

# Dream our G▶ Local Movement HANDBOOK

Ideas, resources and methods  
for inclusive non-formal education



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Ideas, resources and methods  
for inclusive non-formal education



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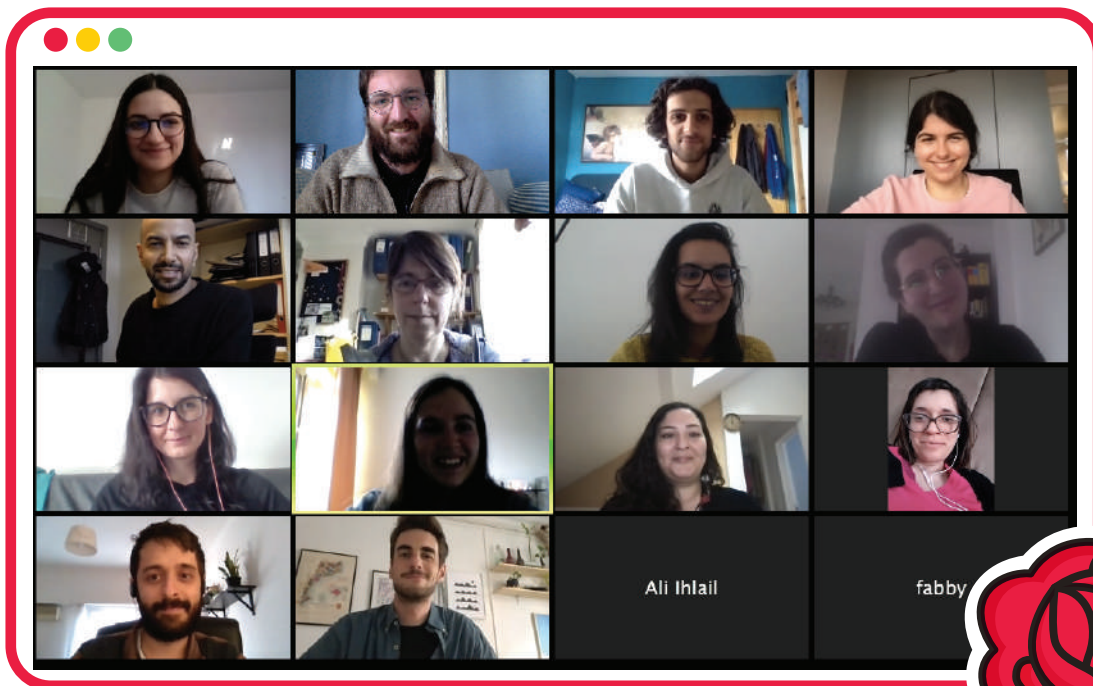
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## ***DREAM OUR G>LOCAL MOVEMENT!***

Movements do not just come together by accident. Building a movement takes an unbelievable amount of work, not just in terms of creating structures and getting the movement to grow, but in terms of making that movement inclusive. The IFM-SEI strives to be a movement that doesn't just fight against marginalization and oppression, but one that actively counters these things in its own structures, educational and political work. This is how we might think about inclusion as a socialist value, not just the idea of all different groups being represented, but of creating a political space in which all members are considered equal, and at the same time differences in the experience of, for example, racism or sexism, are recognized and respected. We believe that everyone has an interest in the system being radically changed, and the roots of forms of discrimination such as transphobia or ableism, lie not just in individual attitudes or a failure for everybody to be included, but historical structures that will only be changed through mass action.

For this reason, our work on inclusion seeks to build a movement that is inclusive in a way that society is not. But at the same time, to recognize that we are the ones who must commit to change the larger structures creating these dynamics. Active inclusion work means quality and meaningful educational work - to understand why specific marginalized groups are underrepresented in our movements. "Nothing about us without us" is a slogan popularized by disability rights activists and now used by many different marginalized groups. It emphasises that educational work around inclusion should be led and shaped by those underrepresented, and ask not just how people can be included, but how our movements can ensure that all are active and equal members. That all members of our movement have an opportunity to raise their voice(s), have access to spaces to organise, and that structural barriers are addressed and challenged, is key to IFM-SEI's work on inclusion.

There is no contradiction between local and global activism, IFM-SEI as a global movement proves that. Global movements will always find an expression in local activism and the adoption of new ideas and struggles. Similarly, global movements often begin with an uprising connected to a single event in a particular place. What we can do as G->Local activists is to connect these things, to learn from the similarities and differences of how we fight for inclusion and diversity, and exchange best practices using the structures of our movement and online communication. Our solidarity is what connects us, not just as an idea, but as a practice of continuing to build an ever more inclusive global movement.



# "THEY'RE NOT COMING TO OUR MEETINGS"

All too often inclusion and diversity becomes a tick-box exercise, making sure "enough" people from marginalized groups are attending activities, ensuring that the organisation appears outwardly diverse. In fact, inclusion and diversity has become a key language of management in ensuring their companies look good. This pressure for inclusion however, didn't come from nowhere, it is a result of self-organization and previous struggles.

IFM-SEI's approach seeks to recognize these ongoing struggles, and not fall into an idea of inclusion as simply having "enough" people from different marginalized groups represented in its member organizations.

The phrase "they're not coming to our meetings" is one often uttered when diversity and inclusion is being discussed. There is a positive side to this; people recognizing an underrepresentation of particular marginalized groups in their activities. However, it also creates an "us" and "them" dynamic and looks to the simple instrumental idea of getting more people at activities, instead of examining the organisation, reflecting on it and asking why this is the case?

The real question is how can we change ways of working, allow space for voices within the organization to be amplified, and work with self-organized groups already addressing marginalization, to build our movement as one which is not just outwardly diverse, but one which allows all its members to both belong to a collective with certain values in common, but also to be respected in their own identities and have their specific struggles recognized and be a part of our work.

# ***SOCIALIST EDUCATION, INCLUSION AND G>LOCAL ACTIVISM!***



## **Develop a culture of inclusiveness in your organisation**

Don't only think about reaching certain groups with your activities. Make sure that these processes reach all levels of your organizations, from those leading activities, to those attending your conferences and the leadership of the organization.



## **Seek expertise with organisations that work with specific target groups**

"Nothing about us without us" - when trying to reach specific groups, work with self-organized movements to allow yourself to understand and educate on the barriers and realities that these groups face, instead of only trying to include people as individuals in your activities.



## **Actively promote inclusion and diversity in the organisation and membership**

Inclusion will not be a simple process of "becoming more open". It involves challenging existing structures and cultures in the organization. For example, representation of BPOC in structures and a strong anti-racist culture in both activities and organizing will make clear that your movement is not just "inclusive", but offers a space in which racism will be addressed.



## **Tackle barriers by supporting children and young people in overcoming personal and structural obstacles**

“Nothing about us without us” - when trying to reach specific groups, work with self-organized movements to allow yourself to understand and educate on the barriers and realities that these groups face, instead of only trying to include people as individuals in your activities.



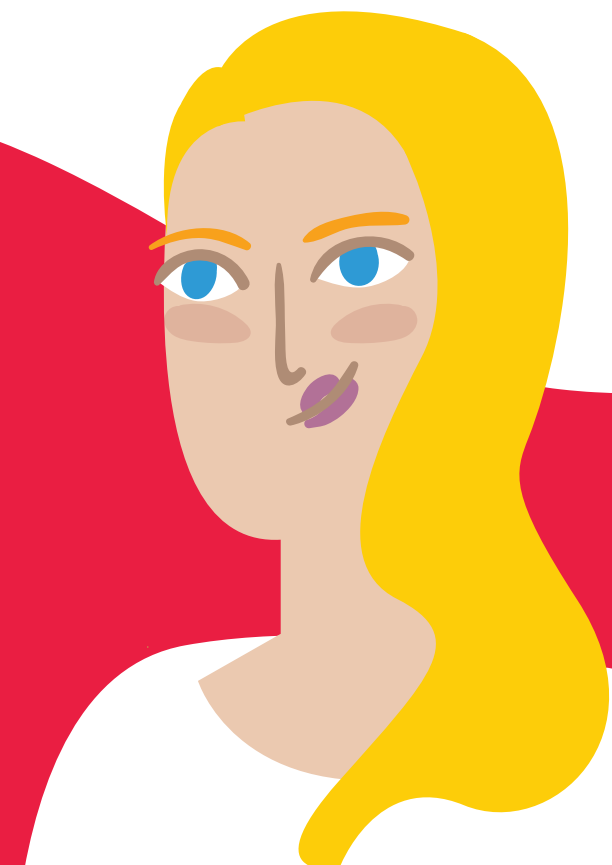
## **Ask – don't assume**

Nobody has just one identity, always think about the different belongings that people have (intersectionality), and do not reduce anyone to being only this or that. This is important to avoid tokenizing and to be aware of different positionalities while all still all being members in the same organization.



*"DIVERSITY IS HAVING  
A SEAT AT THE TABLE.  
INCLUSION IS HAVING A  
VOICE. AND BELONGING  
IS HAVING THAT VOICE  
BE HEARD."*

- Liz Fossilen







# ACTIVITIES

The following activities were either developed by participants of the Dream our G->our Local Movement project or inspired by the discussions and spirit of the project and its goal to educate on inclusion and diversity. These are all activities to help you start thinking about these topics in your communities, and with a range of age groups in your organizations.

Adapt other activities you know too, but always think about how inclusive and accessible they are, and whether they need to be changed.

Let us know how they went for you and get in touch with any new ideas!



# TALKING ABOUT ACCESSIBILITY

Here are some answers to the question “what does accessibility mean to you” produced by project participants. Use this activity to think about how accessible your activities are!

> **AGE:** 8+ > **GROUP SIZE:** 4-30 > **DURATION:** 2 hours

> **PREPARATION / MATERIALS NEEDED:**  
examples, markers, paper

|  |   |
|--|---|
| Clear information                              | Easy to understand                            |
| Detailed instructions                          | Accessible for people who are hard of hearing |
| Accessible for all ages                        | Accessible for visually impaired              |
| Audio media                                    | Visuals and text                              |
| Making sure all instructions are understood    | Open access and non-restrictive               |
| knowledge and awareness of participants' needs | Adjustable activity                           |
| Knowing information before-hand                | Initiative from participants welcome          |

## STEP BY STEP INSTRUCTIONS:

**1.** Arrange them on a line from 1 to 10 of how well your organization implements them, or how well they are implemented in your society (depending on the focus of the workshop).

**2.** Add your own points and place them on the line.

3. Come together to discuss the outcomes and consider the questions:

- Which points were seen as well implemented?
- Which points were seen as less so?
- Why do people think this is?
- How is it decided what is most important?
- Who defines this?
- How accessible was the activity itself?

4. Now split into small working groups and look at the points that are lowest on the scale of implementation:

How can we improve this?

Concrete steps for doing so?

Design a poster detailing the action plan.

5. Discuss the results and close the activity.

**ONLINE ADAPTATION:**

This activity can be done using platforms, though make sure you choose one that works with screen readers.

**TIPS AND VARIATIONS:**

The second half of the workshop is more suited to older children beginning to think about running their own activities and being more involved in their organisation. For work with younger children, we suggest you use the first part only.

# SOCIAL INCLUSION THROUGH INTERSECTIONALITY

A great online workshop for introducing the topic of intersectionality to a group or an organisation based on a workshop carried out in Greece in the framework of local campaign. The organisers of this workshop held it on Zoom with a sign-language interpreter.

> **AGE:** 10+ > **GROUP SIZE:** 8-20 > **DURATION:** 2 hours

> **PREPARATION / MATERIALS NEEDED:**  
Markers, paper

## **STEP BY STEP INSTRUCTIONS:**

**1.** Begin the activity with a short game, or name-game if participants don't know each other

**2.** Give a short a short introduction about social inclusion and intersectionality. Remember that we don't possess the absolute correct definitions ourselves, as the purpose of this interaction is not the theory, but more the sharing, the exchanging, visualizing and finding motivation to make social inclusion real by acting and challenging our beliefs and work.

Ask the question: "Why is intersectionality, as approaching combined forms of oppression and acknowledging human identities' complexity, important for social inclusion?"

**3.** Ask the participants to answer (on Jamboard tool) the questions "when did you feel being included?" and "when do you feel being marginalized?". You can underline that they can share as much as they feel comfortable with.

**4.** Read the answers and give space for sharings or comments.

**5.** Ask the participants to write about what they think social inclusion is when it comes to skin colour, ethnicity, gender, sexual orientation, age, education, disability and financial situation.

6. In the discussion think about different levels, personal, institutional, social. What is expected from people and how much power do people from different groups have?

7. Collect some photos of protests or political actions and ask how they link to the word "voice".

- How do marginalized groups raise their voices and when does this happen?
- How do we make sure different voices are heard?
- Why are all voices not listened to as much as each other?
- In what spaces can marginalized voices best be heard?

8. To close ask two questions:

"Are you in any organization/team? What does it include?"

and

"If not, in what kind of organization/team would you like to participate?"

Gather the answers then have a closing round with a final thought: a suggestion or comment for this conversation, words in the chat or spoken, a link, a drawing, an emoji or photo shared with others.

**TIPS AND VARIATIONS:**

Use this as an introduction to a bigger process of talking about inclusion with your group.

# SHARING YOURSELF THROUGH COOKING

This is an activity to run over a number of weeks with your youth group. Each week one person leads the activity, and explains to others how to cook a particular dish, where that dish is from and what it means to them. This is a way of understanding and sharing the diversity of a group through a group activity.

**>AGE:** 12+ **>GROUP SIZE:** 8-12 **>DURATION:** 2-3 hours for session

## **>PREPARATION / MATERIALS NEEDED:**

Cooking utensils, ingredients, pens, paper, budget for shopping

## **STEP BY STEP INSTRUCTIONS:**

In the first session ask everybody to pick a dish that they will cook and explain it to the group:

- > Why did they choose it?
- > Where does it come from?
- > Is it easy to get all of the ingredients?
- > Do they know anything more about the history of it or of similar dishes?
- > What does it taste like?

After the initial introduction, the sessions consist of one person leading the cooking and the others assisting in cooking. During the activity there is time for discussion about food, history and people's different backgrounds.

## **ONLINE ADAPTATION:**

This can be done using a platform such as Zoom, with one person explaining to the others in their kitchens how to cook the recipe. Lists of ingredients can be sent around beforehand.

### **TIPS AND VARIATIONS:**

Follow up activity - Food, Identity and Power!

After some weeks of having shared different dishes amongst the group, begin to think about these questions:

- What dishes are seen as “typical” in your country or region, and which ones are seen as “from somewhere else”?
- Are there different opinions about what “typical” food is?
- What does it mean in social terms if a food is not seen as “typical” of the society, especially for those making/eating it?
- Why is food so important in terms of inclusion and diversity?
- What are the different histories of food and types of cuisine, and how are they connected to different identities, forms of power and belonging in contemporary societies?

Watch the following video entitled “Is culinary colonialism a thing?” as a grounds for further discussion:

<https://www.youtube.com/watch?v=FHOXIM28uk0>

Build up a map as you go along with the different global links and histories of the foods you are cooking, and research about their backgrounds in colonialism, migration and the histories of shifting national borders and ethnic identities.

Discuss the environmental perspective of food production for a further perspective!

# INCLUSION THEATRE

Augusto Boal was a theatre educator, director and activist. His work used theatre as a political tool to understand how to change the world. He did this against military dictatorship and in support of socialist movements. Forum Theatre is one of his methods. Small scenes from real life are played, in which a particular problem of, for example, oppression or injustice, is shown. When the scene is played a second time, all 'spectators' (this word combines spectator and actor) can stop the action and swap themselves into the scene to attempt to change the situation.

➤ **AGE:** 10+ ➤ **GROUP SIZE:** 8-20 ➤ **DURATION:** 2 hours

➤ **PREPARATION / MATERIALS NEEDED:**  
markers, paper

## **STEP BY STEP INSTRUCTIONS:**

1. Gather situations from the group about when they have been excluded or marginalization that they see around them in society, at school, university, work or in their families.
2. Decide upon a few situations to develop into short theatre scenes, then ask small groups (around 5 people) to prepare them.
3. Now play them through. Explain to the spectators that after the first time, they can now put themselves into the action by clapping their hands to freeze the play. 2 important rules here are:

They cannot exchange themselves for the person who represents the problem (the situation might not always have a

- figure who clearly expresses this, but if it does, a homophobic teacher for example, they may not be replaced).

They cannot do anything that is too unrealistic, as the point is to think about real-life situations. If you feel this is happening, you

- will shout "magic" to make clear to them that this is the case.



Afterwards talk about what happened in the scenes:

- Were the strategies effective or not?
- What are the obstacles preventing us from intervening day to day?
- How are the scenes played out linked to wider social factors?
- How can we consider these when thinking about inclusion on the levels of everyday life, our organisations and society?

**ONLINE ADAPTATION:**

Instead of a play scene, the pieces could be developed as dialogues by small groups working in break out rooms.

**TIPS AND VARIATIONS:**

- Prepare for this activity by doing some theatre activities or creative energizers to get people in the mood.
- Remember to “de-roll” afterwards: tell people that the scenes are over and they are back to being themselves (combine with a shaking movement).
- If this goes well, you might consider creating a play from the individual scenes or themes that arise in the activity.

# IN / OUT

This activity looks at how exclusion can work, and is developed from the "Bezavta" method of the Adam Institute in Jerusalem.

➤ **AGE:** 14+ ➤ **GROUP SIZE:** 8-15 ➤ **DURATION:** 2 hours

➤ **PREPARATION / MATERIALS NEEDED:**  
markers, paper

## **STEP BY STEP INSTRUCTIONS:**

1. Ask 1-3 volunteers (depending on size of group) to leave the room.
2. Once they have left, explain to the group that they should pick a subject that they would like to talk about, such as the environment or school.
3. Work out the top 5 words associated with this topic, then find alternative words for them, for example with "school":
  - School - Lake
  - Subject - Diamond
  - Teacher - Dragon
  - Lesson - Table
  - Class - Forest
4. Ask the group to begin a discussion, then tell those outside, they should re-enter the room and try to understand what is going on.
5. Observe the situation for a while, making note of what those from outside do to understand, and how the group reacts to this.
6. Then stop, wait a few seconds, and ask people how they are feeling, and what was going on. How did it feel to be the "in-group" or the "out-group"?

7. Feed back some observations you made.
8. Be aware! This is a moment of activity with potential for strong emotions. Ask the group if you ever told them not to tell the others what was going on? A lot of people will be shocked that they have excluded the others. Make very clear that you as the educator have led this activity, and are responsible for the situation in this sense, but the point of the discussion now, is to use the feelings people have, and understand better how exclusion takes place.
9. Explain that you not telling them to exclude the others shows how this is not always a problem of bad people discriminating others.
  - Stick to the example of language, how can this function as a mechanism of exclusion?
  - What other mechanisms are there, on both an interpersonal, and a structural level, how are they linked?
10. End on a note of discussing both individual and organizational strategies.
11. Finish with a de-rolling exercise (shaking the role of with loud noises) and/or a fun group game to counter heavy feelings.

**ONLINE ADAPTATION:**

The volunteers could go "out" of the room into a breakout room.

**TIPS AND VARIATIONS:**

- This activity can involve conflict in the group, so be sure to use it at an appropriate phase in the group's process (i.e. after the group knows and somewhat trusts each other).
- Make sure to follow up any strong feelings brought up by the activity individually with participants or in reflection groups.

# PROJECT IDEAS

Looking for inspiration for new activities that reach new people and improve your organisation's work on inclusion? Below are descriptions of activities run by participants in Dream our G->Local Movement, with extra ideas about the practice of diversity and inclusion.

The key to being active in this type of work is to always accept that we have more to learn, and that we can be more inclusive than we already are. So even though it's a big task, it's a fun one too, so get planning!



## **WASTE SEPARATION AND RECYCLING (SLOVAKIA)**

The project focused on education in the field of waste separation and recycling. The target group was the Roma community, especially children aged 13 to 15. In the first phase, in the form of a presentation, information was provided about various types of waste, and about the way of waste sorting, and about the importance of economical waste management. In the second phase of the event, the participants in the form of a workshop tried to sort various types of waste into rubbish bins adapted for separate collection. Subsequently, they processed posters on the topic. In the third phase of the event, participants made new T-shirts from the old ones, as well as various bottles and tins from materials destined for disposal..

### **INCLUSION AGAINST STEREOTYPES!**

When designing activities to reach a specific group of people who are underrepresented in your activities, be sure not to make assumptions! It can be easy to reproduce mainstream forms of discrimination if we do not properly educate ourselves, work with organizations representing the groups themselves, or be ready to challenge our own prejudices. View the people you work with through the lens of intersectionality: even in a group who share one identity that is marginalized, there will be a huge diversity amongst them.



# YOUNG ADVOCATORS FOR MENTAL HEALTH (KOSOVO)



The campaign aimed to raise awareness on mental health and provide to Kosovar youth audience a platform where they can understand and develop their critical thinking when it comes to mental health. The team of the campaign has ensured the participation of young people coming from minority backgrounds and rural areas, therefore they will get to know deeper the situation of young people in Kosovo and the impact of this pandemic time on their mental health. Stigmas and segregation because of ethnicity and a huge gap of communication between young people from minorities and majorities in Kosovo. Young people from minorities have highlighted that its impact is deeper and more long-term for them. The results are mostly translated in; lack of self confidence, depression. Stress and Depression has been highlighted by a majority of the team, especially in young people aged 17-25 years old.

## MENTAL HEALTH, STRUCTURAL CONDITIONS

- Mental health is a huge issue, particularly for young people, as if we are able to understand ways of dealing with difficult feelings when young, it can help us our entire lives. What the "Young Advocators" project does is amazing, because it sees mental health not as some individual thing that you or I are responsible for maintaining and regulating, but instead looks at it as linked to the environment. In linking particular mental ill-health problems to the experience of marginalised communities, the team of this project sees the context in which things such as depression or anxiety occur, one that is never separate from questions of power and inequality in our societies. Try using this perspective in your own conversations about mental health, linking discussions to social factors such as poverty or racism, and see what solutions people come up with!

## VIVRE ENSEMBLE (MALI)



The diversity of our cultures, ethnic groups and religions has enabled us to live together in harmony, concord and peace of mind. This living together has given rise to a very important system within our societies, the system of Cousinage à Plaiserie - Joking Cousinageor Friendly Banter. The Cousinage à Plaiserie allows each Malian to meet and see each other as part of the other's family. My theme of living together is evolving in the direction of social cohesion, a subject that is both sensitive and relevant, hence its importance as a subject for debate. The aim of the project was to train 30 young people to live together and to teach them how to live with others. The objective of the project was to let participants know that we are all the same, even if we have different communities, customs or languages.

### COUNTERWORLD EXPERIENCE

Kurt Loewenstein, one of the founders of IFM-SEI said "not for life, but as life, we learn." The idea of giving children and young people a group setting that represents an alternative to the prevailing aspects of society that we see as negative, capitalist competition, inequality and oppressions, is at the very heart of IFM-SEI's socialist education. In terms of forms of discrimination, this does not mean that they are absent - as long as these things exist socially they will be mirrored in any small groups -, but rather that they might be challenged and spoken about, not denied. The idea of learning in the group that there are possible other ways of organising ourselves and thus society, is the foundation of our work.



## ***VOLUNTEERING AS A WAY TO ENRICH THE LIVES OF YOUNG PEOPLE AND CHILDREN (CHILE)***



Our volunteer campaign in the town of Punta de Choros, Coquimbo Region, Chile, consists essentially in the recovery of public spaces such as community centers, where young people from our organization during days of collaborative work and teamwork managed to restore, paint and leave in optimal conditions the spaces of common use so that everyone has access to these spaces that as a result of neglect over time have ceased to be useful for the civil society around us. The restoration process consisted of cleaning, recycling, reusing and adapting new spaces for common use. Through teamwork, young volunteers improved the quality of life of the inhabitants of local areas.

### ***SPACE IS NOT NEUTRAL!***

Arranging activities in public open spaces can be a great way to reach new groups of people. A lot of public space is already coded by invisible relations of power, for example squares in rich neighbourhoods being spaces where loud playing or socializing is viewed negatively, or new shops aimed at people with more money replacing traditional businesses in a neighbourhood. When organising in a public space, be aware of these already existing power dynamics, and try to make your activity inclusive while not taking space already used by, for example, youth or houseless people. Think about things that will make people want to join, give possibilities for interactions between them and appeal to different groups. Make clear on banners and signs that activities are free and open and address people directly to take part.



# TASTER SESSION

(GREAT BRITAIN)



We had a group session full of introductions and getting to know each other games. We then did a crafting activity where the children made mini cookers out of soda cans. We invited children from a previous project we ran in the summer. This involved children who received free school meals, meaning they are vulnerable children from different demographics. The aim of this project was to run a normal Woodcraft activity but also make sure diversity and inclusion was at the forefront of the people we target, the activity as well as the community we chose to run the activity in.

## INVITING EVERYONE

Activities “open for everyone” often have a lot of invisible barriers to people from different groups. Try to think about as many of these as possible: use a variety of communications, make sure the building is accessible and easy to find if possible, consider gender balance, don’t make taking part too complicated through things such as registration, ensure the start and finish times are clear or that food is offered for working carers to plan! Welcoming everyone is a lot more than just writing it on a flyer!



## ***METALHEADS AGAINST BULLYING (NORWAY)***

We connected non-formal education with a rock concert. The youth evening attracted 13 to 18 years old members of Smelta Bly. We wanted to not only enjoy the evening of music but also learn from it and decided to invite the leader of Metalheads Against Bullying, to implement a workshop on measures against hate speech. The event was free and provided a good opportunity to learn more about the negative impact of bullying.

## **BEGINNINGS AND ENDINGS (CATALONIA)**

We held a workshop on music creating and creative writing by the rap group Los Niños del Balcón. The young people we involved had similar stories: poor or bad relationship with their families, academic difficulties, drug addictions. Music allows them to escape from these realities and express through music how they feel and what they need. Through the workshop the participants learned about formal aspects of rap and writing such as musical structure, rhymes, and expressed their creativity and personality through writing and recording their own rap song.

### **INCLUSION THROUGH POP CULTURE!**

Though we are part of organized youth movements, sometimes youth subcultures such as different types of music, skating or graffiti can teach us a lot about inclusion! Many of these scenes are focused around a particular activity, and happen in spaces such as on the street or in music venues, that manage to be quite open to all different types of people. Think about how this can help your work, but also about how you can connect with these scenes and the people who are a part of them, instead of just using the culture.

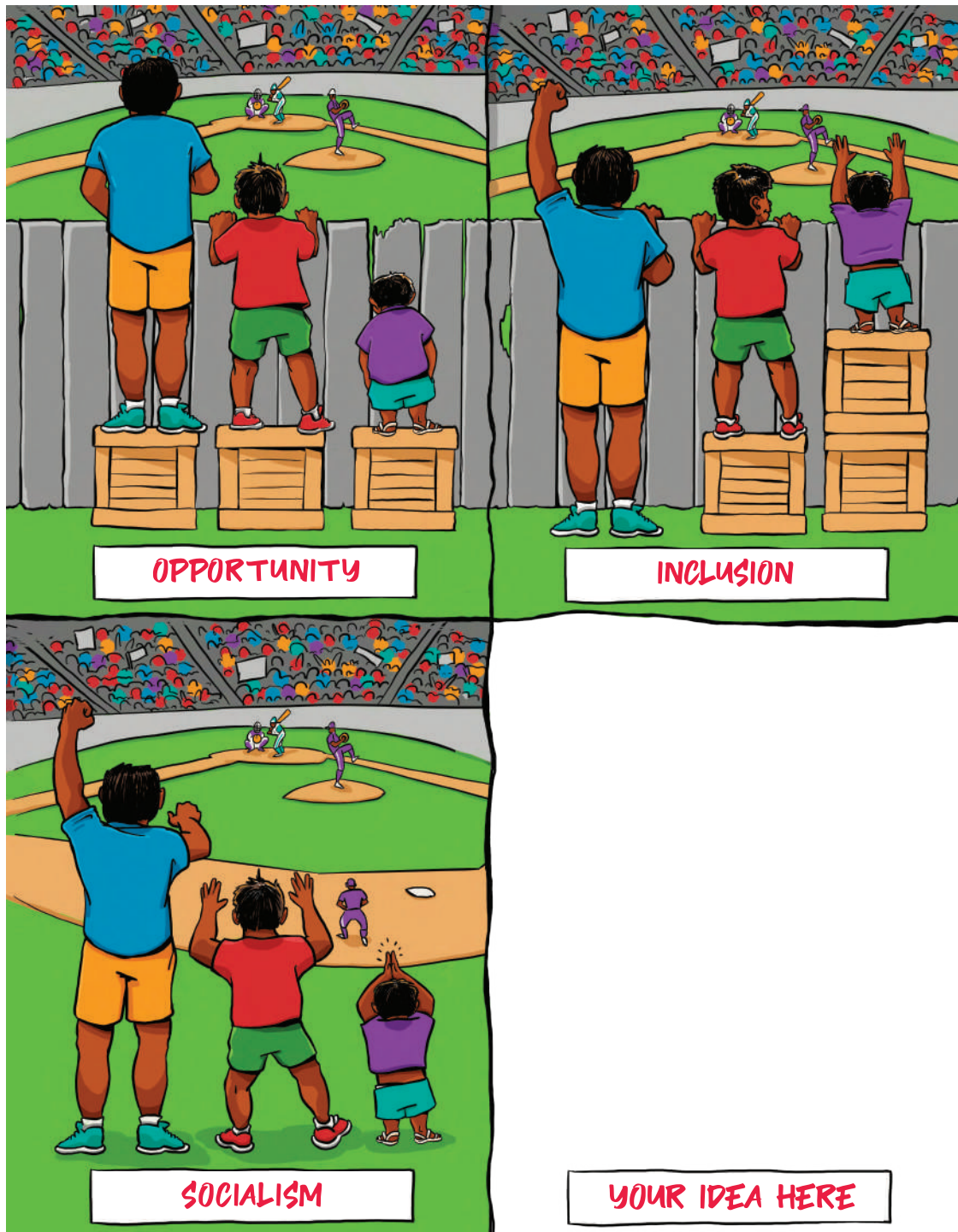


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[interactioninstitute.org](http://interactioninstitute.org) and [madewithangus.com](http://madewithangus.com)

# WORKING ON DIVERSITY AND INCLUSION IN YOUR ORGANIZATION

As part of this project a Diversity and Inclusion Checklist was produced. You can find it on IFM-SEI's website under educational resources.

*IT IS DIVIDED INTO THREE SECTIONS:*

1. Organisational Culture
2. Events and Activities
3. Communication



## HOW TO USE IT?

Organise a three part reflection on your organisation's practice using this as a basis. Don't just work through the questions together, but have introductory workshops on the areas, using methods like the ones outlined here to educate yourselves around the issues.

After looking at the questions, start a process about how you can address problems that you may have identified.

Don't forget, we will only change this world together, and that needs to include all of us!



**BUILD YOUR  
Dream our   
G Local  
MOVEMENT!**

- PROJECT TEAM





# Dream our **G▶ Local** Movement **HANDBOOK**

An  IFM • SEI project



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