



A YouthPact Resource

YouthPact is a project supported by the European Union's PEACE IV Programme, managed by the Special EU Programmes Body (SEUPB)



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



Northern Ireland
Executive
www.northernireland.gov.uk

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Acknowledgements

The authors would like to thank the Peace4Youth workers and Dannielle McKenna from Rialto Youth Project for generously sharing their time and perspectives in developing this resource.

Disclaimer

The views represented in this resource do not necessarily represent the views of all

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First published in 2019
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Introduction

YouthPact and Peace4Youth

The EU PEACE IV funded Peace4Youth Programme managed by the Special EU Programmes Body (SEUPB) uses a youth work approach to address some of the most entrenched insecurities, inequalities and instability in Northern Ireland and the Border Counties of Ireland, targeting 7400 young people aged 14-24 over a 4 year period (2017-2021) who are disadvantaged, excluded or marginalised, have deep social and emotional needs and are at risk of becoming involved in anti-social behaviour, violence or dissident activity.

YouthPact, the Quality and Impact Body for the Peace4Youth element of the Programme works with the funded projects to promote and support a culture of continuous improvement and to provide training and resources that enhance the impact of the work for participating young people. YouthPact is a partnership across four organisations - Co-operation Ireland, Ulster University, POBAL and the National Youth Council of Ireland. This cross-border partnership is supported by SEUPB, the Department for the Economy (NI) and the Department for Children and Youth Affairs (RoI).

The focus of the Peace4Youth work is on good relations, personal development and citizenship, which will bring about a positive change in the form of clear, meaningful and sustainable 'distance travelled' for those young people who participate.ⁱ

The overall Peace4Youth programme aims to enhance the capacity of children and young people to form positive and effective relationships with others of a different background and make a positive contribution to building a cohesive society.

It will result in an increase in the percentage of 16-year olds, who socialise or play sport with people from a different religious community; who think relations between Protestants and Catholics are better than they were five years ago; and who think relations between Protestants and Catholics will be better in five years' time.ⁱⁱ

'The Other'

The term 'the other' is used throughout this resource to refer to those who are perceived as being different and/or outside of 'our group' – of different race, ethnicity, class, gender, sexuality, ability or faith.

Context

As part of the its support measures for the Peace4Youth Programme, YouthPact has been committed to developing a resource to support youth workers in embedding diversity and inclusion across their programmes, groups and recruitment strategies. The National Youth Council of Ireland (NYCI) as one of the YouthPact partners, was tasked with the role of developing this resource; to share the learning and expertise from NYCI's Equality and Intercultural Programme delivered in the Republic of Ireland. The work on the resource was due to begin in Autumn 2018, but was paused to allow for the evaluation of Phase 1 of the Peace4Youth programme by Queen's University Belfast.

The rationale for this resource, therefore, is two-fold: first, to support workers in considering and developing approaches to diversity; and second, to be mindful of the findings of Phase 1 Evaluation of the Peace4Youth programme.

The Impact Evaluationⁱⁱⁱ had identified two issues that spoke to the need for additional supports:

1. Young people reported increased levels of skills in leadership, confidence, presentation skills, etc... but less increase in self-awareness, awareness of own identity and the skills that require self-reflection.
2. Young people reported changes in their attitudes towards those that they would perceive as 'the other', describing themselves as being more accepting and understanding. However, little or

no change had been seen in prevalent behaviours that might be deemed provocative or aggressive to 'the other' i.e. attitudinal change was not fully translating to behavioural change.

These issues specifically resonated with recent work that NYCI had been doing on creating behavioural change by focusing first on the worker's use of self-reflection skills. It is this approach which forms the heart of this resource for deepening the learning and self-discovery of young people within the Peace4Youth programme.

Peace4Youth



Approach Taken

The National Youth Council of Ireland worked on a transnational project from 2017-19 exploring the idea of behavioural change in youth work settings across five countries, Finland, Slovenia, Portugal, Scotland and the Republic of Ireland.

In this project, 'Transforming Hate in Youth Settings', the innovative approach was to focus on what a youth worker brings into their workspaces and how to use these personal perspectives and insights to support Transformative Practice. Importantly, the participants and training team were themselves from minority and marginalised backgrounds and had direct experience of exclusion and discrimination.

The project involved developing a training course and producing an accompanying Practice Manual. This YouthPact resource has drawn on the principle themes of the 'Transforming Hate' training programme and Practice Manual,^{vii} and brings this into the context of community relations, good relations and peacebuilding for the Peace4Youth programme.

This resource has been developed by NYCI's Equality and Intercultural Programme, bringing 11 years of training and resource development skills to bear.

Toward inclusive practice

In this resource we bring together theory and practice to provide different perspectives on the conscious use of self in transformative practice. The purpose of the resource is to support youth workers to create spaces and attitudes in their practice that foster openness, inclusion and respect for diversity. Crucially, it recognises that youth workers are tackling negative, sometimes hateful, attitudes and behaviours from young people in their youth spaces that are directed toward people in their communities and wider social spaces that they see as different from themselves.

This resource is designed to give youth workers the tools to start to shift and transform negative attitudes and behaviours in their youth settings.

Transformative Practice

We start with the premise that change starts with us, as youth workers and practitioners, when we work as conscious individuals, self-aware and able to connect with others. In this resource we bring readers on a journey of self-awareness.

Along the journey, we introduce theoretical approaches to looking at inclusion, including building a critical awareness of systems of oppression that seek to exclude. More challenging, perhaps, is our assertion that adopting a needs-based approach and developing compassionate communication skills are profound ways of supporting transformation. A needs-based approach argues that behaviours stem from the various ways in which we seek to meet our needs. Negative behaviours are usually the result of someone trying and failing to address an unmet need.

When we realise what these are, we can start to bring about change. In effect, when we realise we are trapped in a 'script' or behaviour that is not helpful to us, or is causing conflict, we can ask for what we need in our lives that will free us to meet our needs in more positive ways.

Transformative practice involves shifting our patterns and ways of thinking. It involves exploring 'what we know', 'how we know', and 'how we re-learn' so that we can become aware of new thinking and question limiting and damaging ways of thinking and acting toward ourselves and others. To support this process, we offer exercises and reflection questions which invite youth workers to work through each of the theoretical frameworks themselves before introducing their learning into the youth work space.

Many of the exercises can be adapted later to bring innovative approaches to your work with young people to build their skills, understanding, self-awareness, and critical engagement with the aim of embedding transformative practice in youth work settings.

Using this resource

1. This is not a stand-alone resource; it needs to be seen within the wider framework of a professional youth work approach and used within a larger programme of work. The approach set out here will complement and build on existing good practice.
2. It is important to see this resource as working in all areas of inclusion and seen as a practice in which no group can be excluded either by omission or design. When we speak of the 'other' it refers

to anyone different from me: ethnicity, skin colour, national origin, religion, class, ability, sexual orientation, gender, including transgender, non-binary, intersex, and queer, being a young parent, a carer, rurally isolated, homeless, from a different community, being a migrant, etc. It stands firm on the transferable nature of these ideas to different disciplines and settings and is grounded in promoting and supporting human rights.

3. It takes the format that the work starts with the youth worker, involves an engagement with theory, and through theory into practice, it impacts the young person.
 - a. It asks that youth workers take part in the exercises. This is especially important if you are adapting the resource for use with young people.
 - b. It recognises that this practice takes time – it is not a quick fix – and it needs leadership to see it through into organisational practice.
4. Each section includes reflection and exercises which can all be done individually but most will be more powerful and impactful if completed in peer-to-peer or teamwork scenarios where youth workers act as critical friends to each other.
5. We work on the belief that change must be at a societal level to make real impact. From that perspective this resource seeks to address and challenge systems of oppression by promoting a person-by-person process that commits to 'leave no one behind'.

6. Inclusive youth work requires bravery, commitment and leadership. It requires organisations to have relevant principles and policies in place and to support staff to embed it in practice.
7. In all settings the young people are diverse – homogeneity is a myth.
8. This resource is designed to give youth workers a set of ‘tools in their backpacks’ – they are not the only tools, but they are designed to bring you forward on your journey and hopefully inspire you to explore these methodologies further.
9. We remember that it is not an equal conversation for the person who is in the minority or marginalised. For us to fully appreciate this difficult starting point, building critical awareness and reflective practice allows practitioners to ‘balance the scales’ i.e. build communities based on equity and inclusion.
10. Adapt the exercises and reflections as needed, to suit the situation.

Reflective exercises – alone and with others

Throughout this resource you will be asked to pause, take time to consider and reflect on the concepts, theories and models that we have drawn on which support and underpin the journey to Transformative Practice. If you are undertaking the reflective exercises alone, it is important to be kind to yourself as you explore your reactions and responses and consider alternative approaches to practice; where necessary debrief with a mentor or supervisor. If undertaking the exercises with colleagues, you should ensure that you have created a safe enough place for sharing and exploring

as well as established the boundaries for the reflection and discussion, e.g. in respect of appropriate disclosure and how what is shared should or should not be repeated or revealed beyond the reflective space and encounter.

‘Gearing up for transformative practice’ model

The ‘Gearing up for Transformative Practice’ model is based on the concept that workers are the key catalyst for change. Youth workers can act as motivators for young people to make personal changes or work collectively towards social change. To take on this role, the worker needs to be conscious of who and how they are in the world; for them to build an understanding of how they might influence change.

This model is about reflection that leads towards action. The worker works on three interlocking cogs that together support the final ‘action’ of transformative practice and where shifting in behaviours or attitudes might happen. Each cog invites the youth worker on a reflective journey, each of which draws on theory, relevant practice and exercises. We have kept the theories short and concise with signposting for those who want to explore them more. The cogs on the journey start from the person as an individual in:

1. relation to themselves;
2. in relation to others; and
3. in relation to their world.

As we develop greater awareness of self, in reflecting across these three cogs, we gather momentum and the cogs move together more easily and with greater impact.

Reflection is not just introspective but is action-focused. Reflection in the ‘Gearing up for transformative practice’ model is focused on change for and with young people. This is the fourth element of this model.

Values

Grounding and driving transformative practice are values – our personal, inter-relational, and professional youth work values.

Reference to values will appear throughout this resource and we begin with a full section devoted to it.

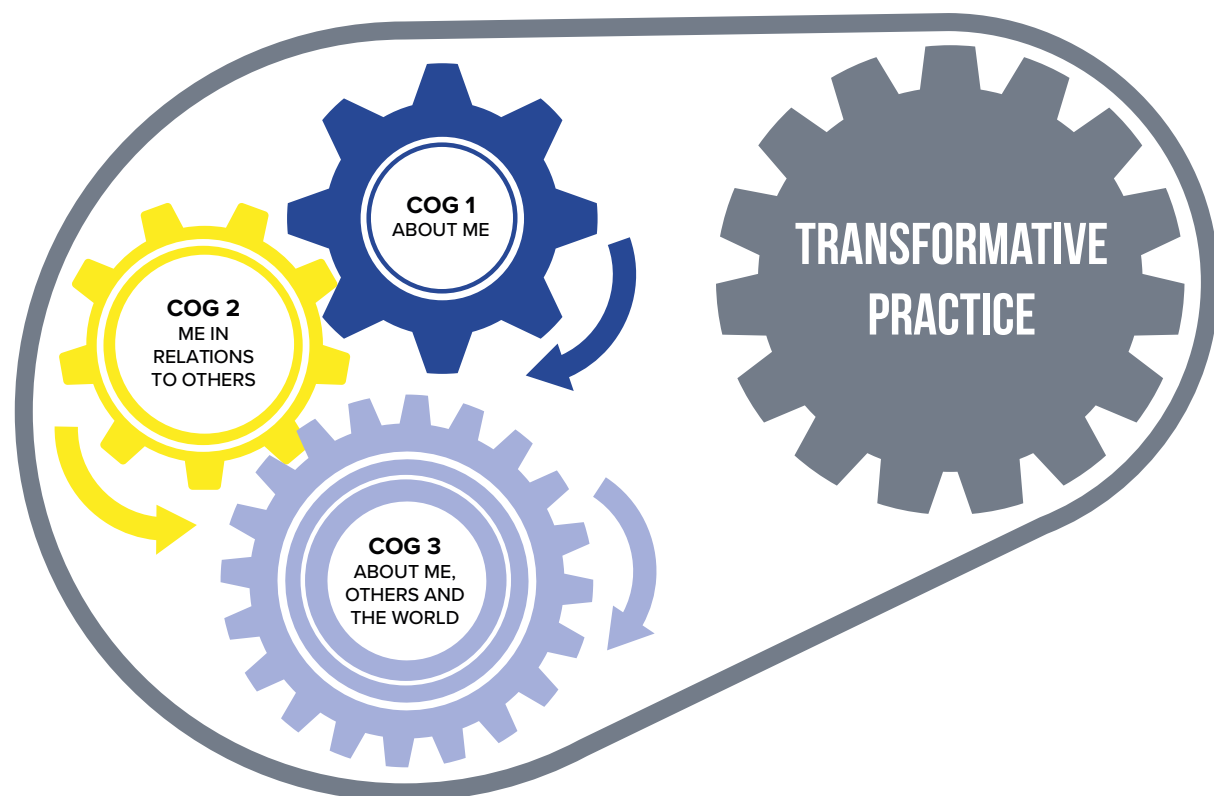
Values is the backdrop for transformative thinking and action.



Gearing up for TRANSFORMATIVE PRACTICE

Using the knowledge gained from cog 1, cog 2 and cog 3 we move to transformative practice. Through reflections in cog 1, cog 2 and cog 3, we notice aspects of personal identities and behaviours that may not have been visible to us previously.

These revelations may offer useful personal insights into areas of self that need work, but ultimately, the goal of professional reflection is to hone and strengthen our interventions with others towards their chosen outcomes. Transformation is about using all that we have discovered about ourselves to stimulate our work with and for young people in our practice.



The journey of developing transformative practice

The journey set out in this resource is not necessarily sequential; it can happen in many ways and start at any point and critically, it is designed to be returned to again and again. See it as incremental, building on what has gone before in your own journey and always striving to move forward.

It will be a different journey for each person. In effect, as you apply the learning in each 'cog', it will increase the impact of your transformative practice.

The more you engage and become familiar with and use the reflection tools in each section, the more transformative your practice becomes, bringing about real change for yourselves, the young people and wider society.

On Values, Congruence and Compassion

Values are core to our work and core to ourselves. When our core values align with our behaviours in our personal, inter-relational, and professional life we are at our best. However, are values can become misaligned, we may find ourselves working in an organisation or with people that don't share our values, we may find that the values of our profession do not align with our personal values, or we may find that our own behaviour does not reflect our values. Any of these can cause personal conflict.

Living by our core values can be challenging and finding congruence with them across all areas of our life – personal, inter-relational and professional - is difficult. However, key to being a catalyst for change is to tap into the power of 'walking the talk'; that is, to live a life of integrity where people around us, and young people in particular, see that what we do, reflects what we say.

Reflecting on my personal and professional values:

On your own, take some time to read and consider the Core Values List (on page 14). Think about values that aren't on this list that you could also include

- Circle all the key ones that resonate with you and write each one on a separate piece of paper.
- Now take all your values and cluster them into broad themes - create a maximum of five values areas and place individual values into the most relevant area.

Create a visual of your main values and hang it somewhere in your home where you can check it twice a day - before you go to work and when you return home after work.

As you look at them ask yourself:

- ◇ Have I been true to my personal values today?
 - » In my personal life?
 - » In my relations with others – especially in my organisation?
 - » In my professional life?

We recommend that you do this reflection for seven days.

Throughout this exercise ask yourself the question:

- Do my personal values align with those of my organisation?
- Do my personal values align with those of my profession?

Debrief with a mentor or in supervision.

Personal values - Core Values List^v

AUTHENTICITY	FAME	PEACE
ACHIEVEMENT	FRIENDSHIPS	PLEASURE
ADVENTURE	FUN	POISE
AUTHORITY	GROWTH	POPULARITY
AUTONOMY	HAPPINESS	RECOGNITION
BALANCE	HONESTY	RELIGION
BEAUTY	HUMOUR	REPUTATION
BOLDNESS	INFLUENCE	RESPECT
COMPASSION	INNER HARMONY	RESPONSIBILITY
CHALLENGE	JUSTICE	SECURITY
CITIZENSHIP	KINDNESS	SELF-RESPECT
COMMUNITY	KNOWLEDGE	SERVICE
COMPETENCY	LEADERSHIP	SPIRITUALITY
CONTRIBUTION	LEARNING	STABILITY
CREATIVITY	LOVE	SUCCESS
CURIOSITY	LOYALTY	STATUS
DETERMINATION	MEANINGFUL WORK	TRUSTWORTHINESS
FAIRNESS	OPENNESS	WEALTH
FAITH	OPTIMISM	WISDOM

Professional values

The following youth work values are outlined in 'Distilling the Essence of Peace4Youth Practice' (McConville & McArdle, 2019)^{vi}

- Young person-centred approach
- Trusting in knowledge from lived experience
- Recognising and celebrating growth, learning and achievement
- A strength-based approach
- The importance of the voice of young people
- A rights-based approach – understanding young people's rights as enshrined in laws such as the UN Convention on the Rights of the Child, Human Rights, etc.
- The intrinsic value of young people as an asset
- Using opportunities as learning moments
- Starting where people are and moving forward
- Building emotional literacy for young people
- Providing opportunities to contribute

These values are highly consistent with the core principles of Equity, Diversity and Interdependence and National Occupation Standards for Youth Work (2017)^{vii} which include:

- Participation and active involvement of young people
- Partnership with young people and others
- Personal, social and political development

Grounded in all these values is an unconditional positive regard for young people. This value will be evidenced when we reflect on the language we use about young people, both those we work with, and other young people in our communities. When we check our values through reflective practice it guides us in our work, our practice and supports us when we are challenged.

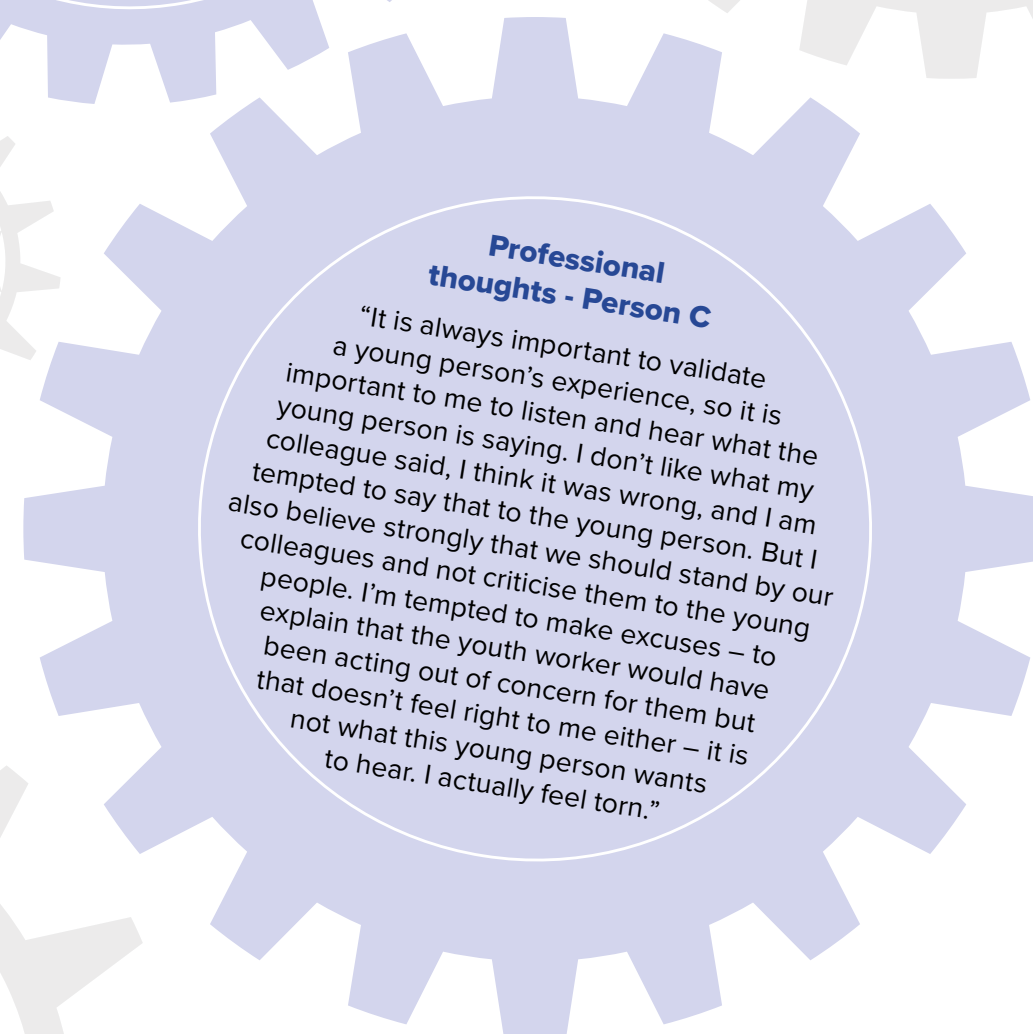
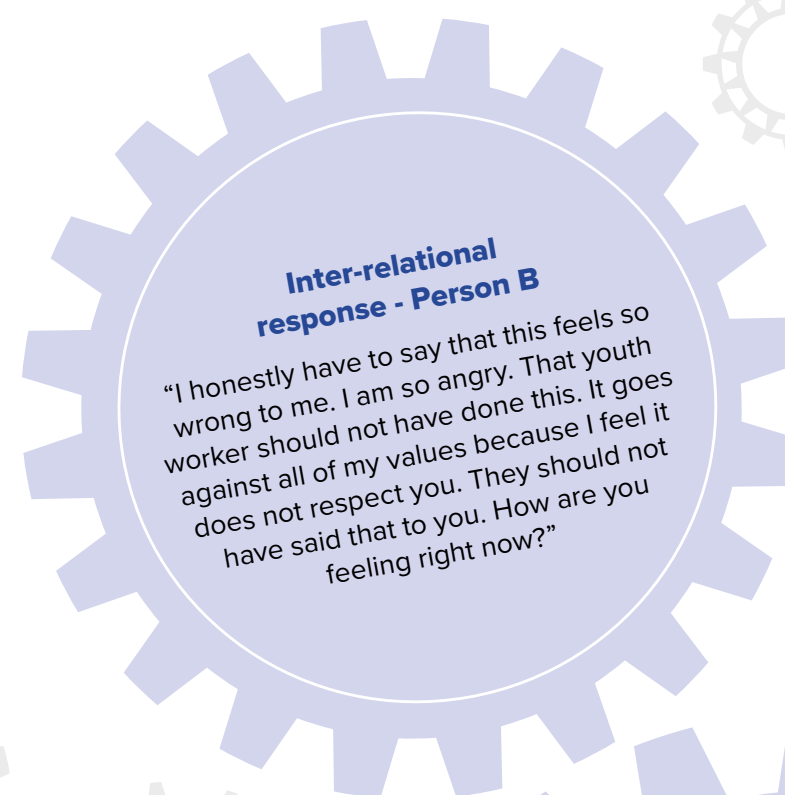
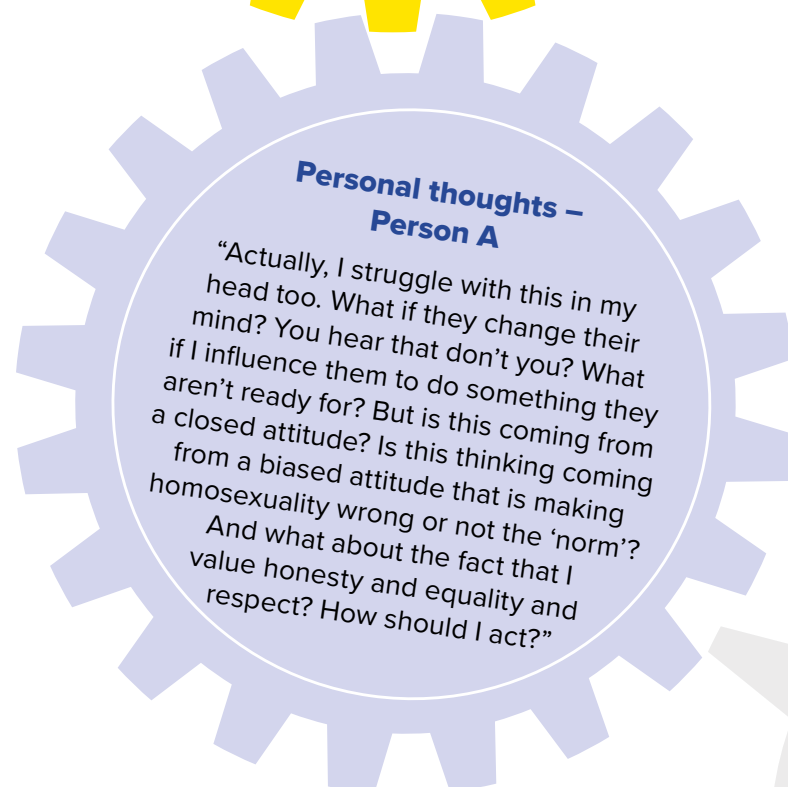
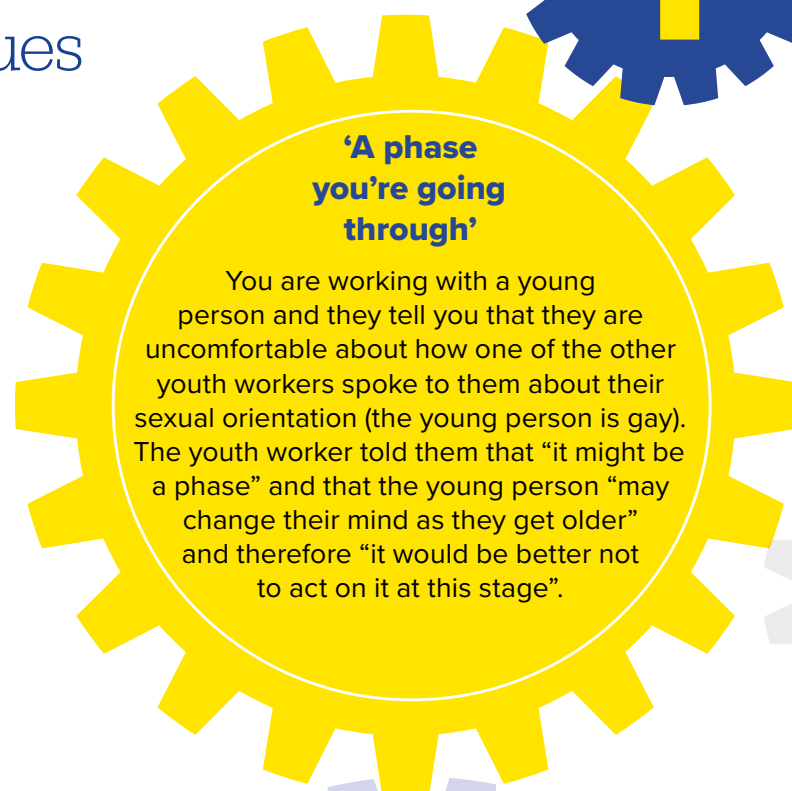
EXERCISE

Acting on My Values

On your own or with colleagues, read through each of the these short scenarios. Take a moment to think about your own reaction. Take a few minutes to consider your responses on a range of levels, on personal, inter-relational and professional level and the values that underpin your responses. Complete part one of the worksheet. (on page 22)

Then look at the examples given of varying reactions by youth workers in their personal, inter-relation and professional roles. These reactions are all underpinned by values. We can use these examples to reflect on what our own values are. Complete part two of the worksheet.

As this is a value-based exercise it is likely that the following examples will provoke anger. Listen to that anger to reflect on your own values. Most importantly, note that we can all have very differing responses. This is because we come to the youth work discipline with various experiences and circumstances that drive and shape our values. Greater awareness of our own values can be useful as a guiding light on what steers our feelings, thoughts and actions.





Mind Your Language

You are a youth worker facilitating a group of young people and you have noticed that there is language that is demeaning of other backgrounds, cultures or identities being used. You regard it as low-level and notice that some young people in the minority group use derogatory terms about themselves. You are picking and choosing what to challenge with this group and this doesn't seem to be bothering anyone, so you let it go.

Personal thoughts – Person A

“When I hear young people using derogatory terms against themselves, I wonder if they are trying to reclaim those terms, to take back the power. I don't know that it is my place to challenge that – what do I really know? I think it is important to give young people the autonomy, the self determination to work things through for themselves. But I have to admit I'm uncomfortable about what I'm hearing. Perhaps we should have some training.”

Inter-relational thoughts – Person B

“I have to admit that I am really concerned about establishing and maintaining a relationship with the young people where they don't see me coming down on them and being critical. It's important to me to be seen as an ally. Relationship and connection is everything to me. And surely what you don't hear can't hurt you?”

Professional thoughts - Person C

“This is a tough one – I know we stand for respect and I should say something. What I should do is to think of ways to bring the group back to our contract or group agreement. But we do always say here that we need to pick our battles. I guess that's what I have to remember.”



With The Wrong Crowd

You are a youth worker with a well-established group. A residential has been planned, one of the parents comes to you and tells you that they have heard rumours about another young person who is going on the residential, and that they have been involved in a violent incident. The parent does not want the named young person to go away with her son/daughter and asks you to deal with it.

Personal response - Person A

"I hear your concerns and I want to reassure you that we will be putting the safety of the young people as paramount at all times. However, it would go against everything I value and believe in to exclude someone who is prepared to attend the residential. That is a win in itself and they will have signed up to our code of practice. I see this young person as being the most in need of this opportunity. I would ask you to trust us?"

Inter-relational response - Person B

"I hear what you are saying, I appreciate your concerns. We are anxious that you feel you can put your trust in us. Can we talk this through as I believe we may be able to find a way to make it possible to do the best by everyone. I would like to hear what your fears are – whether it's about a threat to your child or whether you fear a bad influence?"

Professional thoughts - Person C

"It's simple really, isn't it! – we have a policy around health and safety. We don't put our young people at risk. And we have a respect policy. There is no reason for us to have to take this young person with us. And it would be a lot of extra work. I'm okay to not include them. They have to know there are consequences to actions. This is a good opportunity to learn that."

WORKSHEET

Acting on My Values

Scenario Name

Part One

1. How did the scenario make you feel?
.....
.....
.....
2. What was your emotional or physical response?
.....
.....
.....
3. What personal thoughts would you have to this scenario?
.....
.....
.....
4. What inter-relational response would you have to this scenario?
.....
.....
.....
5. What professional thoughts would you have to this scenario?
.....
.....
.....

Part Two

1. Which response resonated most with your own values, feelings and behaviours? Circle one.
Person A Person B Person C None of these
Which aspects of their responses were particularly relevant for you
.....
.....
.....
2. What personal values underpin your responses (list as many as you can from Page 14, write them down
.....
.....
.....
3. Who or what might alter, affect or challenge your response or your feelings about each scenario (e.g. young people and/or co-workers; organisational and/or professional standards; family, social, church or state institutions)?
.....
.....
.....
4. Do you think that your personal values are consistent with your professional/youth work values?
.....
.....
.....
5. Is there anything that you would do differently or keep doing as a result of this reflection?
.....
.....
.....



About me: understanding my self-identity

Where am I as a person, what is my personal and cultural identity? In this ‘cog’ we look at how we understand ourselves and who we are. We look at our feelings and needs as individuals, and what we value, perceive, assume, believe and expect based on our experiences in life and our cultural identity. We start with the understanding that we cannot feel safe to reach out and know the other until we reflect on and know ourselves.

1.1 We can’t engage with ‘the other’ until we know ourselves

John Berry and identity

John Berry is a psychologist from Canada who has worked globally, and especially in post-conflict areas to understand the mechanisms that are necessary for ensuring that multi-ethnic communities are at peace and mutually accommodate each other. This mutual accommodation is about seeking harmony in society and moving toward a goal of integration where cultural diversity is valued. In his study on ‘Acculturation, Identity, and Adaptation of Immigrant Youth’ (Berry 2006) Berry quoted Phinney (1990)^{viii}, who argued there were two dimensions underlying people’s cultural identity - that individuals may



‘You Must Understand Why You Believe What You Believe—And How You Got There’ **Ijeoma Oluo**

have independent identities with respect to their 1. cultures of origin and 2. to their societies of settlement. Berry set out to study the degree to which this supports young people’s psychological wellbeing and social competence. He demonstrated clearly that youth should be encouraged to retain both a strong sense of their own heritage cultural identity, while establishing close ties with the larger national society.

Commenting on the European Union’s “Common Basic Principles for Immigrant Integration Policy in the EU”(2004)^{ix} Berry further points to the value of three critical aspects inherent in achieving social harmony in multi-ethnic societies which resonate with his own findings (see figure 1)^x (on page 24)

1. Having a common language
2. Having opportunities to maintain heritage cultural identity
3. Having opportunities for groups to interact cross culturally

On having a common language – In Northern Ireland, this isn’t just about providing opportunities for migrants to learn English, or for Irish language provision, but also opportunities to use the language that has common currency. Where that common currency is not possible it would be important for two terms to work alongside each other and be given equal weight overall – e.g. Derry/Londonderry **and** Londonderry/Derry.

Berry also notes that it is important to support people to maintain their heritage languages. It is through language that we learn who we are and who we are becoming. Berry says it is critical that as we learn a new language we must forget as little as possible of our earlier language and ways of living.

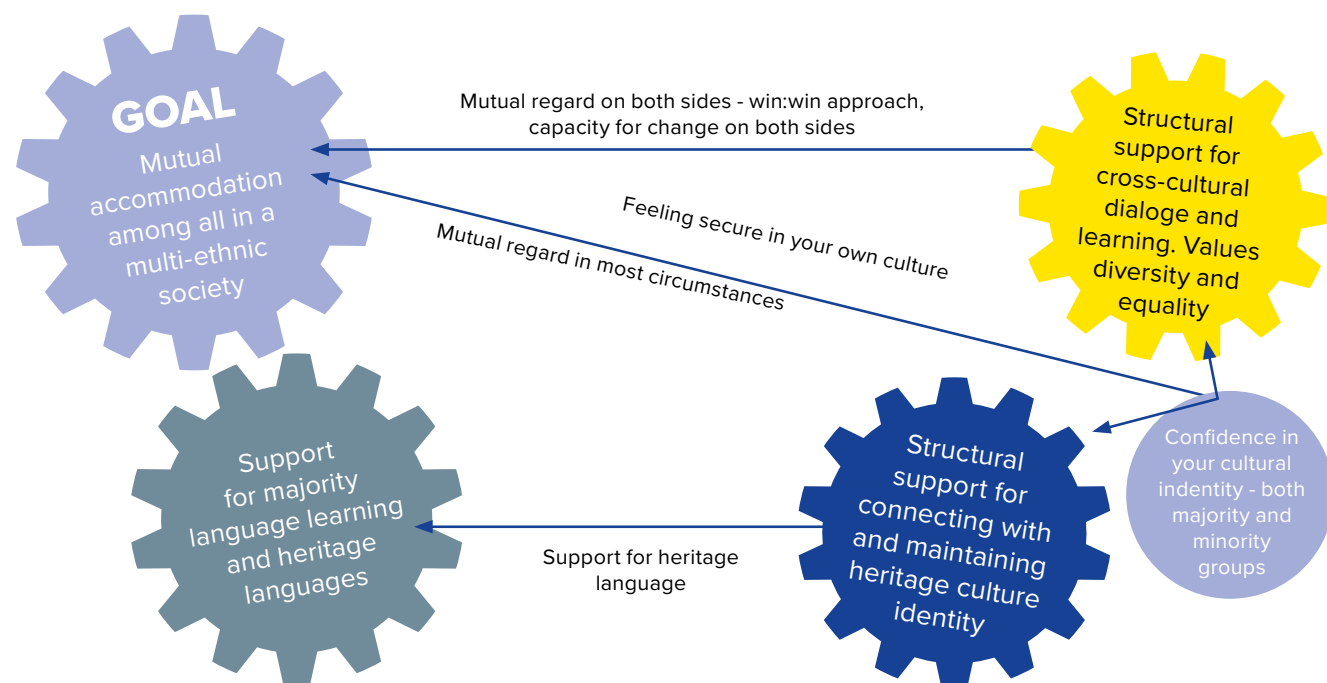
On having opportunities to maintain heritage cultural identity – this involves providing ways for single identity groups to maintain a strong sense of who they are. To do this they must have opportunities to come together socially. This is about giving opportunities for people to re-establish who they are, to remind themselves of who and what they belong to. It allows people to connect and reconnect, especially when people have been isolated from their cultural heritage. It offers times and spaces where groups can relax with others that share their language, history, experiences, food and heritage. It is a space in which people come to understand why they believe what they believe, and specially to understand how they got there. This is true for all groups – minority and majority.

However, if this practice happens alone without the other two elements in Berry’s model it can reinforce an over-identification with one’s own group and can shut down

the ability to empathise with the other (see Lambert, 2019)^{xi}

On having opportunities for groups to interact cross culturally – this is about the importance of creating opportunities for cross-community or cross-cultural dialogue so that people learn to understand each other. John Berry states that it isn’t possible to do this unless you know who you are and are secure and confident in your own cultural identity. It is from this place that you can reach out to know the other, where you won’t feel threatened or fearful that another cultural norm might engulf your own or you will somehow lose yourself. The process that allows us to adopt new aspects to our identity – known as acculturation - is also part of the process of building our identity. We absorb what we experience around us, balancing in our heads – and hearts - our home culture with the cultures in our wider community. We continue to know ourselves truly only through our engagement with other people, learning how we are alike but especially how we differ, learning more deeply what we believe and why we believe it.

FIGURE 1: Model of integration – adapted from John Berry’s work on integration



1.1 Reflection

On your own or with your colleagues consider how this theoretical thinking might impact on the way you structure your youth work?

What would or could you change?

1.1 Exercise - Exploring my own cultural identity

For this exercise, think about your own cultural identity and fill in the blanks in the following sentence:

I know I am
because.....
.....
.....
.....

Use a key cultural identity term to describe yourself. It may be your nationality, ethnicity, your local ‘tribe’ or group you most identify with. Choose an identity based on how you would first describe yourself to someone you just met (and you feel you are in a safe space – free of judgement). Then explain why you self-identify in this way.

Give yourself time to think it through. It is a personal reflection. In time, it is good to share your reflections with a peer. For some the answer is very clear but for many it can take months of reflection to be able to answer this question fully. The **because** element of the question can be challenging.

Knowing myself

It is important, as we answer this question, that we ask ourselves where does this 'knowing' come from? These questions may help you with this reflection:

- What were you born with?
- What did you inherit – from your family and community?
- What did you choose – from your life experiences and circumstances?

1.2 Discovering and expressing our own feelings and needs

Marshall Rosenberg and Nonviolent Communication (NVC)

Nonviolent communication, also known as Compassionate Communication, is a model developed by Marshall Rosenberg that looks at how to communicate with others to allay harm or violence in situations of conflict. It is based on the tenet that we only harm ourselves or others when we do not find effective ways to meet our needs. NVC theory asserts that all human behaviour stems from attempts to meet universal needs. They argue that needs themselves are never in conflict, but the strategies we use for meeting our needs can clash with ourselves and others – causing personal and social discord. NVC proposes that to resolve conflict, in ourselves or with others, we must identify our needs, which are revealed to us by looking at the feelings surrounding these needs, and where relevant to share these with others. When we know our needs we can develop new strategies for these needs to be met. We do this by making clear requests of ourselves and each other.



The Centre for Nonviolent Communication believes that through what it calls 'deep listening'—to ourselves as well as others—NVC fosters respect, attentiveness and empathy. It does this through two elements – empathically listening and honestly expressing. NVC practice nurtures the ability to express ourselves with honesty and to develop the ability to empathically listen to others. We will discuss the skill of empathic listening later in this resource. In NVC the first thing we learn is to express our feelings.



1.2 Reflection

On your own or with your colleagues, think of a time when you may have been in conflict with yourself or someone else.

Can you identify the needs that were not being met at the time that led to the conflict? (it may help to look at the Needs sheet on page 63). Would the conflict be resolved if your core needs at the time were recognised and met?

1.2 Exercise - Understanding and speaking about our own feelings

Look at two lists of feelings below, sit with them for a while, see which ones resonate with you and circle those that seem important for you. Ask yourself why they resonate?

Pick one of the feelings that you connected with and ask yourself:

1. Where do I feel this physically on my body?
2. Can I connect a colour with this feeling? (Connecting feelings to colours is a useful way to be able to speak about our feelings.)

Pick another feeling and do the same exercise. (It can help to draw a body shape and colour it in; especially when you do this exercise with young people). The intention of this exercise is to recognise and become more aware of the feelings we have.

From there we learn to read our feelings more acutely so that we become more conscious of what feelings we are bringing with us into the spaces we enter.

Reflect on the following questions:

- Can you easily speak about your feelings?
- Do you speak about them differently depending on who you are with?
- When someone asks you how you are feeling do you start answering with sentences that are really about what you are thinking? If you can replace "I feel" in a sentence with "I think" then it is not a feeling.

The following are words we use when we want to express a combination of emotional states and physical sensations. These lists are neither exhaustive nor definitive. It is meant as a starting point to support anyone who wishes to engage in a process of deepening self-discovery and to facilitate greater understanding and to build connection between people. There are two lists presented here – List 1 is of feelings we may have when our needs are being met and List 2 of feelings we may have when our needs are not being met.



1.2 Practice Hint

Others may trigger us but don't cause our feelings.

Feelings are not positive or negative. They are always telling us something.

We connect to our needs through our feelings and behaviours – that is why it so important to be able to articulate our feelings.

Everything we do is an attempt to meet a need.

1.2 Feelings List 1 - Feelings when your needs are met^{xiii}

AFFECTIONATE

compassionate
friendly
loving
open hearted
sympathetic
tender
warm

GRATEFUL

appreciative
moved
thankful
touched

REFRESHED

enlivened
rejuvenated
renewed
rested
restored
revived

HOPEFUL

expectant
encouraged
optimistic

INSPIRED

amazed
awed
wonder

CONFIDENT

empowered
open
proud
safe
secure

PEACEFUL

calm
clear headed
comfortable
centered
content
equanimous
fulfilled
mellow
quiet
relaxed
relieved
satisfied
serene
still
tranquil
trusting

EXHILARATED

blissful
ecstatic
elated
enthralled
exuberant
radiant
rapturous
thrilled

JOYFUL

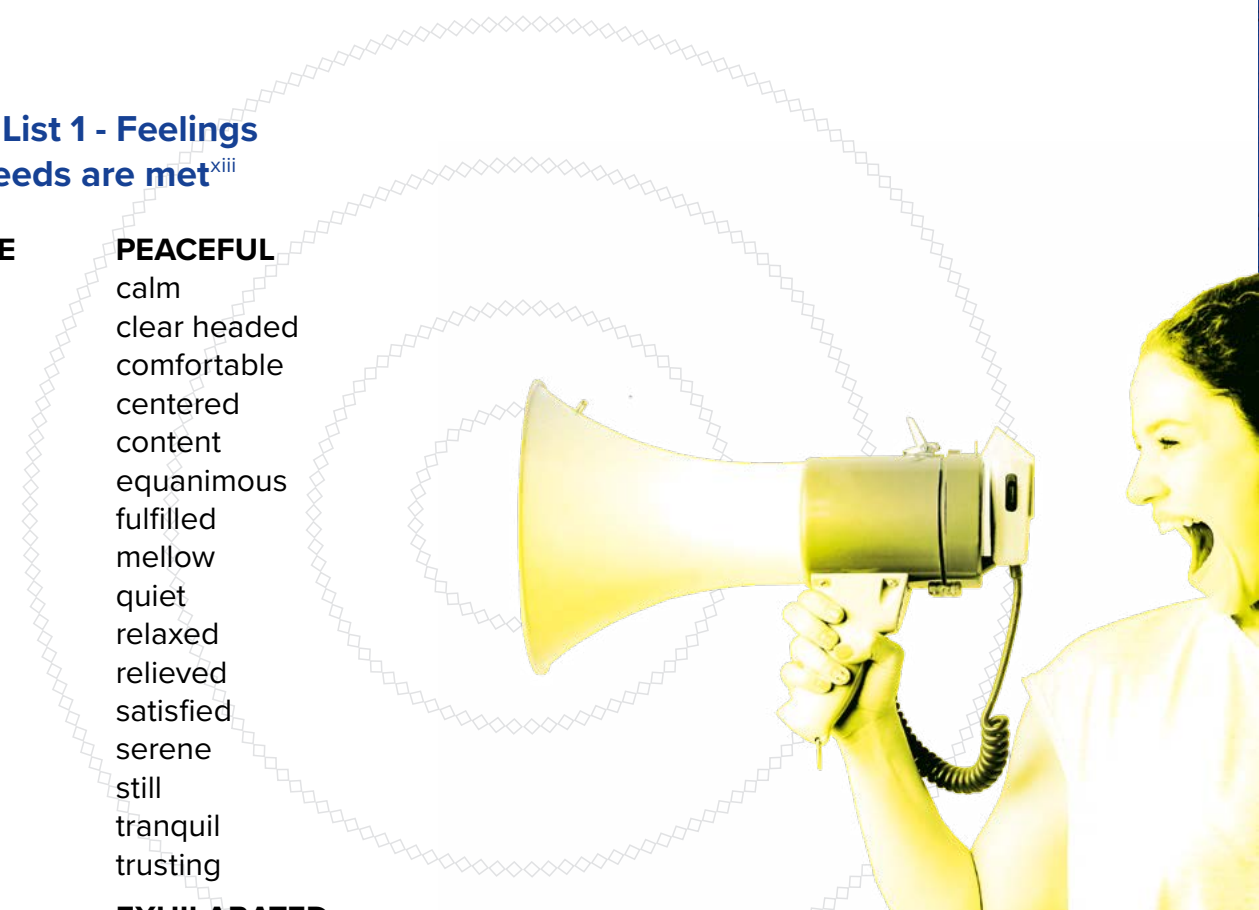
amused
delighted
glad
happy
jubilant
pleased
tickled

ENGAGING

absorbed
alert
curious
engrossed
enchanted
entranced
fascinated
interested
intrigued
involved
spellbound
stimulated

EXCITED

amazed
animated
ardent
aroused
astonished
dazzled
eager
energetic
enthusiastic
giddy
invigorated
lively
passionate
surprised
vibrant



1.2 Feelings List 2 - Feelings when your needs are not met

AFRAID

apprehensive
dread
foreboding
frightened
mistrustful
panicked
petrified
scared
suspicious
terrified
wary
worried

ANNOYED

aggravated
dismayed
disgruntled
displeased
exasperated
frustrated
impatient
irritated
irked

ANGRY

enraged
furious
incensed
indignant
irate
livid
outraged
resentful

EMBARRASSED

ashamed
flustered
guilty
mortified
self-conscious

AVERSION

animosity
appalled
contempt
disgusted
dislike
hate
horrified
hostile
repulsed

CONFUSED

ambivalent
baffled
bewildered

CONFIDENT

dazed
hesitant
lost
mystified
perplexed
puzzled
torn

CONFIDENT

empowered
open
proud
safe
secure

PAIN

agony
anguished
bereaved
devastated
grief
heartbroken
hurt
lonely
miserable
regretful
remorseful

DISCONNECTED

alienated
aloof
apathetic
bored
cold
detached
distant
distracted
indifferent
numb
removed
uninterested
withdrawn

SAD

depressed
dejected
despair
despondent
disappointed
discouraged
disheartened
forlorn
gloomy
heavy hearted
hopeless
melancholy
unhappy
wretched

YEARNING

envious
jealous
longing
nostalgic
pining
wistful

FATIGUE

beat
burnt out
depleted
exhausted
lethargic
listless
sleepy
tired
weary
worn out

DISQUIET

agitated
alarmed
discombobulated
disconcerted
disturbed
perturbed
rattled
restless
shocked
startled
surprised
troubled
turbulent
turmoil
uncomfortable
uneasy
unnerved
unsettled
upset

TENSE

anxious
cranky
distressed
distraught
edgy
fidgety
frazzled
irritable
jittery
nervous
overwhelmed
restless
stressed out

VULNERABLE

fragile
guarded
helpless
insecure
leery
reserved
sensitive
shaky

1.3 Meeting our own needs

John Berry argues that if we aren't comfortable in our own self-identity we will meet others with defensiveness or fear. Rosenberg states that if our needs aren't met we may behave in ways that are harmful to ourselves and others. Is having a sense of self-identity a universal need? In this section we explore needs in more detail and consider how our needs are expressed through our behaviours and actions.

Maslow's hierarchy of needs (1954)^{xiv} states that people's core motivations on meeting their needs is a hierarchical process that starts with us putting our safety and security ahead of 'higher' needs such as self-actualisation i.e. the fulfilment of one's talents and potentialities.

Mia Kelmer Pringle (1974) argues against the hierarchical structure of needs, stating that there are four significant developmental needs which all must be met from birth. These are^{xv}:

a. The need for love and security

Love and security provide the basis for building relationships. It is linked to the development of the personality, and the ability to care and respond to affection. A continuous, reliable, loving relationship first within the family unit, then with a growing number of others can meet this need. It can give the individual a sense of worthwhileness and of a coherent personal identity.

b. The need for new experiences

New experiences are a fundamental requirement for mental growth. Through play and language, the child explores the world and learns to cope with it. Adolescence is a time to experiment with different kinds of roles: girlfriend/ boyfriend/worker/leader.

c. The need for praise and recognition

Growing up requires a tremendous amount of learning; emotional, social and intellectual. Consequently, strong incentives are necessary for the individual to continue through the difficulties and conflicts s/he will inevitably encounter. The most effective incentives are praise and recognition sustained over time.

d. The need for responsibility

This need is met by allowing the child to gain personal independence, firstly through learning to look after him/herself in matters of everyday care and then through a gradual extension of responsibility over other areas until s/he has the freedom and ability to decide on his/her own actions and, indeed, to be able to accept responsibility for others.

In Max-Neef's^{xvi} model of fundamental human needs, identity is named as one of nine interdependent needs. Max-Neef promotes a model that sees needs as a system in which needs are interrelated and interactive and not-hierarchical. He argues that the nine needs are fundamental across all cultures but how they can be satisfied differs from culture to culture. He states that needs are satisfied within three contexts with regard: (1) to oneself; (2) to the social group; and (3) the environment.

This supports Berry's argument on the importance of establishing a strong sense of cultural identity as a basic need while acknowledging that cultural groups will satisfy their fundamental needs in different ways and the resulting different behaviours can cause conflict with others. Like Rosenberg and Pringle, Max-Neef argues that we have fundamental needs that are equal to each other.

Key to Max-Neef's model is that cultural change does take place, thus supporting Berry's argument that when our needs are met we can feel secure in meeting and engaging in meaningful relationship with the other.

In conclusion, when we write about needs in this resource, we see them as being equal in importance, and linked directly to our behaviours.



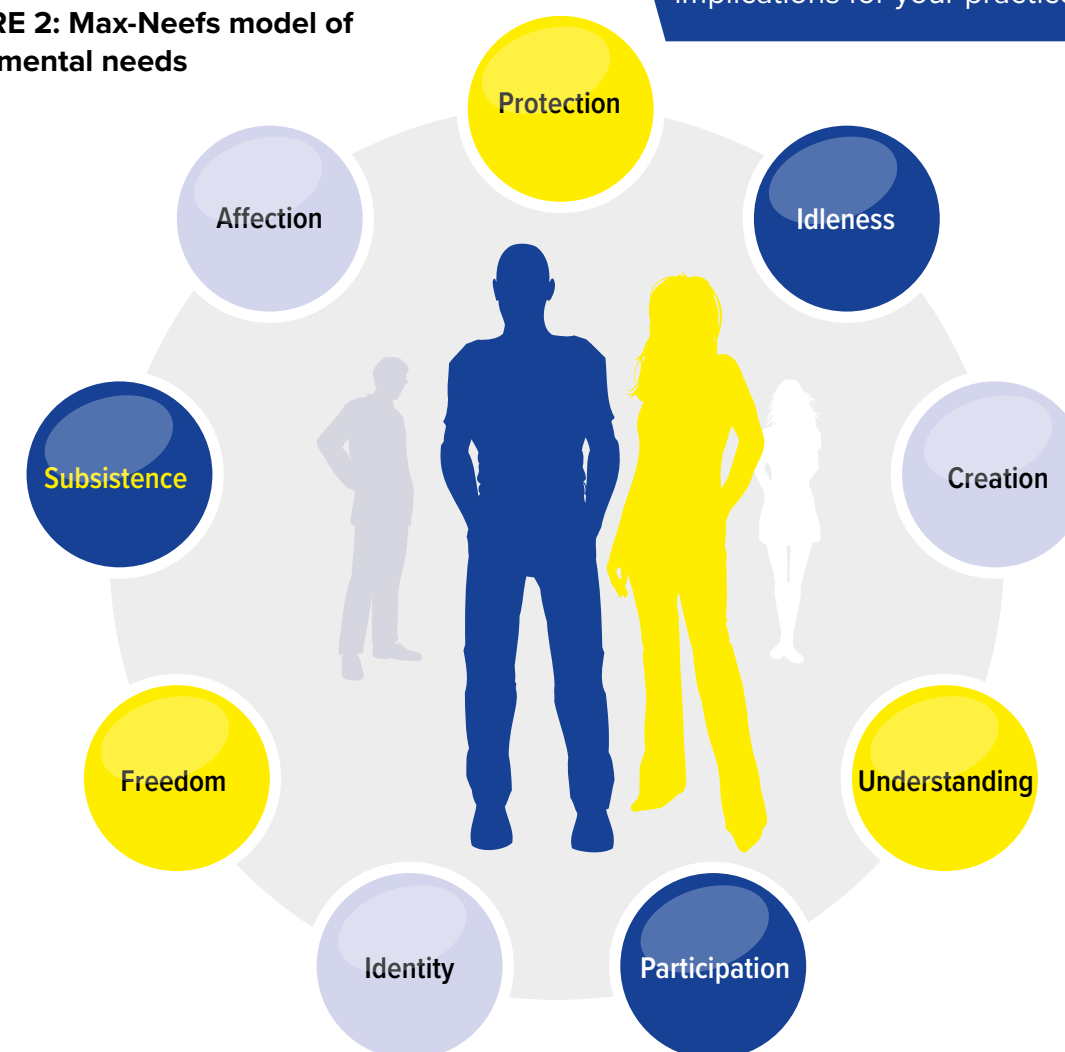
1.3 Reflection

On your own or with colleagues, consider the following questions:

- Which of Mia Pringle's needs have the greatest resonance for me and why?
- Which of Max-Neef's needs have the greatest resonance for me and why?

Rosenberg states that 'we can't engage fully and openly with the other if our own needs are not met.' What do you think of this statement and what are the implications for your practice?

FIGURE 2: Max-Neef's model of fundamental needs



1.3 Exercise – What are your core needs?

On your own or with colleagues consider these questions:

When you are working together in a group what needs do you have that allow you to contribute, to learn, to feel safe, to want to stay?

Can you map these needs against the ones that Mia Pringle and Max-Neef outlines?

Think about your work as a group facilitator. Can you identify what needs the group have that allows them to contribute, to learn, to feel safe, to want to stay?

Can the group identify the needs they have that allow them to contribute, to learn, to feel safe, to want to stay?



1.3 Practice Hint

This is a useful exercise to do as part of developing a group contract. We call it ‘a community agreement’ (in which learning can happen productively and safely).

It allows the group to understand the needs within the whole group. It helps the group to discuss needs.

1.4 What do I carry with me?

“As you grow more practiced in noticing your triggers, offering yourself kindness and remembering that the power to heal your life is always available in the present moment, the situations that once set you off lose their explosive potential.” ^{xvii}

Martha Beck

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. The following are all the things we bring with us into our youth settings:

- » **Feelings:** Depending on the situation we will feel different emotions. 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.
- » **Perception:** this is the way in which we personally understand, interpret or see something. So it is important to ask ourselves how do things look to me, not how do things look? i.e. know that things could look different to everyone in the room.

- » **Judgements:** value judgements are based on our belief systems, where we judge someone against our own beliefs. Moralistic judgments imply a moral superiority about what we deem to be ‘definitively’ wrong and right and taking as our right to judge others based on that.
- » **Assumptions:** is when we accept a thing as true or certain without any proof; we usually assume things to be true in order to fill gaps of uncertainty.
- » **Expectations:** are what we think can, will or should happen. Some expectations are connected to our desires and others to our fears.

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

It is important to apply this process throughout your ongoing engagement with young people and within any groups you are working with. If something negative occurs, the following is an example of what could be happening for you:

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

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

- Being responsive rather than reactive.
- Showing understanding rather than being defensive.
- Responding in a non-judgmental way.
- Staying calm, and
- Demonstrating a compassionate attitude to the situation.

1.4 Reflection

Scenario 1

On your own or with colleagues think of a situation where you become tense before entering a youth space. Walk yourself through the situation, from start to finish.

- Is there a point at which you are triggered?
- If so, what are your triggers - go through the list: feelings, beliefs, perceptions, assumptions, judgements, and expectations to try to articulate what is going on for you?
- What do you usually do when you are triggered?
- Having completed the reflection above, think about the same situation and ask yourself how you would do things differently now or if it happened again?

Scenario 2

On your own or with colleagues, walk yourself through an engagement with young people that has been stressful.

- Is there a point at which you are triggered?
- If so, what are your triggers - go through the list: feelings, beliefs, perceptions, assumptions, judgements, and expectations to try to articulate what is going on for you?
- What do you usually do when you are triggered?
- Having completed the reflection above, think about the same situation and ask yourself how you would do things differently now or if it happened again?

1.4 Exercise – A walk in the park

Try this exercise on your own or with colleagues. It is designed to build our awareness of how we meet others with our own feelings, beliefs, perceptions, judgements, assumptions, and expectations.

If possible, your eyes would be closed when you do this exercise so try to have someone else read the following script:

“Imagine you are at the entrance to a park.

Walk into the park and look around you. What does it look like and smell like? The first person you meet is the park keeper. You make eye contact and say hello. You walk on and walk by a couple sitting on a bench. What are they doing? What do they look like – how are they dressed?

As you walk further along you walk through a group of young people. They have their hoods up and are speaking very loudly and laughing. How do you **feel** as you approach them? What do you imagine might happen next? What are you **thinking** about the group as you walk past?

As you continue on your walk, the next person you meet seems to be in a hurry; maybe they are going to or coming from work. They have work clothes on and don't look like they are going for a walk. If you were describing them to someone what might you say about them? Finally, you sit on a bench and relax. How are you **feeling** now?”

Now open your eyes.

Discussion and debrief

Ask yourself or your colleagues what you saw, and who you saw. Draw out the stories and descriptions, writing as much detail as you can on either flipchart paper or on a page.:

- What you saw, smelt and visualised were **perceptions**. Can you circle these in purple?
- What you imagined might happen were **expectations** and these were based on the assumptions you made about the group/person you met. Can you circle these in green?
- What you thought about the people you met most likely had judgements contained in them? Can you identify those **judgements** in black?
- Those judgements will be based on your **beliefs**. Can you identify these in red? For example, you may believe that it is very wrong to be late for work, or alternatively that people should prioritise taking time out for self-care.
- Ask yourselves more about your visualisations of the people you met - **what culture, gender, class, ability did you notice?** Did you see people as the assumed norm/majority in your community or those that looked like you or came from your background?

Consider what insights you have gained into yourself through this exercise.

Remember: the influences we have around us and what we see as norms are reinforced within the different institutions in society. i.e. ‘The first thought that goes through your mind is what you were conditioned to think, the next is what defines you.’



Me in relation to others Engaging through Compassionate Communication and Empathy

Cog 1 is of introspection which focuses on my internal world of thoughts and feelings and how they relate to my self-concept. Cog 2 explores how I can interact with others to build openness and connectedness. Transformative practice involves bringing the enhanced self-awareness and knowledge gained from have a deeper understanding of the self and combining it with Empathic Listening and Compassionate Communication as an affirming way to communicate with others. This section looks at putting these aspects of Nonviolent Communication into practice.

Forms of communication that disconnect us from others

"It's your fault...You always do this..."

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

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

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

2.1 Connecting and disconnecting

The most effective way to connect, with yourself, and with others, is through communication; we speak to ourselves, as much as we speak to others. How we use our words and body language is very important in keeping the people we are working with engaged and connected. However, we live in a culture of blame, of judgement, of demands and we easily fall into responding to negative behaviour by falling back on familiar scripts in our heads. This impacts on how and what we communicate to others. The following list describes some of this communication. However, using these forms of language, can interrupt and disconnect us, from ourselves (when we use it toward ourselves), our fellow workers, or the young person we are trying to communicate with. It doesn't matter if what you are trying to communicate is right and well meaning; by using any of the following ways of communicating the result is the same - alienating the other and limiting the chance to start a dialogue where the other person can listen to what is being said:

"You are selfish/ they are all racist/ you are lazy."

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

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

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

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

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

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

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

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

Denying responsibility and choice:

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



2.1 Reflection

- On your own or with colleagues think of a challenging situation with a young person where you have made a response to their negative language, attitude or behaviour.
- Did you respond using any of the disconnecting language outlined above?
- What was the outcome of this communication?



2.1 Practice Hints

- Listen to how you respond to young people and hear which of the disconnecting ways of interacting you find yourself wanting to use.
- Act as a critical friend with your colleagues and listen out for when you use this language. Work out a code to be able to communicate to each other when you are in a group setting.
- Develop a check-in process for yourself to stop yourself from using the disconnecting language above.

2.2 Listening and not hearing

Non-empathic listening styles:

When we listen at our best, we aim to give people a sounding board and to reflect back to them their thoughts and feelings. We might find ourselves using certain responses as our way to engage with, understand and support others. However, some of these responses can be counter-productive because they can interrupt the empathic nature of listening, and consequently, the person we are trying to connect with, feels they are not being heard.

COMPARE

By sharing your own experience you think you will make the person feel better but the only thing they want to do is to talk about **their** story right now.
"You think it was hard on you? Wait until you hear what has happened to me."

DISCOUNT

When you try to make someone feel better by suggesting that what they are sharing is not as big an issue, as they consider it to be.
"You are maybe making a big deal out of this, it not as bad as you think it is, get over yourself, worse things happen in this world everyday."

SYMPATHISE

We often mix sympathy with empathy and we think that by expressing how we feel sad or bad for the other, it will make them feel better, but it can be received as patronising.
"You poor thing...oh nooo this happened to you...."

DATA GATHERING

When we ask the person for more information or specific information that is of interest to us rather than supporting them to 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..."

EDUCATE

When you use what the person is sharing as an opportunity to educate them.
"You could learn so much from this experience. This is showing you that when you do this, that happens."

FIX

This is one of our first instincts as youth workers. We try to fix and find a solution straight away. However, the more you give space for the other to talk it through, they very often find those solutions on their own.
"I know what we'll do, I will go there and talk to them, and you will do this and this."

ANALYSING

Trying to figure out what has happened by assuming or reaching conclusions and hoping the person may feel better if they know what the root of the issue is.
"When you responded that way do you think it is to do with the way your mother has been treating you when you were a baby?"

EXPLAINING/ JUSTIFYING

This is when we explain to the person who is sharing that the conflict could be their fault or their misinterpretation; Or that what has happened to them might be deserved. Or that they should consider the needs of others more.
"Are you sure it was a racist comment? Maybe you didn't understand them right. Do you know how hard it is to be a youth worker? So if they said that to you maybe you should remember how hard their job is?"

These are not right or wrong ways of listening; we use them all the time in day to day conversation. However, when we become more aware of how we communicate and how these responses can make people feel unheard we can better ensure that we empathically listen more by limiting these unempathic responses.



2.2 Reflection

On your own or with colleagues, think of a conversation or discussion you have had with peers, line-managers, and young people. Can you recall how you reacted when people used non-empathic listening when you most needed to feel heard?

Can you identify and recognise what language triggers you to disconnect from others or feel like you don't want to share with them?

Can you identify and recognise what unmet needs you have when you don't feel heard?

2.2A Exercise - Failing to listen

This exercise is designed to help you understand and reflect on the ways in which we use language in everyday communication that makes a person feel they haven't been heard. This practice is the hardest to attain and we invite you to come back to it again and again to build your self-awareness in relation to your communication and listening skills.

Read the following role play that takes place between a young person and a youth worker:

A young person gets asked to leave their youth group because they called another person in the group a dyke. The young person is very angry and tries to speak to the youth worker.



YOUNG PERSON: Why do I have to leave. That's not fair, I'm not the only one saying things!



YOUTH WORKER: Well now Jenny comes every week and she doesn't slag anyone and she never has to get asked to leave.



YOUNG PERSON: I'm not Jenny and you don't know what really happened.



YOUTH WORKER: Do you know that word you are using is hate speech and hate speech happens when you use words against someone because of their identity?



YOUNG PERSON: What? Their identity? What are you even talking about? What does that have to do with us having a fight? You don't know what she said to me before the group and you didn't even ask if I'm ok.



YOUTH WORKER: This is not about your feelings; what I saw was Jenny was very upset because of what you said to her.



YOUNG PERSON: Yeah, but you aren't listening. This started earlier after school when she slagged my Ma.



YOUTH WORKER: Okay, well then, I'll tell you what to do. Go in there and apologise to Jenny and tell her this won't happen again.



YOUNG PERSON: And what about what she did to me. Is she gonna say sorry to me. I know I slagged her cause she is gay but she didn't need to say that about my Ma, you know she isn't well.



YOUTH WORKER: I know, and I feel so sorry for you with what you are going through.



YOUNG PERSON: I don't need you to feel sorry for me. I need you to listen to me now. You aren't listening to me.



YOUTH WORKER: Ok well tell me all about it. Where were you when it happened? What exactly did she say? How were you feeling at the time? What made you say what you did?



YOUNG PERSON: What, what? I don't know! you are asking me like a million questions. I don't know how it started, it just did.



YOUTH WORKER: Ok well I imagine this happened because you have had a lot on your plate lately, especially with your mam being sick and you woke up in a bad mood and probably didn't sleep well last night and just reacted to her when she said something to you.



YOUNG PERSON: Eh no. I was grand when I woke up this morning and I did sleep ok, that's nothing to do with it. She shouldn't have said what she said.



YOUTH WORKER: Ok well let me think about this situation. Often this stuff happens because young people around your age are going through big transitions and there's lots of emotions and could be many reasons why this happened.



YOUNG PERSON: Oh it doesn't matter, I'm not listening to this. I'm going.

After reading the role play above ask yourself what you heard happening and from the following list identify where you heard these in the role play:

- data gathering,
- discounting,
- analysing,
- educating,
- sympathy
- explaining/justifying,
- comparing,
- fixing.

Was it easy to hear these in the account above?

Are they easy to hear in everyday communication?



2.2 Practice Hint

Practice listening for these in your everyday transactions until you become more aware of them.

2.2B Exercise - Listening to connect

One of the central skills to youth work is listening, which can be forgotten when a situation escalates or something harmful has happened with a young person in our group. The need to restore safety sometimes pushes us into action before we think through what is best for all involved. By taking time to listen we allow ourselves space to better assess the situation and hear beyond the words, so we can connect with the feelings and needs of the young people. (Note: There are times when we cannot do this. When it isn't physically safe we have to follow procedures for managing challenging situations).

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

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

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

Listening with empathy

Find someone to pair with and tell each other a story for 5 – 7 minutes each. It can be about anything that is happening in your life, something that is important to you.

The person listening does not intervene during the story but listens attentively. You can use non-verbal supports to show you are listening and as the person finishes telling their story you can ask open questions to encourage them to tell you more but don't take notes.

As you listen you should become aware of what it is you would like to say and ask yourself if your response resembles the behaviours in the non-empathic listening styles – comparing, educating, fixing, data gathering, analysing etc.

The speaker should also notice what happens for them when they are given space to speak without interruption.

When each person has had a chance to listen and speak you should share your reflections on the exercise: 1) Have you learnt anything about the way you tend to communicate? and 2) what was the experience of being heard empathically?



About me, others and the world

In the previous two sections we have worked toward understanding and knowing more about ourselves and how we are in communication and relationship with others. In this section we look at our relationship with the world we live in. We explore how we are socialised into attitudes, many of which contain bias, inequalities and injustice. As youth workers, while we commit to fight inequalities, in this section we become acutely aware that the voices of privilege and power play out in our heads too.

3.1 Socialisation and social conditioning

“There is no such thing as a neutral education process. Education ... is used to facilitate the integration of generations into the logic of the present system and bring about conformity to it, or it becomes the ‘practice of freedom’, the means by which men and women deal critically with reality and discover how to participate in the transformation of their world.”

Richard Shaull

Socialisation

Socialisation theory considers how, as individuals, we inherit, share, and develop our thinking, beliefs and customs. It argues that we are all socialised and **become who we are through our relationships and interactions with others**. We come to **know who we are** because people around us reflect ourselves back to us. Socialisation theory asserts that people develop their ideas through their lived experiences. Moreover, some socialisation theorists argue that a person's peer group has greater influence than parental figures in their lives.

Other socialisation theorists look more specifically at how people develop their understanding of specific aspects of their identity – for example on gender.

They argue, for example, that gender roles are reinforced through “countless subtle and not so subtle ways”^{xviii} that go beyond family and peers to include institutions such as schools, workplaces and the mass media.

To understand ourselves as individuals in society, we explore here the many subtle and not so subtle influences that impact us as social actors.

3.1A Socialisation in my identity

Cast your mind back to Exercise 1.1 'Exploring my own cultural identity'. Think of the terms you put into the statement 'I know I am ... because'. Does this theory resonate with you and let you think more about the subtle and not so subtle influences on your identity?

Social conditioning and understanding Systems of Oppression - Paulo Freire and Augusto Boal

Paulo Freire grew up in Brazil where he describes his own socialisation as revolving around playing football with other children in his poor neighbourhood. He learned a great deal from this upbringing. In particular, it shaped how he understood poverty and later it helped him construct his arguments on education and its role in people's lives. Key to Freire's understanding was his realisation that poverty affected his and other people's ability to learn. By looking at the causes and the cycles of poverty Freire further understood that social conditioning is the prime influencer in people's lives as he saw a direct relationship between social class, knowledge and the role of socio-economic privilege.

Freire had seen both sides of privilege, from poverty in his early life, to a turn in fortune that led to a university education that led him to a role in education. As a teacher he became more aware of cycles of poverty and societal exclusion which he linked directly to politics. He viewed politics as a system that was deliberately oppressive because it denied access to knowledge to those in poverty. He described this as the Pedagogy of Oppression^{xix} (Freire, 1970).

Critical to Freire's theory is his insistence that the oppressed must be part of their own liberation through a process of social critical thinking, whereby they recognise their own oppression and change the narrative, becoming co-creators of knowledge.



3.1B Reflection – Naming our oppressions and privileges

On your own or with colleagues think of examples from your own life where you may have experienced oppression? It may be your own experience or something you observed.

On your own or with colleagues think of examples from your own life where you may have experienced privilege?

Can you think of or describe when you have changed the narrative of your life in fighting oppression and/or acknowledging privilege?

Augusto Boal was influenced by Freire's thinking and he used drama to support people to become aware of their own and other people's oppressions. Boal's Theatre of the Oppressed^{xx} (2001) invites both actors and audience to reimagine and replay dramas that depict lived experiences of oppression by suggesting alternate endings aimed at defeating the oppression.

Boal argued that to understand the impact of systems of oppression in everyday life it is critical to explore the role of power and dominance in society.

He invited people to consider:

- Who has the greatest influence?
- What do those with the greatest influence say?
- In what ways do those with power benefit by maintaining their dominance?

In this way he demonstrated that those with power seek to maintain it through systemic oppressions. Oppression happens through everyday social interactions between people, when biases that work in favour of dominant groups, and against oppressed groups, shape how we see others, what we expect from them, and how we interact with them.

Ideological constructs are instrumental in keeping oppressive systems in place, whereby those in power decree that a certain world order is valid, and they do so under a veil of academic and political thinking that promotes ideologies of supremacy.

Examples include: a legislative system that condemns homosexuality, eugenics as an academic theory that puts white people on the top of a hierarchy based on skin colour, patriarchy that treats women as second-class citizens, capitalism that assumes the dominance of wealth.

3.1 Exercise – Identifying power and privilege

On your own or with colleagues try this exercise:

Call to mind the first person you noticed today that you might identify as different to you. Maybe it was someone you met, or someone you read about or heard about on the radio. Try to recall what you thought or felt about them. Think of as many feelings and thoughts that come to your mind.

- Can you identify who holds the power between you and the person you are thinking of?
- Does their difference put one of you in more power or privilege over the other?
- Are there other differences between you that shift the relative power or privilege that you both have?
- Can you identify (or imagine) how life is different for the person with the least power? Are there places and groups that they/you are excluded from?

3.2 Discrimination, bias and the ideologies that preserve them

Oppression^{xxi} works through dominant ideologies, i.e. the sum total of values, beliefs, assumptions, worldviews, and goals that organise our way of life as dictated by the dominant group.

The viewpoints, experiences, and values of oppressed groups are marginalised in these systems and not incorporated into how social institutions operate. Over time prejudices become embedded in our social worlds.

Ideologies, together with power and prejudice, lead to systems of oppression that include:

- Classism.
- Sexism.
- Heterosexism and Cissexism (see glossary on p.68).
- Discrimination toward persons who are differently abled.
- Racism including anti-Roma and anti-Traveller racism.
- Extreme nationalism and xenophobia.
- Religious intolerance or supremacy

Ideologies include but are not limited to:

- Capitalism (the dominance/superiority of the wealthy leading to classism).
- Patriarchy (the dominance/superiority of men leading to sexism).
- Hetero-normativity (the dominance/superiority of heterosexual people leading to homophobia).

- Cisnormativity (the assumption that all, or almost all, individuals are cisgender – i.e. they identify with the sex assigned at birth).
- Disablism (the belief that able-bodied people are superior to persons who are differently abled).
- Religious supremacy (the dominant religious group apply their beliefs within state systems)
- Eugenics (the dominance/superiority views of white Western people based on false science leading to racism, and historically to discrimination toward groups such as Roma, persons who are differently abled, and LGBTIQ+ people and peoples that were colonised. Its legacy continues today with discrimination predominantly directed toward racialised groups).



3.2 Reflection

Whilst we may endeavour to, few of us will know, understand or be able to talk about all of these ideologies with confidence to our young people. Yet we see them all the time. On your own or with colleagues think about the forms of oppression you hear and see in your practice.

Does your lack of knowledge stop you speaking out?

Do you feel you need to know more about these before you can address the issue?

What more do you need in order for you to speak with confidence on these issues with young people?

3.2 Perspectives on oppression

Institutionalised and Systematic Oppression

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

Historical aspect to oppression

There is an historical aspect to how oppression embeds in society. Racism, for example, is a practice which has been prevalent in European society for several hundred years. It is also a significant part in how the European capitalist system maintains itself. Oppressions are all rationalised by theory but the basis of these may change over time. Racist practice, for example, has been supported by different theories each relevant to the environment of the era. In this way we can see that one practice can be underpinned by various theories. For example, in the early 19th century racism was biblical - grounded in religion, then biological - grounded in the 'science' of eugenics and in contemporary times, it's historical or cultural. We know something to be oppression if there is an experience of it over time, thereby impacting generationally.

Internalised Oppression

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

Ultimately, oppression produces widespread social inequalities that disadvantage many in society.

3.3 Exercise - Who is oppressed?

Table A (overleaf) names various discriminations and systems of oppression on the top line, followed by the ideologies that lead to and uphold these discriminations. The 3rd line looks at the assumed norm in society based on these oppressions. (Note that the examples are from the European context)

Taking the groups of people in Table B, can you fill them in on the blank 4th line on Table A where it asks who is considered out of the norm or marginalised?

The exercise is designed to familiarise you with the terminology used to understand oppression and with those who are marginalised in our communities who themselves use this terminology.



TABLE A

System of oppression Discrimination	Racism including anti-Roma and anti-Traveller racism	Sexism or cis-sexism and transphobia	Classism	Homophobia and bi-phobia	Xenophobia and extreme nationalism	Discrimination toward people who are differently abled	Islamophobia Antisemitism Religious discrimination
Ideologies that lead to systems of oppression	'Race' oppression/ eugenics	Patriarchy and gender oppression	Class Oppression/ capitalism	Heteronormativity	Nativism/ Ethnocentrism	Disablism/ ableism	Religious/Faith Oppression (in the European context)
Assumed Norm	White	Male-bodied and cis-gendered	Middle and upper classes	Heterosexual	Native language speaker and someone whose assumed nationality is the same as their parent and grandparent	'able'-bodied	Christian
Who is considered outside the norm/ marginalised or face discriminations							



TABLE B

Atheist	Bi/pan-sexual	Female	Gay Men	Hindu	Intersex people	Jewish	Lesbian Women	Unemployed
Migrants	Muslim	Neuro diverse people	Traveller or Roma community	Non-binary people	Non-Christian	Non-native language speakers	People of colour/ BME people	Wheelchair users
Pagan	People in precarious employment	People of mixed ethnicity or mixed heritage	Persons with different abilities	The poor	Those considered to be from minority ethnic backgrounds and therefore 'foreign.'	Those who identify as queer	Transgender and transsexual	Working class

Think about how the following institutions re-enact systems of oppression:

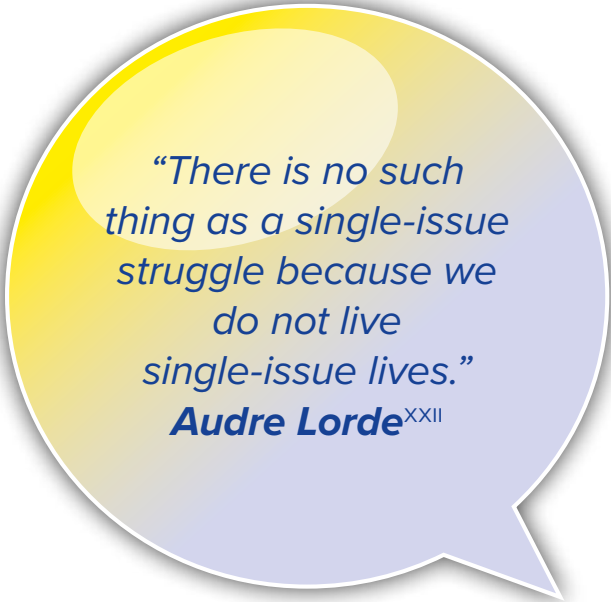
- **Media:** what does the media portray as the norm? What does it portray negatively or with suspicion?
- **School:** what and who is absent from the curriculum? Are people with foreign names called by their names? Are different religions visible? Are perceived genders stereotyped and behaviours imposed? Are gender neutral toilets provided?
- **Workplace:** who is absent, under-represented or not fully included in the workplace, e.g. is being able-bodied the norm? How are gender roles defined? Are they heterosexual and cis-normative? Are workspaces accessible?
- **Home:** are gender roles defined in our homes through family dynamics? Who is perceived in various roles; domestic, caretaking, breadwinner and authorities? What is the influence of the home in passing on prejudice?

Think about how within these contexts systems of oppression are reinforced through ideology, internalised attitudes, institutional policy, and interpersonal behaviours.

Do you see these patterns in your youth work settings?

3.4 Intersectionality

Kimberlé Crenshaw and Audre Lorde



The concept of intersectionality was first coined by Kimberlé Crenshaw in the US in 1989 to help explain the oppression of African American women. She describes it as “a lens through which you can see where power comes and collides, where it interlocks and intersects. It’s not simply that there’s a race problem here, a gender problem here, and a class or LGBTIQ+ problem there.

Many times, that framework erases what happens to people who are subject to [two or more] of these things”.

Crenshaw coined the phrase having experienced disadvantage compared to black men. Even though they were both black in a white world she was a woman and she experienced double discrimination.

Intersectionality describes the ways in which systems of inequality based on gender (including transgender and non-binary people), 'race', ethnicity, sexual orientation, gender expression, being differently able, neuro diversity, class and other forms of discrimination "intersect" to create unique dynamics and effects.

For example, when a Muslim woman wearing the Hijab is being discriminated against, it would be impossible to dissociate her gender from her Muslim identity and to isolate the dimension/s causing her discrimination.

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

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

Intersectional justice is the fair and equal distribution of wealth, opportunities, rights and political power within society. It rests on the concepts of equality, and legal and social rights. Intersectional justice focuses on the mutual workings of structural privilege and disadvantage, i.e. that someone's disadvantage is someone else's privilege.

For this reason, actions tend to be centred on people and groups of people who face the highest structural barriers in society, premised on the idea that if we

reach the people at the greatest structural disadvantage, then we can reach everybody.

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

3.4 Exercise – Seeing multiple identities

On your own or with colleagues think of someone you know who comes from a minority or marginalised background.

- Do you tend to describe them by their obvious identity?
- Do you see other aspects of their identity as well?
- Do you notice when intersectionality is evident - such as girls/women who are Muslim, female Travellers, someone who is transgender and has autism, a person who is black and working class, etc.?
- Do you notice multiple identities in the young people in your work?
- How does intersectionality impact on your youth work practice?

3.5 The trajectory of hate

The Pyramid of Hate^{xxiv} illustrates how layers of hateful and prejudicial thoughts, actions and behaviours can coalesce into violence. Each layer strengthens the hate and violence^{xxv}.

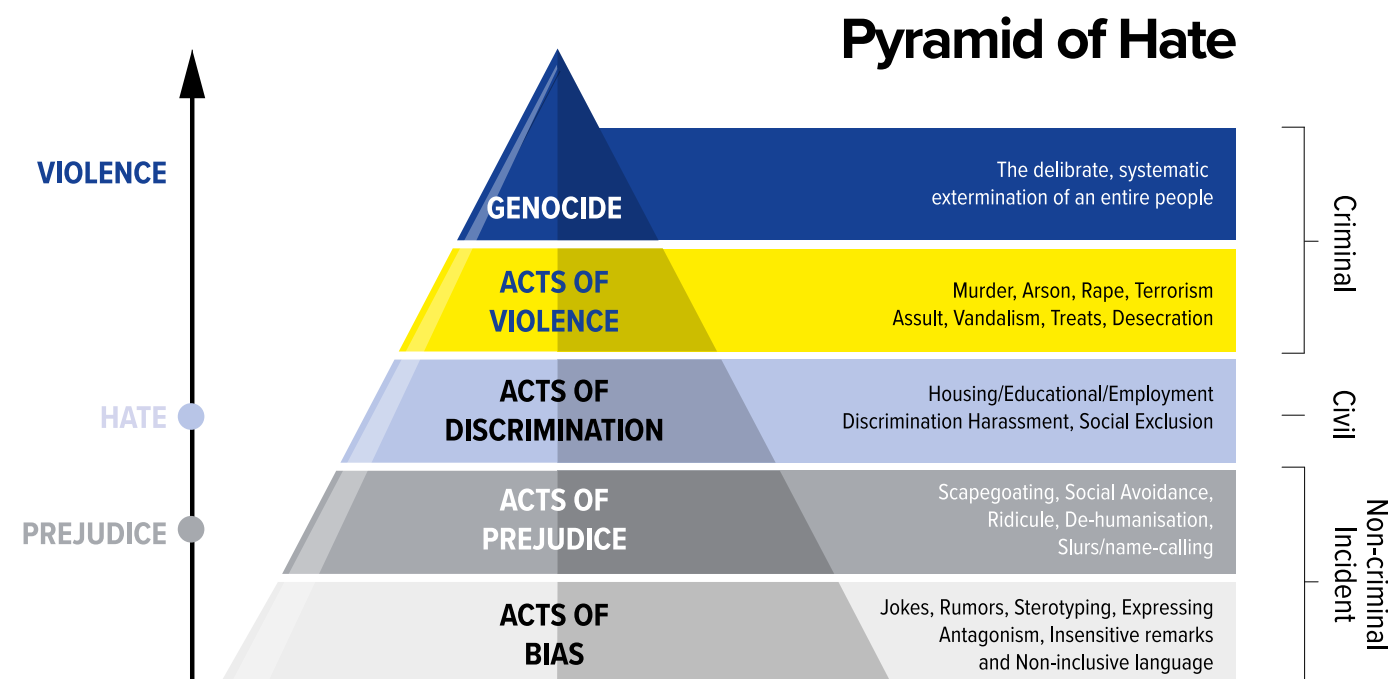
Layer 1 – Acts of Bias

The first layer is where the largest number of instances happen and where it becomes insidious and endemic. Described at this level as **Acts of Bias** it includes stereotyping which is a generalised judgement of a group/ community/minority and a belief that all members of a given group share the same fixed personality traits or characteristics. It is

a limited view of a person or group that has the impact of limiting the person or group. [For example, a stereotype that lesbians look masculine]. It often manifests as jokes or rumours.

At this level it is

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



Layer 2 - Acts of Prejudice

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

It manifests as ridicule, scapegoating, social avoidance, and name calling.

Layer 3 – Acts of Discrimination

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

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

Acts of discrimination are covered under Equality and Discrimination laws, but they can be hard to prove and are difficult cases for individuals to take.

Despite legislation, Acts of Discrimination are shown to be endemic in society, for example, where people with foreign sounding names aren't called for job interviews, or where teachers have reduced expectations for children of particular groups. What may appear to be individual acts are shown to be systemic and structurally embedded when we see that black people are significantly more likely to be unemployed for example^{xxvi}, or where some groups are less likely to complete second-level education or access university.

Layer 4 – Acts of Violence

When discrimination of particular groups is normalised, it is perceived as giving 'permission' to others to commit **Acts of Violence** toward them. These acts then become Hate Crimes.

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

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

Genocide and violence are not present without starting with endemic acts of bias, and the resulting layers of prejudice and discrimination. So this is where we need to 'nip it in the bud'.

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



3.5 Reflection

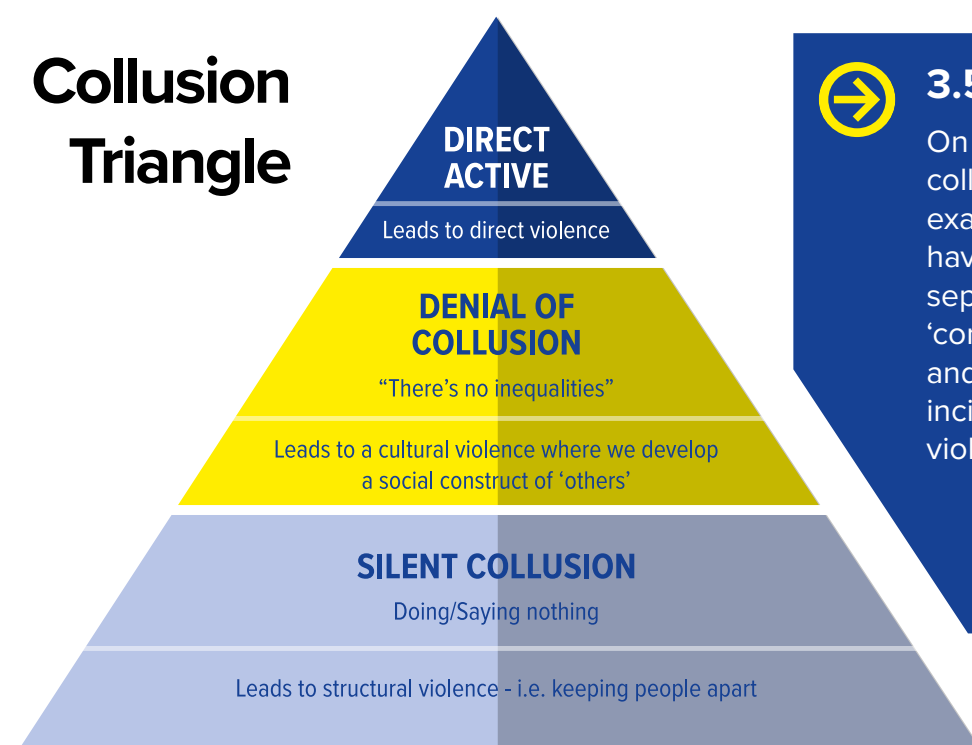
- On your own or with colleagues can you name an example where hate escalated from acts of bias to acts of violence and death?
- Can you name an example in your own community where you have seen acts of bias (jokes, rumours, etc.) lead to acts of prejudice where a group (or member of an identity group) is openly scapegoated, ridiculed or isolated?
- Can you name an example in your own community where a group is discriminated against? Have they also experienced a history of prejudice and bias?
- Are members of this group in danger of experiencing acts of violence?

3.4 Collusion^{xxviii}

One further pyramid model shows that to ignore acts of bias not only fails to prevent hate escalating, but actually considers those who did not take action, as part of the problem.

If we ignore hateful comments and behaviours, or 'let them slide', and in so doing allow groups to become or stay physically separate from each other, then we are in fact, **silently colluding**, and thereby enabling and facilitating the bias and hate to continue and fester.

Collusion Triangle



3.5 Reflection

On your own or with colleagues can you name examples of where people have been physically separated leading to 'constructs of the other' and as a result experienced incidences of hate and violence?

Who colluded in this – silently, by denial and actively?

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

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

3.5 Exercise - The bystander

Return to the list of oppressions on page 46 and the table on page 48.

- Can you name examples in your own practice where you have witnessed racism, sexism, homophobia, transphobia, disablism, islamophobia, classism etc. taking place?
- What does it look and sound like?
- What do you most often do when you see or hear this? Do you challenge this in different ways depending on what part of the triangle it is in? For example, do you react differently if it is a joke rather than name calling, or exclusion rather than violence?
- Thinking about the nature of silent collusion and the denial of collusion would you do anything differently, or like to do something differently but don't yet know how?

Gearing up for transformative practice

Cog 1, 2 and 3 move and drive each other forward. As we develop greater self-awareness, we are more confident and conscious in raising these discussions with others. This is how the cogs work together to drive transformative practice.

This section explores how we can bring what we have learnt so far, about ourselves and how we are as a youth worker, into our own practice, into our teams, our organisations and ultimately into our work with young people. We look at several tools that you can use to start to bring about change. We hope these tools will inspire you to delve deeper into transformative practice and explore these and other tools further.

4.1 Attend to needs, for transformation to emerge

In our practice as youth workers when we see negative or hurtful attitudes and behaviours toward others, we can get stuck in managing and challenging the person and think that the problem needs fixing or solutions need to be found.

Taking a Transformative Practice approach is to understand that reacting to negative behaviour only addresses the symptoms and not the root cause. The root cause in the Transformative Practice approach is

when one or more of the various needs of the person displaying the offending behaviour have not been met. The key to transformation is committing to empathy and compassion and a needs-based approach. The route to understanding the person's needs is to explore their feelings.

Using a needs-based approach allows us to understand behaviours, feelings and unmet needs.

At the heart of Transformative Practice, we:

- Focus on naming a conflict that exists,
- Present how those involved in conflict can understand 'what is going on here'.
- Work on recognising the feelings first and then;
- Work on recognising the needs of those involved.

Whenever we use Transformative Practice methods we need to be constantly alert to our perceptions, assumptions, beliefs and judgements, to keep checking in with ourselves around these and not let them take over.

We consistently use the skills we have learnt to truly connect and hear what the person is saying. The process takes the following steps, although the length of time it will take will depend on how ready the person is to identify their feelings and then to understand their needs:

You reflect on the situation;
you name what happened

You identify all the feelings involved,

You then explore the needs of the person/s involved,

When you hear the person's unmet needs you connect with the person empathically, you feel compassion,

Your response is fundamentally altered,

By continuing to use compassionate communication, you provide the conditions for transformation to take place.

Strategies to address unmet needs

Recalling the discussion in our first ‘cog’, we all have universal needs but we each adopt, or choose from, a range of strategies to meet those needs. It is often the strategy chosen to meet our needs that creates conflict between people, with each believing their ‘strategy’ is the right or best way. In situations of stress, external forces can make us think that we - our ‘strategies’, or ways of doing things - are under threat. For example, we meet our need for security by ensuring that we have housing or accommodation. However, our stress rises when we hear about housing shortages and we can more easily ‘blame’ “migrants who are increasing demand” because we hear this on the media, rather than putting the responsibility

with the government for not meeting the housing needs of the population. In this way we disconnect from others in our community, and we miss looking more critically at the systems of oppression at play, and conflict arises.

4.1 Reflection

On your own or with colleagues, consider the following scenario:

A young woman is 'acting out' in a youth setting; in fact she acts out every afternoon when she comes in after school. The youth worker dreads it and is always anticipating having to manage and challenge her behaviour. One day the youth worker starts working with her using the transformative practice approach to understand what is happening for her. Together they name her behaviour, explore her feelings and speak about her unmet needs. It takes time, days in fact. It emerges eventually that the young woman is always hungry as she goes to school with no lunch or breakfast. She has hidden this need as she feels shame, and only revealed it when she was asked in a compassionate way. The youth worker and their colleagues responded very differently to the young person having taken a needs-based approach focusing on the girl's needs rather than her behaviour.

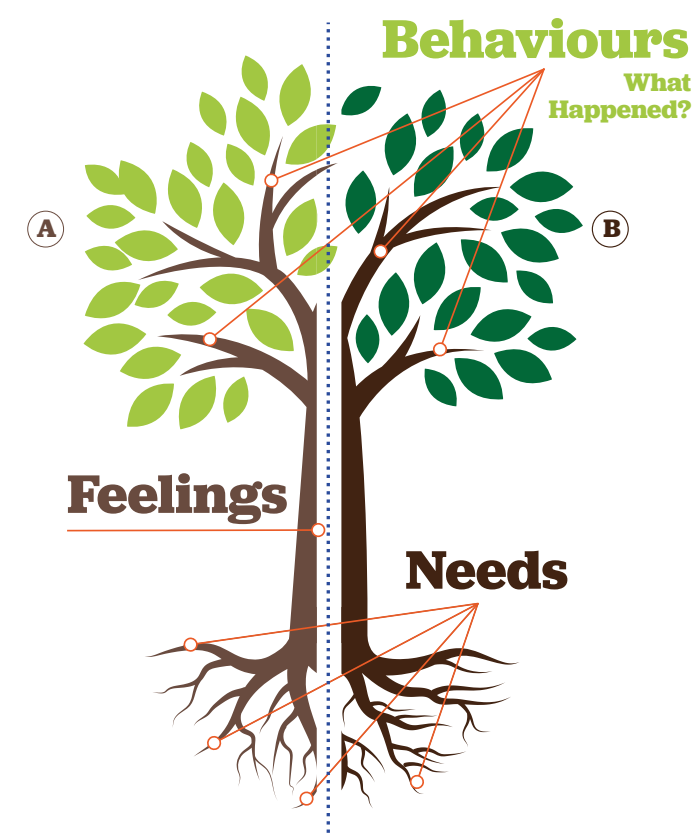
- Where do you see yourself in this story?
- As a youth worker have you 'dreaded' facing a young person's behaviour?
- As a youth worker have you taken on the role as challenger?
- As a youth worker have you explored the unmet needs with a young person using compassionate communication?

4.1 Tree of Needs

This exercise is a method of working through the steps of transformative practice. The key to transformative practice is learning to understand feelings and unmet needs and to explore how these have impacted on behaviour. To do this, we begin with ourselves. When we are in personal conflict about something, we can use this approach to identify what is happening for ourselves – we name the facts, our feelings and our unmet needs. By building this self-awareness, we can use the principles of compassionate communication in our inner self-talk – (ie. by not blaming or judging ourselves). This can translate into a transformative moment for us. After we have become familiar using this technique ourselves, we can use it with our colleagues to deal with issues that arise in our work settings, and in our practice with young people to deal with conflicts they experience.

The Tree of Needs activity is a simple method to look at behaviours and to see these as a result of trying to meet one's needs.

To do this, it is important that you or the person/group doing the tree of needs exercise, understands the concepts of feelings and needs; i.e. that you/they can speak about them. You can build up this knowledge and skill through doing the reflections in previous sections.



The Tree of Needs exercise

First draw a tree showing roots, trunk and branches. If there are two people, or parties, involved in the 'conflict' you draw a line down the centre of the tree, through the branches, trunk and roots to represent both sides of a story.

Identifying behaviours – the facts of the story

- Consider an incident of conflict that has happened. (You can also practice this activity initially by using a case study of a likely incident that might happen in your youth setting or in the community).
- Use prompt questions to explore what is happening in the story. If there are two people/parties, you will do it separately for each side. Where there are two sides of the story, write the behaviours of A on the left and B on the right.

- ▶ Ask what happened. Name all the facts you have about what happened and what behaviour emerged.
- ▶ Stick to observations and facts only.
- ▶ Hear the story with compassion and empathy i.e. avoid disconnecting.
- ▶ Write the facts – the behaviours and actions amongst the branches.
- ▶ The other person/s in the story will usually not be in the room so write the behaviours/ actions/facts of that person as you understand them.

Identifying the feelings

When all the behaviours have been identified and listed, and you/the person/group are ready, explore the following together:

- Looking at the branches of the tree and seeing the behaviours, ask:
 - » What feelings led to those behaviours? – you can use the list on page 29 to help you articulate these.
 - » Write them down on the trunk of the tree on the left for A.
 - » Together try to imagine what the other person/s in the conflict may have felt (if there is another person). Write this in for B on the right.

Identifying the (unmet) needs

When the feelings have been identified and listed, and you/the person/group are ready, consider the following together:

- » Looking at the feelings explore what has led to these. Identify any unmet needs that could have led to those feelings. Look at the List of Needs sheet on the next page to help you articulate what their needs may be.
- » Write down what the needs are on both sides. If you are doing this alone or supporting a young person on their own you will most likely have to imagine the needs of the other person/group.
- » Notice whether the needs are similar on both sides or not. Consider how, in trying to meet our needs, or coping with our unmet needs, it can lead to different behaviours for different people.

The Tree of Needs approach is especially useful when you, or the group of people you are working with, feel 'stuck' in any way and are finding it difficult to move on. You identify your actions/behaviours, then your associated feelings, and then you identify the needs you are trying to meet. This can help mutual understanding and to identify restorative actions.

In this journey, when you understand what your needs are, and you see how your unmet needs resulted in certain behaviour, it allows you to re-evaluate your behaviours with observation and understanding rather than judgement. You can ask "did it really happen the way I thought it did?" It can allow you to reflect on the impact of your actions and those of others.

Making a request

In Nonviolent Communication what follows from identifying unmet needs is to make a request. If you are doing the exercise on yourself you make the request of yourself.

The request can be:

- Taking an action, or
- Reconnecting with yourself (i.e. stop disconnecting, be empathic)

When you make a request you ask one of the following:

1. I need you to connect with me
2. I need to connect with you
3. I need you to take an action

When you make a request there are five criteria. It must be:

- Do-able
- Realistic (can be done in small chunks)
- Specific
- Offers choice (to the person you are requesting it from)
- Using positive language (in the asking)

If harm has been done the Tree of Need exercise can indicate how to repair the harm. This may lead into a space in which Restorative Practice can be used in follow-up sessions. We discuss this next.



4.1 Practice Hint

As you become familiar with this method you can use it to check in with yourself even during your engagement with individuals and groups (i.e. reflecting in practice) and afterwards (i.e. reflecting on practice). It allows you to recognise your needs and to know that your actions are coming from these needs. It then allows you to articulate these needs to others if relevant and/or to modify your behaviour. (At times this may be knowing that to meet your own needs it may be important for you to withdraw.)

4.1 List of Needs

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

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

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

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

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

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

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

PROTECTION: containment, safety, security, peace.

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

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

4.2 Restorative Practice – a tool for repairing harm after conflict

Restorative Practice approaches

Restorative Practice is used to repair harm. It is an approach that aims to support the person who has caused harm to understand the effect they have had on others. It helps individuals identify how the harm has impacted on themselves, how they can learn from it and to repair harm they have

done. It may involve bringing two groups, or people who are in conflict together to acknowledge what has occurred and resolve an issue. However, actually meeting each other 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 person taking ownership for their own feelings, needs and behaviour.

This is a process and can take time.

Resolving an issue does not necessarily involve bringing the people in conflict together. It can be about allowing space and time to heal. It can be about actions you take that the other person may not know about. It is a process of repair and of taking ownership. It is not about blame or self-blame. It is important not to bring both parties together unless or until they are ready to repair the hurt as this can result in further damage for one or both parties.

Restorative practice can take place at many levels from peer to peer interventions (which young children in primary schools are training to do) to more in-depth facilitated 'case conferences' which bring the people in conflict together, along with their families. As a practice it can be applied in our everyday lives. Key to the practice is that it never asks 'Why?' It sticks to facts and feelings and from those it looks to the person who has done harm to suggest how to move forward to make reparation.

4.2 Restorative Practice Questions

Restorative Practice involves exploring six questions with the person who has caused the harm.

Several of these questions have been answered while doing the Tree of Needs exercise so this follows on well after doing that work.

1. What happened?
2. What were you feeling at the time?
3. Who has been affected?

4. In what way have they been affected?
5. What have you thought about since?
6. What do you think you need to do to make things right?

If the young person is open to, and values the opportunity, you can look together at questions 5 and 6 to work toward reparation.

Note: Ideally another person is working with the person who has been harmed. There is another set of questions for them:

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



4.2 Reflection

On your own, or with colleagues, consider how often you ask (or want to ask) 'Why?' in situations of conflict. Listen to see if other people around you use the word 'Why?' Observe the reactions of those who are asked it – for example, do they become defensive or switched off? Do you think they may feel blamed, analysed, etc. (see the disconnecting language on page 36 & 37).

4.3 Exercise – The harm I have caused

Think of a time that you were in conflict with someone and/or where you caused some harm. Maybe you said something that was hurtful. Ask yourself the first five Restorative Practice questions.

If you are comfortable and keen to look further at how you resolved it at that time or still wish to resolve it then look at the 6th question.

Reflect on how easy or hard it was to work through the questions?

Did the What... questions allow you to reflect on the incident without feeling blame?

4.3 Unlearning what has been learnt

In 2018 Transgender Europe (TGEU) were due to produce their 2016-18 Activity Report which, like an Annual Report, would highlight their successes and activities over the previous two years. However, in 2016, their 115 members chose not to publish their activity report, but to focus attention on the topic of intersectionality and this was to bring them on a journey that they did not expect. As they explored intersectionality they came to understand that they had failed many minority and marginalised people who were also Transgender. They decided to present an honest look at where they had failed and the painful impact this growing understanding had on their own organisation over the two years by producing what they call an Anti-Activity Report in 2018. They took what they called a “power-critical” approach having “realised that we are leaving many people behind.” They said:

“It’s long overdue that we, the most privileged people within the trans community and within TGEU, open our eyes and realise that despite our successes in producing publications and fulfilling commitments made to our funders, we have also failed. This anti-activity report takes a critical look at our work to underline where we are failing our community”. (TGEU, 2018: 4)

They explained: “those of us socialised as belonging to various dominant groups, and lacking awareness of the dominant norms and culture, thought that it was enough to ‘learn’ about intersectionality, to organise workshops and trainings for our staff and steering committee, to share articles and books, to talk over coffee and lunch about various topics. This is not enough.

We needed to deeply examine whom we were contracting for workshops, what articles and books we were reading, and whom they were written by. Why did we search for knowledge in academic ways while not seeing we were silencing the people sitting right next to us?

How did people from underrepresented groups feel? How did our socialisation as belonging to the dominant group play a role in our empathy, or lack thereof, towards them being silenced or hurt?” (TGEU, 2018, 5)

TGEU describe the process involved as ‘un-learning’ the oppression that attached itself to those who are in the dominant or majority group.

“It is ok to disagree so long as your disagreement isn’t at the root of my oppression...”

James Baldwin

They admit to it being very painful for many in the organisation. In their report they state what actions would make them racist or ableist. It is a powerful recognition and acknowledgement to their members and to underrepresented groups in their community.



4.3 Reflection

On your own or with colleagues, think about your own work setting and ask whose voices are not heard, what minority or marginalised groups are not represented.

Taking a power-critical approach are there ways that you use your dominance to exclude minority or marginalised groups?

Do you find ‘legitimate’ excuses to exclude groups that others would disagree with?

4.3 Exercise – My anti-activity report

Devise your own anti-activity report for your organisation. Look at the impact of any of your own power and privileges within your organisation and community. Who is not included? Consider the questions in the Anti-Activity report and ask if any of them resonate with your own experiences. For example, are minority or marginalised groups expected to behave a certain way to be included, such as being expected to follow the cultural norms of the majority, or to be okay about using alternate services to the majority such as disability access that is not at the front of a building etc.? Look at where you are failing and name it. Invite the input of those whose voices are not being heard to feed into your report. Decide together what actions you can take to change this. Set out a plan of action and name who will do what. Don’t be too hard on yourselves as you do it – see it as an exciting challenge, a project to get stuck into. You will be taking a step on an inclusion ladder that has no final rung. Make your action plan realistic and achievable, and incremental in its vision. Small steady steps are more sustainable.

Sample Action Plan

What are you addressing?	What will you do?	Who will do it?	When will you do it (include deadline date)
Eg. The imagery in our Centre represents just one community	Eg. Find and put up imagery that reflects the diversity in the community – LGBTI+, diverse ethnicity and religions, disability etc.	Eg. Action Lead with Youth Work team	Eg. September to November 2019, presentation due on 1st Staff meeting in December

Transformative Practice for Peace4Youth

In *Distilling the Essence of Peace4Youth Practice* (2019), McConville and McArdle analyse the evaluation interviews against two key theories – phronesis and ecological intelligence. Phronesis refers to the ability to have the “knowledge needed for action” and the “judgement about what might be the right action in a particular context” (Stanton et al, cited in McConville & McArdle, 2019: 7). Together with ecological intelligence, whereby a youth worker understands young people in relation to their “environments, relationships and experiences” (Ross et al, ibid :7), they note that the youth workers in the Peace4Youth Programme demonstrate the ability “to notice the needs of the young people” and to “shift their approach in accordance” (ibid: 3).

Where does Phronesis and Ecological Intelligence align with the approaches set out in this resource? McConville and McArdle propose that Peace4Youth practice is steeped in workers quickly devising responses to rapidly changing situations and, within this, having heightened awareness of the impact of their behaviours and actions on others.

In both publications, considerable attention is focussed on the youth worker as a reflective person, “cognisant of our own world and how our own ecology

influences our thoughts, actions and feelings” (ibid, 2019: 8). In ‘Gearing up for transformative practice’ we explore how the systems of oppression that are so deeply engrained in our environments, relationships and experiences can act on us in ways that make them ‘normative’. As such, it takes considerable reflection and critical analysis to recognise them for what they are. Furthermore, on awakening our understanding, we then find ourselves tasked with trying to find ways to live our lives being true to our personal values under their extensive and overarching influence. This resource invites its readers to challenge systems of oppression for themselves, while bringing these new understandings to transformative practice with Peace4Youth young people.

Deepening the Peace4Youth Outcomes

The core Peace4Youth Programme outcome areas are Personal Development, Good Relations and Citizenship. This resource seeks to give youth workers increased reflective tools and skills of self-awareness that feed into and deepen the outcomes within each of these thematic areas.

Exercises that are relevant to personal development and citizenship run through the entire content of this resource – i.e. increased self-awareness or greater understanding of our own identity. However, the area of particular salience here is the outcome area of Good Relations; with priority being given to developing ‘respect for diversity’, ‘sensitivity to others’, and ‘respect for others from different cultural and community backgrounds, abilities and sexual orientations’. Achieving these hinges on our ability to feel safe enough to listen and hear the other. Key to this resource is developing the very complex skill of listening with acute awareness, first to ourselves, and then to the other. When we have mastered this skill and have learnt to use it in our everyday practice we can support the young people we work with to communicate their own feelings and needs in a way that they are heard with integrity by others and in so doing to create the conditions to build awareness, respect and sensitivity to others. When we speak our needs and feelings from our hearts it is almost impossible to deny the other.

Perhaps one of the most challenging outcome indicators is having a ‘positive predisposition to others’. To achieve this, workers can ‘create safe spaces for young people to explore their attitudes and values, to enable expressions of frustration, ambivalence and hope to emerge.’ (ibid, 2019: 8)

A non-judgemental, blame free space is the cornerstone of empathic listening and compassionate communication. It allows for engagement and dialogue to take place that can build critical awareness and appreciation of ‘the other’. When the young person themselves feel truly valued they can find ways to value others.

Core to this work is the practice the youth worker adopts to ensure that they value and act compassionately toward themselves.

Furthermore, McConville and McArdle (2019:10) look to the work of Gadamar on seeing things from other people’s standpoint with the intent of broadening our horizon. This emphasises “understanding without necessarily having to agree with”. In fact, we could argue that lack of agreement is a critical component of diversity and should be a welcome element in any encounter.

This resource ends with an example of an organisation that sought with integrity to hear, to really hear, the voice of ‘the other’. The process entailed significant stress and dissension in their organisation. However, as we enter spaces of dissonance, we can become more aware of our own internal conflict and use compassionate communication to manage this discord. We can become better at being ‘comfortable in uncomfortable spaces’ where we can allow ourselves to hear and to understand and welcome that there are innumerable, valid and worthy ways of being and we can actually live and thrive in spaces where conflict exists.

However, alongside dissonance, as we build understanding we also realise that our world is still far from equal and that it is experienced in very unequal ways by different people in our youth settings and communities. In our work toward transformation we approach each day and each of our encounters with the commitment to fight these inequalities.



Answers to EXERCISE 2.2A

YOUNG PERSON: Why do I have to leave that's not fair, I'm not the only one saying things!

YOUTH WORKER: Well now Jenny comes every week and she doesn't slag anyone and she never has to get asked to leave. *(Comparing)*

YOUNG PERSON: I'm not Jenny and you don't know what really happened

YOUTH WORKER: Do you know that word you are using is hate speech and hate speech happens when you use words/ attitudes/ behaviours against someone because of their identity? *(Educating)*

YOUNG PERSON: What, their identity, what are you even talking about? What does that have to do with us having a fight? You don't know what she said to me before the group and even asked if I'm ok.

YOUTH WORKER: This is not about your feelings, what I see in Jenny very upset because of what you said to her. *(Discounting)*

YOUNG PERSON: Ye but you aren't listening, this started earlier after school when she slagged me ma.

YOUTH WORKER: Okay well then I'll tell you what to do. Go in there and apologise to Jenny and tell her this won't happen again. *(Fixing)*

YOUNG PERSON: And what about what she did to me, is she gonna say sorry to me. I know I slagged her cause she is gay but she didn't need to say that about me ma, you know she isn't well.

YOUTH WORKER: I know, and I feel so sorry for you with what you are going through. *(Sympathy)*

YOUNG PERSON: I don't need you to feel sorry for me. I need you to listen to me now. You aren't listening to me.

YOUTH WORKER: Ok well tell me all about it, where were you when it happened? What exactly did she say? How were you feeling at the time? What made you say what you did? *(Data gathering)*

YOUNG PERSON: What, what, I don't know, You are asking me like a million questions I don't know how it started it just did.

YOUTH WORKER: Ok well I imagine this happened because you have had a lot on your plate lately especially with your mam being sick and you woke up in a bad mood and probably didn't sleep well last night and just reacted to her when she said something to you. *(Explaining/ Justifying)*

YOUNG PERSON: Eh no, I was grand when I woke up this morning and I did sleep ok, that's nothing to do with it. She shouldn't have said what she said.

YOUTH WORKER: Ok well let me think about this situation. Often this stuff happens because young people around your age are going through many transitions which includes emotions and there could be many reasons why this happened. *(Analysing)*

YOUNG PERSON: Oh it doesn't matter, I'm not listening to this. I'm going.

Annexes

Answers to EXERCISE 3.3A

System of oppression	Racism including anti-Roma and anti-Traveller racism	Sexism or cis-sexism and transphobia	Classism	Homophobia and bi-phobia	Xenophobia and extreme nationalism	Discrimination toward people who are differently abled	Islamophobia Antisemitism Religious discrimination
Discrimination							
Ideologies that lead to systems of oppression	'Race' oppression/ eugenics	Patriarchy and gender oppression	Class Oppression/ capitalism	Heteronormativity	Nativism/ Ethnocentrism	Disablism/ ableism	Religious/Faith Oppression (in the European context)
Assumed Norm	White	Male-bodied and cis-gendered	Middle and upper classes	Heterosexual	Native language speaker and someone considered to be 'from the country or member of the majority ethnic group'	'able'-bodied	Christian
Who is considered outside the norm/ marginalised or face discriminations	Traveller and Roma community People of colour/ BME people People of mixed ethnicity or mixed heritage	Female Intersex people Non-binary people Transgender and transsexual Bi/pan-sexual Those who identify as queer	People in precarious employment The poor Working class Unemployed	Lesbian women and Gay men Those who identify as queer	Migrants Non-native language speakers Those considered to be from minority ethnic backgrounds and therefore 'foreign.'	Neuro diverse people Persons with different abilities Wheelchair users	Atheist Non-Christian Hindu Jewish Muslim Pagan

Glossary of Terms

Cisgender:

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

Cisnormativity:

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

Cissexism (or cis-sexism):

the set of acts and norms that privilege cis people and/or oppress trans people. 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.

Gender expression:

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

Gender:

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

Heteronormativity:

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

Heterosexual/straight:

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

Intersex:

A term for people whose sex characteristics (genitalia, chromosomes, hormones ...) do not fall under what is traditionally seen as male or female. There is a big spectrum of intersex conditions, and in most countries intersex persons are made to fit into binary boxes of gender. Babies that are born with genitalia that is not considered to be either a penis or a vagina are surgically operated on without their consent, and this information may be kept from them. So, for some intersex people, variations are apparent at birth, for others they emerge later, but almost none of them know about their condition, which not only violates their human rights, but can also put them in health risks because they do not receive appropriate medical treatment.

Lesbian Women and Gay Men

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

LGBTIQ+:

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

Minority Ethnic:

Refers to a culture or ethnicity that is identifiably distinct from the majority ethnicity. 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.

Neurodiversity:

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

Non-binary:

An umbrella term for any gender that is not exclusively male or female.

Queer:

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

Sex assigned at birth:

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

Transgender/Trans:

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

References and further resources

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A **YouthPact** Resource

YouthPact is a project supported by the European Union's PEACE IV Programme,
managed by the Special EU Programmes Body (SEUPB)

Anne Walsh, 2019