three other dimensions, and yet it is often overlooked.

This dimension represents the historical roots and the legacy of ideologies, past systems and events that still have an impact and continue to shape current attitudes and bias. It is often seen through intergenerational experiences of discrimination for minority and marginalised groups. An example of this includes the historical oppression of women within the workplace. Up until the 1970's in Ireland, there was the marriage bar which meant that women working in banks or the public service had to give up their jobs when they got married. Also in 1974 equality legislation was introduced which included equal pay. So although these measures were introduced and continue to progress, currently we still have inequality in relation to the gender pay gap and women accessing certain jobs.

Systems of oppression lead to:

- Racism including anti-Roma and anti-Traveller racism,
- Sexism,
- Homophobia,
- Gender-based hate,
- Classism,
- Disablism,
- Extreme nationalism and xenophobia.
- Islamophobia, anti-semitism, and sectarianism.

If the historical dimension is not present, what you are witnessing may be discrimination, but it is not a system of oppression. The harm done is not at a level that diminishes a whole group of people or is internalised.

HISTORICAL:

- **Foundation of the other 3 dimensions**
- **Historical roots**
- **Legacy of ideologies**
- **Past systems that continue to shape present attitudes of constructed hierarchies**

Ideologies

Ideologies, together with power (over others) and prejudice are intrinsic to systems of oppression. Some relevant ideologies connected to systems of oppression include but are not limited to:

- Eugenics (the dominance/superiority views of white Western people based on a false science leading to racism, and during the holocaust to discrimination toward groups such as Roma, disabled people, and LGBTQI+ people. It continues today with discrimination predominantly directed toward people of colour).
- Patriarchy (the dominance/superiority of men leading to sexism).
- Heteronormativity (the dominance/superiority of heterosexual people).
- Cisnormativity (the assumption that all individuals should conform to and accept the gender assigned to them at birth).
- Capitalism (the dominance/superiority of the wealthy leading to classism).
- Disablism/ableism (prejudice and a superior attitude toward disabled people).

POWER OVER + PREJUDICE + IDEOLOGY = OPPRESSION

Using the System of Oppression analysis in youth settings

When a situation of hate arises in a youth setting, the system of oppression quadrant can be a very useful framework to help decipher and clarify what is going on and to think about the actions to take.

When we keep in mind that the individual occurrence of hate, discrimination, injustice or unfair treatment doesn't happen in a vacuum, that there are structures, institutions and historical roots to that experience, it is possible to look closer at how we all may be part of the issue and ask ourselves:

- Are we colluding with injustices?
- Or are we disrupting and challenging it?
- Are we realising the depth of the harm and trauma involved?
- Will we go beyond responding to the immediate incident or issue and commit to a process of transformation and social change?

Note:

There can be an **over-emphasis on the individual dimension of discrimination** which can overlook the broader context of social injustices and people's experience of oppression. This ignores the role played by institutions through actions (intentional or not). It also disregards the history of oppressive ideologies that continue to influence our current political systems, norms and values.

It is important to remember that youth workers and youth work managers are also part of an institution, and have the power to maintain current structures, but also the power to disrupt it.

Internalised Oppression

People who experience oppression on the basis of class, gender, sexuality, faith, belief, ability or racialised identity can and 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 themselves and others and from society. People can be unaware of this internalised oppression.

2.4 The impact of hate on our young people

Hate, through all the layers, from acts of bias to acts of violence, is a process that dehumanises people.

As the quadrant and pyramid shows, hate and harm occurs in many forms, at many levels, has occurred over generations and has historical components. The impact is not only from harm caused from person/s to person/s but also from a system and structure that holds power to exclude and oppress groups and communities who hold particular identities.

Impacts for young people can occur immediately or can occur over time impacting on physical, mental and emotional well-being. Young people can internalise the oppression they face which deeply impacts their self-worth, confidence and their needs for being valued, meaning, purpose and belonging. Young people can self-exclude, become isolated and have deep mistrust in others outside their community and also of the system.

When inequality occurs at a structural and institutional level, young people are impacted by having less access or being excluded from educational support and opportunities, housing and conditions, unequal access to health care and services, less employment opportunities and less access to travel and migration.

The impacts are experienced not only at an individual level but at a community level where whole communities can be treated unequally and excluded. The impact can be experienced for generations and have a long-lasting effect.

2.5 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 focus on examples here that are most relevant to our experience and expertise.

Gender based hate

Gender in Ireland is assigned officially at birth with the person's perceived sex. However, there are many ways in which gender is formed. This includes gender

identity, gender expression as well as gender assigned at birth. Often at birth gender is assigned based on a person's sex organs, however the person may not as they get older identify with that same gender expression.

Gender-based hate refers to actions and attitudes that cause harm or discriminate against persons based on their gender identity and expression. This harm is directed towards women and people or do not identify as the binary gender of male or female. This harm can stem from false beliefs about cultural and societal roles, that are engrained historically in society. This can happen at an individual level but also at an institutional and structural level. At an individual level some of the ways this can manifest is as words, attitudes including expectations around gender roles, denial and exclusion of other gender expressions outside of the binary male/female gender, abuse and violence. At an institutional level some of the ways this can manifest is through a gender pay gap, legal restrictions rights for younger people seeking to change their gender identity, discrimination in gaining employment, housing and health care.

PATRIARCHY

The word patriarchy translates to 'the rule of the fathers.' It comes from a belief that men, and in particular older men, should hold the dominant power within society, community and the home. Within the wider society it is the belief that men should hold positions of power within politics and within economic and social systems.[x] It is often connected to financial wealth where the belief is that men should be earning the most within their household.

Within social systems, it influences the expectations and perceptions of the role of men and masculinity with a view to males being strong, to hold power and have dominance, to be in control and to suppress vulnerability and femininity. Therefore, it is important to note that not all men benefit from patriarchy. Furthermore, often men who face racism, homophobia, classism or other forms of hate are excluded from the circle of power that holds up patriarchy.

Despite the legal and social changes fought for and achieved over the last 150 years, patriarchy is still present as it is deeply ingrained in every societal institution.

Hate based on Sexual Orientation

Gender and sexuality are different in that gender is based on who a person is and how they identify, and sexuality is based on who a person is physically, emotionally, romantically and sexually attracted or not to others.

Hate based on sexual orientation is targeted towards persons who do not identify as heterosexual. This can occur at an individual level which includes homophobic slur words, attitudes, behaviours and violence.

Although we now have marriage equality in Ireland there are still huge institutional issues for the LGBTQI+ community in accessing parental rights, healthcare, housing and employment.

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 Muslim and Jewish people. Muslim people are often targeted as being associated with terrorism; and Muslim women are frequently targeted for wearing a hijab. Those who target hate toward religious groups often use references designed to deepen people's pain, for example, references to globalisation, Nazis and the holocaust are commonly associated with attacks on Jewish people.

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

Belief is a broader term: it refers to our 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 societies have an influence on our identity, regardless of whether we consider ourselves religious, spiritual or not. It is important to remember that beliefs differ **within** religions as well as between them. For instance, not all Christians believe the exact same about God and some people may belong to a religion, seeing it as an integral aspect of their identity but not have belief in the teachings of that religion.

It is also important to differentiate between religion and culture. All religions have a set of values, beliefs and practices, however, each grouping can interpret these values, beliefs and practices differently and create religious cultures that not everyone as part of that religion will agree with. Culture evolves over time and describes the traditions, norms and behaviours of a community and this includes religious practices.

Very often hate is directed toward a culture rather than a religious belief but as they are so intertwined it can be difficult to differentiate between them.

Racism

Racism is based on an ideological construct which positions some 'racial identities' as deserving of advantage, domination and control over others. The construct of 'race' is usually assigned on the basis of physical, cultural and, at times, religious attributes. It manifests in any action, speech 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.[xii]

Racism manifests in actions that seek to exclude, diminish or deny a person based on their ethnic origin or identity. Examples include lack of representation of ethnic minorities in school curricula, labelling people, or questioning people about their chosen ethnic identity, exclusion from decision making processes etc.

Anti-Traveller Racism and Racism Toward Roma People

Anti-Traveller hate, and hate toward Roma people, is a particular type of racism.

Irish Travellers are an indigenous minority ethnic group but are the most marginalised ethnic group in Irish society.[xiii] They face inequalities, oppression and discrimination in education, employment, accommodation and health. They face cultural discrimination daily through denial of access to services. They also face verbal and physical abuse. Racism against Travellers that manifests as structural discrimination is a key factor in much lower mortality rates than the general population.

Roma are the largest stateless minority ethnic group in Europe with a long history of state persecution which has included slavery, planned extermination in the holocaust, assimilation practices, forced sterilisations, removal of Roma children from their families, denial of access to education etc. Many Roma have fled from discrimination in the Balkans, Central, South-East and Eastern Europe but continue to face high levels of racism and discrimination in Ireland. Racism toward Roma is sometimes referred to as anti-Gypsyism.

XENOPHOBIA

Xenophobia increasingly refers to prejudice against people from other countries and cultures, especially under far-right politics and agitation. It originates from a belief that people experience an actual fear of the stranger or foreigner, for instance, a fear children might have when they first meet someone who looks different to themselves. However, its current manifestation bears no resemblance

to fear of the stranger and is firmly established as extreme nationalism. Xenophobia most often targets migrants and migrant communities.

Disablism (Discrimination and hate toward disabled and neurodiverse people)

In this manual we follow the language of self-determination of self-advocates in Ireland who use the term disabled person to denote that it is society that disables people by not putting in place the supports to fully afford them their rights to social justice, i.e. access to employment, housing, health etc. The Council of Europe[xiv] defines disablism (referred also as ableism) as referring to prejudice, stereotyping, or "institutional discrimination" including discriminatory, oppressive, and abusive behaviour against persons, arising from the belief that disabled and neurodiverse persons are inferior to others.

Disablism, not only refers to consciously discriminatory behaviour, but also to the way that people unconsciously relate to disabled or neurodiverse persons, for example, when people only see the “lack of an ability” and not a person with their full potential or wider diversity of abilities. It can manifest in social exclusion, poverty, employment discrimination and exclusion from the policy and decision-making procedures affecting them. It also manifests in able-bodied people not being consciously aware of a disabled person’s presence. The cycle of discrimination continues as society fails to provide resources and opportunities required for full participation.

Classism

Class discrimination is a prejudice based on a person or groups social class which includes individual attitudes, behaviours, systems and policies which are designed to enhance the lives of those in the middle and upper classes. The State plays a key role in the distribution of power and wealth within society. The working class, those who once were the driving force within the industrial revolution have become more marginalised and exploited from the labour force as they are replaced by the capitalist model of production, machines, and a focus on value for money and creation of wealth.

When Classism is present at a structural and institutional level it manifests as injustices such as poor-quality social housing, less access to educational tools and supports, less employment opportunities based on a person’s living address and reduced health outcomes if the person is accessing social services. On an individual level this manifests as words, attitudes and behaviours which portrays the person as lesser. Class discrimination can be referred to as a silent prejudice

that no one talks about; it is as if it is viewed as a fixed phenomenon, furthering evidence of it as an ingrained system of oppression.

2.6 Intersectionality: the experience of two or more systems of oppression[xv]

Intersectionality

"There is no such thing as a single-issue struggle because we do not live single-issue lives." Audre Lorde[xvi]

Intersectionality describes the ways in which systems of inequality based on gender expression, racialised identity, sexual orientation, disability, neuro diversity, class, faith etc. "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, and ethnic identity from her Muslim identity and to isolate the dimension/s causing her discrimination. She won't just be experiencing Islamophobia, but also sexism, and possibly racism, but all specific to her particular identity.

Another example would be that in tackling the gender pay gap, if we don't include dimensions such as racialised identity, socio-economic status and immigration status, we will likely reinforce inequalities among women who are the most affected.

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 has been coined as a term to understand discrimination and inequality, not as the outcome of individual intentions, but rather as systemic, institutional and structural. Therefore, justice can be achieved through institutions that directly and indirectly allocate opportunities and resources, (for example, the education system, labour market, health and social insurance systems, taxation, housing market, the media, and bank and loan systems.)

3

Understanding hateful speech and behaviour in youth settings

3. Understanding hateful speech and behaviour in youth settings

3.1 How do I interpret what is happening in my youth setting as 'hate'?

As youth workers you may hear and see words, attitudes and behaviours from young people, see images being circulated, witness behaviour and attitudes which are derogatory, demeaning and sometimes violent but how do you know for sure if it is hateful speech and/or behaviour?

You don't have to know everything about hate speech and/or behaviour to identify when it is happening in your youth setting.

The following guidelines will help clarify what is happening and name it for what it is. When we can name something for ourselves, we can then address it.

Hateful behaviour and hate speech are understood as being directed at a person, or persons, because of their presumed, or confirmed, group identity: e.g. their religion or faith, ethnicity, culture, nationality, class, skin colour or physical features, sexual orientation, gender expression, being disabled, neuro diverse, etc. For hate speech to occur the person who the hate is directed at does not have to be in the room.

When recognising hate speech youth workers should ask themselves the following questions?

- Is the identity or perceived identity of the person/s being targeted?
- Is the person/s being targeted facing inequality and social injustice?
- Can we see where it fits on the Pyramid of Hate?
- Does the person/s identity group experience multiple forms of discrimination i.e. from all 4 sections of the Quadrant: individual, structural, institutional *and* historical?

Some examples of hate incidents that can occur within youth settings are:

- **Young people expect cleaning and cooking within the youth space to be done by women only.**
- **A young person refusing to use the same bathroom as someone with a person who is Transgender.**
- **A young person using a racist word towards another young person in a disagreement.**
- **A young person telling a joke that dehumanises people from another culture, religion, gender, sexual orientation or disability.**
- **Young people not being picked for sports because of their disability or excluding them from a trip because a bus isn't wheelchair accessible.**

A youth worker may not immediately recognise an incident as 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. But if it feels wrong, it is worth investigating.

It is important to note that a hate incident may be something that is seen straight away, or it may be something recognised over time while observing and coming to understand the thoughts of the young people through their words, attitudes and behaviours.

Terminology that includes and excludes

Words and language are critical in shaping and reflecting our thoughts, beliefs, feelings and concepts. Some words, although well meant, 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 being used.

For example, are we inadvertently excluding some people when we limit pronouns to him or her, he or she?

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 excludes difference?

Many words use negative beginnings i.e. non or dis (as in non-national, dis-advantaged) which some may find hurtful and will ask for alternate terms to be used.

Moreover, 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 self-advocacy identity groups may have lobbied for it to no longer to be used. 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 this way, some identity groups have 'reclaimed' words. Queer is one such word, reclaimed by many but not by all. Equally, 'disabled people' is claimed by self-advocacy activists as the term that describes the social model of disability, explaining that they are disabled by society. Others use 'person with a disability' in what they describe as a person first approach.

In youth settings the terminology used should reflect the wishes of the people within the group. When it comes to new language and terminology often the youth space is a learning place for both the young people and the youth worker. It is important to have these conversations even when they are difficult and to take the time to make the space as inclusive for all as possible.

3.2 Hate speech and reclaimed language

Youth workers often ask **"what do we do when young people use terms amongst their own identity group that they believe is 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, 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. For example, words such as Gay and Queer, are labels by which many people may self-identify. Some black young people may also use the 'N' word amongst themselves. When asking yourself what to do about the use of these terms in the youth setting, it helps to consider the following:

- Terms being used in your youth setting may refer to a person's chosen identity, but are they being used out of context, or used against them, or used by others without the person's approval. Ask yourself:
    - ✓ Terms are being used in a youth setting by some identity groups but you feel that other young people are getting mixed messages about what terms are okay?
    - ✓ Are young people using terms in their own identity groups 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 young people copying or repeating popular lyrics, hip-hop or rap?
    - ✓ Might young people in the setting find some terms offensive but are uncomfortable about saying this.

In the examples given above, the terms cannot be described as reclaimed and are very likely to cause harm. We would also argue that there are certain terms that can never be reclaimed because of the history of oppression that is attached to them. However, while these terms fall into the category of hate speech a different conversations with young people is needed about challenging their use.

A discussion around the complexity involved in reclaiming words is important and how words are often entrenched within a wider societal oppression and have an institutional, structural and historical connection that can still be used by others to cause harm. As part of these discussions, it is important when building relationships with young people and when doing group agreements and creating safer spaces that young people are given the time and space to express the

terms they use to self-identify and that youth workers take the time to talk with the young people about words that cause harm and the contexts behind them.

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. If the person is presenting the content, intending to stereotype, prejudice or discriminate marginalised and minority groups 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 and interrogate systems of beliefs like any other ideology or system. However, freedom of speech does not give the right to suggest that people who follow those beliefs are less human or should be treated as such. In this context, we can criticise ideologies, including religious ideologies, but we should be careful how we speak about people, and their rights to their beliefs and cultures.

It is always valid to challenge hate speech, and to address it where you see it as being a denial of human rights and dignity. This does not in itself restrict or deny someone their right to freedom of speech.

"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." James Baldwin

Name it as hate

It is important to be able to name what is being are heard and seen as hate and name the harm it is causing. If there are doubts, it is important to tease it out with young people, your colleagues or people who have more familiarity with the topic.

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 to recognise it for what it is, especially so that you can support the person targeted who will appreciate your recognition of it and your validation of their experience.

3.3 Understanding where hate speech stems from

It is helpful to recognise the origins (stems) of the hate speech, 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 can fear what we do not know, and some people are more fearful than others. Fear can come from a need in people for security, knowledge and understanding.

MISINFORMATION "IGNORANCE"

- Misinformation occurs all the time and can be compounded by media and social media and it is difficult to know the truth, especially when we hear false 'facts' from sources we respect, such as family, media, religious leaders etc.

LEARNED BEHAVIOUR

- Hateful terms and behaviour have become normalised and used in everyday conversation. Young people repeat what they hear and see around them especially from those closest to them particularly their

families, peers and the music they listen to. While the severity of hateful behaviour due to learned behaviour can be high, it is often subconscious.

- Conditioning is learned behaviour reinforced at an individual and societal level which is often why it is buried so deep within the unconscious. It influences our biases when we are unconscious of the conditioning surrounding us. For example, gender-based conditioning impacts us from birth; from the colour of clothing that is placed on a baby, to the toys that a child is given, as a result of conditioning and learnt behaviour on perceived gender expression and gender roles.
- Learned behaviour may also come from sources that young people may engage with in a quest to find belonging and meaning in their life. For example, a young person might belong to a political organisation or party, or a religious institution that actively indoctrinates its members or followers into beliefs that do not afford equal rights to all.

STEREOTYPING BASED ON A NEGATIVE PREVIOUS EXPERIENCE

- We cannot assume that the person using hate speech and/or hateful behaviour has not experienced the identity 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 or experience of the marginalised group. A person associates a prejudice of a whole identity group based on a limited experience.

FAR RIGHT INFLUENCE ON YOUNG PEOPLE

- The far-right have been increasingly organising and attempting to build a narrative of discrimination, racism, inequality, homophobia, and transphobia in Ireland.
- The focus of their attention has primarily been on building opposition to asylum seekers and refugees, organising homophobic and transphobic mobilisations, anti-repeal pickets outside hospitals and, since 2020, COVID conspiracy theories. Their activities and mobilisations take place online and offline.
- Communities susceptible to far-right messaging are most often those already suffering from a lack of adequate resources. The far-right messaging taps into genuine grievances and needs within the community.

- They have specifically focussed on encouraging people to join reactionary campaigns or ad hoc groups against Direct Provision and Emergency Accommodation centres and they target asylum seekers and refugees. Whilst some join in support of the anti-immigrant racism that motivates such protests, many are unaware of this motivation and are deceived by far-right tactics and misuse of information.

Far right manipulation of media and social media

- Young people are exposed to far-right content that's generated online and are susceptible to localised campaigns of misinformation.
- Far-right actions and their associated social media content are designed to instil fear, inflame emotions and provoke an extreme community response.
- Young people can be vulnerable to the concepts and ideas that are circulated. Some young people may be quite isolated which can put them at risk of influence by radicalised groups, especially far right groups who use media and social media to reach people and use tactics that pick up on and exacerbate young people's fears. They also target socially isolated young people who are looking for connection and a sense of belonging. Many of these young people are further isolated when they use hate speech, driving them further into the influence of far-right agitators.
- Far-right ideologies often follow on from conspiracy theory thinking so tackling this thinking can be preventative and can build young people's resilience to this form of suggestion.

MEDIA AND SOCIAL MEDIA

- Too often media channels actively promote hate speech which gives it a false legitimacy.
- Social media is being used to persuade people to spread abuse and hate toward others. Being online, the targets are often unknown or outside of the immediate community. People can be desensitised toward the hurt they are causing others when it is done online, when they can't visibly see the hurt.
- When hate speech is tolerated and normalised and where no punitive action is seen to be taken by social media organisations, it has been shown

to create a licence for people to express prejudice without fear of consequences.

In recognising the stems above in the incidences of hate that we observe in our youth settings, we see that they are interlinked with each other – we cannot usually identify just one influence.

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

Light bulb moments:

- People repeat words and behaviour they hear in their community. Adults aren't always conscious of the impacts of those words as they too are conditioned into that thinking from a young age. Young people are no different. It is important :that we support everyone to hear and see themselves and then take personal responsibility for their speech and actions.

- Always remember the person's wider context
  - ✓ What are they experiencing in their lives?
  - ✓ How are they being influenced?
  - ✓ Where does their bias and perceptions come from?
  - ✓ How do they come to believe what they believe?

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.

Chapter 6 will describe how to work with young people through a needs-based response to transform hate.

Analysis – the multiple factors

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

What is happening? **Examples of hate:**	**Who is involved?** **Name all the people involved in the issue**	**What identity hate is evident?** **Is there more than one?**	**Is there a wider context or recent event from which this stems - such as something currently in the media?**	**Where does the behaviour sit within the Pyramid of Hate?**
A Muslim girl having her hijab tugged off on the way into a youth centre.				
Young women being told "you go clean that up".				
A young Traveller being excluded from games by others in the group.				
A young person calling another 'gay' because of how they are dressed.				
A young person with a learning difficulty being referred to by a slur word by another young person.				

4

Self-awareness and creating safer spaces

4. On self-awareness and creating safer spaces

The youth worker and what they bring

The magic formula

There is no quick fix, 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.

Youth work is extremely complex and, in parallel to the work with young people, it requires critical reflection; not just of your own practice but sharing with colleagues to explore how to work together to ensure conscious practice and self-awareness.

When young people cause harm within a space, it can be very difficult to respond and often we react to the behaviour that emerges. Naturally, the youth worker wants to stop the harm as quickly as possible, but reactionary measures often lead to punitive approaches such as telling young people not to do or say something or in more difficult circumstances asking a young person to leave the space. This reaction may stop the behaviour in that moment but as we know hate-related behaviour is more ingrained and conditioned. If a young person does not understand where their behaviour stems from, or what unmet needs led to this behaviour, or the hurt their behaviour has caused, then more than likely this behaviour will be repeated. Therefore, the youth worker needs to become self-aware as to what is happening for themself when an incident happens and then respond based on the needs of the young person.

4.1 Self-awareness tools

Responsive versus reaction tool

As youth workers, to understand our own reaction/response style it is helpful to use a non-violent communication model developed by Louise Evans called 5 chairs 5 choices.[xvii]

This model describes five behaviours that represent how we might react or respond to others, especially when an incident has occurred. Depicted as the five chairs – or positions we adopt - most people will be able to name situations where they sit in different chairs.

However, there can be one chair that is more dominant for us, and the one we might revert to if we experience a hateful incident in our youth setting.

All behaviour is a form of communication and it is important to consider how we are feeling when sitting on a particular chair and what is it we want to communicate. To reflect on how this self-awareness tool asks a person to consider the position they adopt most often and how they might move positions if needed.

The first position is the **red** chair - The Jackal. From this position our behaviour is described as defensive and in attack mode where we come from a stance where we believe we are right. But that is a person's own perspective of what is right, and it may not be the only one. If as a youth worker you are reacting from this chair, the self-reflective question being asked of you is whether your righteous reaction can get in the way of the relationship you want to have with the person you are reacting to?

The next position is the **yellow** chair - The Hedgehog, the position of self- doubt. From this chair our behaviour is based on fear and insecurity and the feelings that come with doubting our reactions and decisions. In this chair there is a fear of failure and a questioning of the self.

Next comes the **green** position - The Meerkat. If we think about a meerkat, we often see them up on their back legs looking around and observing everything that is happening. A person in this chair does not react or respond quickly. They observe, they wait, and they then decide to take action. But this can also lead to

inaction. This chair is also be known as the sliding door chair, being in the middle the person can go left or right towards either of the other chairs.

The **blue** chair, The Dolphin chair, is known as the chair of assertiveness without aggression. The person responding from the dolphin position is doing so from a place of intelligence and with great vision. This person understands their boundaries and is clear in setting them. This person is a leader and holds people within this space. This person is very self-aware.

Finally, the **purple** chair is known as the Giraffe chair. The giraffe is believed to have the biggest heart of all the animals. This person responds from a place of compassion, empathy and understanding. This person cares for others and deeply wants to connect with them by understanding their perspective and experiences.

The five chairs represent how we can react, or respond, to others especially in the first instance. Often when our values or beliefs are triggered, or we witness a hate incident we react from the red, yellow or green chairs. The aim of this self-reflection tool is to become more aware of where we find ourselves sitting when an incident occurs and understand how we are reacting, or responding, to the situation.

Our reaction, or our response, will determine how we communicate with the people involved in the incident. Will our communication style be defensive/attacking, full of self-doubt, mired in hesitancy, coming from a place of intellect and assertion, or coming from empathy and understanding?

Reflections to consider:

- **When as a youth worker when do you find yourself sitting on particular chairs?**
- **What is needed to safely move towards the blue and purple response?**

  - ✓ **What do you need from yourself?**
  - ✓ **What do you need from others?**

Deepening our self-awareness

One way to reflect more deeply on where our reactions come from is to become more critically self-aware by exploring the following:

- **Feelings**: Depending on the situation we will feel different emotions and it is important to connect with these to give us an indication of what may be happening for us.

- **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. We need to explore where our beliefs came from and how we come to believe what we believe?

- **Perception:** this is the way in which we personally understand, interpret or see something. It is about recognising that we can only perceive how things look to **us,** not how things actually look? It is objective, often based on our lived experiences, versus subjective. Therefore, we acknowledge that things could look different to everyone in the room. 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.

- **Assumptions:** is when we accept a thing as true or certain without any proof; we usually assume to fill gaps of uncertainty. While perceptions are our own way of looking at things, assumptions are always based on those perceptions.

- **Expectations:** are what we think can, will or should happen. Some expectations are connected to our desires and others to our fears. It is important that when reflecting on expectations we think about what expectations we have for the young people we work with? Do they have the same expectations for themselves or are we putting ours unnecessarily on them? Are we setting them up to fail? Also, we need to think about expectations we have for ourselves. If we do not meet our own expectations will we approach any situation from self-doubt and insecurity? Finally, we also need to think about the expectations we have of our colleagues. Are we discussing these together before we enter the space with young people? Often, we have expectations of others, the space we are entering and how we want things to go. But if our expectations are not met, we can experience feelings such as frustration and disappointment. This can lead to conflict if we do not discuss expectations before and after the sessions.

It is important to remember:

As youth workers, there are a certain number of elements we may have no control over, for example:

- The social circumstances surrounding us and the young people,
- The resources and means to create a socially inclusive space free of hateful language and behaviour,
- The policies or decisions made that will affect our work.

However, there is one thing we have control over, and it is ourselves: how we understand our role and what kind of a youth worker we aim to be.

We are all social beings, with our own **beliefs**, **perceptions,** and **assumptions** about behaviour: it's important to bring these to a conscious level; we are then less likely to misinterpret what is happening with the young people.

Equally the challenges created by harmful and hateful behaviour will trigger reactions in us and by connecting with those reactions and emotions we take responsibility for what we bring to the space and can attempt to engage empathically with the young people.

As part of preparing to be in a space with young people, it is important to routinely do the checking in exercise below with yourself and with other youth workers and colleagues. This will help to identify what support is needed on the day, or if personal issues might have an impact on reactions.

Understanding the importance of checking in with yourself – What am I bringing to the youth space?

Feelings/Emotions:

What am I feeling, and can I connect with the feeling and accept it rather than make a judgement about it?

Where am I feeling it in my body?

What do I need from myself and others and how do I talk about this?

Beliefs:

How did I come to believe what I believe? How have my beliefs been shaped and influenced?

Are my beliefs influencing my views and am I accepting them to be true and real?

Are my beliefs and the young people's beliefs the same and am I open to hear their truth?

Perception:

How do I see, understand, or interpret what is happening?

Is the young person's perception of what is going on the same as mine?

Assumptions:

Do I know for certain that this is the case or am I making an assumption? Am I filling a gap in my own uncertainty or knowledge?

Expectations:

What are the expectations I have of myself, of my colleagues, and of the young people?

Are these realistic and have we discussed them together?

By checking in with ourselves we increase the chances of responding in a non-judgmental way, staying calm and demonstrating an open attitude.

Checking in with ourselves will deeply affect how we react to a situation. It is difficult to do it in the moment when an incident happens and therefore it is imperative to check in before the group begins, creating the conditions to be more self-aware and prepared if anything happens in the youth space. It is important to acknowledge that of course we can be taken off guard if something happens but the aim is to bring your practice into a conscious place.

By checking in with ourselves, we increase the chances of:

- Reducing any defensiveness, that may be experienced,
- Responding in a non-judgmental way, and opening dialogue with the young person to understand from their perspective what is happening in this situation
- Staying calm,
- Demonstrating a compassionate attitude to the situation, by acknowledging the importance of everyone having a voice and being heard in the situation and the young people figuring out with us the best way to achieve this.

4.2 Creating safer spaces

Self-awareness and checking in with yourself and other youth workers is essential before going into your youth space. However, it is just as important to be aware and reflect on the needs of the group and understand the dynamics of the space before the group begins. Creating safer spaces begins before the group even enters a room, it is an integral part of preventing issues from occurring within the space or escalating.

As important as it is to respond, challenge and transform hate speech and behaviour when it happens within a youth setting it is equally as important to aim to prevent it and intervene early before it escalates.

One of the ways to prevent this is to ensure that all young people and youth workers are creating a space from the beginning that is inclusive, has boundaries and has clear expectations.

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 from the outset. It is only once we establish, with the young people, what makes a space safe that we can work towards setting it up.

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 together to not reproduce systemic oppressions, such as racism, sexism, patriarchy, classism, disablism, 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. It is not useful to describe actions or individuals as racist/ homophobic etc. It can be counter- intuitive and labelling. As soon as a young person becomes defensive we have lost them in a conversation..
- **Avoid judgement** - diverse groups have lots to offer, including diverse opinions. When group members share their likes and dislikes, respect their personal opinions and preferences. If tensions are running high, then its important any action or conversation we have with young people aims for de-escalation and avoids shame or labelling. We need to respond to young people and the community without judgement and keep the paths of dialogue open.
- **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 conflict and to listen to each other and create dialogue.

To ensure a safer space it is important to:

- 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.
- **Perspective and empathy** - recognise that people's perspective is their truth. Respect it and refrain from judging.
- **Observe and listen**: Take space, make space / Step up, step back. Be aware of how much space we are taking / how much are we speaking? There are times when we may feel we are speaking a lot, and 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. Active listening - try to hear people out, recognise their emotions and understand their perspectives.
- **Don't make assumptions** - people should not assume other people's experiences or intentions. Use questions to clarify. 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. Young people from minority communities may not feel safe having a conversation about their right to exist. Nor should they have to defend their entire community. Some young people may want to be present to challenge their peers. Remember minority identity young people are already harmed by far-right narratives in the community. As youth workers we must be careful not to expose them further or burden then with the responsibility of representation or repair.
- **Lean into discomfort** - be willing to experience some discomfort in discussions, particularly if you're coming from a privileged position, and learn from it.
- **Create careful and attentive spaces** - as the group shares, commit to being careful with each other, and to not say harmful/hurtful things. Be aware of how others are feeling.

- **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. Before sharing 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, commit to addressing them together. Sometimes, in the end, the group may want to settle on "agreeing to disagree".
- Accountable space invites everyone to be **accountable** for their speech and actions, their power, and privilege.
- Use **inclusive language** – and explain what that is.
- Ask the young people what they need to feel safe to learn, participate and to feel respected in a group; 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.
- Take care of the physical space (accessibility, enough light, etc.).
- When a new person joins a group, the group together need to do a new agreement as it is now a new group.

4.3 When hate occurs in your youth space

Creating safer spaces within youth settings are essential, however there may be times when these group agreements are broken, and young people cause harm. When this happens, it is important, as hard as it can be, to go back to your self-awareness tools, take a moment to connect and check in with yourself and then respond.

When responding to a young person it is important to consider where the hate stems from. As we know hate can occur at an individual level but is always connected to wider societal systems of oppression which influence including extreme movements such as the far-right.

It’s important to listen to what young people are saying. What they are saying is most often a reflection of a fear they have for themselves and their communities. Pay attention to the needs they are expressing and respond to those needs, reflecting back the emotions they are expressing with understanding and empathy. Hate organisers in your community are trying to break down those bonds of connection. It’s important that we don’t play by their rules but rather trust that the community connections of trust and solidarity continue to provide a road map to a more fair and just society.

Communities and young people have genuine grievances and needs. These must be heard and responded to. Where the bonds of community have been damaged any actions we take have to leave the door open for reconnection. That’s why its important to steer clear of judgement or derision.

5

Transforming hate through compassion, connection, listening and dialogue

5.1 Transforming hate through compassion, connection, listening and dialogue

5.1 On making connection

When hateful language or behaviour comes into your youth setting, a key strategy involves making connections with the person or people responsible and not with the language or behaviour used.

It can be difficult to keep a conversation open with a young person, especially when they are causing harm but by shutting it down, it just builds defensiveness and will prevent the young person from reflecting on what has happened and where it came from. 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. This does not mean you are ignoring the behaviour, but it is important to also look beyond the behaviour to transform it. Defensiveness can lead to more conflict and the aim is to reduce the harm being caused so staying calm and connecting with the young person rather than the behaviour is an effective method of de-escalation.

It is important to build empathy and approach all dialogue with compassion. Connection with the young person is essential but it also needs to happen with ourselves first: identify how are you 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 person/people who has displayed the hateful behaviour.

If the behaviour has being triggering and you believe you are not able to challenge it by making a connection with the young people, it could escalate the

issue further and so it is important to acknowledge this both with yourself, the other youth workers, and the young people. It is okay for young people to see that we also deeply feel things and that behaviour can hurt us to. If the other youth worker in the space believes they are not in a space to challenge the behaviour it is important to name what has happened and explain that together, you will need to come back to this and have dialogue at another time.

Often youth workers believe they need to challenge what has happened in that exact moment, however it is okay to give some breathing room to the incident and let things calm down and ask everyone involved to take some time and think about what has happened and the impact it has had. This could be a few minutes or at another time, however if the incident is not being resolved at the time it is important to talk to the young people about when this will happen, what steps are needed and include the young people in developing a process to understand what has happened and repair the harm.

It is essential that the person who has been harmed has immediate support and that the person who has caused the harm understands that it is important for them to continue to think about what has happened and to come into a space of dialogue.

Often you will be managing challenging behaviour where your key focus is on de-escalating the situation. Challenging behaviour displayed by young people is usually a symptom of an underlying issue that a young person is facing or going through.

Key things to remember:

- **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 such as responding to anger with anger, if someone is shouting, to not raise the voice back.**
- **Either remove yourself and the young person away from others so you can talk in a calmer environment or come back to the incident when everyone is calmer.**

5.2 When hate happens

When an incident of hate occurs within the youth setting it is important for the youth worker not to expect to resolve the conflict in the immediate. Hate is very complex and will take time to be resolved.

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?

It is very important to know what our **intention** is in the situation and what we want to achieve. Understanding this **radically** changes the way we manage the situation in order to transform it.

It is important to:

- Try to understand the cause of it.
- Talk about the situation, address it and don't ignore it.
- Check what emotional state the young people are in.
    - Allow the group 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 or see if they need a separate space.

- There may be time when we believe we don't have the answer or that we can't deal with the situation alone, but it is still important to respond. We need to acknowledge that something has happened and don't ignore it and let the group know that we are going to work through it together.
- Create an environment where young people can ask questions and raise concerns. We don't need to be able to answer every young person's questions in the moment but assure them we can find out and figure it out together.

Taking action

- Work through the harm with young people. Take things step by step and involve them in decision making. Support them to be active agents of this change.
- The person who has caused the harm may respond better one to one at first, to spend time understanding what happened and the impact of their behaviour might be best for all involved. Following this support, them to repair the harm and hopefully re-enter the space and rebuild the trust.
- Stop the programme and focus on solving the conflict. This may mean that the programme will take a different trajectory. For example, one youth worker may work with those who have caused the harm and another youth worker support those who have been harmed. This focus should become a process-led intervention.

The key to engaging in transformation of any situation is to use **compassion, empathy** and **connection** with the young person and not the behaviour or words.

5.3 A compassionate response

A compassionate response to hateful behaviour or language involves being able to **observe** a situation without evaluating it or judging it.

Observing vs evaluating/judging:

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".*

Preventing disconnection

How we use your words and body language is very important in keeping the young person we are working with engaged and connected with us.

It is believed that up to 55% of communication can be in body language[xviii], so we need to think about what you are saying that your words aren't; folded arms, legs crossed, raised eyebrows etc.

There are other communication blocks that prevent us from making connections when we most need to.

While this language is familiar, youth workers will usually refrain from using it in their work with young people. However, it can emerge during stressful times. This language disconnects us from the person/people we are communicating with. It doesn't matter if what we are trying to say is right or wrong; by using any of the following interactions the result is the same, we will alienate the person being addressed (including yourself if you are admonishing yourself in any of these ways):

Disconnecting language includes:

Blame: when you declare that someone or something is responsible for a fault or is wrong. Using terms like "always" or "never" exacerbates the blame.

"You always do this…"

Judgements: can be moral or value judgements. Moral judgements are when you impose what ***you*** think is the 'right' way of doing things. It implies a moral superiority of 'knowing' what is wrong and what is right and judging others by that. You may think you are offering advice, but it comes across as an attempt to disempower and make the person do it your way.

"*You really should… / You can't be doing that"*

Judgements can be comparative, putting one person/group above another.

"Your sister/brother never does that"

Value judgements are based on your value and belief systems.

Labels: labelling that disconnects is when you inaccurately or restrictively apply a name, classification or image to a person; it implies that you have made up our mind about the person or group.

"What are you wearing – you look like….."

Demands: when you ask for something forcefully or use your authority, often in a way that shows that you do not expect to be refused. Demands are closely linked to concepts of power: even if young people refuse to do what you are asking, they will still feel alienated from you and will disconnect.

"If you want to continue coming to this club you will have to follow our rules/ If you respect me you will…/ If you don't do this I will have to …"

Denying responsibility and choice: By taking away the possibility of choice and by imposing your own idea of what needs to be done, you cause the person to disconnect. Equally, when you try to 'fix' a situation you take away people's power of responsibility and choice.

"*You have to…/ I have no other choice than to ask you to leave the club…/ This what you must do/ Take my advice on this…"*

Making connection through empathic listening

Our language and communication is so important in keeping us connected with young people. But sometimes we need to not communicate through language but communicate through listening.

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

Depending on the situation, we may need to intervene and react according to what the young people are telling us. But first, we need to hear what they are sharing and to do this effectively, we need to demonstrate empathy while listening. **To know how to listen effectively and with empathy we only need to know what not to do.**

Non-empathic listening styles:

The following are things we might find ourselves doing in an effort to support the young person to understand their behaviour, but these can all interrupt the empathic nature of listening and consequently will alienate and disconnect the person we are trying to connect with. It also denies them time to process what is happening and to respond themselves.

Non empathic listening includes:

Comparing: 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.

"Wait until you hear about something similar that happened to me"

Educating: 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"

Discounting: 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, worse things happen in this world everyday"

Fixing: 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, we can sort this out"

Sympathising: 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...."*

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 they work, I don't think they meant it?"

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 respond that way do you think it is to do with the way your mother/father treated you?"

None of these are right or wrong ways of listening; in fact we use them all the time in day-to-day conversation. However, these responses often meet the needs of

the youth worker more than the needs of the young person. When we become more aware of how we communicate and how these styles of listening deeply impact on young people's need to be heard then we become more conscious in our practice and listen empathically. The empathic approach to ask ourselves is how can I deeply listen to this young person right now and hear what they need?

There will be times when a young person's need is for information, education, or support to fix the issue but we must allow them to ask for what they need rather than assume what they need.

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 we tend to compare, educate, fix etc.

To listen empathically we can practice the following:

- **Hold back from jumping in with non-empathic modes of communication.**
- **Use silence so that the other person can speak their story fully. Try not to interrupt too soon.**
- **Be fully present – put down your phone, or anything that may distract your attention.**
- **Look at the person, their face, eyes, hands etc.; it helps us to concentrate and shows them we are listening**
- **Give it time and allowing the young person time and space to think – If we are short on time, be clear about when they have to leave and let the person know in advance.**
- **Resist the feeling that you must solve the problem straight away - we are there to listen.**
- **Repeat back to young people words they are using so they understand that they are being heard and can hear back and reflect on their own words.**

Keep checking in with how you are and how you are feeling

5.4 Process-led intervention

There are times when it can be difficult to challenge hate within a group because it occurs very quickly, or it has been shrugged off and defended by saying 'it was only a joke' or 'it's just a song'. At times hateful language may be repeated multiple times within a group and as a youth worker it can feel frustrating and that the whole session has become about constantly about challenging words or behaviours.

If this is the case, then it is important to consider recurring themes that might be emerging through young people's speech and behaviour. There may be a need to develop a programme which is process led with the young people to deeply explore behaviours that are engrained and conditioned.

- **Process led programmes support young people to become creative agents of change in their own lives and within their communities and society.**
- **Transformation relies on process.**
- **All process led interventions should be developed responding from a needs-based approach rather than a behaviour-based reaction.** (See chapter 6 on the needs-based approach)

- See our resource Beyond Hate for a programme of activity to do with young people Beyond-Hate-edit-1.pdf (youth.ie)

5.5 Debriefing and Reflection

The space that we nurture for ourselves in our youth work practice is critical as our 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 you understand the emotions surfacing during the experience, you can consider what they mean and where they come from. 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 is there with you, it is everybody's responsibility. It is also important to get supervision and that the organisation become part of the process. It is essential that it is an organisational response.
- Acknowledge the limitations that result from not having the necessary capacity, tools, resources or organisational support.
- Acknowledge the challenges and difficulties that come with aligning your values to your work. 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.
- Acknowledge that as youth workers we don't always have the answers and don't always have the knowledge. Inclusive, diverse and responsive practice is complex and evolving all the time. It is important that as youth workers we commit to our ongoing learning and growth.
- Regularly check in with your values, commitment to the work, and your capacity to continue and grow in your practice.

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

IN SUMMARY

To approach any situation with empathy and compassion:

- **Observe what is happening in the youth space and focus on the facts.**
- **Check that what is being addressed is only what has observed and not an interpretation of the events or your judgement of what happened.**
- **Check in with yourself. Be aware of your feelings, perceptions, assumptions, beliefs and expectations and the impact they could have on your response to the situation. Ask is this behaviour something I can challenge now, or do I need to come back to it?**
- **Respond rather than react - if the safety within the space has broken down acknowledge this and process it with the young people so they are active within the dialogue.**
- **When responding, remember to connect with young people through compassion. Think about how we communicate and listen. Use the term – WAIT: Why Am I Talking? Am I meeting my own needs or the young peoples?**
- **Sit in discomfort- transformation takes time and may not be resolved in that instant. Check in with yourself and young people and see if more action is needed?**
- **Ask yourself - Are there recurring themes here and is there a process-led programme needed?**

6

Transforming hate: A needs-based response

6. Transforming hate: A needs-based response

6.1 Transformation in the context of tackling hate speech and hateful behaviour?

In youth settings when hate happens we can get stuck dealing with the hate and with having to manage and challenge the behaviour, thinking that it needs fixing, and that resolutions need to be found in that moment. However, committing to transformative practice to tackle hate is to understand that reacting to the behaviour only addresses the symptoms and not the root cause. Moreover, justice doesn't look the same for everybody, and repair is not always possible so resolution may not be possible in the short term.

Transformative practice relies on entering into a process. Coming from a self-aware practice, and using the skills to build empathic communication with young people who cause harm, youth workers can work with the young person/s to support them to understand the impact on the person experiencing the harm, but also, and most importantly, to respond to the needs of the person causing the harm.

We often focus on behaviour in our attempts to address tensions or issues; however, by expanding our understanding of what is happening and looking beyond the behaviour, we identify a core need for the person causing the harm that is not being met which influenced the behaviour. We come to understand that the root causes of hateful language and behaviour lie with the various unmet needs of the young people.

The following process of responsive practice emerged from Nonviolent Communication (NVC) practice developed by Marshall Rosenberg. NVC is about connecting with yourself and others through compassionate communication and empathy. It is about recognising similarities and differences among people and encourages us to take a needs-based approach with ourselves and others. NVC creates a path for healing that is not based on blame or judgement but is based on values, needs, compassion and empathy.[xix]

Often in youth work settings we react to the behaviour we witness. But the aim of a needs-based NVC response is to observe the behaviour, and while not condoning it to look deeper to understand what feelings are occurring for the

person causing harm and what needs are either being met or not met for that behaviour to occur.

To transform hate it is important to understand that hateful speech and behaviour is **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.

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. Where hateful speech and behaviour can be seen as a young person acting out of unmet needs that result in a range of feelings that precede the hate speech and/or hateful behaviour, the process involves connecting a young person to their feelings and unmet needs.

Transformative practice involves working with a young person on building their own compassionate practice and becoming aware of why they react as they do in certain situations. Part of this work is building a young person's capacity and confidence to talk about their feelings.

Transformation starts with you

As youth workers, the first task is to understand that behind every feeling is a need and to break systematic patterns of reacting, and to move away from fixed ideas of behaviour or feelings being 'right' and 'wrong'.

From there we can work from a needs-based approach. The strategies put in place to respond to the unmet needs of young people can be very different from

those that would have been put in place to respond to their behaviour, because now we are responding with compassion:

The key to transformation is committing to empathy and compassion:

- ✓ **Look at the situation as a whole,**
- ✓ **Connect with the needs of the young person causing the harm,**
- ✓ **Feel compassion,**
- ✓ **Your response is fundamentally altered by that.**

Self-awareness throughout the process is key. By being aware of our own needs and acknowledging them we will approach the engagement with young people with more calm, confidence and commitment.

Transformation happens when we know that responding in a compassionate manner will deeply alter the outcomes of the situation. Transformation happens when we move away from a behaviour-based reaction into a needs-based response.

Transformative practice:

- **We think and behave in a certain way as a response to how we feel.**
- **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 incidents of hateful speech and behaviour will most likely recur, often outside of the youth setting.**

The key to Transformative Practice is working with young people on understanding their own feelings and needs and how these impact on their behaviour. We can do this by using compassion and empathy.

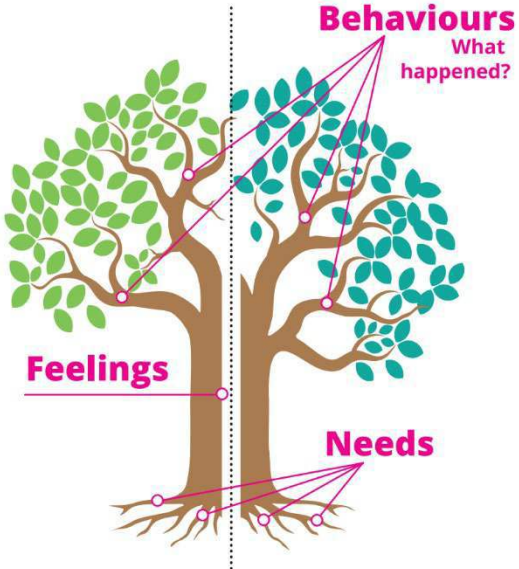
The following 'Tree of Needs' tool to is useful to connect compassionately and empathically with young people's needs when an incident of hate has occurred.

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 we work with. It will help if we:

- ✓ Introduce the topic to young people.
- ✓ Focus on naming the problem that exists, and supporting the young person to know 'what is going on here'.
- ✓ Work with young people on recognising their feelings and needs.

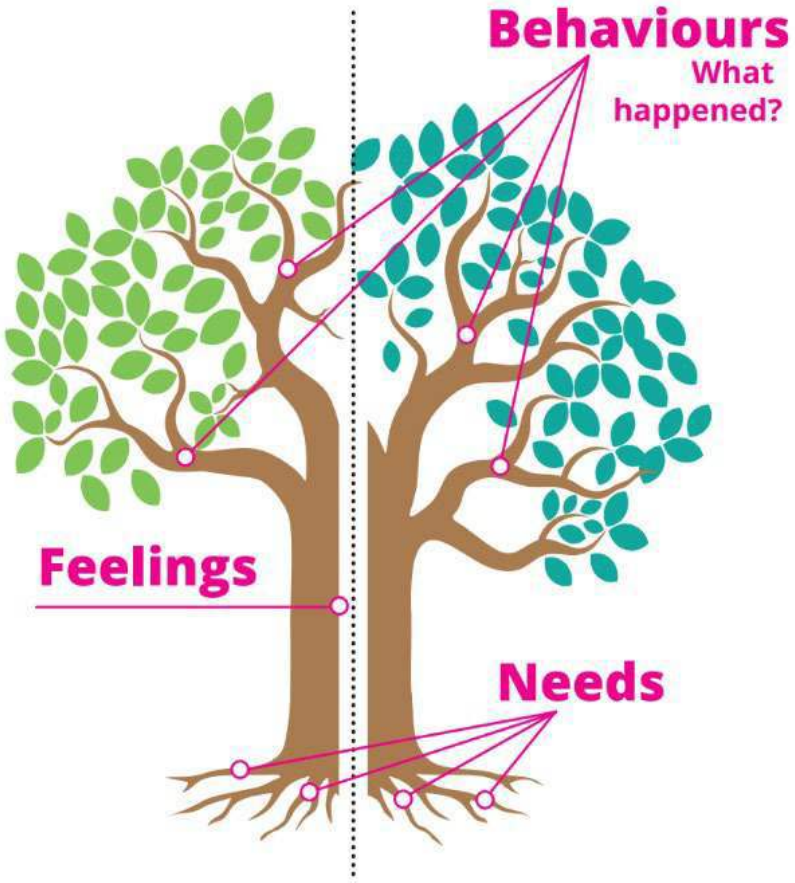
Note: It is important to practice this exercise with other youth workers to learn how it works



The Tree of Needs exercise: The Process

1 Draw a tree

- ✓ 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. You can work on both sides in two separate groups and then bring both sides together or do it together as a group.



2 Together name the behaviours

You can practice this method by choosing a relevant 'story' of an incident of hate that has happened in the youth setting or in the community.

In practice you will use it to discuss an incident that has happened directly with the young person/s involved in it.

- ✓ Use a number of questions to explore what happened. One side of the tree will represent the side of the person/s who experienced the hate speech and/or behaviour. The other side represents the person/s who was being hateful.

- ✓ Focus on what happened:
  - Stick to observations only, only what is seen or known,
  - Name **all** the **facts** about what happened and what behaviour emerged? Don't mistake feelings for facts. If someone said they were angry for example, tease out what was the **behaviour** they showed this and write this down, for example, a young person shouted at them.
  - Write the behaviours/actions amongst the branches.
  - Hear the story with compassion and empathy i.e. avoid disconnecting.

3 Explore the feelings that led to the behaviour

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.

Note: When exploring feelings with young people it is good to use the emoji feelings sheet on pages 84 and 85 or to download a feelings circle.

Note

Doing work on feelings with young people is a youth work practice in itself. Before we introduce Transformative Practice we will need to have done work with the young people on identifying and talking about their feelings.

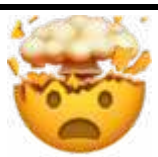
Don't move on to discussing the related feelings or needs in this process until the young person is able to identify and talk about their feelings.
It is important that young people can understand their own feelings. Using the Beyond Hate toolkit to explore how young people feel their feelings, including where in the body they feel them will help them connect more with feelings.

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

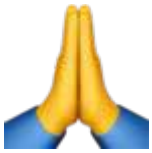
1. Thoughts: Often we mix our thoughts with our feelings:
   - If you can replace the verb "I feel" by "I think" it means it was a thought and not a feeling. For example, 'I feel you never pay attention to me" is not a feeling. The feeling could be sadness or frustration.
   - If you follow "I feel" with "that" or "like" then it is not a feeling

2. Feelings cannot be 'caused' by others: e.g. when someone says "I feel sad because he is ignoring me". A behaviour can be the trigger for how we might feel, but the person displaying this behaviour is not responsible for **making** us feel as we do, we have to accept responsibility for our own feelings.
3. Evaluation of ourselves: "I feel useless" is actually an evaluation. The feelings resulting from that evaluation could be disappointment, for example. "I feel disappointed in myself that I couldn't do that"
4. Feelings can be confused with needs: "i.e. I feel I have more of an understanding now". But understanding is actually a need and maybe you feel content, inspired or confident.

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
 Discomfort	 Uneasy	 Unsure	 Confused	 Surprised	 Baffled
 Overwhelmed	 Lonely	 Numb	 Bored	 Tired	 Cold
 Withdrawn	 Indifferent	 Low	 Restless	 Reluctant	 Overwhelmed
 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	 Comfort	 Calm	 Secure	 Content
 Relaxed	 Peaceful	 Interested	 Curious	 Intrigued	 Surprised
 Astonished	 Fascinated	 Amazed	 Hopeful	 Optimistic	 Confident
 Enthusiastic	 Excited	 Inspired	 Aroused	 Sensitive	 Touched
 Warm	 Loving				

4 Explore the needs that led to the feelings

When we understand and have named the behaviours and feelings involved in the incident, then move down to explore what the unmet needs might have been that could have led to those feelings and behaviours?

- Write down what the needs are. You can use the list of needs on page 89 to help identify the needs.

5 Do the second side of the story, bring the 2 sides together

- When you are finished ask whether the needs are similar on both sides or not.

6 The Transformative aspect

This exercise allows the young person to name what happened, tap into and articulate their feelings and needs. In their journey of understanding and stating their needs, and seeing how their unmet needs resulted in their behaviour, they can begin to reflect on the impact of their actions on others and how they might repair the harm.

Often when we only discuss behaviours young people can be defensive and struggle to build empathy for themselves and others who have been harmed. By responding to the needs of a young person, they can begin to connect more with the person they have harmed as often their needs are the same and they can find a common ground with the other person. This process may lead us into a space in which Restorative Practice and/or process led programmes can be used, usually in follow up sessions.

When doing this practice, it is important to support the person who caused the harm around their unmet needs. There will be additional work needed with them to embed the transformation. Some of their needs may not be able to be met but bringing them to their awareness and building their understanding of how their unmet needs impacted others is really important. The ongoing journey to meet their needs can continue. This is the best way to support the repairing of harm that has happened with the other person/s.

Key to building an understanding of their needs and also recognising the needs of others is to create ways to look at societal inequalities and systems of oppression that impact both themselves and the person/s harmed.

Understanding more about needs and the impact of unmet needs

We all have universal needs but we each adopt, or choose from, a varied range of ways to meet those needs. It is often the particular way that we choose to meet our needs that creates conflict between peoples with each believing their way of meeting their needs is the right or best way. Moreover, in situations of stress external factors can make us think that our way of meeting our needs are under threat.

For example, we can meet our need for protection and security by ensuring that we have housing or accommodation. However, if we are in inadequate housing and are trying to move, our stress levels rise when newspapers, and politicians etc. tell us that there is a housing shortage, because we fear for our need of security.

But these tensions rise further when newspapers and politicians fail to say that the shortage is due to the failure to build new houses and instead say that migrants or refugees are causing the increased demand. This shifting to blame and stoking hate can escalate further if far-right agitators play on people's fears. In this way a need for security can result in a person blaming migrants rather than deeper systemic issues. The feelings resulting from this basic need may lead to hate speech or behaviour directed at refugees, and people seeking international protection rather than protesting to policy makers about lack of housing.

We believe that we all have universal needs and when those needs are not met, we each respond individually and differently; therefore, it is important for us to be tuned in to our own needs and those of the young people we engage with as individuals and as a group.

Some of the tensions we may witness in the spaces we facilitate can be the result of essential needs not being met; the behaviours then displayed are influenced by fears, misinformation, learned behaviour, stereotyping from negative previous experiences, impact of media and social media, and far-right agitation.

Case study example:

You are just about to start your young women's group and the group comes in laughing at their phones. They are texting and laughing and you take out the box for phones and ask them to put their phones in it so they can engage in the group.

Throughout the session you notice that a young woman who has just joined the group is very quiet and not engaging. You encourage her but she declines. After the group finishes you ask her to stay back so you can check in. She tells you that the group were laughing at a group chat they set up about her called…' go back to your own country',

You chat for a while and when she leaves you decide how to engage with the group to understand what has happened and how to repair the harm. You decide to send a message to the group and ask them to come in the next day and do a tree of need exercise. They come in and you explain about the tree and together look at the behaviours, feelings and needs. After some time, it emerges that one of the girls in group is staying in emergency accommodation nearby and is very angry that a migrant family were recently housed within the community. She has a need for safety, housing, community, belonging, acceptance, justice and more. She directed her unmet needs and feelings towards this other young woman. When the group did the side of the tree for the young woman being harmed they realised she had the same feelings and needs as they had. They then felt very differently about how they behaved. The youth workers then supported the young people to think of ways to repair the harm they had caused and needed very little influence as the group were already thinking with empathy and compassion.

Another youth worker went out to the young woman who had been hurt and explained the process that had been held with the group. They spent time supporting her to feel safe to come back into the group at which point the group came together and repaired the harm.

This approach is not about justifying the behaviour but is about creating real transformation based on uncovering and hearing people's needs where groups are the changemakers and together have deeply explored incidences of conflict with compassion and empathy. An integral part of the discussion will have named social injustice and inequalities and the various groups of people that are impacted by it. This builds solidarity as both groups see they are equally impacted by systems of oppression.

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.

SUSTENANCE:

Food, Water, Light, Air, Space, Warmth, Movement, Rest, Health, Hygiene.

COMMUNITY:

Belonging, Connection, Friendship, Contact, Inclusion, Participation, Solidarity, Loyalty, Help, Support.

6.2 Transformation as restorative practice[xx]

Restorative Practice in youth work is used to repair harm. It is an approach that aims to get the person to understand the impact they have had on others and how it has impacted also on themselves; it focuses on how they can learn from it and repair harm done. Therefore, it can be used by a young person initially to only 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 been harmed until they are ready to repair the harm as this can further hurt them if the space becomes unsafe.

Restorative Practice involves exploring questions with the person who has caused the harm, several of which have been answered while doing the Tree of Needs exercise. These have been adapted to take a needs based approach in repairing harm.

1. What happened?
2. What were you feeling at the time?
3. Who has been affected and in what way?
4. What are the needs that have not been met- both the person who caused the harm and the person impacted?
5. What have you thought about since?
6. What do you think you need to do to make things right?

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 are your feelings and needs within this process?
- What do you think needs to happen to make things right?

6.3 Supportive interventions for the person/s 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 causing the hate. 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 working through 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 through mechanisms that exist:
    - ✓ Report all forms of racist incidents to I-Report www.ireport.ie
    - ✓ Report incidents of Transphobia to Transgender Equality Network Ireland TENI www.teni.ie
    - ✓ If the hate was perpetrated online, use the relevant online platform to report the hate.
    - ✓ If the incident is criminal, encourage the person to make a formal complaint and support them to do so if they choose this option. Report all hate crime to the Gardaí who record forms of hate crime on the PULSE system
- 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 4 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.

7

Transformation as an organisational response

7. Transformation as an organisational response

7.1 Embedding Transformation in youth settings

Transformative Practice takes place in a context - it happens where an organisation, and its staff and volunteers, are committed to responsive, inclusive youth work, and where the ethos and practice is one of fighting for social justice and equity.

Compassionate communication can be difficult; it relies on a deep commitment to a needs-based approach and to a high degree of self-awareness. When we feel a sense of deep injustice it is natural to be angry, to want to fix the problem and to feel the need to speak out. If we are personally triggered by a hate incident, it is hard to be compassionate to the person/s causing harm. But when we work with others in a team where needs-based and compassionate practice is embedded we can request that a colleague take on the compassionate communication with the young person/s causing harm.

Transformative Practice sits alongside being a learning organisation. It does not ask that youth workers have all the answers, or that organisations consider themselves to be fully responsive, and inclusive before they embark on Transformative Practice. The journey to inclusive and transformative practice can happen together. Many find that by first adopting a need-based approach as a core value, this leads them further into responsive, inclusive youth work practice.

Proactive approaches that build inclusive and safer youth work settings

NYCI's Equality and Inclusion Programme produced an ***8 Steps to Inclusive Youth Work*** resource that guides youth organisations through their inclusive practice journey. The 8 Steps to inclusive youth work consist of:

Step 1 Organisational Review
You learn of the needs of minority and marginalised young people in your community, and you assess your capacity to meet some of those needs.

Step 2 Policy and Guidelines
You state what you stand for, what values you bring to your work, what practice you believe in.

Step 3 Space and Environment

- Your space is visibly welcoming to young people from minority and marginalised groups.
- You have a public profile that sends out a clear message that you are inclusive.
- You have initiatives to tackle bullying and hate (such as Transformative Practice).

Step 4 Staff and Volunteers
You build the capacity and confidence of staff and volunteers and support inclusion of diversity in the team.

Step 5 Activities and Involvement of Young People

- Your programmes and projects proactively support inclusion, belonging, identity, equity, social justice, and human rights.
- You have procedures in place to actively support inclusion such as keeping places open for minority and marginalised young people.

Step 6 Resourcing inclusion
You allocate resources using a responsive inclusive and diversity lens.

Step 7 Networking and Partnerships
You build networks and partnerships to support inclusive practice.

Step 8 Monitoring and Evaluation
You reflect on the impact of your work on minority and marginalised young people's lives and adapt the way you do things to make it better.

See 8 Steps to Inclusive Youth Work - National Youth Council of Ireland

Inclusive Organisations – What young people say

In our ***8 Steps to Inclusive Youth Work*** resource, in the sections Step 3, 4, 5 and 6 we have included the following. These questions were expressed by minority and marginalised young people on what they need from youth workers and youth work organisations.

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

Step 3 Create welcoming, safer and respectful spaces, and reach out to us and our families

- What will we hear about your youth groups or youth centre?
- You say you've an open-door policy – what does that mean? Is that open door for me?
- Will I be invited to join?
- What will I see when I come through the door?
- Will my identity be reflected?
- Will I feel safe?
- Will I feel that I can connect with others there?
- Will I be heard – really heard?
- Can I be myself – my true self?

Step 4 Provide staff and volunteers support appropriate to our needs:

- Can I connect with the youth workers? Will they understand some of what I'm going through?
- Will they look like me or have similar life experiences to me?
- And if not, will they ask, listen, hear and learn from me?
- Will they use language that makes me feel included?
- Will they be self-aware – aware of their bias, privilege and assumptions?
- Will they support me?
- Will they fight for me?
- Will they have my back?
- Will they deal with any discrimination I experience?

Step 5 Provide activities that meet my needs:

- I don't want to be made to feel different, isolated, attention drawn to me, to be asked to speak for others like me, to account for myself, I may not yet understand myself.
- But I don't want my differences to be ignored. It should be celebrated, difference should be the norm, difference should be a positive.
- I want to have someone around who I feel safe to talk with
- I want to have fun, I want to make friends, I want to do things where I can just be myself, I want to be me, and not conform to the way others always want me to act.
- I want to be accepted on my own terms.

Step 6 Commit to putting resources in place:

- If I get involved will they put resources in place to stay on the journey with me
- Is this going to be another short-term project where I don't know if I'll have any contact with the leaders when it's over - until maybe they want or need me again or when they get more funding
- What about what I need? I have enough uncertainty in my life, I need consistency, can I count on them?

Key extracts from 8 Steps to Inclusive Youth Work related to building transformative practice

Step 4 on Staff and Volunteers, ties in closely to the practice we have discussed in this manual and includes the following :

1. **Build the skills and knowledge of staff and volunteers** (about hate speech, oppression, discrimination, needs-based approaches, tree of needs as a tool for transformation, etc.)
2. **Develop a diverse team that includes staff and volunteers from minority and marginalised groups**
   Provide leadership and training opportunities to leaders from minority and marginalised identities
3. **Commit to reflective practice**
   - Have team structures in place that support reflective practice such as prioritising support and supervision processes
   - Reflect on any structural or institutional inequalities that may exist in the organisation and explore ways to tackle them
4. **Assign responsibility and tasks with a focus on incorporating an inclusion lens**

In addition, the following strategies are important:

5. **Create a whole organisation approach to inclusive practice.**
    - Align your values with your practice in the whole organisation,
    - Have an action plan that incrementally builds your inclusive practice,
    - Take a 'nothing about us without us' approach in your work with minority and marginalised groups.
    - Develop and display a Dignity at Work policy that supports staff relationships to be respectful, collaborative and supportive.
6. **Commit to a needs-based approach in all your youth work**
7. **Support self-awareness as a practice in the team**
   Together tease out the assumptions, presumptions, beliefs, feelings, and expectations you bring into your work
8. **Practice what you have learnt on empathic listening and support each other - with compassion**
   Become self-aware when you use non-empathic listening or disconnecting language,

    ✓ Develop skills of knowing when it is relevant to listen compassionately,
    ✓ Practice using connecting language in everyday encounters, 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
9. **Challenge hate at a structural and institutional level**
    - Report hate to help build an evidence base for activists fighting hate at structural and institutional levels, for example: The Irish Network Against Racism (INAR) needs an evidence base to advocate for change at a national policy level. Report online to www.i-report.ie
    - Reporting hate demonstrates to the young people who experience hate in your youth setting that you are standing up for, and with, them.

- ✓ Support the young person to report hate. 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 garda station if relevant.

- If far-right activists are operating in your area, reach out to supportive organisations like the Courage and Hope Collective (formerly the Far Right Observatory) or the Equality and Intercultural Programme in NYCI. They will be able to support you to navigate the situation.
- Small acts of solidarity are deeply felt when communities are under threat. Where the far-right are active, minority communities will be feeling vulnerable and their may be a spike in hate-based incidents. Check in with your young people and with wider minority communities. Ask them to stay in touch with you about what is going on.

10. Commit to equity and social justice

The key to transformative practice is building a critical social awareness with young people of the social injustice and inequalities that many minority and marginalised groups face and how they can stand in solidarity and understanding with others.

8

Appendices

8 Appendices

8.1 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: People who do not identify as cis-gender may use other pronouns to express their identity. For example they may use they/them pronouns.

Anti-racism: Anti-racism is the active process of identifying and eliminating racism by changing systems, organisational structures, policies and practices and attitudes[xxi].

> **Racial justice**[xxii]—or racial equity—goes beyond "anti-racism" where the focus is on achieving an absence (elimination) of racial discrimination and inequities.
>
> **Racial Justice** is the systematic fair treatment of all racialised people, resulting in equitable opportunities and outcomes for all. It puts in place **deliberate** systems and supports to achieve and sustain racial equity through **proactive** and **preventative** measures. Integral to racial justice is that power is **redistributed** and shared equitably. It involves the proactive enforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

Bias: a judgement or preconceived idea about a person or group, often resulting in favouring a person or group over another. Unconscious bias refers to the ingrained judgements we hold, from which we act, often without being aware that we may be discriminating against a person or group.

Bisexual: An individual who may be attracted to more than 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; i.e. identify with their sex assigned at birth. Cisnormativity also assumes that trans people would identify within the gender binary and pass as cisgender people.

Cissexism (or cis-sexism) is the set of acts and norms that privilege cis people and/or oppress trans people.[xxiii] 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.

Classism (also known as class discrimination): 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.

Disablism (also known as Ablism): can be defined as discriminatory, oppressive, abusive behaviour arising from the belief that differently abled people are inferior to others. Disablism refers to prejudice, stereotyping, or "institutional discrimination" against disabled people. Disablism is about people's attitudes: it does not only refer to consciously discriminatory behaviour, but also to the way that people unconsciously relate to people who are differently abled. Disablism refers to practices and attitudes that do not consider people who are differently abled as equal, and that cannot appreciate the obstacles that exist in society preventing disabled people from living "normal" lives.

Discrimination: Prejudiced treatment or consideration of, or making a distinction towards, a person based on the group or class, to which they are perceived to belong.

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.

> **Minority Ethnic:** 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.
>
> **Majority Ethnic:** Refers to the predominant ethnic group in society

Fluid identity expression: This refers to change, movement and evolvement in identity expression. For some people, fluidity in gender and sexuality can be a way to explore their identity or gender expression before deciding how they identify, but for others fluidity may become an integral part of their identity. Identity is

multifaceted and determined by many factors, and as people grow and adapt, identity expression can change and continue to be fluid.

Gender: Refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth. In this manual we use "gender" to include cis, non-binary and trans persons, so that there is no linguistic difference between the groups.

Gender expression: How we show our gender through behaviours, appearance, mannerisms and roles.

Hate Speech: encompasses all forms of expression that spread, incite, promote or attempt to justify any form of hatred, stereotyping or discrimination based on intolerance, bias, prejudice, contempt, hostility and bigotry toward persons with marginalised and/or minority backgrounds. This includes ethnic and cultural background (including Irish Travellers and Roma), socio-economic status, religious belief (including those with none), sexual orientation, gender (including transgender and non-binary people) or gender expression, neuro diversity or being disabled.

Hate speech includes sexism, misogyny, racism, aggressive nationalism, classism, homophobia, bi-phobia and transphobia, disablism 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.)

Hatred: a state of mind characterised as: intense and irrational emotions of enmity or detestation against a person, or a group of persons, in the State, or elsewhere, on account of their membership, or presumed membership, of a minority/marginalised group.

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).

Incitement: behaviour towards, or communications about, a person or a group of persons that create a serious risk of discrimination, hostility or violence against persons belonging to or being presumed as belonging to such groups on the basis of their minority or marginalised identity.

Intersectionality: describes the ways in which systems of inequality "intersect" to create unique experiences of discrimination. 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 i.e. to racism, religious intolerance or sexism. These separate frameworks can erase what happens to people who face double (or more) discriminations.

Intersex: Intersex individuals are born with sex characteristics (such as chromosomes, genitals, and/or hormonal structure) that do not belong strictly to male or female categories, or that belong to both at the same time. For some intersex people, variations are apparent at birth; for others they emerge later[xxiv]. Doctors often advise parents to perform surgical and other medical interventions on intersex new-borns and children, to make their body (seemingly) conform to male or female characteristics. In most cases, such interventions are not medically necessary and can have extremely negative consequences on intersex children as they grow older. Intersex is an umbrella term for a wide variety of naturally occurring bodily variations that don't conform to strict medical binary definitions of what might be considered male or female. Medical terms used to describe sex variations in humans have been rejected by the Intersex community. Intersex as a term has been established by intersex human rights defenders and their organisations as the umbrella term to campaign under for human rights internationally[xxv].

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

LGBTQI+: Lesbian, gay, bisexual, transgender, queer, intersex and other gender and sexual expression or identity.

Marginalised or socially excluded groups: Social exclusion is the process in which individuals are blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of a different group, and which are fundamental to social integration and observance of human rights within that particular group (e.g., housing, employment, healthcare, education, civic engagement, democratic participation).

Minority group: a group of people who, because of their physical or cultural characteristics, are singled out from others in society for differential and unequal treatment; therefore regarded as experiencing collective discrimination.

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

Neurodiversity: An approach that positions specific neurological differences as normal, natural variations in the human genome. This includes those who are

Autistic, have ADHD, dyslexia, dyspraxia, dyscalculia, Tourette syndrome, bi-polar, schizophrenia, amongst others.

Non-binary: a description used by those who believe they do not fit into the socially constructed gender norms of male or female when it comes to gender identity or gender roles.

Non-normative: not conforming to, based on, or employing norms – frequently used in relation to expressions of gender.

Oppression: a combination of prejudice and institutional power which creates a system of discrimination against particular groups of people, the aim of which is for other groups in society to benefit and gain more power. It occurs by targeting groups and limiting their rights. Those targeted can be denied, or have limited, access to institutions and structures such as education, employment, health, housing and justice. The impact of this is targeted groups experiencing increased levels of poverty, homelessness, lack of education, unemployment, and behaviours such as substance mis-use, criminality etc. It is important to note that these are all behaviours and consequences of systemic oppression because the person belongs to a particular identity group. Over time, oppression can become internalised with groups believing that they are less entitled to the same rights as others in society. Examples of Systems of Oppression include racism, sexism, heterosexism, disablism, classism, ageism, transphobia and religious based hate.

Pansexual: coming from the Greek word pan meaning all, those who are pansexual can feel emotionally, physically, spiritually and sexually connected to any person regardless of their gender, i.e. gender is not a determining factor in their sexual connection. This term recently emerged within the LGBTQI+ community as many people believed that bisexual did not fully represent their identity. Bi, meaning two, meant that bisexuality was understood to mean a person was attracted to both men and women. However, amongst people who might have been identified as bisexual there would be those who are attracted to more than two genders.

Prejudice: preconceived opinion that is not based on reason or actual experience. In law it refers to harm or injury that results or may result from some action or judgement against a person based on their identity, or presumed identity. Prejudice can also be based on a person's life circumstance.

Privilege: occurs when a person/group hold more power over another person/group which gives them advantages, entitlements and benefits. Privilege is often unearned and occurs at a personal, cultural and institutional level. Privilege doesn't have to be about demanding something, it's about having access to certain benefits that were not asked for but are given due to belonging to certain groups of society or circumstances. Privilege is not just about individuals or

groups, it is about entire systems and structures favouring some people over others.

Queer: In the past, queer was used as a derogatory term for LGBT people. Now the word has been reclaimed by some members of the community (particularly younger members) who don't identify with traditional categories surrounding gender and sexual orientation. Queer should not be used to identify another person, but only by individuals as a self-identity for themselves, as there are people who still view queer as a derogatory word, or who may not identify as queer at all but one of the individual genders or sexualities.[xxvi] In recent years, queer has become a term used from a political viewpoint, and it can also be viewed as a radical, political identity. The term may also be used when referring to queer culture within a community of people who identify as other than heterosexual and cisgender.

Racism: any action, practice, policy, law, speech, or incident which has the effect (whether intentional or not) of undermining anyone's enjoyment of their human rights, based on their actual or perceived ethnic or national origin or background, where that background is that of a marginalised or historically subordinated group. Racism carries connotations of violence because the dehumanisation of ethnic groups has been historically enforced through violence. This definition underscores the important fact that racism is an ideology from a colonial past.

(We use the term 'race' in parentheses to demonstrate that 'race' is a socially constructed one that has no basis but it has been used historically to oppress people by placing some groups as superior to others based on skin colour and physical features.)

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.

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.

Sexism is a direct result of the patriarchal system which holds the ideology that men are superior and therefore should hold more power within society. This impacts on women and those who identify outside of the gender binary in experiences of discrimination and, particularly for women, to be placed within confined gender roles.

Social Justice: is a movement where everyone has equal access to wealth, privilege and opportunity in society. It is measured by the distributions of wealth, opportunities for personal activity, and social privileges.

Stereotype: A widely held but fixed and oversimplified image or idea of a particular type of person. When it results in limiting a person to that perception it can lead to prejudice.

Systemic discrimination: refers to patterns of behaviour, policies or practices that are part of the structures of an organisation, and which create or perpetuate disadvantage for minority and marginalised groups.

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 will 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.

Xenophobia: coming from the Greek word meaning Xenos which translates as stranger, it originates from a belief that people experience an actual fear of the stranger or foreigner, for instance, a fear children might have when they first meet someone who looks different to themselves. Its current manifestation bears no resemblance to fear of the stranger and is firmly established as extreme nationalism and prejudice against people from other countries and cultures, especially under far-right politics and agitation. Xenophobia most often targets migrants and migrant communities.

8.2 About the origins and development of this resource

This manual began its life in 2018 as an output from a strategic partnership project within Erasmus+ involving 23 youth workers and 5 trainers from Slovenia, Portugal, Finland, Scotland and Ireland. Alongside production of this manual, the project focused on Training for Trainers on Transforming Hate in Youth Settings. Unique to the project was that 99% of the participants and trainers came from minority or marginalised identity groups and had personal experiences of racism, sexism, homophobia, biphobia, transphobia, xenophobia, faith-based discrimination, classism or disablism. **This newly edited iteration of the manual is**

written specifically for the Irish youth work sector and differs from the original version in being finetuned based on what we have learnt in practice since 2018 and on NYCI's development of an e-learning on Transformative and Compassionate Practice.

Development of the Transformative Practice model and this resource

The Transformative Practice model we use was developed by Amel Yacef. It was Amel who introduced this model to the Erasmus+ project participants as one of the key trainer-facilitators on the project working on the NYCI team.

Amel, a person of colour, with a long career in youth and community practice in Ireland had been working with Anne Walsh from NYCI's Equality and Intercultural Programme on a consultancy basis for many years. They had been collaborating on the issue of teasing out and developing youth work practice that would effectively answer the challenge of tackling racism and other forms of hate. They understood that education and the numerous anti-discrimination activity resources that existed were not breaking the cycle of hate and a new approach was needed.

The Transformative Practice model emerged from Amel's exploration of social justice, non-violent-communication and self-awareness as a way to understand what was going on for herself as someone who experienced racism and discrimination and equally for young people, especially those in the most marginalised communities in which she worked, some of whom were causing harm but were also experiencing social injustices. The deep shift for Amel was realising that she needed to move from a place of constant anger in the face of racism and injustice to a place of compassion as the only effective way to heal harm, first for herself and subsequently in her community-based practice. Key to this was coming from a needs-based approach. She speaks about this as being grounded in her spiritual practice and involving a deep commitment to creating brave spaces and dialogue.

Developing this personal practice into a youth work approach was spawned when Amel and NYCI's Equality and Intercultural Programme ran an exchange project on the theme of Conflict Transformation with partners in Lebanon in 2015. See Transforming Shadows - National Youth Council of Ireland. It was there that Amel first introduced the Tree of Needs as a tool to safely but deeply explore ways to discuss topics that cause conflict.

Dannielle McKenna, a youth worker from Rialto Youth Project had joined the Lebanon project as a co-facilitator and having witnessed the Tree of Needs model in practice she introduced it, on her return to Ireland , into her youth work setting. She began trialling and developing it with the young people she worked

with and later with her team of youth workers. With each report, and images of trees produced during youth work activities, shared with Amel and Anne, Dannielle was proving through practice that it was a transformative tool that could be used effectively with young people to create dialogue and bring about change.

Dannielle took part in the 2018 Erasmus+ project where Amel again presented the Tree of Needs tool but also situated the work of tackling hate in understanding the wider context of social injustice and in the deep practice of self-awareness using the same tools that we present in this manual. Dannielle was part of the Irish team of trainers that developed the first training for fellow youth workers in Ireland. Since 2018, Dannielle and Anne have been delivering and refining the training, incorporating Dannielle's practice wisdom from her ongoing use of the tools in her daily work.

Dannielle's commitment to practice development, learning, process-led youth work, and dedication that keeps her showing up every day for her colleagues and their young people has led to this edition of the manual which is firmly grounded in her youth work practice and that has proven to be truly transformative.

Dannielle McKenna, now manager of Rialto Youth Project, together with Anne Walsh also developed Beyond Hate, an activity resource, that accompanies this manual.

Amel Yacef also developed two e-learning modules together with Anne Walsh, manager of NYCI's Equality and Intercultural Programme which cover key concepts from this manual:

- Inclusive Youth Work – Social Justice as a Core Principle Inclusive Youth Work - Social Justice as a Core Principle E-Learning Course - National Youth Council of Ireland
- Introduction to Transformative and Compassionate Practice in Youth Work, which includes video input from Dannielle McKenna. Introduction to Transformative and Compassionate Practice in Youth Work E-Learning Course - National Youth Council of Ireland

This manual, and the training that accompanies it, is a cornerstone of Anne's and NYCI's commitment and approach to inclusive youth work. Core to all of the work in the Equality and Intercultural Programme is the need to for youth work to refocus on social justice, to build and support critical self-awareness, and to be proactive in making real change that puts minority and marginalised voices and lived experiences front and central.

8.3 List of graphic images

Title	Source	Page No.
Front Page	Pixel Press	
Pyramid of hate	Pixel Press	18-22
Pulling the rug out	Cobblestones (NYCI eLearning module on Transformative Practice)	23
Pyramid of Collusion	Pixel Press	24
Bystander effect	bystander-effect-doodles.jpg (pinimg.com)	24
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Flash	ClipArt	45
Light Bulb	ClipArt	49
5 Chairs	www.57357.org 5 chairs 5 choices	53
Safer Spaces Rainbow	Social Equity & Diversity Education Office, McGill University	61
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Circle of Inclusion	Disability, Development and the SDGs-Bond: bond.org.uk	68
Self Care	Firestables.com	74
Transformation icon	Project Smart: projectsmart.co.uk	79
Tree of needs	Gearing Up for Transfromative Practice, Youthpact	80-1
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Emojis	Emojis and images selected by Eabha Reid	84-85
Ready, Steady, Action	Clip Art	98
Back Page	Pixel Press	

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[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] www.guidetogender.com

[iii] 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

[iv] Developed by Marshall Rosenberg, NVC focuses on relationship building especially in situations of conflict or potential conflict, See www.cnvc.org. Also

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

[v] https://saferspacesnyc.wordpress.com/

[vi] There is no universal or concise 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. In legislation hate speech comes under incitement to hatred and several mechanisms are used to determine if something is hate speech.

[vii] www.esri.ie/publications/ethnicity-and-nationality-in-the-irish-labour-market

[viii] Organization for Security and Co-operation in Europe (OSCE) (http://hatecrime.osce.org/what-hate-crime

[ix] See Crossman, Ashley. "What Is Social Oppression?" ThoughtCo, Jul. 5, 2018, thoughtco.com/social-oppression-3026593.

[x] Definition of patriarchy:Patriarchy - New World Encyclopedia

[xi] From Compass: Manual for Human Rights Education with Young people, Religion and Belief: www.coe.int/en/web/compass/religion-and-belief

[xii] Adapted from INAR (Irish Network Against Racism) definition.

[xiii] Travellers in Ireland: An Examination of Discrimination and Racism (ntmabs.org)

[xiv] Disability and Disablism-Council of Europe: www.coe.int/en/web/compass/disability-and-disablism.

[xv] Centre for Intersectional Justice www.intersectionaljustice.org/about.

[xvi] Audre Lorde in her 1982 address at Harvard University, 'Learning from the 60s': www.blackpast.org/1982-audre-lorde-learning-60s

[xvii] www.youtube.com/watch?v=4BZuWrdC-9Q

[xviii] Albert Mehrabian: nonverbal communication thinker | The British Library (bl.uk)

[xix] www.cnvc.org/

[xx] www.iirp.edu/news-from-iirp/time-to-think-using-restorative-questions; www.iirp.edu/defining-restorative/history

[xxi] NAC International Perspectives: Women and Global Solidarity

[xxii] Adapted from www.RaceForward.org

[xxiii] http://sjwiki.org/wiki/Cissexism

[xxiv]www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=20739&amp%3BLangID=E#sthash.oexTUxGF.dpuf

[xxv] D.C Ghattas, 2015. Standing up for the human rights of intersex people- How can you help? How-to-be-a-great-intersex-ally-A-toolkit-for-NGOs-and-decision-makers-December-2015.pdf (oiieurope.org)

[xxvi] https://lgbtqia.ucdavis.edu/educated/glossary https://eu.usatoday.com/story/news/nation-now/2015/06/01/lgbtq-questioning-queer-meaning/26925563/

[xxvii] https://plato.stanford.edu/entries/identity-politics/#GayLesbQuee

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