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Inclusion-
Diversity
and Equality
in Youth Work

The Principles and Approaches

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Inclusion, Diversity and Equality in Youth Work
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This summary is based on country reports of participating organisations from five European countries (Croatia, Italy, Slovakia, Turkey, United Kingdom). It is not meant to be an exhausting report describing the situation in each country in detail. Rather, it has a snapshot presenting an overview of the state of legislation in examined areas in each country pointing out the main similarities and differences in order to better understand the situation and to navigate actions in other activities of the RIDE project, especially in collecting and creating resources for inclusion, diversity and equality (IDE) in youth work.

Foreword

There are many reasons why people might choose to work with young people, for those coming into the work for the first time it is often that they have found that they connect with young people in a special way, that they find the work deeply enjoyable, or that they wish to make a difference in society or that they have been inspired by their own personal story and wish to do the same with others. However, once a person starts practicing and working with young people they may come across others talking about the importance of inclusion, diversity and equality but may not have an understanding what these mean. Having said that, there may be workers who have been involved in supporting young people for a while and have sought to uphold the principles of inclusion, diversity and equality in their work but again, when asked what does that mean, or why are you doing that – they may struggle to find some solid explanations why they do, what they do. Inclusion, diversity and equality are terms which are often spoken about and perhaps we know we ought to, or should give, these areas more of our attention but why? What underpins these terms? What do they mean? Surely everyone has the same understanding of them? As we shall see, these terms do have hidden depth but also have different understandings and are given different priorities by different countries, organisations and workers. Yet such a mix of understandings helps to clarify our own position about these and this is exactly what this element of the RIDE (resources for inclusion, diversity and inclusion) was all about – to give the reader the opportunity to think deeper about these well-known terms in order to enhance their understanding and then consider their response for their practice. Therefore, as you approach these terms of IDE (inclusion, diversity and equality) I would encourage you to consider what your response will be?

Introduction

Historical-philosophical basis of inclusion

The concept of inclusion as we know it in its current form, began to develop intensively in the 90's of the 20th century. However, several initiatives by experts, particularly in the field of special education anticipated the movement: e.g. the meeting at the University of Toronto (1988) or the Northern European countries' enforcement so called normalization theory into the legal system in Denmark (1957) and Sweden (1967). These initiatives were focused mainly on inclusion of disabled children in schools i.e. inclusion in education. One of the significant moments on the road to inclusion was the approval of The Salamanca Statement on the UNESCO World Conference in Spanish Salamanca (1994). The Declaration requests the building of more inclusive schools as institutions embracing all students, accepting diversity and responding to their needs, therefore being a "school for all". Such an Inclusion project is linked primarily to the adoption of the UN Convention entitled Convention on the Rights of Persons with Disabilities (adopted in December 2006 in New York, signed in 2007). Also the EU, through its policy decisions, seeks to bring about social inclusion for people from disadvantaged backgrounds. The European Commission in the document Inclusion and Diversity Strategy in the field of Youth (published by Erasmus+ in 2014) defined the focus of inclusion wider than only to disabled young people, including young people with health problems, educational difficulties, problems based on cultural differences, economic, social and geographical obstacles.

Although the term inclusion in an explicit form began to resonate more strongly in the second half of the 20th century, the idea of inclusion is not new in human history. We will briefly and simplistically describe and summarize the basic ideological starting points and resources that encourage the formation and further development of inclusive thinking. Such an approach can help avoid:

1. too narrow understanding of inclusion, just as a pragmatic approach which is only seen as a good strategy to solve quickly the problems associated with problematic multiculturalism,
2. the risk of a formal application, which relies on a number of policy decisions and legislative documents (up to the limit experience "Inclusion for Inclusion"), without a deeper examination of the assumptions and implications.

Creating inclusive thinking, which is gradually becoming a natural part of an inclusive culture as such, requires certain axiological, cultural and ethical frame that may be implicit in the individual. So what philosophical assumptions and sources does the inclusive approach draw from? There's more than one, naturally, so let's introduce them in a very simplified form.

The points of origin of the European inclusive thinking and culture can be found in various springs: in the Jewish and Christian religious codes, as well as in some philosophical concepts. Many pro-inclusive ideas were supported quite early in the ancient Rome legislation, so they helped to create the conditions for an inclusive culture too.

- The first source in which we can find a wealth of ideas promoting inclusive thinking is the Judeo-Christian religious culture. The Jews had their own ethical system based on Decalogue (since the time of Moses, about 1.500 years BC) in the form of moral and religious precepts. It was (is) the primary standard for their lives and shapes their reasoning. Even negatively formulated ethical standards such as *You shall not kill!* Which is one of the commandments, meant that, in contrast to the neighbouring nations, they could not endanger the life of any person. Even, for its time progressive, as Solon's laws in Athens (594 BC) did not recognize the same rights to people with disabilities as to those without, and allowed a child with a disability to be killed if the midwife decided this was best.

- Christian doctrine is based on the ethical standard *Love thy neighbour as thyself*. By this positive command it's clearly recognized that people with disabilities have the right to live in dignity that is fundamentally inclusive. Requirement of love to all, even to enemies, Christianity crossed cultural, national, racial boundaries, hence the boundaries of human heterogeneity. From the 4th century, charity became in the public interest and various charitable institutions (orphanages, hostels, hospices, hospitals, shelters, etc.) officially began to be established.

The term *person* has its origin precisely in theological debates during the 4th and 5th century and personality begins to be understood as a basic ontological principle in the early Middle Ages theology. The uniqueness, dignity and relational foundation of every human being were emphasized. However, in the name of Christian ideas it has often caused outrage in cases of abuse of power, triumphalism and fundamentalism, when the

faith experienced lack of authenticity and the religion was used instrumentally for political purposes.

- Analogically, there are relating terms in the other religions too. Buddhism brings the concept of *metta*(selfless goodwill), Hinduism has its own analogy in the term *ahimsa* (nonviolence), and Islam advocate the prosocial behaviours by the concept of *sadaqa*.

- Another source of current inclusive thinking is philosophy. Philosophical thinking has gradually developed and still remains an open process. The essence of man, understood in antiquity as *physis*, in the Middle Ages as a *natura*, was replaced in modern ages by *humanitas*, which provides sufficient reason for the universal value of individual human dignity. This universal standard was reflected in the concept of *human nature*, which is the ontological foundation of human dignity regardless of individual differences. This implies the general equality of people, equal and dignified treatment, which is transformed into a moral command for responsibility, solidarity and care. The theory of universal human rights was built on these, and the Universal Declaration of Human Rights was proclaimed. However, humanist tradition and the Enlightenment rationality (universality) emerged to be too fragile and overly optimistic, especially in the first half of the 20th century, after the historical experience of wars and totalitarian regimes. Non inclusive perspectives were developed e.g. the collectivist approaches, social elimination and segregation were forced through (Nazi eugenics, the Stalinist genocide regulatory practices, Communist dictatorships). The individual particularity, diversity and originality became extinguished.

The situation in the 1st half of the 20th century gave birth to a major wave of philosophers who emphasized just uniqueness, discontinuity and relativity of life and ideological stories. They revealed influence of power in destructive theories. *Philosophers of difference*, they can be called, are pro-inclusive in the sense that they liberate an individual from the duty to adapt their identity to the identity of the majority culture and society. The advantage of this postmodern scheme of thinking is a pluralism of life philosophies and tolerance towards differences, so it creates space for diversity, flexibility and variability of social norms. Every person has their own individuality and diversity is seen as a legitimate status of each person. The disadvantage of this approach is that there is no common moral standard, such as the command for responsibility,

solidarity and care for each other. Any initiative is situational, emotional, momentary, eventually law conditioned. Inclusion becomes a matter of situational needs or the result of a centrally prescribed administrative acts.

The above presentation of religious and philosophical assumptions regarding inclusion is of course simplified. The elements of both above-mentioned resources are present in the current concept of inclusion and only through their optics is it possible to look for certain trends. From our perspective, the optimal model of an inclusive culture is a model which, on the one hand, respects the requirements of freedom and autonomy as well as reflects the value of resources that can provide the basis for its framing and sustainability. We mean a *dialogic-personalistic model*, which is not radically new, rather it takes advantage of the reflection of human history and experience, and at the same time takes account of the challenges and sensitive issues of the current age. Its title combines two key elements: the dignity of the human person and the constitutional social space, which is dialogue. This approach prevents to build the calculation of the person's value only on their usefulness, on a pack of empirical predispositions (health, race, age, performance, power) respectively. It (could) lead(s) to very inhuman social and political conclusions. Immanuel Kant defined the human individual as a *person*, considering him/her to be the subject who is not only a means for others' purposes, neither even for his/her own purposes, but as a rational agent who must be treated as an end in him/herself. What does it mean that a human individual is considered a person, that is the end in him/herself which is the cause of human dignity? It means that human dignity is secure and not able to be corrupted by the opinion of others but that they are seen as valuable in their own right. We incline to the principle that to be a person is strictly linked to the fact of being a human, regardless of any empirical states or development stages in which the human being is just forming or is located.

An important philosophical idea is the space of constitution of human as human is dialogue. In essence this means that Dialogue and relationality (relatedness) is an irreducible condition of humanity. Every true relationship does not anticipate and does not substitute the role of the other, does not speak for the other (M. Buber) to keep the original otherness and infinity, dissymetry and unpredictability (E. Lévinas), iconicity and distance (J.-L. Marion) of him. The otherness does not cause the isolation of individuals, by contrast it stays as the ethical challenge to listen and take notice of

others, take responsibility for each other and respect others among the plurality of free beings.

Anthropological-axiological assumptions and ethical principles of optimal model of inclusion

An optimal model of inclusion should be based on two basic anthropologic-axiological assumptions that are human dignity and based on human relationships (relationality).

Dignity. The term human dignity may be understood in various ways. This term is not perceived just as complying with individual autonomy, marking of morally desirable human action, or as a characteristic quality of a dignified life. Human dignity is attributing to human existence in ontological meaning, it is an evidence of inherent value of each human individual, each member of human family. This personal understanding of internal human worth is important in accomplishing other typical human values, because *“recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”* (OSN, Universal Declaration of Human Rights, 1948, Preamble). The document of United Nations is devoted to the rights of disabled people which introduce *“Respect for inherent dignity, individual autonomy including the freedom to make one’s own choices, and independence of persons”*(UN, Convention on the Rights of Persons with Disabilities, 2006, article 3a). It is necessary to mention that as well as the respect of dignity is connected to the situation of personal independence and individual autonomy, it includes the condition of dependence and reliance upon others.

Relationality. Reliance upon others “refers” to the personal relevance of the relational dimension of being human. The human relationship is the reflection of some duality in unity: the fact that human beings find in the face of another their own appearance but simultaneously they can identify in it their otherness and dissymmetry. Uniqueness, non-repetition and unpredictability of each human being are the first signs of this otherness. Dissymmetry and relationality is not evidenced only in the phenomena of unpredictability of other, but it pertains to our internal dependence and human vulnerability. Our vulnerability expresses conditionality of the human condition, which could be hurt, lacking, disabled or exempted from existence. But as the Barcelona Declaration reminds: *“vulnerability has been largely misunderstood in modern society as*

if all vulnerability, i.e. suffering abnormality and disability should be eliminated in order to create perfect human beings. Respect for vulnerability is not a demand for perfect and immortal life, but recognition of the finitude of life and in particular the earthly suffering presence of human beings” (The Barcelona Declaration, 1998, C:1:1:6). Taking into consideration the human vulnerability and dependence on others, the relationality, that we have in our minds, will include the symmetrical relationships, equal and autonomous relationships, but also asymmetrical relationships, that seem to be unequal and dependent on each other. The otherness or disability might lead to the natural dissymmetry of relationality, but it never leads to dissymmetry in acknowledgement of dignity of involved subjects.

The acknowledgement of each human dignity and understanding of relationality in its symmetrical and asymmetrical connotation is the basis for appropriate inclusion ethic. The central anthropological foundations require the constitution of general ethic principles, which should be applied through pro-inclusive action.

1) *The respect of human subject and his/her human condition*

The emphasizing of natural preciousness of each human being leads to the requirement of protection of this precious value. The linguistic manifestation of providing the honour to valuable human existence is the norm, which appeals in respect of human being existence as such. The field, which deals with diversity and disability, has a norm that acknowledges and honours human existence is inseparably connected with the norm that respects specific human conditions, that are undoubtedly individual autonomy, freedom of choice and personal self-sufficiency, but also definitely human reliance on others and human vulnerability and dependence.

2) *The respect of diversity in human community*

Especially the experience with disability points to the fact that human dependence is one of the characteristics which are typical for the “condition” of being a human. Autonomous, self-sufficient and independent individuals are just “temporarily abled” (Kittay, 2011, pg.49), because the human life is naturally

inferior to regularities, that include the passing through periods or states of dependence. We are “unequal” to each other in asymmetrical states of relational dependence (Kittay, 2011), as it is displayed through illnesses, disabilities or different stages of human development. The respect of dissymmetry of relationality means the respect of differences that are brought by these “situations”. The respect of these differences cannot defend the passive acceptance of this condition or just looking on possible discrimination to those, who are so often vulnerably exposed to these states. Understanding the diversities present in the life of human community should be a jumping board in the effort to actively secure quality and fulfilling life of each member of human family.

3) *Responsibility for inclusion of the marginalized*

Apart from disability, the category of difference is tightly connected with categories such as sex, race, health condition, development period, religious confession and beliefs, actual life phase or times of need. We are equal when it comes to internal value of dignity, but unequal in correlative difference, conditions or needs depending on the categories mentioned above. People living in poverty, people with disability, weak, not in the good health conditions, old, non-productive, and helpless are very often marginalized and displaced to the edge of society. The perspective of inclusion should include emphasizing the responsibility for human beings, who are displaced to periphery of human existence. Under the term periphery we understand physical, material and social periphery as well as cultural, moral, juridical or spiritual periphery. Responsibility is a duty of caring for other beings which becomes a “concern” when their vulnerability is endangered (Jonaas, 1979). Responsible action is a concern about fragile individuals, who are exposed to displacement, but also an active concern about incorporating them into the common space, from which they were physically or mentally, consciously or unconsciously excluded.

4) *Pro-sociability and social justice*

Responsibility to disabled people or to vulnerable people is to show concern about their wellbeing, improving their quality of life. The need for help addresses

the social feeling of individuals and calls them to active response to the state of emergency. In general, the pro-social behaviour is characterized as “behaviour that should be effective for other person, the group of people or to the social aim without any expectation of reward” (Roche Olivar, 1992, pg.149). The emergency of pro-social approach is looking for the response on the individual level as well as on the institutional level. The civil society and the government should participate on application of this kind of justice with their own parts, that would not be based on the egalitarianism (Rawls, 1971) that is forgetting the issue of disability, but it would remarkably reflects the differences that flow from unequal capabilities of human individuals (Sen, Nussbaum). The social justice is becoming an inclusive justice, if the society chose as its criterion the inclusion degree of disadvantaged people into the environment that always belonged to them, but it is still waiting for to be given to them again.

Approaches to the education of children with different disabilities

Practically, human society only slowly reaches its inclusive culture, realizing that the ideal is not reachable. Markus Scholz (in Lechta, 2010) defines **five possible approaches** to the education of children with different disabilities:

1. *Exclusion*: disabled children who don't meet (but possibly also meeting) criteria, which more or less are arbitrarily defined by some higher instance, are completely excluded from the educational process.
2. *Segregation*: children who have to be schooled, are classified according to criteria defined in advance for certain subgroups. Such a selective approach is based on the view according to which it is possible to provide optimal conditions for pupils in education only in as homogeneous groups as possible. The entire educational system here consists of two subsystems: mainstream schools system and special schools system, which is then further divided/specialized.
3. *Integration*: different subgroups still coexist, but disabled children could - with some support - to attend mainstream schools. In principle, this is actually a dual system (Two-track approach), which operates in parallel both integrative and segregated education. If the integration is unsuccessful, the child goes back to a special institution.

4. *Inclusion*: the basic idea of integration is gradually developing into a new, different, better quality, because in this educational approach is already heterogeneity fundamentally understood as normality. Remnants of the old school system and segregating instances gradually disappear. Acceptance of heterogeneity in the inclusive education to be a factor that facilitates the work of an ordinary school teacher. For example, Sander (2008b) argues that this eliminates the need to reach with all students the same goals and levels of the results that made the teachers' work harder.
5. *Diversity is normal*: it is actually about the completion of the process of inclusion (One-track-approach) - inclusion becomes commonplace (Scholz, 2007). One of the basic characteristics of inclusion is the heterogeneity (diversity) of pupils in classrooms.

Although this classification was produced for the special education of disabled children in schools, we can apply them to all situations due to the fact young people can suffer many different issues and lack of opportunities.

Thanks to this huge movement of inclusive culture various important documents and declarations have been published and adopted which have influenced the work with young people. These include the following contributions:

- The Convention for the Protection of Human Rights and Fundamental Freedoms (European Convention on Human Rights, ECHR), (Rome, 1950),*
- International Convention on the Elimination of All Forms of Racial Discrimination, UN (New York, 1965),*
- The Convention on the Rights of the Child (UN, New York, 1989),*
- The Salamanca Statement, UNESCO World Conference (Salamanca, 1994),*
- European Social Charter (Strasbourg, 1996),*
- Policy Guideline on Inclusion in Education (UNESCO, 2005),*
- Convention on the Rights of Persons with Disabilities (New York, 2007),*
- Inclusion and Diversity Strategy in the field of Youth (Brussels, 2014),*
- Declaration of the European Youth Work Convention (Brussels, 2015).*

The aim of the Principles and Approaches Report which is presented on the following pages was to bring information gathered from each partner country in answer to the

question: why be involved with equality, inclusion and diversity in youth practice? It includes elements such as: description of the individual national circumstances for inclusion; EU legislation compared with home country legislation; analysis of national guidance for youth workers, professional practice guidelines, and associated value bases. This information will be brought together to compare and contrast the principles for practice in order to develop a clear rationale for an inclusive and comprehensive approach for youth work.

Methodology of the study

Aims and research questions of the study

As mentioned above, the study was conducted in five European countries: the United Kingdom, Italy, Croatia, Turkey and Slovakia. The aim of the study was to discover understanding behind inclusion, diversity and equality approaches in youth work. Firstly, we tried to describe the general situation in the issues of inclusive culture. After that we focused on legislation, youth work organization practice and further development needs.

Q1: What are the cultural differences between chosen European countries in the issues of equality and inclusion?

How do young people and youth workers understand the concept of equality and inclusion?

How far are individual countries in the inclusive culture development?

Q2: What are the national legislative conditions for inclusion?

Do the experts and practitioners see the issues of diversity, inclusion and equality of opportunities in their country as enough legislatively saturated?

Are there any national action plans towards inclusion in Youth work?

Are there any problems in the legislation implementation?

What are the differences between countries' legislation? are there any gaps between individual country legislation and EU legislation?

Q3: How youth workers and youth work organizations deal with the issues of diversity, equality, and inclusion?

Do the youth work organizations have any supporting systems for inclusion (evaluation, trainings, further education, documents, guidelines, proactive policy)?

The answers to the questions constitute separate chapters in the following text.

Methods

The template was developed to gain consistent and valid data from various countries. It consisted of four areas covered by various methods of data gathering:

- **review of national literature** in youth work and inclusion research;
- **national legislation review**;
- deep **semi-structured interviews** with **key academics** from the field of sociology or philosophy (at least two academics from every involved country):
 - Great Britain: Senior Lecturer in Criminology at The University of Gloucestershire and Lecturer BA Community Studies at Goldsmiths University;
 - Slovakia: Assoc. Prof. in Philosophy of Education at Trnava University; Professor in Sociology at Slovak Academy of Sciences; Professor in Special Education at Trnava University;
 - Italy: Assoc. Prof. in Sociology at Faculty of Culture and Society at the University of Palermo; Assoc. Prof. in Intercultural Pedagogy at the University of Palermo;
 - Croatia: Professor at the University of Zagreb, Faculty of Humanities and Social Sciences, Department for Philosophy;
 - Turkey: Assist. Professor in the field of Sociology at Akdeniz University Faculty of Education; Assist. Professor in the field of Pedagogy at Akdeniz University Faculty of Education.
- focus groups with heads of youth organisations and youth workers (at least two sessions with two different groups in each country). For the group of youth workers purposive judgmental sampling procedure was used based on adequate experiences in youth work practice.

Table 1: Participants - youth workers

Country	Form	N = 58
Great Britain	Individual interviews	n = 11
Slovakia	2 focus group	n = 11 / n = 5
Italy	2 focus groups	n = 3 / n = 4
Croatia	1 focus group	n = 10
Turkey	2 focus groups	n = 7 / n = 7

- focus groups with young people as youth work organizations' clients (at least two different groups in each country of young between 15-25 years old).

Table 2: Participants - young people

Country	Form	N = 96
Great Britain	1 focus group	n = 16
Slovakia	2 focus groups	n = 16 / n = 17
Italy	2 focus groups	n = 7 / n = 8
Croatia	1 focus group	n = 10
Turkey	2 focus groups	n = 11 / n = 11

The data gathering was organized in March – April 2016.

From December 2015 till February 2016 the structure of the questions for focus groups and individual interviews were developed, discussed and finalized (see the annex A: template). The RIDE partners had decided on the questions to be asked beforehand and had agreed on a questionnaire to be used. This questionnaire was used to collect the data.

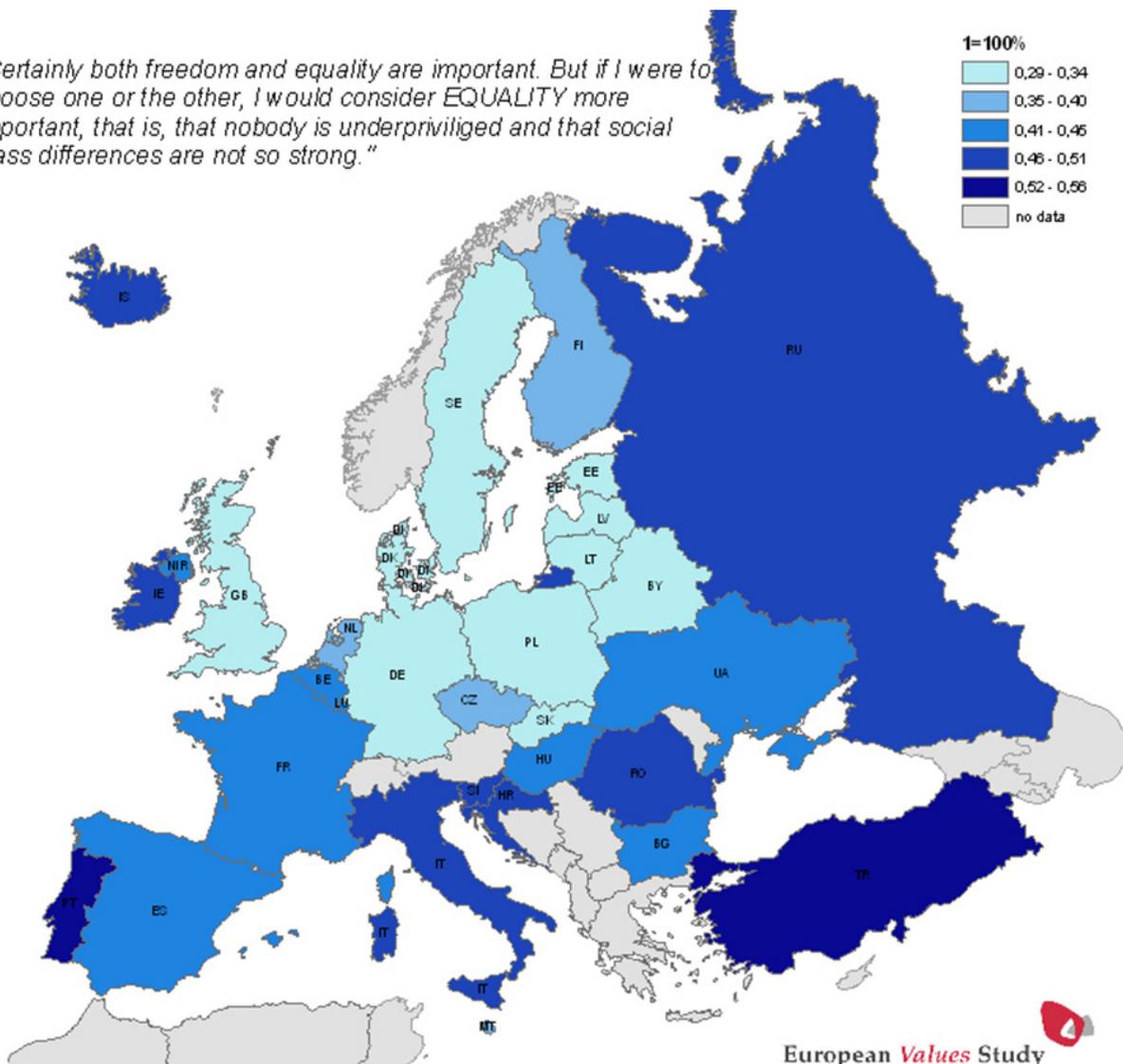
Focus groups started with a short introduction to the aims of the project and of the discussion group; participants were also asked to shortly introduce themselves at the beginning of the discussion.

The heads of organisations and youth workers were interviewed individually and their answers recorded. Some of these interviews were undertaken either face to face or via phone calls or e-mail communication, which ever was the most convenient or the interviewee.

Cultural differences across Europe

Europe is beautiful in its rich diversity: value preferences, rituals, customs, symbols, political and educational systems vary from region to region. Simply, we can call culture: “[The] cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving” (Hofstede, 1997). Considering Atlas of European Values (2004) we can recognize huge differences between European countries. E.g. importance of equality (defined as social class don't differ in their

“Certainly both freedom and equality are important. But if I were to choose one or the other, I would consider EQUALITY more important, that is, that nobody is underprivileged and that social class differences are not so strong.”



privileges) increase with North-South direction of a country geographical location. Turkish people (0,56) are aware of equality (scale from 0 to 1) twice more than Slovak or British people (0,29-0,34). Italians are the most prepared to help immigrants, Croatians are the most open to migrants with the interest to work (24% say: “anyone from a less developed country who wants to come to our country to work should be welcome”, 2008). However, the cited survey was conducted in 2004 (except 2008 in case of Croatia), and since then the political as well as cultural situation in all European countries has massively changed. Europe is challenged by new waves of migrants, who are either travelling through countries (Turkey, Italy) as well as targeting countries (the UK, Italy). Answers regarding the value of diversity, inclusion and equality are being questioned.

Hofstede (1997) mentioned above, identified four categories of cultural diversity:

- power distance index - measures the degree of inequality that exists in a society;
- uncertainty avoidance index - measures the extent to which a society feels threatened by uncertain or ambiguous situations;
- individualism index - measures the extent people are supposed to take care of themselves and their immediate families only;
- masculinity index (achievement vs. relationship) - measures the extent to which the dominant values are assertiveness, money and things (achievement), not caring for others or for quality of life.

All those categories are relevant in researching the understanding and attitudes to concepts like equality, diversity and inclusion. Those factors probably have strong influence in perception and understanding of key terms of our interest: diversity, inclusion and equality. With this in mind, the research found the following:

How is the concept of *equality* understood across Europe?

As there is such rich variability across European countries, naturally various concepts of the term equality have arisen across the various societies. Therefore, which definitions (understandings) of the term *equality* are typical for individual countries' societies? What creates the roots for the concept of Equality in that countries' culture?

There are no easy answers to this question, because it could be answered at various levels: political, labour-legislative, or social. The term "equality" is perceived in our cultures at different stages with varying accents and semantic shifts. Nay, there are not differences only between countries but also in the countries themselves. One example from Slovakia:

"On the political layer there's a battle for rhetoric grasp of the equality topic between both socialist (e.g. political party SMER) and liberal (political party Freedom and Solidarity) positions as a trumpet call for emancipation from all citizen categories up to egalitarianism (gender theory, chance equality of men and women, a so-called reproduction right of women, decreasing of economic inequality) on one hand, from the conservatives' position as a fundamental ontological equity and equality before the law (battle for naturalism, transparency support, fight against corruption, jusnaturalism, human rights from birth to death)"(expert from SK).

Political delimitation is supported by civil activism from both positions. On the industrial law and industry-cultural levels it's all about equality of opportunities and the issue of equal remuneration for an equal service. In the layer of a common social perception typical is the identification of the term equality with the jusnaturalistic concept and the request for equality before law, with a socialistic and collectivistic motive of uniformity on the other end. We can also witness a latent rise of opposition against political waging of the issue of equality as something remote and distant from reality.

"In my opinion, the overall socialistic egalitarianism persists to date and is nurtured by the quasi socialistic political party SMER" (expert from SK).

Another source of difficulties consists of the fact, that there are various philosophical and theoretical basis of the term *equality* definition (Arneson, 2015). E.g. *formal equality* represented by the slogan “*careers open to talents*” requires that positions and posts that confer superior advantages should be open to all applicants. It sounds great but there are several limits in this approach (what does it mean “*talent*”, or “*well qualified*”? E.g. who is a good youth worker? Maybe it depends more on individual client’s needs than on some objectively measured skills...). On the other hand *substantive equality* requires that all have a genuine opportunity to become qualified. The problem of how is the equality of opportunity multifariously understood is described in an example from **the United Kingdom**:

There are some which have stated that ‘formal equality’ “*has been the predominant approach adopted in British anti-discrimination law*” (Fredman, 2011, as cited in Thwaites, 2014, p140), in other words that there has been “*an element of consistency, based on the equal treatment principle whereby it aims to eliminate unfair treatment by treating all individuals in the same way*” (Barnard and Hepple, 2000, as cited in Thwaites, 2014, p140). “*This approach is reflected in the legal definition of direct discrimination*” (Sergeant, 2013, p.4) and according to Thwaites (2014, p142) despite the Equality Act 2010, “*the underlying principles of formality has not changed. Nor has the process by which discrimination is dealt with.*”

However, this view is not shared. Sergeant (2013, p.5) suggests that there is more of a mixed approach of “*policies aimed at achieving formal and substantive equity on a number of grounds*”. The substantive approach seeks to “*target disadvantaged groups to achieve equality*” (Burrows and Robison (n 14) as cited by Thwaites, 2014, p140) and advocates proaction to help those who are/have experienced barriers. In the Equality Act 2010 (UK Government, 2010), there is provision for positive action to be taken in order to diversify the workforce. However, as pointed out by Thwaites (2014, p.167) “*there is no statutory duty for employers to use them*”. Leaving Thwaites (2014, p.167) to conclude that – “*they will be unsuccessful in achieving the equality goal.*”

However, The Children and Families Act 2014 (UK Government, 2014) perhaps can be seen as a substantive approach as it seeks to specifically address the needs of those who are disabled and with Special Educational Needs (SEN) and provides a statutory duty for

a local authority to provide a certain level of support for such children and young people, given their needs. However, similar funding and provision may not be present for those who may have experienced other barriers, so in practice there is a varied approach taken.

Equality as sameness: common misinterpretation across European countries

There are some common issues associated with understanding the concept of equality across European countries. One is equality understood as sameness.

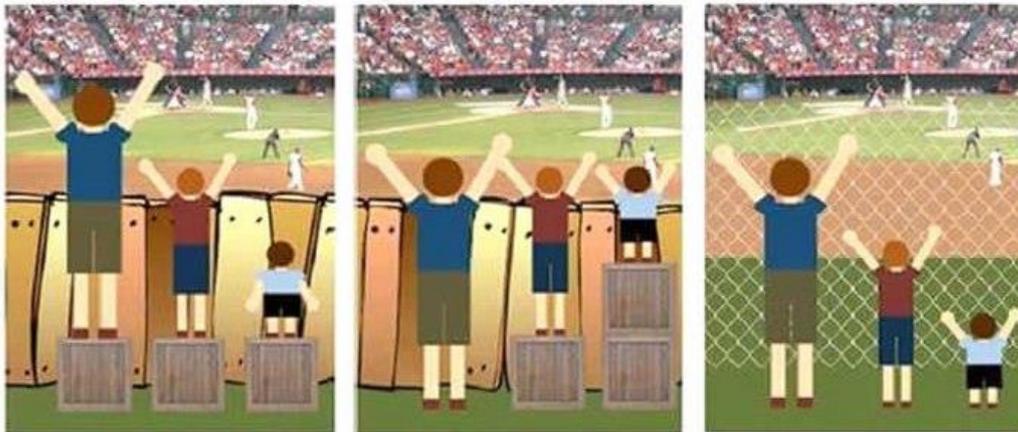
"I think that the Croatian society has a wrong understanding of the concept of equality. Being equal doesn't mean being the same. We are all different, and it wouldn't be OK if we were all the same. Striving for sameness is all wrong. This implies standardisation, norming, introducing criteria where there shouldn't be any" (Croatia).

"Equality is oftentimes misinterpreted with uniformity" (Slovakia)

"Firstly, by preferring equalising strategies it may work against embracing diversity strategies and so as individuals we may miss out on the richness of learning that working with diversity and difference brings to the human experience.

Secondly, the discourse about sameness can misuse/misinterpret human rights. Within such a discussion someone may state that under human rights we "are all equal – which ignores a framework in which we are clearly not. So we are probably much better about individual dignity in terms of non-collectivising – seeing each person as an individual but not seeing the commonalities of oppression that influence people's lives is just as important – there are elements which are useful in the human rights discourse but it should never be a competition between understanding the individuality of people and their experience of forms of oppression - getting rid of the idea that there is collective oppression – makes no sense either" (the United Kingdom).

The term equality is problematic in itself because it carries the meaning of sameness. If everyone is treated the same, inequalities may not be addressed sufficiently. This is illustrated well by the following diagram:



This is equality

This is justice

The systematic barriers
have been removed

Therefore, instead of equality terms such as parity, equity, justice or fairness maybe better terms to be used. There are various issues related to treating everyone the same.

"It leads to extreme egalitarianism, and not only that, it leads to standardization, equalisation. I can't find any positive aspects of equality. We are not all the same, and we shouldn't be. Our society would be much poorer if we were all the same, we gain nothing by being same, we don't move forward as individuals or as a society. I support the concept of equal rights, but I'm not so sure about the concept of equal chances, because not all of us need the same things. Everyone needs to be given a chance, but not equal chance. Because not everyone has the same capabilities, interests, wishes... If everyone has the chance to go only in one direction then everyone goes to the one and same direction. We need a society of chances, and not a society of equal chances."

"The biggest accomplishments in the history of the western civilization were achieved by individuals. Why? Because they were different, they were free, they got a different chance or they fought for it"(Croatia).

Instead of people from all groupings coming together to work in partnership, they had read of incidents/situations where people had adopted an approach which had *"almost become a fear to offend rather than a genuine kind of working together... it should be about the fact that we are so engaged with each other that we can question and challenge and talk and understand and know each other well enough to challenge"* (NT).

It all comes down to the interpretation and the implementation processes of the inclusion concept. If they are perceived as a synonym to integration (which is often the case nowadays) there's an imminent application of the homogenization theory. ("all are equal", "let's get rid of differences"). If It's perceived in its primal intentions, inclusion supports basic equality and at the same time originality and irreplaceability of every person. Inclusion in such case, can't be identified with a mere "affiliation" or "organizing" but rather acceptance and solidarity.

How is inclusion manifested in terms of cultural and ethical social relationships settings

Evidently, the concept of inclusion is much more present in the academic world than in society in general. The differences between countries are based on various historical roots as well as on diverse social environments.

E.g. in **Turkey** there is a strong focus on ethnical minorities and gender inequalities: there are numbers of studies which are carried out to bring equality to Alevi people by legalizing Cemevi (Djemevi)(*house of [the religious ritual called] [cem](#)*) which are being executed by the state and by paying wages to Alevi elders. Fighting gender based inequality in the education is a government policy and, in addition to that; it is also an issue overemphasized by some non-governmental organizations. To give some examples, projects such as “Haydi, kızlarokula!” (Come on girls, to the school!) supported by MEB (Ministry of National Education) and UNICEF with a view to increasing the literacy rate of female students.

In **Slovakia** the main target group of social inclusion projects is the Romani minority, but still there is a gap between the philosophy of the policies/academics and real solutions in practice:

“Let’s take the unequal approach to Romani students as an example in the policy of municipalities, schools, shifting between schools, “ethnic-clear schools” and so forth. In spite of the accepted international and EU liabilities and the toothless discourse, the formal school policy doesn’t know neither the term “inclusion” nor its content. Some NGOs and academic groups are thus dealing with elimination of inequality”.

The similar situation seems to be in **Croatia**:

“I think inclusion is slowly gaining ground, I think more and more people speak of inclusion. But I'm not really sure who do we include. If we mean people who have some invariable characteristic, like disability, for example, or if they belong to a minority, we literally have to “implant” them, we can't change them, they are who they are. You can't make someone grow a missing arm. Inclusion is much talked about. But I don't see concrete improvements. For example, some

years ago they introduced new trams adapted for people in wheelchair. But I don't remember ever seeing a person in a wheelchair using public transport".

In **Italy**, there is quite a differentiated picture regarding inclusion policies, both as regards policies across the territory (with big difference between North and South) and as regards policies targeting different groups (children and young people, disabled people, women, minority groups).

The legislation on social policies is part of the Regions' autonomy, depending thus heavily on diverse efforts, financial and institutional strength of the regions. As the Northern part of Italy is much better off than the South, regions and municipalities in the North usually provide better inclusion policies than the poorer Southern regions. Inclusion or exclusion of the poor South has become even a highly controversial topic on the political agenda, since the political party "Lega Nord" (League of North) demands independence from Southern Italy.

The area in which legislation and inclusion policies are better implemented in Italy is education: all disadvantaged children and youngsters (e.g., disabled children, migrants, etc.) have the right to attend ordinary schools and to be included into class activities. For women in Italy equal opportunities are guaranteed by the law and there is no direct discrimination against them; policies in practice, however, do not take enough into consideration women's special needs once they become mothers, for example: support during maternity leave is low, there are no policies to support working mothers, there is no special support for single mothers and there are not enough child care centres.

Also for other groups equal treatment and equal rights are not sufficiently guaranteed in Italy: this true for homosexuals and for Roma people, for example.

The situation in **the United Kingdom** around equality, diversity and inclusion is one which is underpinned by legislation, namely the Equality Act 2010 (UK Government, 2010) but this is in the context of a specific political system and understanding which is following a particular neoliberalism agenda around the importance of market forces and austerity measures. As a result those interviewed raised the following points in their reflections on the situation in the UK using the metaphor of a table.

"We are inviting people to the table but the table pre-exists, people's access to it – rather than saying – is the table the right space for this conversation - and I think that is really problematic because actually to get a genuine social justice – it should be understanding that spaces need to be challenged before we invite people to try and fit themselves into what is already there".

"We're inviting people to the table but they have to change and dress appropriately for the table rather than smashing up the table and opening the windows and saying how might we do this differently and how might we embrace the diversity that people bring".

Historical context is seen in self-criticism of nations with colonialist history like **Italian** or **British** in comparison to smaller ones like Slovak or Croatian. With high probability such the statements would never been heard in Slovakia:

"There are pockets of work that do that but really not very much and so this language of diversity and inclusion has become actually straight jacketing populations into existing models, not developing models that work for everyone".

"It is because it is so engrained in our political society, it is almost a kind of arrogance/cultural arrogance that our way is the way to do things and diversity and equality is about adapting people to fit the system rather than looking at how we can reshape the system together".

The agendas such as multiculturalism was "driven by a white discursive point of view, rather than it being genuinely about - everyone is equal and is equally involved in this – in the planning. It perhaps has been planned by mainly white dominated organisations within a framework of thinking which is very colonialist".

On the other side, in small countries with higher homogeneity among population like **Croatia** and **Slovakia**, the transcultural issues are influenced by another factor – it's the fear of losing something like national identity:

"We definitely have issues with diversity. I believe this is a necessary by-product of our short history as a nation-state. We had to find a unifying force, we had to, somehow artificially, find our identity and defend it from others. Our national identity is made out of things like these: "we're all Catholics".

Inclusion development limits

Analogically to the issue of basic understanding of IDE concept, the limits of the inclusive approaches development can be considered from various points of view. We recognize problems in ideological, social, organizational or any other special level.

The terms inclusion, diversity and equality can be understood as the symptoms of ideology. A simplified and manipulated understanding of diversity puts it in contrast with identity and certainty. This is when diversity becomes a problem. “Diversity as an opportunity” is the main concept of a restricted group of activists, journalists or scholars. In normal population there’s a prevalent aversion to mixing various categories of citizens vis-à-vis the factor discrediting the established social order (including the traditional processes of exclusion).

The current political system has been involved in developing equality legislation over the last 5-10 years. However, whilst there is this push for inclusion, diversity and equality, it is in a bureaucratic form *“which says as long as you can tick all the boxes [you are succeeding] but it doesn’t say anything about the experience or the transformation that goes with that , if anything”*.

“Distortions like these are typical for people that aren’t informed about the fundamentals and there are loads of them. What’s lacking is a more intensive informing of the unknowing society on the part of the Ministry of Education and other NGOs”.

Neoliberalism, which is the current most influential political philosophy, reduces the depth people are willing to go in their understanding of inclusion, diversity and equality to a surface approach. Policies could mean that the focus can be drawn on the policy rather than any deeper thinking associated with really tackling the issues relating to exclusion, uniformity and inequality. Therefore, the process becomes nothing more than a surface based tick box exercise. *“I think we could do with more education in equality and diversity and what it means beyond just having a policy written”*.

It was pointed out that the systems in place set by auditors and funders are based on a surface based approach i.e.

“Under the charity commission you have to assess policies but there is nothing to assess how well they are working but it doesn’t give any framework of what you have to take into account. So trustees can say – well we’ve not had any complaints so it must be working well rather than seeing – if you have complaints that could be a sign of the policies are working better”(expert from the UK).

In the context where measurement of quality and outcomes is taking higher and higher priority, obviously having an equal opportunities policy is something that can be measured.

“I think everything has to be measurable so it’s about – we’ve taken away the meaningfulness of practices because it is just about we can measure things we’ve done things well” (expert from the UK).

Especially disabled people meet with so called hidden ableism. It’s an approach which tries to remove barriers by removing the disability. It seems to be congenial solution but behind it, there is a hidden conviction that disabled people are inferior.

“The risk is real mainly in the occupational application of people with disabilities. After graduating their inclusive/integrative education, they often clash with hidden ableism in the process of job seeking” (expert from SK)

Anti-discriminating regulations (e.g. protected workshops or compulsory protected places) create a hidden opportunity for the companies’ pragmatic strategies for acquiring a market advantage. However, from a long-term aspect, they can also bring the desired effect, resulting from a nearer mutual contact and the necessity of overcoming barriers (mental, societal, and cultural).

“To give an example of a teacher who taught a class on the topic of tolerance. She, with the best of intentions, I’m sure, lined up in front of the class two adopted kids, an atheist kid, and a girl from China. She wanted to show to everyone in her class that these kids are no different from the rest of the students. For me, this example was an eye-opener, because the teacher, in her wish to dismantle stereotypes and encourage mutual acceptance, actually exposed the four kids and revealed information about them which was maybe

unknown to the rest of the class. Similarly, in our society we strive more for "equalization" of those who are different, instead of respecting and valuing their differences"(expert from Croatia).

The limits of inclusion are set also by continual changes in legislative and political circumstances.

"The youth has to be familiar with the rights entitled to them by the laws, and should fight against, as well as be in a constant and mutual communication with the bureaucracy, political structure, and social elements to obtain those rights. It is not possible to make up for these weaknesses simply by following the social media. Just like it is not possible for a youth who does not know how to properly compose a petition to be able to detect and fix the inadequacies in the regulations"(expert from Turkey).

"Completely political reasons. They might seem like insignificant damages in the short term, but the whole society is affected in the long term. The children are the most susceptible. They don't consider themselves free. Unfortunately, the constant modifications to the educational assessment system in the country puts an immense pressure on students and parents as well. If the social state concept is emphasised in the constitution, there should be more substantial efforts towards equality"(expert from Turkey).

On the other hand, there are some limitations both on youth workers' side as well as on the side of clients. For example it could be about the attitudes of those who are tried to be included. From the migrant's point of view the will to be included differs from country to country depending on his own preferences – if the individual country is consider to be his desired final destination or not. If yes, he is more willing to learn language, communicate, explore host country culture etc.

Youth workers' and youngsters' understanding of IDE concept

In general, not everyone understood these terms. Inclusion seemed to be the most understood with some good answers for diversity and equality but there is a sense that diversity and equality were harder terms to understand and define. The intuitive approach is often used in explaining the terms.

In **the United Kingdom** the organisations represented and the work that the youth workers undertook all could demonstrate an inclusive culture. Such a culture appeared to be as a result of organisational aims and policies responding to legislation, the hands on approach of senior managers in practice and youth workers implementing such policies into practice in their youth work sessions, informed often by their internal professional outlook. However, it was noted that such a culture needs to be continually assessed and monitored. There was a mix of answers but in the sample taken inclusion seemed to be the most important characteristic that was worked towards followed by equality. Inclusion is considered to be the natural part of everyday work, but also an element unifying the diversity:

"We can see inclusion on an everyday basis, because it is an open café where the public come and waiters and waitresses come into contact with various people. Some of them do not know we are a sheltered workshop and this was the aim" (expert from the UK).

Inclusion had to do with the following:

- Ensuring everyone is able to take part
- Providing safe environments for participation
- Removing barriers and providing additional support if required
- Ensuring everyone feels included
- To ensure a suitable culture of inclusion is established

"Everybody being able to take part to the best of their abilities, making sure that everybody feels included in whatever activity of program is running" (expert from the UK).

Making activities fit with the participants not the other way round:

“Inclusion, diversity and equality should always be strived for, as this means that youth workers are able to reach as many young people as possible. Inclusion does not mean making every young person in a group do one certain activity, but rather making the activity suit the diverse nature of young people within the group, so that each member can play to their strengths”(expert from the UK).

Equality had to do with the following:

- tackling specific forms of discrimination through education:
“We focus on things like sexism, that anyone can try anything or do any job, it doesn't matter about gender or anything else.”
- being *“Fair and transparent”*;
- ensure everyone had equal access to opportunities and services with the understanding of their personal needs;
- ensure everyone could be given what they need to achieve:
“You can't treat everyone as equal as such so you must go further for those who need it. Understand young people for who they are. Understand inequality and do what you must to tackle it.”

Diversity is not an obstacle for youth workers, but it is an opportunity for them. It had to do with the following:

- ensuring there was a mix of staff in the organisation;
- working with a diverse group of people;
- ensuring there was a good representation of the community accessing their services;
- meeting the needs of all groups in their area
“Fair and True representation of populations within communities. Accepting and embracing cultures within communities.”
- educating young people the importance of difference
“Everyone's got their own opinion and rights to that opinion, teaching young people that it's ok to be different.”
- respecting and embracing difference

*“Respect people differences and don't expect them to change for you.
Celebrate and enjoy differences; everyone does not need to be the same.”*

The participants in **Turkey** stated that there is no clear distinction among the concepts of inclusion, diversity and equality and that the definitions of all these notions complement each other. Although the institutional legislations emphasize the concept of equality, it has been observed that these institutions place more importance on inclusion in practice. However, the fact that they support inclusion because they believe that equal opportunity is important and has shown that they cannot distinguish between these two terms.

In **Croatia** it has been shown that participants understand the most the term of inclusion, but it was difficult for them to make distinction between terms equality and diversity. They all offered principal examples from which it was evident that they have a lack of deeper understanding of these principles. Their perception was subjective and socially desirable, but the question is how these principles are implemented in practice, in the context of Croatian society that is not sufficiently sensitized and that often does not support the implementation of these principles. Besides IDE principles, one of the participants mentioned principle of equity because in her opinion, declaratively promoted equal opportunities means nothing to those who cannot reach them.

Analysing the statements of the respondents to the concept of inclusion in **Slovakia**, there was considerable surprise that in either case, we have not seen the perception of inclusion in the true sense. Neither of the respondents stated understanding of inclusion in the context of integration based on the physical, medical, psychological and even disability. We can assume that those who are in practice didn't meet with such a form of inclusion or they don't realize the special needs of marginalized people, or, on the contrary, in a few cases, inclusion in practice was so successful that it was a natural for respondents did not perceive these individuals as examples of inclusion in practice. Most of the comments of the respondents went to the area of social inclusion, which we saw as a difference for applying an inclusive approach to poverty (social environment), age, gender, culture, nationality and religious affiliation and linguistic diversity.

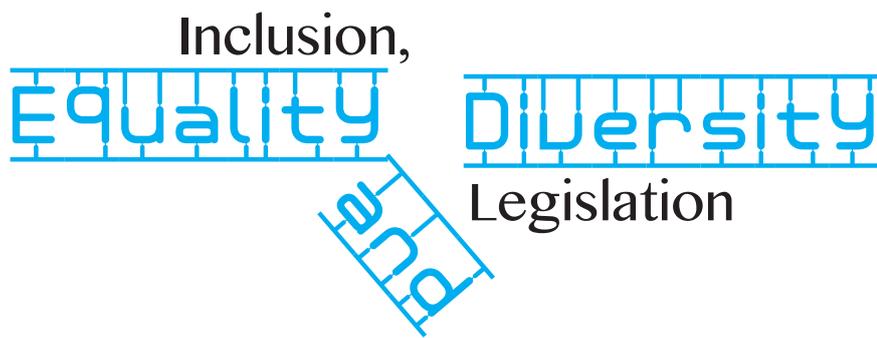
“Inclusion is about connecting. The connection of something, that is divergent and at the same time equal. This is what we do in educational activities, we try

to crash the perspective and prove that not all, what is different is automatically bad. But it is different without the evaluating element” (youth worker from SK).

In terms of equality, young youth workers working in informal leisure organizations perceived notions of equality especially in the plane of equal opportunities. The availability of provided activities for all who expressed an interest in them was the main line of respondents association with the notion of equality. Within the interviews, however, we saw the application of the principle of equality of youngsters from different social backgrounds - social and gender equality.

Equality is understood as balancing the opportunities:

“For example, children living in neighborhood are not excluded; we do not have to include them into society. But this flows from the particularity of each family the children come from. They do not have enough life experiences in comparison with their contemporaries, e.g. they do not have money for interest clubs, for toys, or their parents are so busy with solving their personal problems; they have not the time for doing homework with their children. In our café, there is the balancing the opportunities for these children and by these we try to support this kind of “inclusion”(youth worker from SK).



General inclusion, diversity and equality legislation

In each country participating in the project (Croatia, Italy, Slovakia, Turkey, United Kingdom) the principle of non-discrimination is present in **constitution** and thus should be transposed into relevant legislation and policy documents including those related to youth policy and youth work. Generally, constitutions claim that every person/citizen shall enjoy full rights and freedoms. The detailed description of areas to which non-discriminations applies, vary by each country. The most common areas are age, sex and gender, race and ethnicity, religion and belief, social status and disability. In participating countries of the project belonging to the EU the philosophy of non-discrimination is strengthened by **anti-discrimination** law and in Turkey the antidiscrimination law is currently in the legislative process. Croatia and Slovakia also reported existence of **national strategies of protection of human rights**. As reported by some countries (Croatia, Slovakia, United Kingdom) the antidiscrimination legislation allow extra action towards people and groups whose rights are not fully met or have difficult access to their rights and fulfilling their needs and, are underrepresented in society. The extra action is titled as „positive action“ or „temporary balance measure“ (previously called „positive discrimination“ that is now banned). The common future of those actions and measures is their temporality.

The **important knowledge** from information provided is that every country participating in the project has a general legislation that supports inclusion, diversity and equality. Even though it usually does not mention youth work explicitly, youth work is also an area of public policy and public services that should follow this legislation. This is especially relevant knowledge for youth work practice and training as the level of elaboration of consequent legislation in the field of youth work in each participating country vary and youth work organisations and practitioners often do not think that far as constitution and antidiscrimination law when thinking about their practice. This means if some country does not have special youth work law, policy and/or strategy or principles of inclusion, diversity and equality are not explicitly reflected in them, they have an obligation to follow them anyway. Therefore this argument can be used in forming internal policies of organisations working with young people, training of youth

workers and producing materials to support work of youth workers and youth work practice.

We can see **an example** from the UK what the reasoning behind these policies can be:

The guidance provided by the UK Government Equalities Office (2010a, p3) states that:

In order to take positive action three conditions need to be met:

1. You must reasonably think that a group of people who share a protected characteristic and who are, or who could be, using your services:
 - suffer a disadvantage linked to that characteristic
 - have a disproportionately low level of participation in this type of service or activity, or
 - need different things from this service from other groups.

‘Reasonably think’ means that you can see the disadvantage, low level of participation or different needs, but you do not have to show any detailed statistical or other evidence.

2. The action you take is intended to:
 - meet the group’s different needs
 - enable or encourage the group to overcome or minimise that disadvantage, or
 - enable or encourage the group to participate in that activity.
3. The action you take is a proportionate way to increase participation, meet different needs or overcome disadvantage. This means that the action is appropriate to that aim and that other action would be less effective in achieving this aim or likely to cause greater disadvantage to other groups.

It continues to give a specific example of a youth club eager to recruit more members from an underrepresented group i.e. a Somali group and the steps which could be taken to increase diversity and work with those from that community. These steps include:

- It could distribute leaflets to homes in the area advertising the club in both English and Somali, or the club leader could meet Somali parents to explain what the club does and how it is run. Such steps would always be lawful.

- It could invite Somali young people to a free evening to try out the club's equipment, see the facilities and meet the staff, and follow this by writing to the young people who attended inviting them to join with a reduced fee for their first week. While these steps involve more favourable treatment of Somali young people, the disadvantage caused to other young people (of not getting a reduced fee for a week) would be short term and unlikely to affect their use of club's facilities. The disadvantage to non-Somali young people is likely to be outweighed by the benefit of more Somali young people joining and attending the club. These steps are positive action permitted under the Act.
- It could consider waiving annual fees for Somali young people in order to encourage them to join; however, with no evidence that cost is the main barrier there is no certainty that waiving fees would increase Somali participation, and this action would involve less-favourable treatment in the longer term of other young people who might want to join the club, but have to pay fees. The club decides against this action, as it is aware that there are less-discriminatory ways to achieve its aim, so this action may not be proportionate and would therefore be unlawful. (Government Equalities Office, 2010a, pp3-4).

Other legislation related to youth and IDE

In each country participating in the project the principles of inclusion, diversity and equality are part of **other laws and strategies**. In terms of supporting children and young people these are especially "*children and family law and strategies*", "*law and strategies on social care and services*", "*labour and employment law and strategies*" and "*law and strategies on education*". However, the level to which this area is elaborated in each legislation vary. All of them relate to the anti-discrimination philosophy as described above but also stressing the need for special measures to those who are more likely to experience some sort of disadvantage.

In terms of (formal) **education** the states are obliged to create an environment where every child and young people has not only access to education but the education is provided in a way that takes into consideration special educational needs or disability if child or young person has some. But this does not mean the "*total inclusion*" - there are cases when children and young people are educated out of the mainstream educational

system if this shows to be better option for them (for catering their special needs), they themselves and their parents agree on it. Some countries like Italy or United Kingdom have developed policy and practice in this area, others like Slovakia have a long way ahead.

In terms of **employment**, young people and inclusion are stressed especially by the implementation of EU's initiative "*youth guarantee*" as a reaction to a high youth unemployment after the global economic crisis in 2008. In this regard we can say that young people are disadvantaged at the labour market because of their low age and working experiences in general, but there are other factors causing disadvantage as for example race and ethnicity, living in rural areas etc. Even though Turkey is not a part of this initiative it also employ specific measures to support employment of young people and equalising chances of all young people at labour market.

Family law and laws on **social services** are based on a philosophy of securing the well-being of children, young people, families and other members of society, protection and support of the most vulnerable and disadvantaged ones, therefore they enhance and secure inclusion, diversity and equality. All the participating countries in the project have laws in this area but again, the level of elaboration varies. We can see two prevailing approaches concerning inclusion, diversity and equality. The first one is "*negative*" and aimed at "*protection against, from*". The second one is "*positive*" and is aimed at "*support of*". Within the legislation we can see usually that both approaches co-exist along each other and are not conflicting, however, there is more emphasis given to protection than to support of diversity. We see **youth work as a great opportunity to strengthen positive approach in supporting inclusion, diversity and equality**.

Country reports also highlighted some specific strategies that are not always common for each of participating country but also contribute to supporting inclusion, diversity and equality in general or specifically aimed at young people. The most commonly reported were strategies of **inclusion of Roma** ethnic group (Croatia, Slovakia), **inclusion of (young) refugees, migrants and foreigners** (Croatia, Italy, Turkey), **prevention** in various areas such as **risky behaviour, violence and addiction** (Croatia, Slovakia), supporting students with **special (educational) needs** (Italy, United Kingdom).

Specific legislation on youth and youth work and IDE

The level of **specific youth work legislation** differ in each country participating in the project. As reported by **Italy**, it is a country *without specific national legislation* on youth and the main players in youth policies are the regional and local authorities. Similarly **Croatia** reported, that youth work in this country is not formalized nor standardized therefore specific legislation is lacking. But in 2014 the *National Youth Programme* was adopted by the Ministry of Social Policy and Youth that is the key strategic document in the field of youth. All measures in it have a common purpose – social inclusion of all young people, especially certain social groups: disabled young people, economically disadvantaged young people, ethnic and religious minorities, young mothers, school drop-outs, youth with behavioural disorders, etc. In **Turkey** the *National Youth and Sports Policy Document* was prepared by the Ministry of Youth and Sports and approved by the Council of Ministers in 2012, and entered into force in 2013. The key areas of action in relation to inclusion, diversity and equality in youth work are: 1. Avoiding social exclusion regarding disabled young people; 2. Raising awareness of young people and other segments of the society towards disadvantaged people and promoting their active participation to the social adaptation processes and; 3. Enabling the social inclusion of young people who have migrated to urban areas and are having adaptation problems. **Slovakia** has separate *Law on supporting youth work* since (2008) followed by *Strategy on youth* (2014) and *Conception on development of youth work* (2016). The law has a separate paragraph on anti-discrimination but is very general in line with criteria set by the anti-discrimination law. Strategy is more-likely in line with the *EU youth strategy* with some specific recommendations and actions towards higher inclusion of young people with disadvantaged background, especially focused on social inclusion and inclusion of disabled young people. **The United Kingdom** is a country with a long and rich history in youth policy and youth work. . Its latest document is a government document entitled *Positive for Youth* in 2012. It contains many commitment towards inclusion, diversity and equality of young people to support their well-being and place in the society. As reported, with this document and other related legislation in the UK, systems are in place to identify the most vulnerable young people in society and work with them and their families, including those with disabilities, health problems and educational difficulties. However, as reported, for those young people who might not be seen as the most vulnerable in society areas, there doesn't

seem to be as much support for those with cultural differences, geographical obstacles and various social obstacles.

The **measures** taken by national policy/legislation on youth related issues linked to the support of inclusion, diversity and equality uses the whole scale of public policy instruments ranging from setting this issue as political priority that should be further elaborated and reflected in other legislation (revision of existing one and/or creating the new one) to further exploration of the situation (research and evaluation), redirecting financial support to the issue or opening new grant possibilities for projects related to the topic, specific campaigns, etc. From reports it seems that the main responsibility is on local municipalities and services to implement the policies in practice.

National legislation and international documents

National legislation is influenced by the international documents and commitments that all the countries participating in the EU project have to follow. One of the main principle of (youth) policy regardless international institution (European Union, Council of Europe, United nations and UNESCO, World bank) is inclusion, diversity and equality. This principle is thereafter transposed into national legislation. The most reviewed documents were: the UN's *Declaration on the rights of the child*, the UN's *Convention on the Rights of Persons with Disabilities* (2006), the UNESCO's *Salamanca Statement* (1994), the Council of Europe's *European Social Charter* (1961, 1996) and the EU's programme *Erasmus+ Inclusion and Diversity Strategy in the Field of Youth*.

In all reports the two documents were highlighted as great contributors to the promotion of inclusion, diversity and equality in general and in the youth field. The first one is the UN's *Convention on the Rights of Persons with Disabilities* that helped to foster special national policies and measures towards higher inclusion of persons with disabilities concerning also children and young people, their education but also participation in social, cultural and sport life of the society. Some countries (Croatia, Slovakia) reported separated national strategies as a consequence of this document, others its transposition to national laws (United Kingdom). In Croatia and Slovakia it also led to appointing a special ombudsperson for disabled people.

The second international document mentioned as a great influencer towards higher inclusion, diversity and equality in youth work, projects and activities was the *Erasmus+ Inclusion and Diversity Strategy in the Field of Youth*. Even though this document does not have legal force and binding nature it is used as a navigator for youth work training and practice and importantly as an instrument for influencing actions planned when applying for financial support from the Erasmus+ programme. This document was also valued by the head of organisations and youth workers for its complexity and detailed explanation of various areas of inclusion and possible ways how to enhance or secure them.

Legislation and state of practice

As it was described above each country participating in the project has legislation and policy on inclusion, diversity and equality which include both general and specific but the level of elaboration and development vary widely.. While legislation and policy is important in setting framework for action, the more important is its implementation in practice. Therefore, we asked heads of the organisations and youth workers how they evaluate the accuracy of the IDE policies and its implementation.

It was interesting to get to know, that regardless of the status of development of the IDE policies and legislation all countries participating in the project reported that **the legislation is more-less sufficient, but the proper implementation is lacking**. The issue encountered was not related to what inclusion, diversity and equality mean, but it was reported that policy document scan be filled with proclamations that are not always or with difficultiy, transformed into reality and practice. We can illustrate it by a statement from Croatia: *"The implementation really depends on the good will of youth workers. People who work in practice don't really know how to interpret legislation nor how to implement it. And then they only marginally implement it, just to satisfy the form, or they simply work at their own discretion."* In this regard the *Erasmus+ Inclusion and Diversity Strategy in the Field of Youth* was positively valued by each country participated in project as a very concrete and helpful document and tool fostering IDE.

In contrary, some heads of organisations and youth workers are afraid, that **too many regulations might affect and limit youth work practice**. This can be illustrated by the opinion of a respondent from the United Kingdom: *"For example we wanted to run a*

project that encouraged young people without disabilities to buddy up with a young person with a disability, but there were too many barriers around the safe guarding and risks of this in the community.”

Other challenges associated with putting inclusion, diversity and equality in youth work in practice is **limitation of resources** - both personnel and financial. In terms of **financial resources** to support IDE a respondent from Turkey made a clear point: *“The vision is stronger than the resource.”* followed by an example: *“The example is disability policy, and making reasonable adjustments to buildings. People with physical disabilities are all different and so you would need to personally customize housing units for each individual but there isn’t the funding to do it.”* Another consequence of limited financial resources is that the focus is always changing from one disadvantage group to another according to the actual grant call and political decision to which groups and measures will be financially supported. Sometimes it also creates a situation, when one group with special needs is prioritised over other group. The challenge is also the organization's vision and mission that determine the scope of work and target groups and its strategic decision to work with a specific population (see report from Croatia).

When it comes to **personnel resources**, heads of organisations and youth workers mentioned several factors. One of them is a lack of understanding of inclusion, diversity and equality philosophy and principles and thus is transformation into the organisations’ internal policies and practices. To illustrate, one respondent from Slovakia made a very strong statement that it is responsibility of a summer camp organiser to provide children and young people with food but if the child or young person has specific dietary requirements (especially for religious reasons), it is his/her (family) responsibility to secure the proper food if they wish, not the organiser of the summer camp. The organisers have arranged the same food for all participants (seeing as equal) and that is the end of their role. The other challenge is to translate legislation and policy into practical measures and actions as we already reported above. In this regard respondents valued the *Erasmus+ Inclusion and Diversity Strategy in the Field of Youth*. Another challenge is that one youth worker often does not and cannot know how to deal with all the special needs of young people. Sometimes the solution may be more training in specific skills and/or more staff creating a multidimensional professional staff team (which is almost always not possible due to the lack of financial resources).

Therefore, various actions arise from this. Firstly, specific training for youth workers expanding specific knowledge of youth workers relating to disability and disadvantage is required. Secondly, workers are to be encouraged to work with mixed abilities and finally it is recommended that youth workers have examples of good practice to be a source of inspiration to guide their future practice.

A key point was made by one respondent from Turkey stressing that it is not only the responsibility of organisations working with young people and youth workers to satisfy all the needs of young people but *"youth has to be familiar with the rights entitled to them by the laws, and should be in a constant and mutual communication with the bureaucracy, political structure, and social elements to obtain those rights."* But then, it is a role of youth work to facilitate this empowerment and emancipation process where youth organisations, workers and young people themselves work together in order to foster and secure greater inclusion, diversity and equality.

During the interviews and focus groups the heads of organisations and youth workers were asked what target groups are not sufficiently defined in legislation and need more attention and action in practice. But the responses covered the whole spectrum of needs, disadvantages and disabilities and therefore it highlighted the need to work equally for all young people to help them face their challenges and to work towards inclusive, diverse and equal youth work and society.

Youth work organizations and inclusive practice

Understanding IDE concepts as well as individual country legislative conditions strongly affect youth work practice but there are many other variables which play a role in effective inclusive education. These include:

Are the individual organizations able to offer some evidence for the inclusive character of their activities in a formal way? Do they have documents or strategies for IDE development? What type of clients use the services of the organization? Are the youth workers aware of various types of exclusion experienced by young people? Which of them are so called “forgotten”? Are there any education or training to develop IDE approaches in youth work?

It seems that the biggest differences between countries involved in this project can be observed just in youth work inclusive practice.

Documents, strategies and other formal support for the inclusive practice in youth work organizations

In Italy, youth work organisations understand themselves explicitly as promoters of social inclusion, diversity and equality. This can be seen in the manifesto of the Forum Nazionale dei Giovani (Manifesto del Forum Nazionale dei Giovani, 2003), a national association of youth work organisations representing youth interests with the national government and at international level. The manifesto states as the core values of the Forum:

- the irrevocable rights of humanity: Freedom, Equality, Fraternity, Justice, Solidarity, Peace, Protection of the Environment;
- the human advancement, reciprocal respect, common research, the appreciation of the differences;
- the promotion and appreciation of cultural, religious and generational exchange, with respect to the identity of peoples and of the communities.

From the point of view of giving examples of implementation of principles of IDE into practice, many respondents in **Slovakia** said, that isolated principles are not explicitly communicated in special documents, but they are included in the fundamental documents and principles of individual organizations:

“We have these principles within the frame of ethic codex, principles and philosophy” (YW from SK).

They are implemented differently according to their experience:

“We do not have formalized, but at every event we give some rules, which we write down and put it in a visible place. Very important is to be a role-model. Younger get experiences when they see us, older, how we behave to each other and communicate. That is a good example for them. We do not provide formal education in this area, but we implement it through experiences. It is a part of philosophy of organization” (YW from SK).

Youth workers did not provide examples of application of inclusion in practice, but the possibilities, how to realize the inclusion. They stated factors, which influence using of IDE approach.

“I personally sometimes can do more for inclusion, because I work in formal environment. My aim is to let everyone feel accepted in those preventive programs. We usually come to an agreement with head teacher, how to improve the choice of activities that helps to overcome the diversity. I think this should be systematical”(YW from SK).

Typical reaction of Slovak youth workers to special emphasizing of IDE strategies in the activities of the organization is awareness that it could lead to a more complicated application in practice.

“I have that feeling, that all the time we pay this issue so much attention, that we just deepen the differences. For us is the inclusion so natural, that just pointing to the inclusion leads to making the differences”(YW from SK).

In **the United Kingdom**, the managers all referred to having various policies in place to ensure equality of opportunity, inclusion and diversity.

They mentioned specifically that

- All staff needed to complete an induction and undertake regular training to upskill staff in this areas
- An Equality and Diversity policy were in place, making sure that everyone feels equal in the projects that we do. This policy covers both staff recruitment and the working practice of staff
- *“It is important to employ youth workers that follow Inclusion, diversity and equality, in practice both being a good role model for young people and supporting IDE whilst teaching the importance of IDE to young people.”*
- Whilst they were committed to inclusion diversity and equality in practice this could mean running specific groups so that “inclusion can mean separation, by running groups for specific genders, travellers, LGBT, LDD, cultural groups, victims of domestic violence, teenage pregnancy & young parents, disengaged young people, homeless young people and others etc.”
- They take these issues seriously especially when recruiting for example: “For Equality monitoring we have confidential forms, that the recruiter doesn’t see, but that are there to form statistics on how inclusive and equal the recruitment process is. Funding agencies often require evidence of this information.”
Another manager stated that “We have young people's panels for recruitment. In practice the expectation is that we are challenging stereotypes is embedded in our organisation, but it is about how often we go back and look at policy and question if it is in practice.”
- The activities are affordable to as many people as possible. Taking steps to offer opportunities to those who might not take initiative to engage.

In **Croatia**, the situation in inclusive practice is described below:

“My opinion is that Croatian practice lingers somewhere between integration and inclusion. There is a clear tendency to include young people who are

"different" into everyday (school) life. There are lots of examples of disabled young people attending "regular" schools. This is becoming the norm and the way people perceive them is also changing. Some of the good examples are young people with autism or cerebral palsy who go to regular schools. So, my answer would be: yes, we are trying to integrate different young people in education, and there is a tendency towards the development of an inclusive approach"(YW from Croatia).

"In 2011, as a flagship initiative of the new social policy reform, began the process of de-institutionalisation of all people living in care. The idea is to move all the people who live in specialized institutions to housing communities and thus allow them to live normal lives" (YW from Croatia).

"Within civil society organizations (which are the majority of youth work providers) a human-rights approach is prevailing in dealing with young people who are "different". Organizations which work with young people with fewer opportunities mainly try to include all young people equally in their activities. For sure, one of the reasons for this are the demands of the European Union. So I would say that the human-rights principle prevails, which states that diversity is normal" (YW from Croatia).

Spontaneity and informal learning in developing the inclusive culture in youth organizations

A common feature of youth workers across European countries is the emphasis on individual authentic inclusive attitudes. Youth workers referred to their own professional value bases rather than just organisational policies e.g.

"Working with young people in a way they want to (sometimes allowing them to choose to engage you rather than trying to talk to them if they may not want to). Having no preconceived ideas, just aiming to accommodate, help and be sensitive of needs" (YW from the UK).

"When working with young offenders, treating them as you would any young person and not as an offender. Treat them as an individual person and not by their crime. Looking in to their past and their reason for committing crime

rather than just the surface issues of what they have done or that they are angry (instead asking questions such as why are they angry)”(YW from the UK).

“We have nothing in terms of inclusive approaches that is standardized or measurable. In Slovakia, these principles are perceived as spontaneously. We do not need to have them in written form, even though we know, that this is very common abroad” (YW from SK).

On the other hand it should be noticed that not having any standards for what is meant by inclusion could lead to low recognition of the excluded people needs in practice.

The UK youth workers sought to make their services as inclusive, diverse and equal as possible by:

- Offering services at no or little cost.
“ Often socio-economic barriers are often forgotten.”
- Welcoming all but encouraging those who may benefit the most from the services provided
- Workers involving young people in the planning so there is something for everyone to do which they will enjoy.
- Ensuring their youth centre is accessible for young people who are disengaged and don't typically interact with other services (schools, social workers).
- Providing services locally so young people do not need to travel. Young person led projects.
- Running specific sessions to help young people about the importance of inclusion, diversity and equality.
- Ensuring as workers that they “create a culture and attitude within youth groups that are open, with a welcoming and non-judgemental attitude held by workers and young people. Non tolerance for discrimination and bullying. Educating young people on the benefits of a diverse society that values equality.

One group of young people in the UK made a very interesting point about group dynamics:

“The Youth Workers will always include anyone regardless of issues, and encourage us to do the same, by explaining to us why it matters to include others. but here young people set the level of inclusion amongst themselves, whether other young people will come or not come depends more on the group of Young people making them welcome rather than the youth workers” (YW from the UK).

Evaluation of inclusive character in youth work

In general, in **the United Kingdom** there were a variety of mechanisms used using both quantitative and qualitative data in order to demonstrate what is being done is effective. However, such tools are dependent on the organisation, their size, their funders and their priorities. Whilst there are common methods used, there is not a uniformed approach taken.

The inclusive culture needed to be continually assessed and monitored:

“The challenge is keeping policy into practice live, most of this is just embedded within the culture of the organisation, but at times we might look at the organisation and think that perhaps there is some imbalance and so work to correct that”(YW from the UK)..

This statement seemed to sum up a great deal of responses:

“Generally, within the Youth Spaces and among the teams working in these areas IDE is internalised, with a focus on creating an inclusive and non-judgemental culture with youth groups and staff teams” (YW from the UK).

It was clear that heads of organisations and youth workers all saw the importance of these qualities at work in their role. It was clear that organisations had policies and mechanisms in place in order to recruit, induct and train staff. However, those with professional value bases also stated that these helped shape their approach to practice. Young people recognised that such values were identifiable in their sessions and noted the importance of a suitable atmosphere/environment. One group of young people also

noted that such a commitment to inclusivity, diversity and equality was not just down to the organisation or youth worker but also down to themselves and how groups worked.

Most of the youth workers in **Italy** worked on a project basis, applying for funds that are made available by local, regional and national authorities or by the European Commission. In the application for these funds, usually evaluation criteria with qualitative and quantitative indicators for project success have to be developed. Evaluation in these projects differ, however, widely: in some projects, continuous supervision and feedback conversations are put in place, where participating youth workers come together once a week to exchange about their experiences and receive support from the other participants and/or from a supervising psychologist. In other projects there are no specific monitoring mechanisms foreseen.

For some target groups, such as disabled children and youth frequenting the social centres, regular staff meetings are foreseen, where the development of youngsters is reviewed based on established evaluation criteria. Youth workers also remarked that success cannot always be seen at first glance: to understand how far a project has contributed to the inclusion of youngsters, it is necessary to observe attentively changes in behaviour and evaluate carefully the progress youngsters have made, e.g. in integrating into a group. Youth workers also said that quantitative indicators (e.g. the number of beneficiaries reached) should not be decisive in evaluating the success of a project – more important than numbers are the relationships established and the quality of these relationships (obtaining the trust of a youngster), which may also include cooperative relationships with parents of youngsters. Very often, the feedback youth workers receive is informal, and difficult to measure, as already facilitating a discussion, letting youngsters reflect on topics such as inclusion, diversity, equality, is a step forward, and can have an impact. Such an impact may become visible only sometime after the intervention, for example, when youngsters express interest in participating again in similar projects. In general, it was remarked critically that the project-based work allows only a limited timeframe. In such projects different methods can be explored and evaluated, but they do not create permanent structures, which would be necessary to have an enduring impact on the local context.

It has been observed in **Turkey** that there is no single approach in evaluating projects and applications and that every institution, moreover every project executer implement a different method. The feedback mainly received from the project stakeholders have been useful for these evaluation process. It can be said that, projects are usually evaluated taking into consideration the feedbacks received from the project stakeholders and in conjunction with the evaluation experts.

The **Croatian** participants unanimously agreed that the most important feedback is the one they get from users of their services.

Evaluating process in youth work in **Slovakia** follows on from concrete achievements of field-work, according to workers the success is depend on the satisfaction of clients. Respondents stated another element of evaluating the success through supervision sessions and sharing their experiences with other organizations According to many respondents, the evaluating of projects takes place in informal meetings.

However, Slovak youth workers are a little bit sceptical about formal ways of youth work evaluation in general. At the expense of organizational and methodological support of inclusive approaches development, they prefer spontaneous learning for inclusion being persuaded to a high degree of inclusive informal culture in their organizations, although they don't use any standardized evaluation techniques in this area.

"I don't think there is a need for formalized structures for IDE development in our organisation, even I consider it to be counterproductive, discouraging" (YW from SK).

"Too much we try to define things, the formal definitions sometimes interfere the process of inclusion. Sometimes we deal with more concepts than the process itself in practice" (YW from SK).

This approach is linked to more general features: common for workers in the field of youth work is the emphasis on personality traits of the youth worker (empathy, communication etc.). By contrast, other criteria / competencies completely absent in responses, e.g. administrative and organizational, financial, educational, diagnostic, self-evaluation, planning and self-development, society insight etc. (see Starr et al., 2009).

Although it figures in the national system of qualifications there's an absence of the recognition of youth worker as a professional among Slovak youth workers in practice. Most of the youth work activities are worked out through young volunteers.

Youth workers believe in quality of their practice and they do not perceive the need for further professional growth organized by external professionals who do not know the concrete situation of the organisation's environment and needs. It appears that the costs (time, energy, personnel) related to the acquisition of higher skills in such way appear to them excessive. The problem is associated with the above mentioned largely voluntary nature of youth work. The decision for voluntary service is generally quite fragile and volunteer manager has to sensitively consider claims against them.

Conclusion

This report demonstrates that there are many different understandings of inclusion, diversity and equality which exist at national, organisational and personal levels but which have their roots in faith, philosophy, legislation and practice wisdom which we all can learn from but what do the contents of this report mean for your understanding and practice?

The hope is that all readers will consider what they all can do, given their particular constraints. Awareness of the issues and what practice is or can achieve is key. For some, the hope is they will start their journey and develop some new projects for young people implementing what they have learnt about inclusion, diversity and equality. For others, the hope is a re-examination of what is being done and hard questions asked e.g. is a minimalist, tick box exercise approach being adopted in terms of an IDE approach? Are young people expected to fit around a predetermined model which is actually exclusive? Is it best to stop and start again? The importance is having a true understanding and awareness of why we do, what we do and how that can be even better given the context and resources available.

In terms of recommendations that derive from this report, it is suggested that individuals/youth organisations firstly ensure that they are trained in such areas so they are aware of what all the terms of IDE mean and how they are implemented in practice.

Secondly, that workers and organisations consider their approaches to IDE in relation to the young people they work with or the communities that they serve to consider if they need to alter or change the design of their service relating to IDE considerations.

Thirdly, that individuals/youth organisations consider an approach which is more than a tick boxing exercise but which seeks to do all that is possible in order for all to thrive and achieve their potential.

Glossary of terms

As we realize that there could be several terms used in the text above, which could lead to some misinterpretations, we decided to offer to reader a short list of definitions. It's important to stress that there are huge theoretical debates covering each of them. However, the definitions listed below represent the meanings which the terms are used with in this publication.

- *anthropological-axiological assumptions* – postulations from the human values point of view,
- *diversity*–in short, the state or fact of being diverse. In educational meaning it is understanding that each individual is unique and exploration the individual differences in an environment of acceptance and respect. Diversity aims to contribute and realise people's full potential by promoting an inclusive culture.
- *egalitarianism* – in current meaning the term refers to not correct equality. As doctrine it argues that disparities in income and wealth are not based on the different abilities of individuals but on their mutual exploitation. According to egalitarianists the state should intervene to correct market failures and ensure full "equality".
- *Equality* –the most complicated term, because its concept differs depending on individual philosophy. In rather a simple way we can describe it as the social and legislative norm which ensures that all people are treated fairly and equally and no less favourably, specific to their needs.
- *inclusion* - the social and educational practice that uses the set of supporting actions which lead to such degree of society development that people feel they are engaged and connected, irrespective of race, gender, disability or other attribute which can be perceived as different. It could be understood as new quality of integration, because the heterogeneity is principally understood as normality,
- *mainstream child* (in some European literature the term used is "intact" child) - a child without any special impairment, disability, health or behavioural problems, in other words a child belonging to the group of mainstream children,
- *inviolable* – untouchable in the context of human rights, it refers to fact that every human with no doubts has the same rights,

- *ontological* – ontology is a basic philosophical discipline, a philosophy of entity. There's a difference between our perceptions of a being (represented by phenomenon) and being itself. "Ontological" refers to the very basis of being,

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Appendix

Annex A-Template for the principles and approaches analysis

Principles and Approaches Report	Partner Country:
<p>The Report will include:</p> <ol style="list-style-type: none"> 1. The Introduction. 2. Results of the research on the philosophical roots of inclusion, diversity and equality in the individual countries. 3. Results of the research on the country legislation for inclusion, and comparison with EU legislation and international strategy documents. 4. Results of the research on the Youth work institutions documents and strategies. 5. The Comparison and Conclusion. 	
<p>Ad 1) The Introduction will be realized by the Trnava University academics. It will include the basic description of history and main philosophical and educational principles and approaches to inclusion, as well as the basic terminology in the topic of inclusion.</p>	<p>Date: 15th January Extent: 6-10 pages Method: philosophical analysis</p>
<p>Ad 2) Partners are encouraged to consider the Introduction and answer the questions below:</p> <ul style="list-style-type: none"> • Which definitions (understandings) of the term Equality are typical for Your society? What does create the roots for the concept of Equality in Your country culture? <i>See the "Equality of Opportunity" Entry from Stanford Encyclopedia of Philosophy.</i> • How is the inclusion manifested in terms of cultural and ethical social relationships settings? • Which approach is typical / prevailing in Youth work praxis? <i>(See the list of five approaches to education /Scholz, 2007/ in Introduction).</i> • Are there any pathologies associated with diversity? Does the concept of Equality support/respect diversity, or does it lead to equalization, egalitarianism? 	<p>Date: 31st March Extent: 2-3 pages</p>
<p>Limits of the inclusive approach:</p> <ul style="list-style-type: none"> • If diversity is seen as an obstacle as a "problem", what solution is touted as the first? (establish uniformity, homogenization, new forms of totalitarianism?) Could the inclusion be understood as an ideology? (social collectivism, superior to the common over individual) • Does the inclusion confirm the originality and dignity of each individual, or homogeneity by contrast? • Is there any risk of hidden ableism in Your society? (not correctly understood inclusion - equalizing the differences „by all means“, preferring „equalizing“ strategies against embracing diversity strategies) 	

<p>Ad 3) Partners will investigate the national legislative conditions for inclusion:</p> <ul style="list-style-type: none"> In terms of legislation, how are in your country ensured equality of opportunities and inclusion for all young people in areas such as cultural, artistic, sporting and social life? 	
<ul style="list-style-type: none"> Is there any specific legislation for inclusion in the field of youth work in Your country? Please, provide the examples. Can it be clearly seen in the legislation of your country, that "diversity" is understood as a positive value? 	<p>Date: 28th February Extent: 1-2 pages Method: national legislation review.</p>
<ul style="list-style-type: none"> Are there any differences (gaps) between national legislation and international strategic documents for inclusion in the field of youth work? <i>See documents: The Salamanca Statement and Framework for Action on Special Needs Education, 1994; Convention on the Rights of Persons with Disabilities and Optional Protocol, UN, 2006; European Social Charter, 1996; Erasmus+ Inclusion and Diversity Strategy in the field of Youth, 2014;</i> Which special target groups from those who suffer the lack of possibilities are inadequately defined in the relevant legislation? 	<p>Date: 31st March Extent: 2-4 pages Method: comparison of national legislation and international documents .</p>
<ul style="list-style-type: none"> From Your point of view, are the issues of diversity, inclusion and equality of opportunities in Your country enough legislatively saturated? Please provide reasons. Is it possible within the legislation of your country (the various laws, decrees, school documents ...) on issues of diversity, inclusion, and equality of opportunity to observe some inconsistencies / inaccuracies? Give an example. What in your view are the weaknesses / reserves in the practical application of relevant legislation in practice? Which special target groups from those who suffer the lack of possibilities are from your point of view inadequately defined in the relevant legislation? 	<p>Date: 31st March Extent: 1-2 pages Method: focus groups (2x 4-8 people) Sample: key Youth workers (leaders and managers)</p>
<ul style="list-style-type: none"> Are there any national action plans towards inclusion in Youth work? Which areas of exclusion are preferred, which of them are forgotten in these action plans? <i>See the list of various areas in which young people experience fewer opportunities, in: Erasmus+ Inclusion and Diversity Strategy in the field of Youth, p. 7</i> 	<p>Date: 31st March Extent: 1-2 pages Method: desk research on national documents, action plans in Youth work</p>
<p>Ad 4) Partners will investigate the culture of the key youth work organizations and institutions in their country:</p> <ul style="list-style-type: none"> How do You understand the terms diversity, inclusion and equality? Is there any proactive policy in your organization towards inclusivity? Do You have special documents / guidelines for inclusive actions? Are there any trainings for social educators/youth workers/volunteers to evolve the inclusive approach in their praxis? Which approach is typical/prevaling in the praxis of Your organization? 	<p>Date: 31st March Extent: 2-4 pages Method: focus groups (2x 4 to 8 people) Sample: key Youth workers (leaders and</p>

<p><i>(See the list of five approaches to education /Scholz, 2007/ in Introduction).</i></p> <ul style="list-style-type: none"> • What the clients do use the services of Your organization? • Is your organization able to offer some evidences for inclusive character of its activities in formal way? Or does internalized inclusive approach exist in your organization culture? <i>(There can be difference between formal and informal inclusive culture in a youth organization. Say that organization is on the 5th level of Scholz's scale.)</i> • Why are you interested in the issues of diversity, inclusion and equality? What does the concept of IDE mean to you? 	managers)
<ul style="list-style-type: none"> • Who is a person who suffers inequalities from your point of view? • How do You understand the terms diversity, inclusion and equality? • Why are you interested in the issues of diversity, inclusion and equality? What does the concept of IDE mean to you? 	<p>Date: 31st March</p> <p>Extent: 1-2 pages, quantitative table and comments</p> <p>Sample: 14-30 Youth workers</p> <p>Method: focus groups , questionnaire</p>
	<p>Extent of the country report:</p> <p>10-20 pages</p>
<p>Ad 5) The responsible editor will bring together the partial countryreports to compare and contrast the principles for practice in order to develop a clear rationale for an inclusive and comprehensive approach for youth work.</p>	<p>Date:</p> <p>15th April - Partners to send the partial national reports.</p> <p>30th April TU to create the general report.</p> <p>Extent of the hole Principles and Approaches report:</p> <p>50-100 pages</p>

Annex B - Structure of national reports on legislation

Inclusion, Diversity and Equality Legislation

- In terms of legislation, how are in your country ensured equality of opportunities and inclusion for all young people in areas such as cultural, artistic, sporting and social life?
- Is there any specific legislation for inclusion in the field of youth work in Your country? Please, provide the examples.
- Can it be clearly seen in the legislation of your country, that "diversity" is understood as a positive value?

National Legislation and International Strategies

- Are there any differences (gaps) between national legislation and international strategic documents for inclusion in the field of youth work?
- See documents: The Salamanca Statement and Framework for Action on Special Needs Education, 1994; Convention on the Rights of Persons with Disabilities and Optional Protocol, UN, 2006; European Social Charter, 1996; Erasmus+ Inclusion and Diversity Strategy in the field of Youth, 2014.

National Action Plans

- Are there any national action plans towards inclusion in Youth work? Which areas of exclusion are preferred, which of them are forgotten in these action plans?
- See the list of various areas in which young people experience fewer opportunities, in: Erasmus+ Inclusion and Diversity Strategy in the field of Youth, p. 7

Questions asked to heads of organisations/youth workers

- From your point of view, are the issues of diversity, inclusion and equality of opportunities in your country enough legislatively saturated? Please provide reasons.
- Is it possible within the legislation of your country (the various laws, decrees, school documents ...) on issues of diversity, inclusion, and equality of opportunity to observe some inconsistencies / inaccuracies? Give an example.**
- What in your view are the weaknesses / reserves in the practical application of relevant legislation in practice?
- Which special target groups from those who suffer the lack of possibilities are from your point of view inadequately defined in the relevant legislation?

Annex C - Country legislation reports

Croatia

In terms of legislation, how are in your country ensured equality of opportunities and inclusion for all young people in areas such as cultural, artistic, sporting and social life?

Is there any specific legislation for inclusion in the field of youth work in your country? Please, provide the examples.

Youth work in Croatia is not formalized nor standardized so there are no specific documents related to the promotion of principles of equality, inclusion and diversity in youth work.

The most important document that specifically relates to young people is the *National Youth Programme* adopted by the Ministry of Social Policy and Youth. The purpose of this programme is to create conditions for a comprehensive development and improved well-being of youth. Its strategic goals, among other things, include improving legislation in the field of youth policy, setting goals and coordinating inter-ministerial cooperation in the youth field and providing recommendations for local self-governments and civil society organizations.

Special goals have been set in each area, which should be achieved through the proposed measures and activities. Some identified areas of action are: education and life-long learning, employment and entrepreneurship, social policy and inclusion, active participation of young people in society, youth culture, etc. All measures in the National Youth Programme have a common purpose – social inclusion of all young people, especially certain social groups: disabled young people, economically disadvantaged young people, ethnic and religious minorities, young mothers, school drop-outs, youth with behavioural disorders, etc. The Programme contains several measures which are important for the development of youth work in Croatia, such as providing financial support to youth organizations, youth clubs and centres, and initiating the process of professionalization of youth work through the development of occupational standards.

The National Youth Programme is not the only document important for the national youth policy. The government also adopted several strategies that influence the framework, such as the *National Programme for Prevention of Behavioural Disorders in Children and Youth*, *National Programme for Prevention of Violence among Children and Youth*, *National*

Strategy for Prevention of Addiction in Children and Young People in Education and Social Care System, etc.

Other documents which also concern young people are those related to the education system. *Primary and Secondary Education Act* states that education should be based on equality of educational opportunities for all students according to their abilities. Also it is stated that one of the crucial outcomes of education is the respect for human rights and diversity. Students should be tolerant and ready for life in a multicultural environment, and should be strengthened for active and responsible participation in the democratic life of their communities and society at large.

Considering that youth unemployment is a significant challenge for the Croatian labour market, the *National Employment Promotion Plan* aims to increase the employability of young people and the rate of their participation in the labour market. A large number of measures are provided for young people in general, but there are some measures created specifically for vulnerable groups of young people (Roma, young people from alternative/institutional care, young people with no previous work experience, young entrepreneurs, young people from vocational schools, youth with disabilities, young high-school and college graduates, young people at risk, young members of ethnic minorities).

Since 2013 Croatia has been implementing the *Youth Guarantee Programme*, as a key initiative for reducing the growing number of unemployed young people and exclusion of young people from the labour market. Each country should implement a comprehensive scheme which involves government authorities, academic institutions and other stakeholders, which should ensure that every young person receives a job offers, apprenticeship or is back in training/education, within four months of registering as unemployed. Within these scheme, the Croatian Employment Service offers different "packages of measures" for young people. Some of them are target specific target groups: unemployed disabled young people, early school leavers, young women, young Roma, etc.

When it comes to inclusion for all young people in areas such as cultural, artistic, sporting and social life, state institutions have at their disposal a variety of policy measures to directly stimulate and facilitate access, by subsidizing ticket, organized group visits, free access to cultural events and institutions, etc.

There are other strategic documents which target the general population, but they need to be mentioned in this context because they represent a framework of activities and measures which promote inclusion. According to the *National Strategy for Equal Opportunities of People with Disabilities*, equal opportunity means equal access to education, participation in cultural life, access to health and social services. Through the *Declaration on the Rights of Persons with Disabilities*, Croatian Parliament made a commitment that Croatia will take necessary measures to "promote human rights and non-discrimination of people with disabilities and remove the psychological, educational, family, cultural, social, professional, financial and architectural barriers which should lead to full integration and participation of people with disabilities in social, economic, cultural and political life under equal conditions."

Another example of inclusion is the adoption of the *National Strategy for Roma Inclusion*. One of the primary goals of this strategy is to raise the quality of life and encourage social inclusion of the Roma minority in Croatia, which would lead to the reduction of inequality and the gap between socio-economic status of Roma and the rest of the population.

The National Program for the Protection and Promotion of Human Rights has identified some goals which continue to strengthen the position of especially vulnerable groups (women, children and persons with disabilities), strengthen the protection of rights of national minorities and refugees, continue to improve the legal aid system and cooperation with civil society organizations, protect the rights of illegal migrant minors and continue with activities aimed at social inclusion of vulnerable groups.

Can it be clearly seen in the legislation of your country, that "diversity" is understood as a positive value?

The Croatian Constitution, as the fundamental law in Croatia, is based on the principles of liberty, equality, social justice and respect for human rights. That can be seen in the article 14: "Every person in the Republic of Croatia shall enjoy rights and freedoms, regardless of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, education, social status or other characteristics. All are equal before the law." The Anti-Discrimination Act adds more characteristics that mustn't be obstacles to ensuring equality: marital or family status, age, health, disability, genetic heritage, gender identity and sexual orientation.

The Constitutional Law on Human Rights and Freedoms and Rights of Ethnic and National Minorities in the Republic of Croatia aims to ensure equal treatment of national and ethnic minorities in a way that they have the right to use their identity, culture, religion, public and private use of language, script and education.

The Asylum Act states that an asylum seeker is entitled to: residence and freedom of movement in the Republic of Croatia, the provision of adequate material conditions for living and accommodation, health care, primary and secondary education, free legal aid, humanitarian assistance, freedom of religion and religious education of children and work.

The Office for Human Rights and National Minorities created a *Guide for the Integration of Foreigners in the Croatian Society* which offers basic information about Croatia, its lifestyle, culture, education, legal regulations, rights and obligations, etc.

In the new proposal of the *National Curriculum for Primary and Secondary Schools*, the principles of equality and diversity are promoted as positive values. The Curriculum emphasizes respect for freedom and independence in school environment, it encourages interculturalism in order to increase understanding and acceptance of cultural differences and reduce inequality and prejudice against members of other cultures.

Comparison of national legislation and international documents

The principle of inclusion in Croatia is most prominent in the discourse about people with disabilities – how to adapt the society to their specific needs. Croatia is one of the first signatories of the *UN Convention on the Rights of Persons with Disabilities*. The Convention was also soon after ratified. Croatian Parliament thus demonstrated the collective social willingness to ensure the respect of basic human rights for people with disabilities. Ombudsperson for People with Disabilities is in charge of monitoring the implementation of the Convention and other relevant documents. This includes the *Declaration on the Rights of Persons with Disabilities* and the *National Strategy for Ensuring Equal Chances for People with Disabilities*, which sets forth a number of measures aiming at increasing the quality of life of people with disabilities. Disabled young people are recognized as a vulnerable group in the *National Youth Program*, and there is a package of measures within the Youth Guarantee employment scheme which targets specifically this group. Taking all of this into consideration, we can conclude that there are no significant differences between national and international legislation which refers to people with disabilities. All the aforementioned

documents and strategies have a single goal, which is to create conditions for full inclusion of people with disabilities in all aspects of social life and to equalize their chances.

Principle of inclusion is also often mentioned when it comes to Roma people. We have National strategy for inclusion of Roma people, Commission for monitoring implementation of that strategy, also we have Action plan for implementation of strategy and other different documents that try to ensure inclusion of Roma people in Croatian society.

When speaking about inclusion of young vulnerable groups, it is noticeable that national strategic documents do not have a clear vision of what are vulnerable groups and how we can meet their needs to prevent social exclusion. The National Youth Programme, the main national strategic document targeting youth, has several key intervention areas, such as employment, health, social inclusion, culture, etc. One of the Programme's measures is to analyse and improve the existing categories of youth at risk of social exclusion, to train public employees who work with them directly or indirectly, and to improve the system of support to young people at risk of social exclusion. We can see that young people at risk are not sufficiently defined; there are only several groups singled out: young people from alternative care, NEETs, national minority youths, disabled young people, and young people with behavioural disorders. However, there are many younger people whose needs are not clearly articulated nor met. For example, the *Erasmus+ Inclusion and Diversity Strategy in the Field of Youth* mentions young people in psychiatric facilities. In Croatia this group is almost altogether ignored. Furthermore, young migrants and refugees are only now beginning to be taken into consideration. Young homeless people are rarely mentioned in public policy discourse, as well as sexual minority youths, young mothers (parents), and young people living in rural areas. To be more precise, all of these groups are marginally mentioned but there are no concrete measures and activities which would enable their full participation in life as equal members of society.

International legislation and documents emphasize the importance of intersectional cooperation in order to ensure comprehensive approach to the problems of youth. In Croatia, intersectional cooperation is not functioning very well and it is often seen as an obstacle (durability of the process, mixing of roles, transfer of responsibility, lack of jurisdiction).

The Erasmus+ Strategy advocates for a holistic approach to young people. This particular approach is rarely used in Croatia. More often we target specific aspects and characteristics of young people and deal with them in isolation. Instead, we should employ an interdisciplinary

and all-encompassing approach to all young people. In this way we could equally meet all the different needs of young people.

The Strategy also questions the duration and continuity of programmes and services for youth. In Croatia we often see short-term or one-off programmes which totally depend on unsustainable financial support or flailing donor priorities and social trends.

In conclusion, we refer to one of the Erasmus+ Strategy recommendations which encourages the development of a common understanding of young people with fewer opportunities in order to create a coherent framework for support and help to this vulnerable group. This is what Croatian legislation and policy framework acutely needs.

Italy

Italian legislation for inclusion in the field of youth work

Italy is one of the few European countries without a specific legislation on youth. The main players in youth policies are the regional and local authorities. At national level, however, the Youth Department has been established, which is responsible for the organization of activities to implement youth policies and tackling issues affecting youth. The Ministry of Labour and Social Policies also implements policies for young people (e.g., “Youth Guarantee” to fight youth unemployment).

There are some laws that promote the inclusion of disadvantaged youngsters in school and society. For instance, the **law n. 285/97** establishes a national fund to stimulate interventions at national, regional and local level to promote rights, life quality, individual realization and socialization in childhood and adolescence. The fund is distributed among the regions, even if in the last years the amount of money for it has decreased significantly: from almost 44 million € in 2008 to around 29 million € in 2014 (*I diritti dell'infanzia e dell'adolescenza in Italia*, 2015).

A number of laws are focused on the integration of migrant students:

- **Ministerial Circular (M.C.) n. 301/89** on the integration of foreign students in mandatory education and the promotion of interculturalism.
- **M. C. n.113/90** with indications on the role of support teachers in activities for the integration of foreign students with particular difficulties.
- **M. C. n.205/90**, establishing a working group on interculturalism with the aim of dealing with issues related to the integration foreign students in collaboration with local institutions, migrant associations, etc.
- **Guidelines *La via italiana per la scuola interculturale e l'integrazione degli alunni stranieri*** (The Italian way to intercultural education and the integration of foreign students) (2007) that foresees three main areas of interventions: action for integration of foreign students; action for interaction to fight against any form of discrimination by promoting social cohesion; promotion of Intercultural Education in Universities, particularly in the courses of Primary Education and in specialization schools for teachers.

- **The Ministerial Directive of 2012**, which foresees pedagogic and didactic measures for pupils with special needs to help them in achieving their educational goals.
- **Lineeguida per l'accoglienza e l'integrazione degli alunni stranieri** (National guidelines on the integration of foreign students) (February 2014) includes provisions on the use of cultural and linguistic mediators as support for teachers and school staff in communications with pupils and their families.

As far as regards the inclusion of disabled children in the education system, some references can be found in:

- **Law n. 517/77** and **Sentence n.215 of 1987** (Italian Constitutional Court) establishing the inclusion principle for disabled pupils in schools.
- **Law n. 104/92**: *the integration at school has the aim of developing the potentiality of the disabled students in the learning process, communication, relations and socialization (art.12, 3)*. It underlines the need of an individualized educational path for disabled pupils in order to favour their inclusion in school and society.

“Diversity” as a positive value in the Italian legislation

In Italy, the *right to diversity* is valued in the Constitution and in some laws; diversity mostly refers to religious ethnic minorities. For instance, in the Italian education system (*La via italiana per la scuola interculturale e l'integrazione degli alunni stranieri*, 2007) diversity is considered as a paradigm of the identity of the school and pluralism as an opportunity to open up the entire system to all the differences (of origin, gender, history, social and educational).

Promotion of diversity is implicitly present in the Italian Constitution:

- **Art. 2**: *pluralist principle*: the Republic recognises and guarantees the inviolable rights of the person, both as an individual and as part of social groups.
- **Art.3**: *equality principle*: all citizens have equal social dignity and are equal before the law, without distinction of sex, race, language, religion, political opinion, personal and social conditions.

- **Art. 8:** *All religious denominations are equally free before the law. Denominations other than Catholicism have the right to self-organisation according to their own statutes, provided these do not conflict with Italian law.*

In the following laws, there are references to diversity as a positive value:

- **Law n.104/92:** law on assistance, social inclusion and rights of disabled persons: their safeguard and integration is recognized and the importance of human dignity, freedom rights and autonomy of disabled people is underlined.
- **Law n.307/97:** states that a society which considers itself democratic and pluralist has to respect the ethnic, cultural, linguistic and religious identity of each person and to create appropriate conditions to express, protect and develop this identity.
- **Law n.19/2007:** with this law the Italian parliament ratified and implemented the *Convention on the protection and promotion of cultural diversity* (UNESCO, 2005). The main aim of the Convention is to safeguard and develop the world cultural heritage in the perspective of pursuing peace between people and security to be achieved through the collaborations among nations by the means of education, science and culture.

Slovakia

The national legislative conditions for inclusion

The fact, that every human as a person has a personal dignity means, that the dignity is a source of so-called human rights. These rights are as well as human dignity innate, inviolable and imprescriptible. Avoiding them to appear just as an independent idea, they should be involved in national and/ or international enactment.

In the area of equal opportunities and inclusion of young people Slovak republic finds the legislative support in national and international enactment and documents that were accepted and ratified.

The following report brings a view into equality of opportunities and inclusion of all young people in Slovak republic within the frame of their cultural, sport and social life, from the legislative point of view.

**Is there any specific legislation for inclusion in the field of youth work in Your country?
Please, provide examples.**

At this point it is necessary to mention, that Slovak republic does not have within the frame of its judicial code a defined term such as: youth or young man. Some laws have fellow terms that are connected to the age limit of life that is near to the age of youth. According to Civil code, the deciding factor is the age of 18 years, by which the person reached adulthood. Penal code distinguishes the term youthful, Labour code uses the term adolescent employee (employee younger than 18 years). Laws that deal with social issues use the term unprovided child (till 25 years). The laws of social-legal protection of children use the term child (till 18 years) and young adult (18 – 25). According to the conception of state policy of Slovak republic, all young people till age of 26 are considered to be children and youth. The definition of this term is ragged in legislation of Slovak republic.

Fundamental document that manages the system of care and support of children and youth in Slovak republic was accepted by Slovak government in 1992 as Principle of state policy in relation to children and youth in Slovak republic. In this document, there is no mention about inclusion or equality of opportunities for all young people without any distinction. Since then Slovak republic underwent various social, economic and political changes, but these changes have not been reflected in revision of the document or in establishing new document. Legal enactment of state policy emphasizes an interest in support of participation of young people in cultural, social and political life and in creating conditions for creative engagement of young people, but there is no mention of integration or inclusion in any document. We can find only minimal references to creating equal opportunities for all, but without any recommendation how to reach or create these opportunities. We can find only general statement, that under the term support we can understand state measures in favor of solving problems that make obstacles in the development of young people. What we should understand under the state measures is not defined. We find only reference to social integration of youth, but again, what should we understand under this term and which categories of young people are involved, we do not know.

In this sense, the most significant appears to be current document called Strategy of Slovak republic for youth for years 2014 – 2020 that determines strategic targets of policy in relation to youth and it also reflects the needs of youth, especially in the field of education, employment, creativity and entrepreneurship of young people, their participation, health,

healthy lifestyle and relationship to nature, social integration and volunteering. The document mentioned above has full political support. The strategy supports full integration of young people into society, which is based on active citizenship and employment of youth of all social classes. The strategy is based on abidance and protection of human rights in multicultural society and on prevention of all forms of discrimination.

In Strategy of Slovak republic for youth for years 2014 – 2020 is pointed to the fact that the issue of social integration/exclusion was not comprehensively elaborated within the frame of Slovak republic in any document, which would be devoted to youth policy and to youth work. This is the aim of Strategy, concretely to research existing current conditions, identify the trends, factors, forms and consequences of exclusion of different youth groups, to research and specify the needs of youth in respect of integration, to analyse the existing and to identify the absent measures, tools and services in this field and so contribute toward the establishment of complex and internally linked system focused on elimination and prevention of formation of social exclusion in various fields and in the case of different target youth groups.

The result from all the things mentioned above is, that for the more specific, or more precisely, exclusively elaborated legal enactments and documents that are related to inclusion of young people within the frame of non-formal education, or the participation on sport, cultural and social life in Slovak republic, we will probably have to wait till 2020.

Can it be clearly seen in the legislation of your country, that “diversity” is understood as a positive value?

In Slovak legislation, we can find minimal reference to integration (because the Slovak legislation does not operate with the term inclusion), but we cannot find the definition, what we should understand under the term diversity, what categories of young people are related to this, the extent to which it is described and why. We can only find the basic definitions of each disability, mental disruption, and very common definition of social disadvantage, that is, we could say, almost discriminatory way and it is related to Roma ethnicity but it does not deal with other categories related to young people of non-Roma origin, who are becoming invisible in society and legislation. Because of this reason we cannot say that Slovak legislation would perceive diversity as positive, or as a key element of inclusion and equality of opportunities in general.

It is worth mentioning, that various Slovak influential specialists point to diversity as positive in a process of inclusion implementation. Nevertheless, this significant information is still not established in legislation.

Are there any differences (gap) between national legislation and international strategic documents inclusion in the field of youth work?

One of the key and the most significant differences between Slovak national legislation and international legislation is the terminology. Slovak laws, decrees, regulations or documents that have recently been revised and although they were expected to be changed, even though the influential specialist still criticize this term, the legislation still cooperates with the term integration instead of the term inclusion. It is not a banality, because the integration is understood as “come among us, if you are able to adapt”, whereas the inclusion “come among us, we value the differences.” This difference clearly points to the absence of equal opportunities for all young people without any distinction. Slovak legalization offers a space for youth workers and organizations, so they demand from young people with difference some ability of adaptation to their conditions, what may represent significant obstacle for some of them.

From the equal opportunities point of view, we can talk about another fundamental problem, which is connected to disunity in using the basic terminology in Slovak and international legislation. Whereas integration was always understood and connected especially to individuals with classical handicap such as visual, auditory, physical, mental or multiple disabilities, the inclusion as wider or higher level points to the fact that this whole process does not necessarily refer to individuals with disability or mental disruption, but also to individuals with disadvantage, who represent a wide scale of subcategories. It could be said that nowadays the Slovak legislation is within the frame of the inclusion process and arrangement of equal opportunities for all, is a bit like a step behind in comparison with international legislation, because we can feel the difference in seeing individuals with disabilities, mental disruption or whatever disadvantage, who are also in real life (the Slovak legislation in certain way supports this opinion) considered not as individuals with specific needs, but as problematic individuals. There is not such expressive difference in international legislation, in contrary, many international documents point to the fact that it is necessary to pay more attention to the individuals with various social disadvantages to arrange equal

conditions, because their social deficit (racial, ethnic, economic, cultural, language, religious etc.) should not be considered as an obstacle in their inclusion into society.

The arguments stated are supported by the fact that there is an educational law (2008) still valid in Slovak republic, which (it has not been revised yet) still includes the term integration – despite the fact that Slovak republic ratified the Charter of United Nations (2006), where is not used the term integration, but inclusion.

One of other deficiencies of Slovak legislation, regulations, decrees, and documents is the fact, that within the frame of integration/inclusion process, the attention is primarily paid to formal education in school as the educational institution. Slovak republic has neither law nor legal enactment, which would be explicitly focused on equal opportunities and inclusion of young people within the frame of non-formal education, or more precisely, within the frame of their free time. No legal document pays enough attention to this area. It is necessary to emphasize, that we could reproach similar problem to the international legislation too, which is much more focused to arranging equal opportunities and inclusion within the frame of education process at schools. Despite of this fact, we can observe that for example, Charter of United Nations in the Convention of the Rights of Persons with Disabilities explicitly emphasizes in article 30, that all persons with disability have to have an access to all services provided by those, who organize recreational, touristic and sport activities. European social charter emphasizes to support the full social inclusion and participation in life of society, especially by overcoming the communication and mobile barriers, which enables all people without any distinction to participate in cultural and social life. This is again something we cannot find in Slovak legislations and documents.

We pointed to fact that social disadvantage is defined very generally in Slovak legislation; it is primarily connected to Roma ethnicity, what moves other social categories sideways. In comparison, in the document Erasmus + Inclusion and Diversity Strategy in the field of Youth we could see clear definition of basic terminology, or more precisely, what is understood under the terms such as health problems, educational difficulties, cultural differences, social or geographical obstacles. In Slovak legislation of school documents we cannot find the definition of these key areas, i.e. in real praxis this caused various disunited explanations by many specialists.

In Convention Rights of the Child in article 31 is written about the need of respect and support of the child rights to fully participate in cultural and artistic life, and also about the

need of arranging equal opportunities for cultural, artistic, relaxing activities and spending free time. Legal enactment, which focused on implementation of Convention Rights of the Child in Slovak republic through certain measures, was National action plan for children for years 2009 – 2012. This document defined as strategic goal in 3rd point Education, upbringing, free time and cultural activities the following: “To increase the effectiveness of measures and policies on providing/improving access to education, free-time activities and participation in cultural, artistic life for children from all social groups.”

Law 282/2008 on supporting youth work speaks in accordance with the principle of equal treatment about prohibiting discrimination for reasons such as age, gender, sexual orientation, marital status, family status, race, disability, language, political or other opinion, relation to a minority, religion or belief, trade union activity, national or social origin, property, gender or other status. It is therefore for the same reasons of non-discrimination, which lie in the anti-discrimination law.

If we should answer a question, whether Slovak legislation reflects international legislation and documents enough, we have to point out, that it does not, even in the basic terminology. Slovak republic emphasizes, that international legal enactments are beyond the scope of Slovak laws, but according to our opinion, some specific areas from international legislation and documents should be included in paragraphs within the frame of own national legislation.

From Your point of view, are the issues, are the issues of diversity, inclusion and equality of opportunities in Your country enough legislatively saturated? Please, provide reasons.

From our point of view we can point out, that issues of equality of opportunities and inclusion are not enough legislatively saturated in Slovak republic. Attention, that is paid to inclusion (or more precisely, in Slovak legislation to integration), is primarily connected to formal education, i.e. to school environment and educational process. Legislation primarily deals with personal, spatial or didactical conditions within the frame of educational process, but it does not reflect the need of arranging equality of opportunities and inclusion within the frame of non-formal education. In Slovak republic does not exist any concrete law, decree or regulation, which would explicitly point to arranging condition and realization of inclusion within the frame of youth organizations. Within the frame of some documents it is possible to find only marginal mention about equality of opportunities for all, also within the frame of social life, but no attention is paid to the details. We could say that more than by Slovak

legislation is this issue reflected by organizations, which work with youth and create their own standards and norms, how to work and be able to create equal conditions for all.

Is it possible within the legislation of your country (the various laws, decrees, school documents...) on issues of diversity, inclusion, and equality of opportunity to observe some inconsistencies/inaccuracies? Give an example.

Constitution of Slovak republic (article 12) guarantees basic laws of freedom for all without reference to gender, race, the colour of skin, language, belief, religion, political or other opinion, national or social origin, nationality or ethnicity, property, kin or other status. Because of this reason, no one can be hurt, advantaged or disadvantaged. In the case of Anti-discriminatory law, we can see in paragraph 8 the effort to positive discrimination through so-called temporary balance measures, which could be considered as unconstitutional, because in Constitution of Slovak republic is any favouritism or disadvantage forbidden because of the reason stated in article 12.

Under the term temporary balance measures are understood measures focused on elimination of any social or economic disadvantage which extremely disable the members of disadvantaged groups.

Which special target groups from those who suffer the lack of possibilities are from your point of view inadequately defined in the relevant legislation?

Generally, from the legislative point of view is within the frame of equality of opportunities, or more precisely, inclusion/integration, is the largest space in Slovakia devoted to young people with disability. Attention is paid to young people with mental disabilities and finally, to young people from socially disadvantaged environment – it is necessary to mention that from the point of view of social disadvantage we should not say that Slovak legislation is in certain way discriminatory, because as an individual from socially disadvantaged environment is, according to the definition in Slovak legislation, considered mostly individual from Roma ethnic group. It leads to fact, that in legislative, but also in praxis, the attention paid to other young people, is not enough. Especial young people, who belong to category of social disadvantage, concretely individuals with the syndrome CAN – unemployed parents, alcoholic parents, criminally prosecuted parents, single parents, and young refugees, individuals from orphan houses, young people from distant areas or young single mothers. Young people with alcohol, criminal or drug past are considered to be destructive element

instead of providing them with equal life possibilities. Legislation absolutely does not reflect towns at the border of Slovak republic and the need of equality of opportunities for young people living in these areas.

Are there any national action plans toward inclusion in youth work? Which areas of exclusion are preferred, which of them are forgotten in these action plans?

National action plan for children for 2013 – 2017: preferred area – integration of individuals with health disability into society.

Strategy of Slovak republic for youth for years 2014 – 2020 – strategy, apart from others, prefers the need of young people in a field of education, socialization, volunteering and participation in social life. We could state that this is a very general definition of youth support, but at a closer and more thorough analysis of each of these points, we can say that is affecting every aspect of a young person and its informal education, socialization and inclusion bodies into society fully and in all spheres of life, respectively. The strategy is fully compatible with the European framework. „The strategy supports the full inclusion of young people in society based on active citizenship and employment of young people of all social classes“ (p. 3).

Conception on development of youth work for the years 2016-2020 follows the Strategy of the Slovak Republic for youth for years 2014 - 2020 by contributing to the achievement of strategic objectives in the field of youth work. The issue of fully self-realization in life and so full inclusion of all the people with some kind of "diversity" is very crucial. The whole concept is based on the voluntary participation of youth, partnership and mutual respect.

There is also *Strategy of Slovak republic for integration of Roma until 2020* as special legislative support not only for youth work, but general for the social work with Roma people.

Turkey

In terms of legislation, how are in your country ensured equality of opportunities and inclusion for all young people in areas such as cultural, artistic, sporting and social life?

The Articles 58 and 59 of the Constitution of Turkish Republic related to the protection of youth and to the sports are stated as follows:

ARTICLE 58. –The government takes measures in order to raise and improve young people to whom our independence and Republic are entrusted in light of positive science, in accordance with Ataturk’s principles and reforms and with the perspective abolishing the ideas that may be constructed with a view to dividing the integrity of the state and of the nation.

The government takes necessary measures to protect young people from alcohol, drug, criminality, gambling addictions and such bad habits as well as from ignorance.

ARTICLE 59. – The government takes measures which are to improve physical and mental health of Turkish citizens of all ages and encourage doing sports in order for it to be widely disseminated within masses. The government protects the successful sportsmen/sportswomen.

In addition, one of the legal documents to which we can refer to regarding various matters when designating youth policies in Turkey is the “National Youth and Sports Policy Document” prepared by the Ministry of Youth and Sports. The document which was approved by the Council of Ministers on the 26th of November in 2012, entered into force by being published in the Official Gazette dated 27 October 2013.

In the process of preparing the National Youth (and Sports) Policy Document, the ministry conducted an important study by organizing 17 youth workshops and 1 youth council and by surveying the opinions on its website with a view to enabling the participation of different contributors working for the youth so as to create youth policies. The fundamental policy fields in this document are determined as education and life-long learning, family, ethical and human values, employment, entrepreneurship and professional training, disadvantaged young people and social inclusion, health and environment, democratic participation and consciousness of citizenship, culture and art, science and technology, youth in the

international arena and intercultural dialogue, leisure time management, informing the youth, volunteering and dynamism and sports policies.

The National Youth (and Sports) Policy Document defines the youth as individuals between the ages of 14 and 29.

Basic fundamentals and principles of the youth policies are as follows;

- Commitment to human rights, democratic values and to the Republic,
- Adopting, living and maintain national, historical, cultural and human values,
- Predicating on a rightful approach,
- Avoiding all kinds of discrimination and promoting the equality of opportunity,
- Regarding individual and social differences as a richness which is also perceived as a means for social solidarity and integration,
- Adopting research and information,
- Giving priority to the disadvantaged youth,
- Observing the international standards in politics and applications,
- Participation,
- Accessibility,
- Holism,
- Applicability,
- Accountability,
- Transparency,
- Locality.

**Is there any specific legislation for inclusion in the field of youth work in Your country?
Please, provide the examples.**

Disadvantaged youth and social inclusion

Disadvantageousness is among the fundamental reasons of social exclusion arising from not being able to participate to economic, social and political life. Social exclusion carries the meaning that the individual is in the financial and spiritual deprivation which cause the individual to live in reclusion and that s/he does not have an access to the institutions which are for the protection of rights and life as well as to the social support. While disadvantageousness is a condition in which the individual finds himself/herself, social

exclusion or social inclusion is a dynamic notion which defines the process through which the individual go. Social inclusion is a notion having the meaning of participation process to the social life as a result of integrating with the society by means of minimalizing the disadvantageousness or eliminating it. Social inclusion centers the individual and underlines the improvement of the life of the individual who has been exposed to social exclusion.

People with mental and physical disabilities, substance users, homeless children, abused individuals, individuals living with troubled families, antisocial and other incompatible individuals, criminals, unemployed individuals, individuals in the low income group, individuals who does not have access to education opportunities, etc. can be given as examples for disadvantaged individuals.

The youth which is the period of transition from childhood to adulthood can cause problems resulting from both individual and structural issues and this may turn into disadvantages in some cases. Among the disadvantaged young groups in Turkey, people with disabilities, unemployed individuals, individuals who do not have access to education opportunities, criminals, young people who have been exposed to abuse, homeless children and substance users are the prominent ones.

Disadvantageousness in the youth period can cause the individual to exclude oneself from or lose touch with the society and this may affect the relation of the young person with the society, in which s/he lives, adversely. In order to rehabilitate this negative relationship between the disadvantaged individual and society, social policies, which could integrate the individual socially into the society, should be formed and be implemented affectively.

POLICIES

1. Avoiding social exclusion regarding disabled young people.

Objectives

- To support devising projects related to reintegration of disabled young people into social life.
- Utilizing the mass media with a view to increasing social sensitivity towards the disabled, developing cooperation with the education institutions and non-governmental organizations.

- Considering people with disabilities when conducting urban planning and arrangements and providing solutions for their demands and needs.
- Increasing the number of studies aimed at raising awareness in terms of legal rights of the disabled young people.
- When needed, providing psycho-social support to the families of disabled young people by experts.
- Conducting studies regarding the individual, social and cultural development of the disabled young people.
- Training qualified sports experts in order to perform sports activities of the disabled young people.
- Increasing the number and improving the quality of the facilities in case that the disabled young people have no parents or someone to take care of them.

Contributors

Ministry of Family and Social Policies, Ministry of Health, Ministry of Youth and Sports, Ministry of National Education, Ministry of Internal Affairs, Ministry of Culture and Tourism, Universities, Media Organizations, Local Administrations, Non-Governmental Organizations

2. Raising awareness of the youth and other segments of the society towards the disadvantaged people and promoting their active participation to the social adaptation processes.

Objectives

- Providing necessary education related to the gender mainstreaming to the young and all segments of the society.
- Building an efficient cooperation between young people and policymakers in the forming process of social inclusion policies.
- Raising awareness of the youth and other segments of the society regarding the social adaptation of young people, who have been raised in orphanages without a family affection, after the orphanage life and promoting their active participation to the social life.
- Developing reward systems for disadvantaged young people in the society in order to increase the determination of them to cope with difficulties.

Contributors

Ministry of Family and Social Policies, Ministry of Youth and Sports, Ministry of National Education, Presidency of Religious Affairs, Universities, Media Organizations, Local Administrations, Non-Governmental Organizations

1. Enabling the social inclusion of young people who have migrated to urban areas and are having adaptation problems.

Objectives

- To satisfy the psycho-social needs of young individuals who have been migrated to urban areas.
- To give priority to the education of young individuals who belong to the disadvantaged families socio-economically who have migrated to urban areas temporarily.
- To provide services in line with the needs of the young individuals who have migrated to urban areas as a result of natural disasters and who have been damaged psychologically, socially and economically.
- To benefit from youth center in order to enable social adaptation of the young people who have migrated to urban areas and to protect them from alienating.
- To take necessary measures in order for the young people, who have never enjoyed their right of education for whatever the reason is, to benefit from the professional and common public education opportunities within the scope of life-long learning strategy.

Contributors

Ministry of Family and Social Policies, Ministry of Youth and Sports, Ministry of National Education, Ministry of Internal Affairs, Universities, Local Administrations, Non-Governmental Organizations

2. Supporting young women in all fields of life.

Objectives

- To encourage conducting research related to the problems of the young women.

- To support designing projects related to the solutions of the problems of the young women.
- To use mass media in order to create sensitivity towards the problems that the young women face and to cooperate with education institutions and non-governmental organizations.
- To consider young women when conducting urban planning and arrangements and providing solutions for their demands and needs.
- To increase the number of studies aimed at raising awareness of the young women in terms of their legal rights.
- To conduct studies so as to enable them to enjoy the services in relation to education, health and political participation and so as to represent them in more occasions.

Contributors

The Ministry of Youth and Sports, the Ministry of Family and Social Policies, Ministry of Health, Ministry of National Education, Ministry of Interior, Universities, Local Administrations, Media Organizations, Non-Governmental Organisations

Are there any differences (gaps) between national legislation and international strategic documents for inclusion in the field of youth work?

Turkey's EU membership stimulated transformation period affects youth related regulations immensely. They have been trying to regulate youth policies within the framework of European Union Youth Policies, Council of Europe Youth Policies, United Nations Youth Policies, and World Bank Youth Policies. One of the most important steps towards this target is the foundation of the National Agency. While creating youth policies is not a mission of the National Agency, it does provide for an efficient means in strengthening the institutions, organisations, and NGO's that are active in youth related matters. The institution with providing equality of opportunity to the disadvantaged as its vision is one of the contributors in setting the youth policies in Turkey. Erasmus+ Inclusion and Diversity Strategy in the Field Youth constitutes the basis for policies, projects, and practice particularly in youth studies.

Primary concern of youth policies towards social exclusion should be creating “need-oriented” policies rather than “problem oriented” ones. The most important point in developing “need-oriented” policies is to not limit the policy with education, but to assume an integrative approach. There should be three main focuses in the integrative approach (Yurttagüler,2008:393).

These are; providing the youth with life-long education opportunities, developing support systems that will allow youth to become active and self-reliant citizens, and equipping them with societal security.

From Your point of view, are the issues of IDE underpinned by enough legislatively saturated? Please provide reasons.

- The Constitution needs to be amended. The articles number 58 and 59 are related to the youth. However, these articles are insufficient.
- The Constitution needs an overall amendment. As for the youth, only the article number 58’s scope has to be expanded.
- Laws are just words; initiatives are necessary to implement them. The government to begin with should take initiatives, bring all individuals together, and present equal opportunities to all. However, as the government is lacking in these areas, the non-governmental organisations assume all responsibility and the work remains insufficient.
- I think it is supported by the laws, off the top of my head there’s the “Declaration of the Rights of the Child”; but their practice is not sufficient. Therefore, having laws does not count for much so long as there is insufficient implementation.
- In theory yes, but not in practice. I think it is safe to say that we all witness and hear every day about serious obstacles in the implementation of laws.
- There are paths for the disabled, recent laws regarding women and children (named after a young girl recently raped and murdered)... Data for the Ministry’s

enforcements is collected at a centre, and project applications are addressed there. So the Ministry has the control in this case.

- In theory yes, but not in practice. There are substantial hindrances to implementing the laws. Indeed there are numerous protocols on these rules by the concerning foundation (such as MEB – the Ministry of National Education), but we face a number of obstacles during implementation. It may be a relatively insignificant example but the pavements are being readjusted for the visually impaired.
- We are all equal before the law, but unfortunately that is not the case in practice. The simplest example would be that while men and women are indeed equal before the law, there is no such thing in the common perception.
- Theoretically speaking, the laws are sufficient yet the implementation is lacking.

Is it possible within the legislation of your country (the various laws, decrees, school documents ...) on issues of IDE to observe some inconsistencies / inaccuracies? Give an example.

- Of course there are. I do not want to give a tangible example. It is important to implement and oversee the process in order to solve these inconsistencies rather than establishing new laws. This seems quite hard to achieve in the current situation of our country.
- Our Constitution needs to be amended, as it is out-dated. As the rules are generally established and implemented within the framework of the Constitution, they are somewhat lacking. That is because the Constitution is out-dated.
- Of course, it even reflects to our daily lives. For example, the green passports that are downright against equality of opportunity put us in very difficult situations in many of our projects.
- Yes, it is possible. As for one, the overall higher level of education in private schools provides an initial advantage to the children of economically powerful families. Students are born into different economic classes and conditions, yet they are subjected to the same examination.

- Most simply there is a written dress code by MEB (the Ministry of National Education), yet as the MEB authorities create the perception in their social media statements that all is allowed, we are left with confused parents, even more confused yet exploiting students, and the educators who are thus powerless in implementing the rules.
- Yes, we made mistakes, as the Youth Centre we did make mistakes in our earlier activities. For example, we could not establish coordination between the staff. We are 8 persons here and we used to give appointments to the same time and date back when we still had an appointment system. However, there are no inconsistencies regarding IDE. The Youth Centre is based on IDE principles. I think there are no legal sanctions to disregarding the regulations regarding the disabled.
- Well, the dress code established by MEB (the Ministry of National Education) (The 2013 regulation that implemented free dress code in all schools under its MEB's authority) caused problems and chaos for all contributors (parents, students, teachers, administrators). Likewise, the inclusive education system that supports social inclusion in all schools under MEB's authority has also certain controversial aspects. The inclusive education places the individuals with special needs together with their peers in the same educational institution. Education in such a case may be provided either by placing the individual with special needs in a class of their level with other friends, or by separating them to another class. The concept of providing inclusive education in a different class causes exclusion of these students as well and presents inconsistencies in the system. Equality of opportunity principle is violated in the university acceptance process. Everyone is equal and is entitled to the right to education before the law, yet there are no equal opportunities for the economically disadvantaged.
- All implemented rules, efforts to provide equality for the disabled and the education system that disregard different economic classes, damage the concept of equality of opportunity.

Which special target groups from those who suffer the lack of possibilities are from your point of view inadequately defined in the relevant legislation?

- The lacking in the implementation of the regulation is due to the impartialness of those who execute or oversee the process. We have to give up the “job holder’s mindset” in youth studies.
- Insufficient sensitivity in the regulations, voluntary employees in the youth studies, and the lack of a proper inspection leads to unpleasant consequences.
- The youth has to be familiar with the rights entitled to them by the laws, and should fight against, as well as be in a constant and mutual communication with the bureaucracy, political structure, and social elements to obtain those rights. It is not possible to make up for these weaknesses simply by following the social media. Just like it is not possible for a youth who does not know how to properly compose a petition to be able to detect and fix the inadequacies in the regulations.
- As the education cannot be individualised, or at least varied based on regions, assessments are, therefore, also standardised, and all students are presented with the same task. Since equality does not mean justice, the system manifests inadequacies and impotencies in this regard.
- Completely political reasons. They might seem like insignificant damages in the short term, but the whole society is affected in the long term. The children are the most susceptible. They don’t consider themselves free. Unfortunately, the constant modifications to the educational assessment system in the country puts an immense pressure on students and parents as well. If the social state concept is emphasised in the constitution, there should be more substantial efforts towards equality.
- I might be biased as I have a lot female friends and I witness the problems they encounter, but I think there is unjust suffering due to the gender inequality in our society.
- All actions taken without comprehensive knowledge of the regulations are the most significant inadequacies. Women and children are the primary victims.

What type of the clients use the services of your organization? Are there any important differences between them?

- From non-governmental organisations to youth groups, as well as public institutions and organisations, everyone benefits from our facility and services. We have users from a wide range.
- Everyone who wishes to benefit from our centre is free to do so within the limits of our conditions and means.
- Mostly university students or unemployed recent graduates. Rather a homogenised group.
- There is nothing but personal differences among our volunteers. Anyone over the age of 18, and who is at least high school graduate is welcome to be a volunteer.
- We welcome anyone over the age of 18 regardless of their cultural and educational backgrounds, gender or age to benefit from our services whenever they like, even for a short period of time. We may look different, but we all share the same mind-set.
- All men and women between the ages 13-29 can benefit from the courses and services of our institution. Beneficiaries and volunteers represent different groups for us. Volunteers, just like ourselves, may be leaders, or they can voluntarily offer courses in their expertise while beneficiaries may benefit from the services provided here. Those who come to us as beneficiaries may later join us as volunteers. We currently have around 70-80 volunteer leaders reachable at all times. This situation strengthens our bonds with the university. We established a nature camp for children with down syndrome, and incorporated retirement home residents into our activities. Although we declare beneficiaries to be between the ages 13-29 for the youth studies, we try to accept almost everyone who applies to our facility as beneficiaries. We organise visits to village schools that we deem disadvantaged.
- Our volunteers are all equal to our facility. We have volunteering youth from both public universities and private universities. They can arrange whatever activity they want based on their talents and schedules.
- If I speak for my youth studies unit, our beneficiaries are the youth. Our institution is located in İstanbul but we have beneficiaries from all around Turkey. Educational, regional, socio-economical and other such differences are present among these beneficiaries.

- Our beneficiaries are mostly youth; there are socio-economical differences, disability status differences, and regional differences among them.

Are there any types of clients who are practically excluded from your organization offer?

- As long as our conditions are agreeable to both parties, we exclude no one.
- No. Except for certain programmes that request an age limit, which is beyond our control. The Erasmus+ youth exchange project, for example, only accepts youth between the ages 18-25.
- Our institution is sensitive about social inclusion; there is no such thing as excluding volunteers. We invite everyone who is considering becoming volunteers to our institution to meet personally.
- I have witnessed neither in practice nor in theory the exclusion of a volunteer who wanted to be there.
- We do set English language as a criterion in international projects, but that is not exclusion. Other than that, we do not exclude anyone. We provide, for example, companions to our disabled beneficiaries.
- I am about to complete my 4th year in the institution, and so far we have excluded not one volunteer in our activities.
- At times, we distance certain people from the institution with due precautions if they cannot harmonise in the institution.
- We do not exclude any beneficiaries in practice, yet at times we may have to prefer those who speak English due to the nature of the project. In those cases, we are excluding those who cannot speak English. This is absolutely not in compliance with our policy; we follow a policy that tries to include everyone. So, in order to make up for this exclusion, we create other systems in which those who do not know English can also join.
- The youth who do not speak English are being excluded particularly in international projects.

United Kingdom

Inclusion, Diversity and Equality Legislation

Specific Legislation in the UK

In 2011 the Equality Act 2010 (UK Government, 2010) came into effect across the UK with some regional variations in Wales and Scotland. It sought to replace existing legislation, bring clarity where required, sort to strengthen previous legislation and create new concepts of discrimination.

The act seeks to protect people from discrimination on the basis of certain characteristics. These characteristics are: Age, Disability, Gender Reassignment, Marriage and Civil Partnership, Pregnancy and maternity, Race, Religion and belief, Sex and Sexual Orientation.

The law protects against discrimination and calls the following prohibited conduct:

- Direct - treating a young person worse than someone else because of a protected characteristic
- Indirect – putting in place a way of doing things that has a worse impact on someone with a protected characteristic than someone without one
- Discrimination arising from disability – treating a disabled young person unfavourably because of something connected with their disability when this cannot be justified
- Failing to make reasonable adjustments for disabled young people Harassment
- Unwanted conduct which has the purpose or effect of violating someone’s dignity or which is hostile, degrading, humiliating or offensive to someone with a protected characteristic or in a way that is sexual in nature. Victimisation
- Treating someone unfavourably because they have taken (or might be taking) action under the Equality Act or supporting somebody who is doing so. As well as these characteristics, the law also protects people from being discriminated against:
- By someone who wrongly perceives them to have one of the protected characteristics.
- Because they are associated with someone who has a protected characteristic. This includes the parent of a disabled child or adult or someone else who is caring for a disabled person

(CWVYS, 2012, p.9)

Therefore, the Equality Act 2010 (UK Government, 2010) makes it unlawful to engage in prohibited conduct relating to a protected characteristic in the context of certain activities such as:

“Providing services; Exercising public functions, Letting, selling or managing accommodation, Clubs, Providing education and community services, Providing work and the treatment of workers, In relation to those relationships that have come to an end.” (CRAE, 2011, p.6).

As a result

“All people working with, and for, children and young people in the statutory and voluntary sectors must be aware of the Equality Act because:

It guarantees many rights for children and young people which children’s services either must uphold themselves or can support children and their families to protect

If rights in the Equality Act are violated by children’s services or voluntary organisations, they will be committing an unlawful act and a child or young person will have the right to go to court and claim compensation” (CRAE, 2011, p.4).

Therefore, all agencies and workers are subject to this Act and need to ensure that they do not discriminate in any ways.

However, under the Equality Act 2010 (UK Government, 2010) it is recognised that for all groups of people with protected characteristics, some groups may need more help or encouragement than others. If this is the case, the Act allows what it calls “Positive Action” to be taken in order to provide a proportionate way to help members of that group overcome a disadvantage (Government Equalities Office, 2010a, p3).

The guidance provided by the UK Government Equalities Office (2010a, p3) states that:

In order to take positive action three conditions need to be met:

1. You must reasonably think that a group of people who share a protected characteristic and who are, or who could be, using your services:

- suffer a disadvantage linked to that characteristic

- have a disproportionately low level of participation in this type of service or activity, or

- need different things from this service from other groups.

‘Reasonably think’ means that you can see the disadvantage, low level of participation or different needs, but you do not have to show any detailed statistical or other evidence.

2. The action you take is intended to:

- meet the group’s different needs
- enable or encourage the group to overcome or minimise that disadvantage, or
- enable or encourage the group to participate in that activity.

3. The action you take is a proportionate way to increase participation, meet different needs or overcome disadvantage. This means that the action is appropriate to that aim and that other action would be less effective in achieving this aim or likely to cause greater disadvantage to other groups

It continues to give a specific example of a youth club eager to recruit more members from an under represented group i.e. a Somali group and the steps which could be taken to increase diversity and work with those from that community. These steps include:

- It could distribute leaflets to homes in the area advertising the club in both English and Somali, or the club leader could meet Somali parents to explain what the club does and how it is run. Such steps would always be lawful.
- It could invite Somali young people to a free evening to try out the club’s equipment, see the facilities and meet the staff, and follow this by writing to the young people who attended inviting them to join with a reduced fee for their first week. While these steps involve more favourable treatment of Somali young people, the disadvantage caused to other young people (of not getting a reduced fee for a week) would be short term and unlikely to affect their use of club’s facilities. The disadvantage to non-Somali young people is likely to be outweighed by the benefit of more Somali young people joining and attending the club. These steps are positive action permitted under the Act.

- It could consider waiving annual fees for Somali young people in order to encourage them to join; however, with no evidence that cost is the main barrier there is no certainty that waiving fees would increase Somali participation, and this action would involve less-favourable treatment in the longer term of other young people who might want to join the club, but have to pay fees. The club decides against this action, as it is aware that there are less-discriminatory ways to achieve its aim, so this action may not be proportionate and would therefore be unlawful.

(Government Equalities Office, 2010a, pp3-4).

The process of positive action is extended to employers also, who may also use positive action to choose an employee from an under-represented group or one who is deemed disadvantaged when the candidate is as qualified as others who may have applied for a specific job. (UK Government Equalities Office (2010b)

Given the Equality Act 2010 (UK Government, 2010), this covers equality of opportunity and inclusion for all young people in all areas including their cultural, artistic, sporting and social life, which includes youth work. Diversity is actively encouraged through the ‘Positive Action’ process made explicit in the legislation and the accompanying guidance.

However, as previously mentioned, despite this legislation in place the recent review entitled ‘The Equality Act 2010: the impact on disabled people’ (House of Lords, 2016) feels that the Act is not working for them and needs further consideration, given their list of recommendations.

National Legislation and International Strategies

European Conventions/Frameworks v National Legislation

After the United Nations agreed the Convention on the Rights of People with Disabilities (UNCRPD) (United Nations, 2006) the UK government ratified this in 2009. Together with Equalities Act of 2010 (UK Government, 2010), such legislation has given a strong legislative backbone to support those with disabilities in the UK.

- Article 24 of UNCRPD

This article states that parties recognize the right of persons with disabilities to

“Education. With a view to realizing this right without discrimination and on the basis of equal opportunity, States Parties shall ensure an inclusive education system at all levels and lifelong learning.” (United Nations, 2006)

The UK government clearly endorses the right for all to have education e.g. “The basic principles you need to keep in mind when thinking about your child’s needs are:

- All children have a right to an education that enables them to make progress so that they:
 - achieve their best
 - become confident individuals and live fulfilling lives
 - make a successful transition into becoming an adult – whether that’s into further and higher education, training or work”(Department for Education, 2014, p.11)

And indeed that

“All children with special educational needs (SEN) or disabilities should have their needs met, whether they are in early years settings (like a nursery or a childminder), in school or in college.” (Department for Education, 2014, p.11)

However both the UNCPRD (United Nations, 2006) article 24 and the Salamanca Statement (UNESCO, 1994) have a commitment to inclusive education whereby those with disabilities are educated alongside those without disabilities. Whilst the UK Government ratified the UNCPRD (United Nations, 2006), it felt the need to place a reservation on this.

The Convention Article 24 Clause 2 (a) and 2 (b) states:

“The United Kingdom reserves the right for disabled children to be educated outside their local community where more appropriate education provision is available elsewhere. Nevertheless, parents of disabled children have the same opportunity as other parents to state a preference for the school at which they wish their child to be educated.”

(United Nations, 2016)

Rieser (2012, p.192) suggests that this may have been due to “three justifications for the reservations or interpretative declarations which were considered by the Department of Schools Children and Families:

- The need to continue to maintain some specialised provision outside the mainstream
- The need to recognise that not all disabled children can, or will, be able to secure appropriate education close to home; and
- The need to support parental choice”

The commitment to provide a mix of options for those with a disability was further developed in the UK with the introduction of further legislation, especially The Children and Families Act 2014 (UK Government, 2014). Part 3 of this act, specifically relates to children and disabled young people and special educational needs (SEN).

“A disability is described in law (the Equality Act 2010) as ‘a physical or mental impairment which has a long-term (a year or more) and substantial adverse effect on their ability to carry out normal day-to-day activities.’ This includes, for example, sensory impairments such as those that affect sight and hearing, and long-term health conditions such as asthma, diabetes or epilepsy.

[Special Educational Needs is defined as] a child or young person has special educational needs if they have a learning difficulty or disability which calls for special educational provision to be made for them (Section 20).(see act brief) and may link to needs related to communicating and interacting, cognition and learning, social, emotional and mental health difficulties and sensory and/or physical needs.”

(Department for Education, 2014, pp.7-8)

Specific provisions are then made in The Children and Families Act 2014 (UK Government, 2014). For example:

“Section 33 of the Act places a duty on the local authority to ensure that a child or young person with an Education, Health and Care (EHC) assessment plan is educated in a mainstream setting. The only exceptions to this rule are if this goes against the

wishes of the young person or the child's parent, or would impact on the efficient education of others and there are no reasonable steps that could be taken to overcome this.

Section 34 of the Act confirms the general principle that children and young people with SEN, but who do not have an EHC plan, must be educated in a mainstream setting.

The only exceptions to this rule are:

- where it is agreed that they are admitted to a special school or special post-16 institution to be assessed for an EHC plan;
- where it is agreed that they are admitted to a special school or special post-16 institution following a change in their circumstances; they are admitted to a special school which is established in a hospital; or
- where they are admitted to a Special Academy whose Academy arrangements allow it to admit children or young people who do not have an EHC plan.

(Council for Disabled Children, 2014, p.6)

So the element of choice and the wishes of those with a disability are of real importance for the UK, as official guidance from the Department of Education (2014, p.11) states:

“When making decisions about SEN or disabilities, your local authority must:

- have regard to the views, wishes and feelings of children, their parents and young people
- make sure that children, their parents and young people participate as fully as possible in decisions that affect them
- provide support to children, their parents and young people so that children and young people do well educationally and can prepare properly for adulthood”

The UK system therefore seeks to provide support as much as possible in mainstream education through SEN support.

The link to Youth Work

As part of The Children and Families Act 2014 (UK Government, 2014) each local authority needs to:

“publish and maintain a local offer. The local offer is information that sets out the education, health and social care provision that the local authority expects to be available for disabled children and young people and those with SEN. This specifically includes provision that will help them prepare for adulthood (Section 30(3))” (Council for Disabled Children, 2014, p.6)

In practice this can be a centralised database of various organisations offering activities suitable for those with disabilities which can include youth organisations. The local authority may also commission specific activities that it feels are needed to enhance this offer.

In terms of a local authority’s responsibility to all young people with/without a disability, this is less clear. There is some legislation found under Section 507B of the Education and Inspections Act 2006 (UK Government, 2006). It relates to local authorities’ duty to secure services and activities for young people aged 13 to 19, and those with learning difficulties to age 24, to improve their well-being, as defined in Subsection 13.

Within Statutory Guidance published (Department for Education, 2012, p.2) it describes the “local authorities’ duty to secure, so far as is reasonably practicable, equality of access for all young people to the positive, preventative and early help they need to improve their well-being.” However, how local authorities do this, is clearly up to them as “The Government will not prescribe which services and activities for young people local authorities should fund or deliver or to what level” (Department for Education, 2012, p.2). Instead, they just require “Local authorities [to] do all that is reasonably practicable to secure a sufficient local offer for young people” (Department for Education, 2012, p.3). As there is no definition of sufficient, this is interpreted in many different ways with the result of no consistency regarding youth provision across the UK.

Questions asked to heads of organisations/youth workers

From your point of view, are the issues of IDE underpinned by enough legislation...?

- The majority of those asked felt that there was a good amount of legislation seeking to address inclusion, diversity and equality but there was disagreement about whether there was too much. Some heads of organisations felt that there was too much and stated:

“There is too much legislation, we understand why, as not everyone has the same integrity that we have in the staff of this organisation. It gives clear guidelines as to what is expected. There is concern though that as it keeps getting tighter and tighter, it does restrict what you can do with people.”

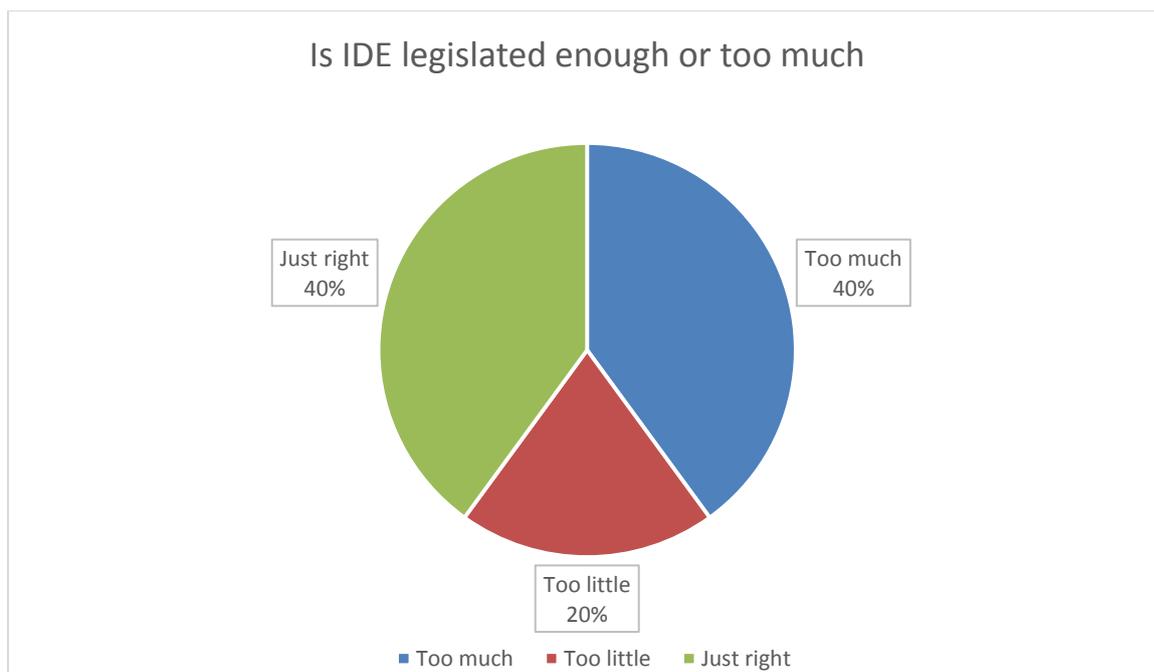
“There is a sense of being bogged down with legislation. There will never be enough however it doesn’t feel that legislation always focusses on the issues of young people directly, sometimes instead focussing on the need for legislation itself”

- However, others felt that the amount of legislation was sufficient and was about right but many heads of organisations made the point that the issue is whether legislation makes a difference in organisations and front line services:

“It’s more a practice issue -of challenging stereotypes - encouraging people to question what they read and hear. Putting the policy into practice in that sense.”

“it’s not about legislation it’s about having a fair and just organisation with good ethics.”

This could be summed up in the following:



Is it possible within the legislation of your country (the various laws, decrees, school documents ...) on issues of IDE to observe some inconsistencies / inaccuracies? Give an example.

There were various inconsistencies which were mentioned in the interviews these included:

- Gender and age equality inconsistencies e.g.” Genders still do not have a level playing field (salaries, career progression opportunities). Young people have less of a voice and decisions are made for them too often instead of with them.”
- Young people's access to housing or it appearing that some young people jump the queue on a number of things (no example given)
- LGBTQ groups were evident in Gloucestershire but there seemed to be no guidelines or targets associated with what would be sufficient support.
- Disabilities and access to buildings. It was noted that buildings used for activities may still be unsuitable for those with certain disabilities. It was unclear the amount of responsibility organisations had to cater for those with disabilities as “Our key role isn’t to develop a disability service”
- Gender Realignment was noted to be a complex area and even though agencies may be open to support this certain agencies felt that they didn’t have the expertise to support this.

- In terms of inclusion whilst there may be policies to integrate different people groups in communities it was noted that the media can be seen at times to present a distorted and sensationalist view of difference which seems to undermine any legislation.

What in your view are the weaknesses /your reservations in the practical application of relevant legislation in practice?

There were various issues that were identified which included:

- It was also noted that if you include other legislation with this such as safe guarding and health and safety policy this can “Stop people from taking part or doing certain things, companies and organisations are worried of taking risks. We lower the risks as much as possible sometimes taking a risk can make a big difference in the end.” “For example we wanted to run a project that encouraged young people without disabilities to buddy up with a young person with a disability, but there were too many barriers around the safe guarding and risks of this in the community.”
- Funding to support the legislation for example with disabilities. It was stated “The vision is stronger than the resource. The example is disability policy, and making reasonable adjustments to buildings. People with physical disabilities are all different and so you would need to personally customize housing units for each individual but there isn’t the funding to do it.” This sentiment was backed up by another head of an organisation who stated “Practical issues around money can be an issue when making spaces accessible to physically disabled people. We can’t be everything to everyone.” Another stated that: “We don’t have enough of the specialist equipment to support those with very high level physical disabilities, due to lack of funding for things like hoists, so that can prevent those people from coming to sessions.”
- The practitioners who answered this question felt that it is in the practice of legislation where there is not enough clarity to inform what this means for organisational policies and practice. Others felt that the practice had more to do with developing a suitable organisational culture where implementation of legislation was “not seen as a procedure to be adhered to but more of a mind-set/ approach/ natural way of life.”

- Some practitioners also noted that “Not all groups have enough; multicultural/dimensional youth groups should be encouraged as they should breaking barriers between different groups. Too many clubs are segregated over issues.”

National Action Plans

The Erasmus Plus Inclusion and Diversity strategy (European Commission, 2014) lists the following areas that may be barriers for young people: Disability, Health problems, educational difficulties, cultural differences, economic obstacles, social obstacles and geographical obstacles.

Research linked to these areas is to be found in appendix 1.

In terms of specific youth policy, this has not been updated since the previous government’s policy entitled Positive for Youth (Cabinet Office, 2012). Within this policy the commitment was given to the following points, which seek to meet needs in multiple categories in the Erasmus Plus Inclusion and diversity strategy.

Summary of Commitment from Positive for Youth (Cabinet Office, 2012, pp.9-11)

Action the Government is taking that will support the Positive for Youth vision includes:

- empowering young people by enabling them to inspect and report on local youth services and setting up a national scrutiny group for them to help ‘youth proof’ government policy as part of funding of £850,000 to the British Youth Council in 2011-2013;
- funding support to parents of teenagers through national helpline and website services to offer support and advice;
- empowering communities through the Localism Act which gives them the Right to Challenge to take over the running of council services;
- funding improved business brokerage with projects for young people through funding of £320,000 to April 2013 to a consortium led by Business in the Community;

- promoting a Business Compact on social mobility to set out practical ways businesses can avoid talent and ability going to waste and ensure that young people from all backgrounds have a fair chance to get ahead;
- reforming education to raise standards, particularly for the most disadvantaged young people;
- reviewing the National Curriculum and Personal, Social, Health and Economic education (PSHE) – to define the essential knowledge young people need to move confidently and successfully through their education and define the core outcomes PSHE should achieve;
- raising the age to which young people must participate in education or training to 17 in 2013 and 18 in 2015 to help prepare them for adult life and employment;
- supporting young people to participate in learning and work including through its Youth Contract worth over £1bn to support more 16 and 17 year olds to participate in education or training, expand opportunities for young apprenticeships, and help more young people find work;
- targeting Apprenticeships more on young adults, ensuring consistently high quality across all Apprenticeships, and cutting back on bureaucracy to encourage more employers to join the programme;
- transforming vocational education following the Wolf review to ensure that vocational qualifications are high quality and enable progression to higher education and sustainable employment;
- promoting work experience, including by launching a consultation on programmes of study for 16 to 18 year olds, which includes a vision that work experience should become an important part of many 16 to 18 year olds' experience in school or college; 10
- providing capital investment to complete 63 Myplace centres by March 2013, and developing a national approach to exploiting their potential to be hubs led by communities and businesses for transforming local services;
- expanding National Citizen Service to offer 30,000 places to young people in 2012, 60,000 in 2013, and 90,000 in 2014;

- exploring opportunities to expand Cadet Forces, particularly in maintained schools; • encourage volunteering for all age groups including young people, including through funding of £4 million over 2011-15 to v; over £40 million over 2011-13 through the Social Action Fund, Innovation in Giving Fund, Challenge Prizes, and Local Infrastructure Fund; and over £1 million over 2011-13 to YouthNet; • promoting the School Games to ensure that every young person can experience the excitement and benefits of competitive sport;
- promoting early intervention, including through the Early Intervention Grant worth £2.365 billion in 2012-13 to local authorities for services for vulnerable children, young people and families;
- making Community Budgets available in all local authorities over the next two years to remove financial and legal restrictions on how services intervene early to avoid poor and high cost outcomes for vulnerable families and young people;
- funding 18 innovative voluntary organisations with £31.4m over the two years 2011-13 to pioneer and evaluate innovative approaches to early help;
- reforming health services including setting up health and wellbeing boards to enable more strategic and coordinated planning and delivery of health services and a Local Health Watch in each local authority area to make sure that young people will have a voice in shaping local health services;
- addressing the commercialisation and sexualisation of childhood by continuing to work actively with businesses and regulators to ensure Reg Bailey's recommendations are implemented;
- developing a new social marketing strategy to promote young people's public health;
- promoting young people's mental health, including through the Time to Change campaign, capacity building in the voluntary and community sector, staff training, and helping local areas develop evidence-based practices;
- taking action to reduce smoking, substance misuse and obesity among young people;

- making far-reaching changes to the safeguarding system in response to Professor Eileen Munro’s review, ensuring that arrangements for older children and young people are addressed explicitly in these changes; 11
- giving children in care extra support at every stage of their education, including through the Pupil Premium and through £1,200 per year from the new 16 to 19 Bursary;
- promoting work to prevent and tackle youth homelessness including through strengthening the Homelessness Safety Net to include young people under the age of 21 who are vulnerable as a result of leaving care and 16 and 17 year olds who find themselves homeless;
- setting up a new Troubled Families Team by the end of the 2011 to work alongside local areas to ensure that these families are supported;
- establishing an Ending Gang and Youth Violence Team to provide practical advice and support to up to 30 local areas with a gang or serious youth violence problem;
- running the This is Abuse campaign to prevent teenagers from becoming victims and perpetrators of abusive relationships;
- running a body confidence campaign to tackle negative body image amongst young people;
- clarifying its expectations on local authorities through revised statutory guidance to be published shortly for consultation on their duty to secure activities and services for young people;
- supporting local authority commissioners to improve local services for young people by providing funding of £780,000 in 2011-13 to the Local Government Association – including for a small number of ‘youth innovation zones’ to test radical new system-wide approaches to involving all local partners in supporting young people – the first four are Hammersmith and Fulham, Haringey, Knowsley, and a consortium led by Devon;
- funding a strategic partner for the voluntary youth sector to give them a voice in Government policy, promote access to social finance, and support workforce development;
- funding a Mutuals Information Service to provide a comprehensive package of support for public sector workers to create new independent public service mutuals;

- helping services for young people to demonstrate their impact by funding the Centre for the Analysis of Youth Transitions to develop standards for evidence, and Catalyst to develop an outcomes framework;
- working across departments through a Youth Action Group that brings together Ministers from nine departments with key voluntary organisations to discuss the needs of the most disadvantaged young people;
- publishing annually a positive set of national measures to demonstrate progress in improving outcomes for young people; and
- committing to a ‘one year on’ audit at the end of 2012 to take stock of progress in achieving the Positive for Youth vision

Since Positive for Youth

Obviously, we are four years since these commitments and as expected there has been various elements which have been prioritized and further developed and enhanced by further legislation.

Systems are in place to identify the most vulnerable young people in society and work with them and their families, including those with disabilities, health problems and educational difficulties as described by The Children and Families Act 2014 (UK Government, 2014). Furthermore, some national action plans are present regarding health e.g. Public Health England (2015).

However, for those young people who might not be seen as the most vulnerable in society areas, there doesn't seem to be as much support for those with cultural differences, geographical obstacles and various social obstacles. The current government may disagree with this as it continually puts funds into the National Citizenship Service. Its aims are to make society more cohesive, more responsible and more engaged. This it seeks to do by improving teamwork, communication and leadership, facilitating transition to adulthood, improving social mixing and encouraging community involvement. (Cabinet Office and The Department for Education, nd)



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