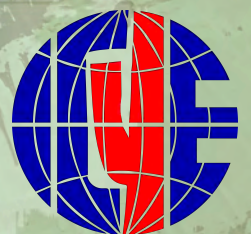


Anti-racism Toolkit for International Voluntary Service



International Cultural
Youth Exchange

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INTRODUCTION

The recent global pandemic revealed and exacerbated some stark global inequities, which we saw in the shift of media attention finally away from right-wing demagogues to important uprisings for racial justice. Systemic racism has never been a secret, but it has been something easily pointed to from afar – oh, South African apartheid was so horrible (even Martin Luther King Jr. called it the ‘world’s worst racism’); or look at those shameful Americans who subject minorities to mass incarceration and the death penalty!² Those are indeed harsh and violent examples of systemic racism, but they are not stand-alone, isolated incidents.

Looking at ourselves – all of us – we have to admit that centuries of colonialist regimes have perpetrated discriminatory actions and internalised biased beliefs into our mind, cultures, and our communities. Our schools, the justice system, the government, and hospitals are all affected. It is so pervasive that people often do not even notice how policies, institutions, and systems disproportionately favour some while disadvantaging others.

In the field of International Volunteering Service (IVS), with the advancement of technology, changing trends and access to information, the discrimination within our structures remains subtle, but is becoming harder to ignore. For example, in the funding of projects, there are very clear distinctions when it comes to opportunities for organisations from the Global South compared to their counterparts in the Global North. Funded exchange programmes, which ideally should be an equal exchange in terms of numbers, grant European organisations a significantly higher number of volunteers to countries in Africa, Asia and Latin America whereas their counterparts are “awarded” a significantly lower number of available slots to the volunteers who want to travel from the Global South to Europe. We cannot continue advocating for equitable volunteering, without addressing how the context in which IVS is operating still discriminates and excludes. We acknowledge that the desired outcome of a world free of any form of discrimination is beyond our control or capacity. Nevertheless, it is still possible for us on an individual and institutional level to impact change in our environments.

Why Anti-Racism Is Important to Us

ICYE’s history, as a post-war reconciliation and peace-building organisation and through our 1987 designation as a Peace Messenger by the United Nations General Assembly, sets the foundation for the important work that remains ahead of us. True peace is not simply bloodless sharing of power. True peace entails equity, inclusion, dignity and justice – all crucial to the anti-racist movement.

There is no place for racism or anti-black racism in our International Voluntary Service (IVS) movement. Anti-racism is a process of actively identifying and describing racism as a way of defeating it.³ The goal of anti-racism is to change the policies, behaviours, and beliefs that perpetuate racism throughout our society. It is about dismantling harmful stereotypes and structures, while taking steps to unlearn and then relearn how to live without supremacy ideology at the individual, institutional, and structural levels.⁴

1 “Apartheid,” in *King Encyclopedia* (Stanford: The Martin Luther King, Jr. Research and Education Institution). <https://kinginstitute.stanford.edu/encyclopedia/apartheid>

2 Mugambi Jouet, *Exceptional America: What Divides Americans From the World and From Each Other* (Berkeley: University of California Press, 2019).

3 Ibram X. Kendi, *How to Be an Antiracist* (New York: One World, 2019).

4 Kendra Cherry, “What Is Anti-Racism?” *VerywellMind*. Updated on 16 June 2021 <https://www.verywellmind.com/what-is-anti-racism-5071426>

THIS TOOLKIT

Who Is Developing This Toolkit? How Was It Developed?

This Toolkit was developed by Courtney Kelner from the ICYE International Office, and Mercy Inyanya Kubasu from ICYE Kenya. Main contributions were generated by an online survey of the ICYE Federation and the participants of the Youth Work Can Unite Evaluation Meeting in Mombasa, Kenya.

Further development entailed extensive research, reviewing various ICYE publications centred on Inter Cultural Learning (ICL) and gathering of data through surveys from various ICYE Representatives, including staff and international volunteers.

Abbreviations

CCIVS – Coordination Committee for International Voluntary Service

ICL – Intercultural Learning

ICYE – International Cultural Youth Exchange

IVS – International Voluntary Service

NFE / NFL – Non-formal Education / Non-formal Learning

PGM – People of the Global Majority

How to Use This Toolkit

We encourage all of our future and former volunteers, staff, co-workers, host projects, host families, and wider network to self-educate and take advantage of tools such as this to integrate anti-racism into their work and daily lives. This Toolkit aims to steer all IVS stakeholders within the ICYE Federation to not only advocate for anti-racism but to incorporate this advocacy within their capacity into every aspect of their relation to the IVS movement.

This Toolkit aims to be a guiding tool used by trainers within the ICYE Federation when facilitating sessions with host projects and host families, incoming and outgoing volunteers, as well as with their own staff and co-workers. The scope of this toolkit is global, or more concretely, all of the regions where ICYE is present (Africa, Asia-Pacific, Europe, Pan-America).

The definitions and the reflection questions in the first part of the Toolkit are explicitly aimed at provoking you to assess your approach to volunteer trainings. Then the second half of the Toolkit offers trainers tools, tips, and important aspects to consider when customising their own training programme utilising non-formal learning methodology.

To complement the Toolkit we have also created a [Padlet](#) with references to resources that users of this Toolkit can use during their training sessions.

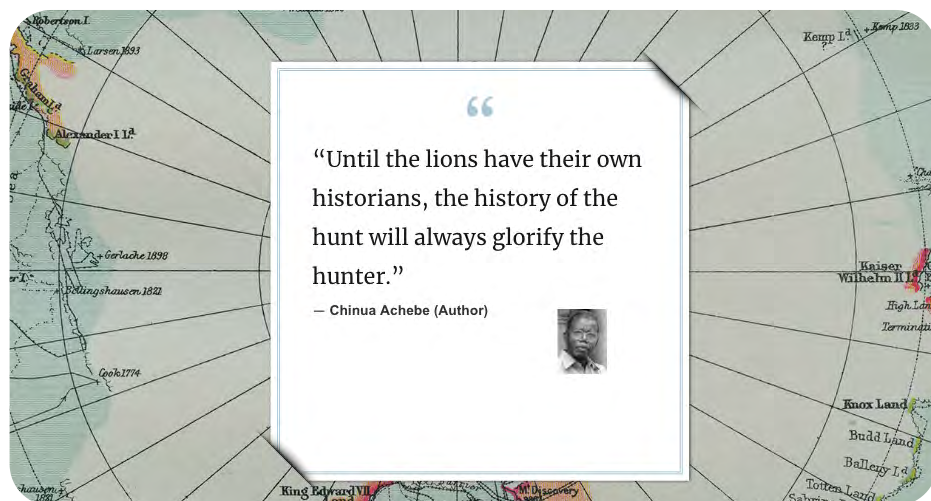
It is hoped that this Toolkit will remain a living document and be a significant tool that contributes to the ICYE Federation realising its vision and how we will engage individuals and communities who can contribute to social justice, solidarity, peace and environmental sustainability.

IT'S LAYERED!: COLONIALISM, NEO COLONIALISM, RACISM, NATIONALISM, DISCRIMINATION AND HATE SPEECH

Maybe you hear this word “racism” thrown around, but it is often unclear what each person means when they say it. Some people experience horrible racist attacks, but do not have words to describe it. Others, as we mentioned above, may think that they have nothing to do with racism because they are a ‘good person.’ Can we come up with shared definitions to help us uncover unspoken power dynamics?

In collaboration with the Coordinating Committee for International Voluntary Service (CCIVS), we are engaged in a process with other IVS organisations and networks, to cultivate our curiosity, and come up with shared definitions for many of these same terms. The process itself has been layered and lasted several months. Find out more about this project [Decolonise IVS! Building Equitative, Diverse and Environmentally Sustainable Long Term International Voluntary Service projects.](#)

We want to spend some time outlining key definitions. We will then offer a bit of insight into how we have seen these definitions reflected in international volunteering. **In case these definitions include words that are inaccessible to you, there are more resources to dig deeper and find words that you can better relate to in our [Resources Padlet](#) and in the anti-racist allied organisation UNITED for Intercultural Action’s [Danger of Words Glossary.](#)



Colonialism is primarily used to describe the violent political and economic domination of large parts of the world by European countries since the end of the 15th century. Many of us were raised in education systems that attempted to justify colonialism, telling us, for example, that the British rulers brought railways and culture to countries they considered less advanced. The pre-colonial histories of many abundant peoples and cultures are condensed into half a page of a history textbook, while violent colonial conquests by entitled European princes are given chapters and chapters. Reflecting on this imbalance in attention and how history is taught, is it surprising how skewed our perspective of the world really is?

In IVS, we have a unique perspective on the global world. We prioritise intercultural learning and get the opportunity to meet and interact with people who are differently affected by power dynamics than we are. One of the ways we can better understand these differences is by uncovering lesser-told histories.

Another way is to look critically at what histories we were taught. Tales of conquest, glory, and empire often distract from very basic questions like why is there a choice of English and Spanish at school, but no books

or courses to teach the indigenous languages of the people here. In IVS, we observe similarly the way most training manuals are published in European languages with predominantly European authors and methodologies more relatable to the European context. There is a Eurocentrism around this, which responds to the colonialist perpetuated belief that Europeans must have something more valuable to say.

Starting points for reflection:

- ◆ *Is each of us responsible for our own education (after we finish any obligatory schooling)? ([Link to further reading](#))*
- ◆ *Why is the topic of colonialism treated with high fragility, or watered down to minimise the impacts it has had on communities? How does this affect the way you look at the world? What would be possible in IVS if such conversations were more open and more frequent?*

***“There’s really no such thing as the ‘voiceless’. There are only the deliberately silenced and the preferably unheard.”
– Arundhati Roy***

Neocolonialism is the continuation of this history, through more discrete or indirect means. Often it looks like the dependence of former colonies on foreign countries, but it can also refer to how foreign-owned companies tend to hoard the most valuable resource extraction technology. That hoarding further encourages historical dependence in the form of international patent law, which recently recklessly threatened millions of lives where access to Covid-19 vaccines rolled out first in rich countries and poorer ones were not allowed to make their own.

Looking at the history of the world, it is clear that many forms of discrimination are rooted in colonialism. Traces of colonialism manifest in today’s world through various systemic structures and in the subtle ways stereotypes and prejudices are justified. In IVS, these traces can be seen, for example, in differences in funding opportunities, volunteer opportunities and travel requirements for persons and organisations in the Global South compared to their peers from the Global North.

With the travel visas in particular, it has become the accepted norm that those from the Global South have to jump hurdles constantly to prove why they deserve these opportunities and that they can handle these opportunities responsibly. More often than not, the benchmark for people from the Global South is set at least three times higher than for people coming from the Global North. All this stems from the century old belief that a certain group of people are ‘better’ than the other and that the ‘lesser’ people will be irresponsible with their autonomy and therefore need to be governed. These beliefs are reinforced by the policies and institutions we live with, such as visa requirements.

Starting points for reflection:

- ◆ *In what ways do we as key players in the IVS movement perpetuate harmful stereotypes? (To go deeper, try a checklist like this one from Dóchas⁵)*
- ◆ *What kind of advocacy work needs to be done to address these inequities within IVS?*

5 Dóchas, *The Illustrative Guide to the Dóchas Code of Conduct on Images and Messages* (The Irish Association of Non-Governmental Development Organisations, 2014). https://www.dochas.ie/assets/Files/Illustrative_Guide_to_the_Dochas_Code_of_Conduct_on_Images_and_Messages.pdf

Race - is a human-invented, shorthand term used to describe and categorise people into various social groups based on characteristics like skin colour, physical features, and genetic heredity. Race, while not a valid biological concept, is a social construction that gives or denies benefits and privileges.

Related concepts, with profoundly harmful consequences, are anti-blackness and colourism⁶.

The word 'white' is also a strange social construction, about which activist Paul Kivel says, "Whiteness is a constantly shifting boundary separating those who are entitled to have certain privileges from those whose exploitation and vulnerability to violence is justified by their not being white."⁷ We know volunteers from Latin America who are considered 'white' at home, where they are afforded extensive privileges, but not white as soon as they get to Europe. We know volunteers from Europe who are not considered white at home, but are called white when they get to their hosting site in Africa. It is not uncommon for volunteers to be racialized (be ascribed a certain race from outside and be treated differently because of it) differently when they move across the globe. This experience can bring an added emotional layer of confusion to volunteering abroad.

Starting points for reflection:

- ♦ *If you are aware that a volunteer might be racialized differently at the host site than where they come from, how can you go about preparing them for this? (Refer to [Recognising my privileges and/or Recognising my vulnerabilities](#))*
- ♦ *Knowing the context where you work, how can you be intentional in offering your support to colleagues, volunteers, etc. who face discrimination?*

Nationalism⁸ is an ideology expressed by people who fervently believe that their nation is superior to all others. These feelings of superiority are often based on shared ethnicity, language, religion, culture, or social values.

Nationalism's sense of superiority differentiates it from patriotism. While patriotism is characterised by pride in one's country and a willingness to defend it, nationalism extends pride to arrogance and potential military aggression.

"Race is the child of racism, not the father."

TA-NEHISI COATES

Author of "Between the World and Me"

ANTI-BLACKNESS:

The Council for Democratizing Education defines anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalising Black people and their issues.

COLOURISM:

"Colourism is the social marginalisation and systemic oppression of people with darker skin tones and the privileging of people with lighter skin tones."

6 <https://www.dosomething.org/us/articles/confront-color-ism-guide>

7 Paul Kivel. *Uprooting Racism: How White People Can Work for Racial Justice*. (British Columbia: New Society Publishers, 1995), 19.

8 Longley, Robert. "What Is Nationalism? Definition and Examples." *ThoughtCo*, Sep. 12, 2021, [thoughtco.com/nationalism-definition-4158265](https://www.thoughtco.com/nationalism-definition-4158265)

Since nationalism has been used to justify colonial violence and its modern neocolonial manifestations, nationalist ideologies can undermine the work we do in IVS. Basing our intercultural communication and curriculum on principles like **cultural humility**, can be an important preventative measure in this regard.

Starting points for reflection:

- ◆ *Have you considered what ways rising nationalist movements in your country might affect the volunteers who you send or host? What kind of preparation could address this?*
- ◆ *Have you had to confront any learned ideologies about the hierarchy of nations through your involvement in the IVS movement?*

Indirect discrimination¹⁰ is when a law, policy, or practice is presented in neutral terms (that is, no explicit distinctions are made) but it disproportionately disadvantages a specific group or groups. For example, a law that requires everyone to provide proof of a certain level of education as a prerequisite for voting has an indirectly discriminatory effect on any group that is less likely to have achieved that level of education (such as disadvantaged ethnic groups or women).

Direct discrimination⁹ occurs when an explicit distinction is made between groups of people that results in individuals from some groups being less able than others are to exercise their rights. For example, a law that requires women, and not men, to provide proof of a certain level of education as a prerequisite for voting would constitute direct discrimination on the grounds of sex.

Many times discriminatory practices at the local or organisational level are legacies of the colonialist structures that came before. For example, in many countries of the ICYE Federation, English is not most people's first language. However, there is rarely any translation or interpretation offered at decision-making meetings or in statutory documents. This indirectly discriminates against those who cannot speak English.

Hate Speech¹¹ – Any kind of communication in speech, writing or behaviour that attacks or uses pejorative or discriminatory language with reference to a person or a group based on who they are, in other words, on their religion, ethnicity, nationality, race, colour, descent, gender or other identity factor. This is often rooted in, and generates intolerance and hatred and, in certain contexts, can be demeaning and divisive.

9 Amnesty International. <https://www.amnesty.org/en/what-we-do/discrimination/>

10 Amnesty International. <https://www.amnesty.org/en/what-we-do/discrimination/>

11 UN Strategy and Plan of Action on Hate Speech. <https://www.un.org/en/genocideprevention/documents/UN%20Strategy%20and%20Plan%20of%20Action%20on%20Hate%20Speech%2018%20June%20SYNOPSIS.pdf>

ANTI-RACISM AND ITS REGIONAL PERSPECTIVES

In 2022 we conducted an anonymous online survey of ICYE stakeholders to collect data for this publication. The majority of volunteer respondents were volunteering in Europe, while the staff respondents work in Europe, the Americas, or Africa. Unfortunately, our survey lacked responses from the Asia-Pacific region.

10% of respondents acknowledged that they directly experienced discrimination because of their race within ICYE, either during their voluntary service or in their work. However, none of the respondents reported these incidents to anyone at ICYE. Based on this result, we recommend the establishment of reporting structures both at the international and national levels. ([Bonus Tools](#))

When the question moved to witnessing or experiencing indirect discrimination based on race, the numbers were higher – up to 30% of which most of the cases were reported. Our survey revealed the case of a volunteer from Nigeria who was placed in Austria. She experienced racist aggression and biases, but luckily had a mentor assigned to her by the host project who also personally experienced racism in Austria and had extensive training in anti-racism. This mentor was well suited to accompany the volunteer through the emotional distress of her discrimination.

We believe the reported numbers to be lower than the actual occurrence of racist incidents: “It took years to realise what had happened to me,” – anonymous 2022 survey respondent. Therefore, we recommend more awareness raising at all levels.

In summary, and based on our own reflections throughout the course of this project, here is what we think anti-racism means as participants of the IVS movement:

It isn't enough to just be “Not Racist,” but it is our responsibility to be actively anti-racist. This means we have to take it upon ourselves to sensitise ourselves to even the slightest nuances, e.g. microaggressions, and confront racial injustices even when it is uncomfortable. What this looks like is:

- ◆ Acknowledging that colonialism / racism / discrimination is not just the history of the oppressed but the history of the entire world;
- ◆ Educating ourselves about this history beyond the classroom;
- ◆ Being willing to acknowledge our unconscious biases that are a result of our privileges and actively doing the work to unlearn these biases;
- ◆ Listening to and using our privileges to amplify the voices of those oppressed by systemic structures.

Saying “but I’m not racist” also allows people to avoid participating in anti-racism. If we start instead by acknowledging that in just benefiting from a system that is biased against other people, we are complicit in a problematically racist system. Now that we are ready to acknowledge this as our common problem, we present two important models integral to anti-racism education.

MICROAGGRESSIONS:

Commonplace daily verbal, behavioural or environmental slights, whether intentional or unintentional, that communicate hostile, derogatory, or negative attitudes toward stigmatised or culturally marginalised groups

POTENTIAL FOR GLOBAL JUSTICE AND SOCIAL CHANGE THROUGH INTERNATIONAL VOLUNTEERING

Recognizing My Vulnerability

Just like any other form of social or human right injustice, it is important to include a victim-centred approach when addressing racial discrimination and the effect it has on the afflicted.

In the UN's anti-racist vision from 1991, the Durban Declaration and Programme of Action, it is acknowledged that "it is impossible to design effective corrective measures and dismantle discriminatory structures and institutions without an honest assessment of the past, and without acknowledging the consequences of the Transatlantic Slave Trade and of enslavement and colonialism in present times."¹²

Education systems in many former colonies are white-washed to minimise the graphic nature of enslavement and colonialism. This, coupled with systemic structures that uphold oppressive and discriminatory narratives and continuous gaslighting, has resulted in victims of racial discrimination not only questioning the authenticity of their triggered emotions in their lived experiences, but also glorifying resilience and perseverance as a coping mechanism.

Reflective Questions:

- ♦ How have you confronted the harsh realities of racial discrimination and its impact on you today as a minority?
- ♦ What Obstacles do you face both internally and externally that hinder you from recognizing your vulnerability?

For people of colour around the world, for the global majority¹³, it is important to embrace discomfort and own our stories and tell our history as told and documented by us. Acknowledging, understanding and owning our true history empowers us to confidently participate in the fight against racial discrimination as an "equal partner".

We recognize that there is no standardised way of dealing with incidents of racial discrimination. However, we feel the 4 pillars mentioned in the model below can at least act as a point of reference when faced with such unpleasant experiences.

GASLIGHTING:

Psychological manipulation of a person usually over an extended period of time that causes the victim to question the validity of their own thoughts, perception of reality, or memories and typically leads to confusion, loss of confidence and self-esteem, uncertainty of one's emotional or mental stability, and a dependency on the perpetrator

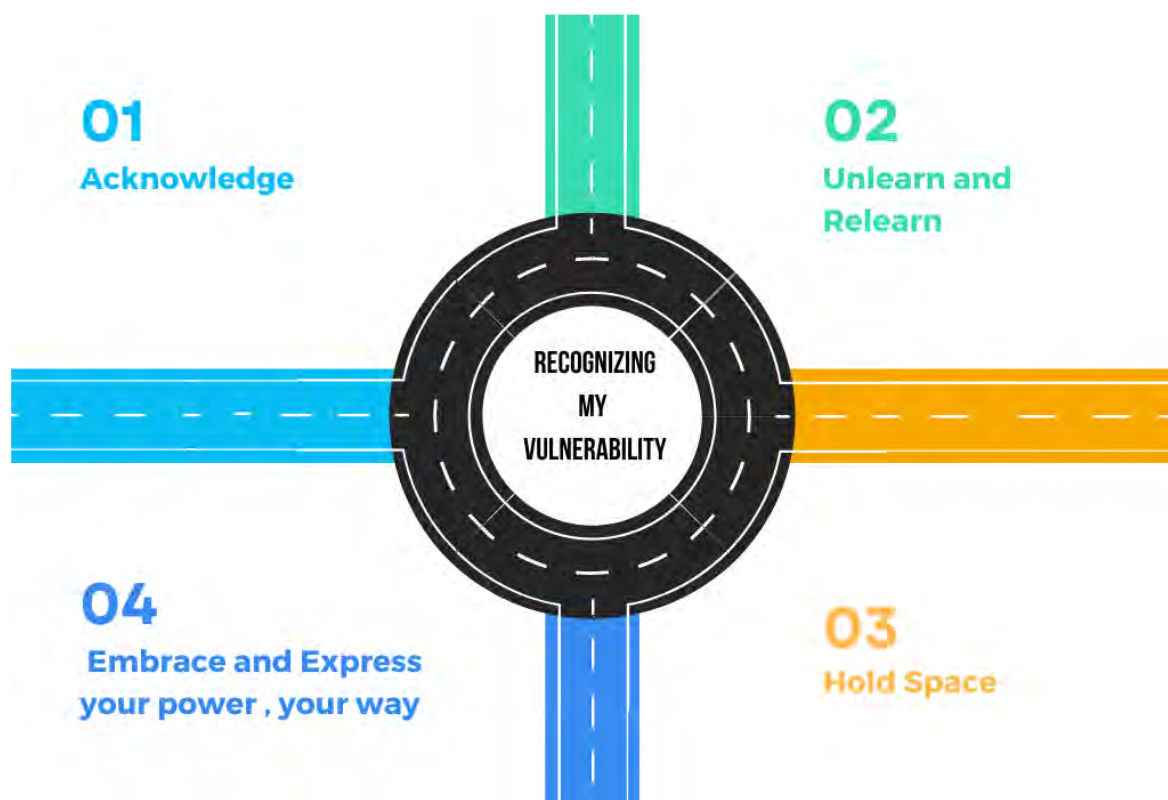
PEOPLE OF THE GLOBAL MAJORITY (PGM):

"A collective term that speaks to and encourages non-White persons as belonging to the majority in the globe, referring to people who are racialized as Black, African, Asian, Brown, dual-heritage, indigenous to the Global South and/or racialized as 'ethnic minorities'. These groups currently represent approximately 80% of the world's population."

¹² <https://www.un.org/en/fight-racism/background/durban-declaration-and-programme-of-action>

¹³ <https://ilpa.org.uk/people-of-the-global-majority/>

Model for Recognising One's Own Vulnerability, as Someone Exposed to Discrimination



1. **ACKNOWLEDGE** – Not being able to sit in your vulnerability can be a subconscious trauma response to years of needing to survive and thrive in a world whose systems were built to break you as you watch those responsible for your dehumanisation continue to coexist without being held accountable.

For people of the global majority, it is understandable why they may not want to sit in the space of their vulnerability when it comes to matters related to racial discrimination. They experience this more often than not and simply do not have the time to dwell on every single experience and it is also less emotionally draining. However, failing to sit and acknowledge an experience and how it has impacted us, in the long run results in the depreciation of self mentally, emotionally, and physically.

Acknowledging and accepting that you have been violated is often the first step towards empowerment.

"Healing begins where the wound was made."
– Alice Walker (*The Way Forward is With a Broken Heart*)

2. **UNLEARN and RELEARN** – For us to understand why things are the way they are in the present day, we must examine the past. Much of what is documented on the history of racial discrimination is either incomplete or watered down to minimize the extent of the brutality exercised on the victims of racial discrimination. Most of these documentations are also told from the perspective of the white gaze.

As you dig deeper into history, it is important to first unlearn what you know and relearn your history from the lens of the oppressed. Be intentional in seeking information as documented by people of colour and critically analyse how the plight of what your ancestors faced is being reproduced in today's world both obviously and in subtle ways.

"...the definition and critical analysis of oppression has left out the complexity, voices and lived experiences of individuals who have been severely impacted by injustice and oppression..."
– bell hooks (1994)

3. **HOLD SPACE** – “Holding space” means being physically, mentally, and emotionally present. Allowing yourself or another person to feel their feelings and express themselves freely.

Discrimination of any form is a form of violation on a person's human dignity. As you read about it and unfortunately experience it, and witness it happen to others, you will need to hold space for the rollercoaster of emotions you will most likely feel and gather tools for healing. For example, being a victim of racial discrimination you are most likely to develop feelings of self-doubt and inadequacy. Being aware that this is stemming from your experience, enables you to intentionally practise positive self-talk as a self-soothing mechanism. Holding space can look like:

- ◆ Practise Mindfulness. Give yourself a place to check-in, self-care, or self-regulate
- ◆ Give Yourself permission to experience all the stages of grief without judging yourself
- ◆ Seeking Professional Help
- ◆ Being part of a community with similar interests and experiences
- ◆ Find tools for healing that work for you

It is important to note that the process of recognizing your vulnerability is an ongoing process and for as long as inequalities in the world exist, then you will find yourself needing to apply the four pillars mentioned above in relation to the context you find yourself in.

4. **EMBRACE AND EXPRESS YOUR POWER, YOUR WAY** – Marisa Hohaia says “Standing in your personal power, means you are living true to what you believe and what is important to you. It means you acknowledge all that you are capable of, and you know and accept who you are – the good, the bad, and the not so pretty. You live and speak with authenticity and truth”

When most of us think of power, we envision domination of spaces often in an aggressive way. However, power is not always loud. More so, personal power. Surviving and thriving in a system that was created to destroy you, refusing to believe the lies that negate your self worth as a human being, resisting the ever present pressure to act small and choosing to unashamedly embrace who you are – those are all acts of rebellion in themselves – which we dare say is the truest manifestation of standing in your power.

Whichever way you choose to contribute to fight against racism and discrimination, as long as it is authentic to the essence of who you truly are, then your fight is valid, it is impactful and it affirms you standing in your power.

Recognizing My Privilege: Being an Ally

Ally is not a noun. It is an active Verb. This means, when we find ourselves at the point of privilege, then we need to be intentional that our interactions with other people we encounter both on a personal and professional level is a true representation of our allyship.

Allyship first stems from acknowledging our privileges and how we directly or indirectly benefit from being in positions of privilege.



The Active-Ally Model¹⁴

The Active-Ally Model is a guide to a process developed by Kyle Sawyer, who is an anti-oppression facilitator and educator specialising in working with individuals and organisations on how to turn privilege into change. The Model offers a way to think, move and be different.

In the field of IVS, there is hardly anything more valuable than the different lenses we gain when we embark on intercultural exchanges. Particularly if you are a white or white-passing staff/volunteers, we encourage you to refer to assess your current understanding of your role as an ally and then to refer to the Active-Ally Model for inspiration on how you could further develop.

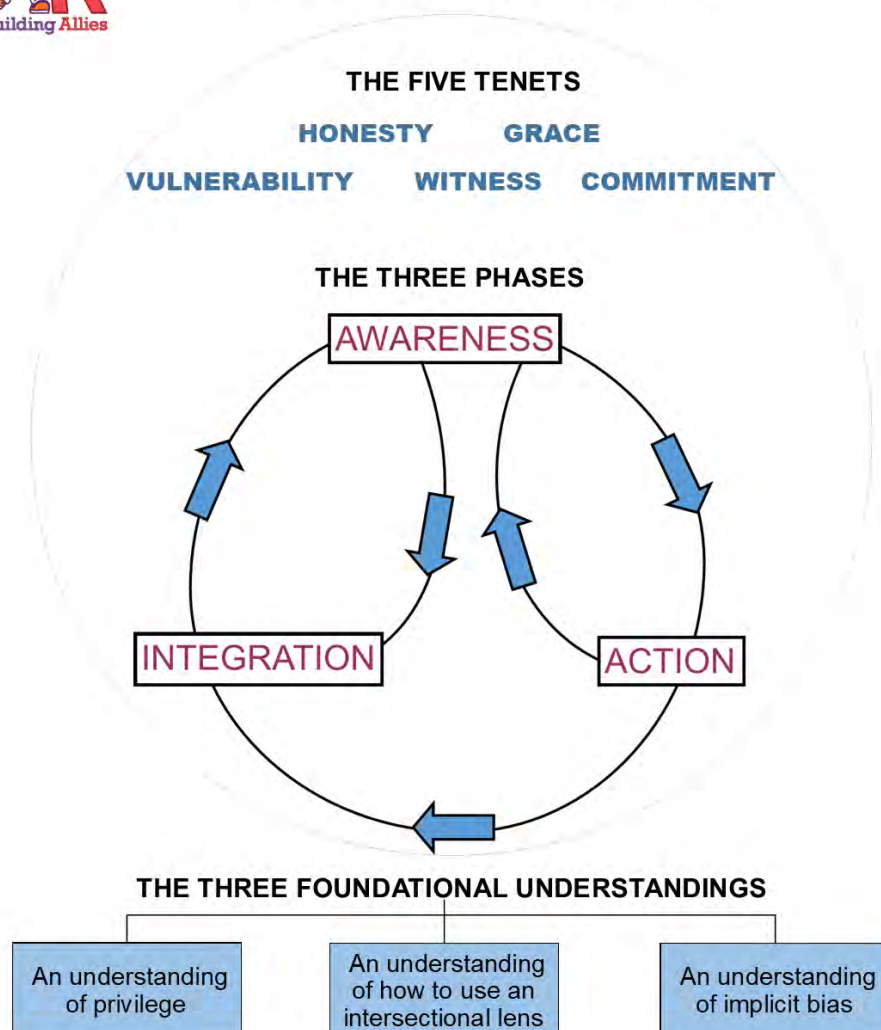
Allyship is not about competing struggles; nor is it about avoiding one another so that we don't accidentally say the wrong thing (Beware: ignorance and avoidance can be symptoms of privilege!); rather, it's about coming together in solidarity. The core of allyship is about using your position or capacity, wherever possible, to undo structural inequalities. Start by acknowledging your position, in the field of IVS and as a pedagogical influence on young people, and identify what kind of Ally you want to be in the years to come. Start moving in that direction!

JUST TO REMIND OURSELVES AGAIN: IGNORANCE / AVOIDANCE IS A SYMPTOM OF POWER AND PRIVILEGE AND THE UNWILLINGNESS TO GIVE UP THESE PRIVILEGES PERPETUATES HARMFUL POWER STRUCTURES.

14 Sawyer, Kyle. Active Ally Model. <https://www.buildingallies.org/the-active-ally-model/>



THE ACTIVE-ALLY MODEL



DEVELOPING AN ANTI-RACIST TRAINING PROGRAMME

Goals and Impact

The main goal of the training programme is to promote intercultural dialogue that will not only stimulate a mind shift but also instigate positive change that will have impact on a Structural, Organisational, and Social level.

- ◆ **Structural Level** – The intended impact is to question the existing infrastructure within IVS and promote structural change through the establishment of systems and structures that promote equality and solidarity.
- ◆ **Organisational Culture Level** – The intended impact on this level is to have a wholesome organisational culture that is inclusive and intentional about cultural humility and has a holistic approach to any dialogue around discrimination and anti-racism.
- ◆ **Social Level** – The intended impact on this level is to drive intercultural dialogue and positively influence social and behavioural change within members of the local communities that make up the ICYE Network

Facilitation

Preparing Volunteers: Taking Action to Build a Race Equity Culture

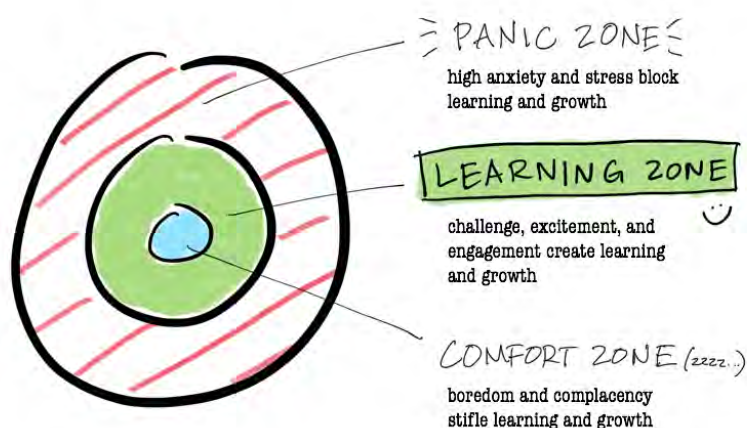
The [Recognising My Vulnerability Model](#) outlined in this Toolkit is meant to aid those who are targeted or anticipate being targeted by racist discrimination to process the emotions around that experience. We believe that this side of the story is often left out of anti-racist education materials, because those materials are too often Eurocentric or unconsciously biased towards white people.

As a white or white-passing trainer, your role might be to provide materials to your volunteers and to connect them with a mentor who can more adequately accompany the volunteer in recognising their vulnerability. Anti-racist education in IVS can be part of professional cooperation with other institutions, meaning it is advisable to team up with a training team of diverse identities depending on the composition of the participants. For example, the [STAR-E Training Handbook](#) recommends a Self-Empowerment workshop, exclusively for Black people and People of Color with a trainer who has this in common, in their guide for European IVS organisations.

Developing Local Trainings on Anti-Racism and Tackling Hate Speech

During the [International Anti-Racism Training for Trainers in Brazil in March 2020](#), the project team created regionally-specific draft training programmes for the incoming volunteers within the scope of the *Youth Work Can Unite* project. Immediately following this training, much of the world and the IVS field in particular shut down to mitigate the spread of the global Covid-19 pandemic. Many of the volunteers' mobilities were significantly postponed, as well as the on-arrival trainings, until later when travel could safely take place. During the time that we were paused, much changed about the context of both how we conduct trainings (with virtual becoming the prominent model) and how discrimination and racial justice are talked about (encouraging everyone to confront their implicit biases, pushing for redistribution of resources, demanding structural change...to name a few; thank you, [BLM](#) and your predecessors in the movement). It is with this background in mind, and our experience in Mombasa at the evaluation meeting, that has prompted us to share the [I Can't Breathe exercise](#) with you as a core component of the proposed training programme.

The role of the trainer is to adapt the materials to ensure that they are relevant to the times (see above) and that they are adequately challenging for the intended audience. The sweet spot where real learning can take place, lies in the narrow landscape between the comfort zone and the panic zone.¹⁵



Since it is nearly impossible to know where all the individual zones for all of the participants lie, the trainer can take one of two approaches:

- ◆ Inform the participants at the beginning about the comfort, learning, and panic zones and then leave the responsibility to them to navigate their own learning journey.
- ◆ Keep the participants as well informed as possible of as many structural details as possible, e.g. exactly how long each exercise will last, where each point on the agenda is meant to guide us, etc. This way you will reduce elements of uncertainty that can lead to panic.

A skilled facilitator can make a session feel thought provoking, inclusive, interactive and engaging.

They can get their participants to share their thoughts despite the various personalities, identities, opinions, and sensitivities that may exist while also guiding the group to achieve their cohesive desired outcome within the allocated time frame.

15 A. Ryan and Markova, D., "The Comfort, Stretch, Panic-Model," 2006.

Steps of Facilitation

Facilitation in general can be grouped into three main categories:

1. **Planning** – The planning phase like in any other activity forms the blueprint of the training programme. It involves extensive research about the topic, familiarising with the group dynamics, preparation and compiling of all training materials, developing tools that will help guide the conversation to the desired outcome and in this context, designing a self-care plan to help decompress and navigate the different triggers that may arise from facilitating discourse around such a sensitive
2. **Facilitating** – In this phase, the facilitator puts into practise every tool designed and developed during the planning phase. It is also important for them to leave some wiggle room for flexibility. Even the best laid out plans don't always go to plan. Remember to Practise active listening, Create Space for Reflection, Encourage Participation, take time to re-energize and in conclusion, provide closure
3. **Follow Up** – Document! Document! Document! e.g Take pictures of the room which will act as a visual reminder of activities and discourse during the session. Make use of evaluation tools e.g questionnaires to evaluate the session. It is also important to send follow up emails thanking your participants and reminding them of any actions they need to take.





Template of a 5-day Training Including Arrival and Departure

NB: Due to the sensitive nature of the topic, always start your sessions with a trigger warning and emphasise the intention of the discussion rooms being a safe and open space

DAY	ACTIVITY	DESCRIPTION OF ACTIVITY	METHODOLOGY
Day 1			
ARRIVAL			
All Day	Arrival	<ul style="list-style-type: none"> ▶ <i>Participants arrive at the venue</i> ▶ <i>Facilitator(s) arrives one or two days before</i> 	
Day 2			
Morning	<ul style="list-style-type: none"> ▶ <i>Welcome & Introduction</i> ▶ <i>Expectations, Fears and Concerns</i> 	<p>Facilitators officially welcome participants and introduce themselves</p> <p>Participants introduce themselves, mentioning their expectations, fears and concerns and facilitators address the sentiments of the participants</p>	<p>Refer to previously created Padlet for introductions</p> <p>plus the icebreaker activity: Question Mingle https://www.sessionlab.com/methods/3-question-mingle</p> <p>Activity for fears and Concerns: Stinky Fish https://www.sessionlab.com/methods/stinky-fish</p>
	Rules for the training	<p>Everyone collaboratively agrees on the rules they will abide by for the duration of the training. This is also a good opportunity to gather terminology needed and identify the hot button topics of the local context</p> <p>Also include if the venue has an additional set of rules</p>	<p>Social Contract</p> <p>Refer to section 4.2 on page 14 of the Practical Guide for Intercultural Learning in IVS: https://www.icye.org/wp-content/uploads/2018/02/Practical-Guide-for-Intercultural-Learning-in-IVS.pdf</p> <p>Activity: The Danger of Words</p>
	Programme	Facilitators present the programme highlighting the objective of the training and the expected outcomes	Power Point Presentation created by facilitator
Afternoon	Introduction to the topic / theme	<p>An interactive session that involves theory and participants' discourse</p> <p>The main aim of this session is to</p> <ul style="list-style-type: none"> ▶ <i>Ease into the topic</i> ▶ <i>Understand the baseline knowledge of participants</i> 	<p>Power Point Presentation created by facilitator</p> <p>Activity for discussing the theme: Translated Rant https://www.sessionlab.com/methods/rant</p>

Day 3			
Morning	Recognizing my Vulnerability	Present to the participants the “recognizing my Vulnerability Model” and facilitate open discussion on the four Pillars	<p>PowerPoint Presentation that includes the two reflective questions listed above</p> <ul style="list-style-type: none"> ▶ <i>How have you confronted the harsh realities of racial discrimination and its impact on you today as a minority?</i> ▶ <i>What Obstacles do you face both internally and externally that hinder you from recognizing your vulnerability?</i> <p>Activity: I Can’t Breathe https://padlet.com/icye/anti_racism_toolkit</p> <p>Activity: Heard, Seen, Respected https://www.sessionlab.com/methods/heard-seen-respected-hsr</p>
Afternoon	<p>Recognizing my Privilege</p> <p>Reflection and Self Care</p>	<p>Present to the participants the “Active Ally Model” and facilitate open discussion on being an active ally</p> <p>Participants reflect on the topics of the day and discuss what impact it has had on them</p> <p>Due to the heaviness of the topic it is important to also have an exercise to release the mind body and spirit from the “heaviness of the day”</p>	<p>PowerPoint Presentation on being an Active Ally</p> <p>Activity: Power Flower, World Of Images, The History Line</p> <p>Refer to section 5 of the Practical Guide for Intercultural Learning in IVS https://www.icye.org/wp-content/uploads/2018/02/Practical-Guide-for-Intercultural-Learning-in-IVS.pdf</p> <p>Activity for Reflection: Check in, Check Out: https://www.sessionlab.com/methods/check-in-check-out</p> <p>Activity for Reflection: Trust Battery https://www.sessionlab.com/methods/trust-battery</p> <p>Activity for Release: Engage all my senses</p> <p>Refer to page 39 of the “Global? Global Learning Goes Digital” handbook https://www.icja.de/fileadmin/Daten/ICJA/Downloads/EN_ICJA_Handbook_GLOBITAL_2022_FINAL.pdf</p>
<p>For Day 3, in particular, consider having an external observer whose area of expertise is on the topic of the day. They will play a key role in balancing the space, preventing reinforcement of stereotypes and prejudices, and maintaining the space as a safe space for learning and unlearning</p>			

Day 4			
Morning	Anti-discrimination and Anti-racism within IVS	In this session, discussions are geared towards focusing the theme of discrimination and Antiracism within the IVS space	Activity: Barna – Refer to Page 19 of the STAR E handbook https://www.icja.de/fileadmin/Daten/Servicebereich/Downloads/STAR-E_A_Training_Handbook.pdf
			Activity: Change Your Glasses – Refer to page 31 of the STAR-E handbook https://www.icja.de/fileadmin/Daten/Servicebereich/Downloads/STAR-E_A_Training_Handbook.pdf Remember to modify all guiding questions to align with the theme of Anti-discrimination and IVS
Afternoon	Taking Action Conclusion + Evaluation	<p>This session is an interactive session with participants focusing on taking action against racism and discrimination and how we can be change makers in the IVS space.</p> <p>With guidance from the facilitator, participants can make action plans for Anti-racism advocacy within the scope of their work/ voluntary placement</p> <p>Facilitator concludes all the sessions taking putting into consideration the input from the participants and finally gives some time for a evaluation of</p> <ul style="list-style-type: none"> ▶ <i>the theme/ topic</i> ▶ <i>the activities</i> ▶ <i>the location</i> ▶ <i>the facilitators</i> 	<p>Activity: 1-2-4-All https://www.sessionlab.com/methods/1-2-4-all</p> <p>Activity for Conclusion: I used to think but now I think https://www.sessionlab.com/methods/i-used-to-think-but-now-i-think</p> <p>Activity for Evaluation: One Breath Feedback https://www.sessionlab.com/methods/one-breath-feedback</p> <p>Activity for Evaluation: Circle, Square, Triangle https://www.sessionlab.com/methods/circle-square-triangle</p> <p>Also refer to pages 68 and 69 of the “Globital? Global Learning Goes Digital” handbook: https://www.icja.de/fileadmin/Daten/ICJA/Downloads/EN_ICJA_Handbook_GLOBITAL_2022_FINAL.pdf</p>
Day 5		DEPARTURE	

Bonus Tools

Communication Tools

Cultural Humility

In the IVS and ICL fields, we see more and more, instead of intercultural expertise or cultural competence, the concept of cultural humility come to the forefront. The term was first coined in 1998 by healthcare professionals Melanie Tervalon and Jann Murray-García,¹⁶ but is now gaining more widespread applications.

One of the core principles is definitely applicable to this whole Toolkit: we need to be life-long learners, constantly learning and listening to each other. Simultaneously, in order to practise cultural humility, we need to come to terms with the fact that each of us are part of several cultures, with diverse expectations and values (e.g. at work and at home). We can do this by reflecting on some of the questions posed in this Toolkit and by looking back at our own backgrounds to uncover unspoken norms. Check out [this one page primer on Cultural Humility](#)¹⁷ to learn more.

Courageous Conversations

“What is most courageous about interracial conversations about race is mustering the strength to facilitate them.”¹⁸ It’s about intentionally giving space to the complex, and the flat out difficult conversations. Moreover, not everyone will be saying all the right things from the beginning, it will take some practice. Singleton and Hays outline in their steps and reflective questions for educators - so you have the tools! Why not start with one another, with your peers and colleagues, to build up your practice enough to be able to facilitate the courageous conversations of others during trainings you facilitate!

Reporting/accountability mechanisms

1. We propose the establishment of an Anti-discrimination Sub-Committee at the Federation level.
2. At the organisational level, we propose each IVS organisation to allocate time and resources to a team (or individual) responsible for counselling and supporting staff or volunteers who have faced discrimination in their work.
3. Each of these structures would then also be responsible for reporting our responses of discrimination to the accountability mechanism within the new Sub-Committee.
4. It is important that all volunteers and new staff be made aware of these support structures so that they know where to turn to in case such a situation arises.

16 Melanie Tervalon and Jann Murray-Garcia, “Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education,” *Journal of Health Care for the Poor and Underserved*; (May 1998).

17 “4 Elements of Cultural Humility,” *British Columbia Council for International Education*.

18 Glenn E. Singleton and Cyndie Hays, “Beginning Courageous Conversations about Race,” 2006. https://www.courts.ca.gov/documents/BTB_23_PRECON_Make_It_Plain_2.pdf

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