PiPE

CEV Policy Conference:

Promoting Inclusion Preventing Extremism (PIPE)

13-14 October 2016
Brussels, Belgium

In the framework of the Slovak Presidency of the Council of the EU

SK ● EU2016

MAYOR OF LONDON

TEAM LONDON

CEV European Volunteer Centre

Programme

13 October 2016
PIPE Day I

Venue: Permanent Representation of Slovakia, Avenue de Cortenbergh 79, Brussels

09.00-09.30 Registration CEV Members General Assembly
09.30-12.30 **CEV General Assembly**

13.30-14.00 Registration **PIPE Policy Conference**
14:00-14:45 **Welcome**: Representative Permanent Representation of Slovakia
Opening of the Conference: Cristina Rigman, CEV President
Presentation of the PIPE publication: Gabriella Civico, CEV Director
Keynote Speech: Mohammed Azahaf, Intercultural dialogue and immigration expert
EVS 20th Anniversary: How Erasmus Plus volunteers promote inclusion & prevent extremism
14:45-15:15 *Coffee Break*
15:15-16:30 **Volunteering, extremism and social cohesion: experiences from England:**
Nick Ockenden, Head of Research at NCVO
Discussion: Promoting Inclusion and Preventing Extremism – What role for volunteers?

Reception European Volunteering Capital 2018 Candidates Presentations

Venue: London House, Rue du Trône 108, Brussels

18:00-19:30 **#EVCapital 2016 London Presentation**
#EVCapital 2017 Sligo Presentation
#EVCapital 2018 Candidates Presentations: Aarhus and Ringkøbing-Skjern
19:30-20:30 **Networking Reception**

14 October 2016
PIPE Day II

Venue: London House & GIZ-Brussels Rue du Trône 108, Brussels

09:30 - 12:30 PIPE Workshops:

1. Gender Perspectives:
Ethnic Youth Support Team (UK)
Mothers for Life (BE)
Exitcirklen (DK)
Hope Not Hate (UK)

2. Media
Against all Expressions of Hatred (CZ)
HejtAlert (PL)
180 Degrees Turn (DE)
We Are Like Oranges (SE)

3. Sport/Art/Culture
Bmechte (SE)
Zinnekke (BE)
Fundacion Alfanar (ES)
Salaam Peace (UK)

FORWARD
Mohammed Azahaf

Mohammed Azahaf, son of Moroccan immigrants to Spain, participates in social work since the 90s and is a founding member of the first Association Children of Immigrants in Spain (SABABIA), of which he was president for four years. He has worked as a youth trainer and as Intercultural Mediator in Madrid for 8 years, specializing in direct educational intervention with youth at risk of social exclusion and has held the positions of Coordinator Immigration and Multiculturalism in the Youth Council Community Madrid and the Youth Council of Spain. Mohammed has experience as a columnist for the newspaper El Pais, Infolibre, El Diario, El Plural, and also in various TV programs for Sixth, Al Jazeera TV Hispan or Cordoba International.

In 1948, after living through two world wars that involved a great loss of life and much suffering and pain to millions of people, humanity decided to equip itself with a series of proclamations that should make life amongst the people of this planet more cordial and conducive to stability and peace.

Sadly, throughout history, the conflicts that have existed in our societies, whether wars, revolutions, or other attacks, have occurred often in response to inhuman treatment or injustice that people may have suffered. In response to this the United Nations decided to adopt, through a critical letter signed and ratified without any country voting against, the **Universal Declaration of Human Rights**, which in its preamble, states:

"Whereas 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,
Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people"

Today, more than ever, it is necessary to remember this **Charter of Fundamental Human Rights** and the importance of any action that could lead to the common benefit of the society in which we live. Our society is developed in a global context that in just a few hours, with an aeroplane, you can be anywhere on the planet. A society in which, thanks to the media and social networks, it is possible to know and understand in incredible detail what happens anywhere in the world.

This situation creates interrelated societies in which what happens thousands of kilometers away can also affect us in a short time. We have seen coups unfold live, we have seen the consequences of attacks instantly, but also we have seen the spontaneous solidarity of thousands of people manifesting in concrete actions against an act of horror. We have seen how people are prepared to help each other face the challenges with which we are being constantly presented, such as the solidarity shown by many people in the face of the arrival and the plight of refugees in Europe. Human beings are capable of being supportive and inclusive, but at the same time we can commit acts of injustice. Both sides are part of the same person, but we want the face of solidarity and joint action to be strengthened & extremism and injustices to be eradicated.

We wanted to develop this guide in a time when working together, networking and joining forces should be paramount, because as has been mentioned, what happens at a point on the planet immediately has an effect on another point thousands of kilometers away. Collaboration between people, volunteering & solidarity are social development tools that produce undoubted improvements in the living conditions of those who engage with them and/or benefit from them and they should be celebrated and applauded.

People giving their time, energy and expertise through volunteering has the consequence that many parts of our planet experience spaces of harmony and community cohesion that otherwise would not have been there. Voluntary participation collaborating in community actions in different ways has been one of the main determining factors in the success of the initiatives we wanted to present in this guide.

The publication PIPE "**Promoting Inclusion & Preventing Extremism**" showcases different initiatives developed in various organizational contexts. All show that volunteers engaging in projects that reflect the reality that citizens live in their daily lives can have a huge impact. Social diversity in our societies favors the mixing of different cultures which in turn creates opportunities for exchange, that when well-managed, enrich all the people who are part of society. We should not forget that conflicts exist in every level of our lives and society, and we are reminded of this by the UN in its introduction to the Universal Declaration of Human Rights, but also we cannot forget that the prevention, management and resolution of such conflicts that continue to emerge also depends on us.

For this guide, a brief explanation of the different terms used is useful. We begin by defining the concepts of "**Inclusion**" and "**Extremism**" and what we understand by them in the context of this guide. They are the two words that have given rise to this guide and two phenomena that have been transversally addressed in the initiatives presented here. Of course, it must also be emphasized that these two terms are under discussion at the present time in our society, by political representatives and institutions at all levels and fields down to even the smallest organisations, the media and at the individual level.

First we emphasize that we are talking about inclusion as a positive term in itself, since the use of the word "inclusion" involves "the action and effect of including, or connection or friendship with someone else". Inclusion is the notion that often underpins and promotes the active citizenship exercised by those people who engage as volunteers through the activities presented here. In this way the volunteers promote and support their membership, and those of others, in the societies in which they live and interact – they are included.

In our modern societies we use **different models of inclusion**, which we could identify through three different approaches to management of social diversity: "**Multicultural**", "**Assimilation**" and "**Intercultural**".

It is important to note that the "**multicultural**" model is not so much an objective in itself, but a reality that occurs in societies. There are several examples of countries, where through their own creation or territorial distribution, the coexistence of cultures is a reality, such as Belgium with its different cultures and languages or Spain with its different nationalities and recognized official languages.
The multicultural model is mainly based on respect and the assurance and guarantee of cultural diversity and tolerance for all members of society. No member of the society is forced to renounce their identity and their cultural traits, whilst at the same time all citizens have the same duties and responsibilities and can benefit from the same rights and freedoms as any other citizen of the country. We can find these models of inclusion in European countries like the United Kingdom or the Netherlands, where it is easy to find a police officer or any other member of public administration with signs of cultural diversity clearly identifiable.

Regarding the "**assimilation**" model we must bear in mind that it requires each and every one of the people who are part of that social model to adapt to the same standards and requirements that have been previously established by society. This model, based on the republican ideal of establishing an equal citizenship for all members of society, attempts to grant equality of all members of society in different spheres thus avoiding that personal or cultural characteristics and individual values are mixed with the public life and that they remain solely in the private spheres. This model seeks complete assimilation of the individual into society, and inorder to enjoy full citizenship requires that the person adapt to previously established

national values and give up their ethnic, linguistic and cultural identity. We can find this inclusion model in France, the country of reference for the assimilation model.

With the "**intercultural**" model an area is established whose goal is to achieve convergence and respectful relationships between all people who are part of a society, regardless of their cultures and ethnic differences. This model does not establish the superiority of any culture on another, nor the renunciation of personal and cultural features as proposed by the assimilationist model. With this model intercultural dialogue is promoted, as is the meeting between different cultures. It is based on the mutual recognition of the individual, their values and their way of life and aims for a social model of coexistence and diversity within the same values based on the coexistence and different cultures. Unlike the multicultural model that creates pockets of different cultures without actually mixing at any time and where cultural coexistence is limited to the public space, the intercultural model seeks to create a horizontal model which there is constant interaction to create common spaces. The individual identities and cultures are reinforced through understanding "*the other*" and through the active involvement of other individuals to contribute their knowledge. This approach results in the sharing & creating of spaces of genuine coexistence.

We also want to explain the second part of the objectives of the projects presented here and what we mean in this guide when we speak of "extremism". In this case, we refer to "**extremism**" as the **"tendency to take extreme ideas"** in whatever way this manifests itself, but especially that which results in violence, whether physical or verbal. Violence is understood according to the definition used by the World Health Organization; "As the intentional use of power or physical force, threatened or actual, against oneself, another person or a group or community, which causes or has a high likelihood of resulting in injury, death, psychological damage, developmental disorders or deprivation".

At present there are different types of violence that in different degrees can be steps towards extreme violence, for example, hate speech or terrorism. There are also different levels of social intervention according to each level and type of violence. Through understanding the different types and grades of violence, mistrust and hate we can see the importance of the diversity of projects and especially the diversity of activities and approaches in specific areas to help prevent, detect and resolve social conflicts.

Within the collective violence we can see acts of hate committed by individuals or by organized groups, as well as terrorist actions or mass violence. It is necessary to highlight the increase of hate speech at different levels from for example, right-wing political movements and ultra nationalist groups, among others, that promote exclusion and discrimination of differences.

Clear examples of this hate speech are what happened in Rwanda or in the former Yugoslavia, tragedies that began with incitement to hatred of difference (hate speech) which ended with war and ethnic cleansing. Hate speech should be addressed as quickly as possible as it can be one of the steps towards physical violence. We note the importance of taking into account whether or not there are psychological factors that influence people's behavior and use of violence or predisposition to this. In addition to these psychological factors other factors must also be taken into account such as educational level, socio-economic background, the consumption of psychotropic substances and history of aggressive behavior or having suffered abuse or discrimination at any point in their life.

The importance of social intervention at the closest family and social environment level, helps us to know, through close social relationships (friends, family), if the individual is at risk of becoming a perpetrator of violence or has been the victim of these acts. Therefore it is necessary to carefully examine the context in which an individual develops and the context of the community in which the person maintains their social relationships, such as the school, the workplace and the neighborhood, in order to identify the characteristics of these areas that are strongly associated with this person.

Experience shows that economic or educational levels are not direct determining factors linked to the use of violence. Indeed, many incidents of inciting hatred come from people who have a high educational level and economic possibilities, and in some cases, individuals who have committed acts of extremist violence, were university educated and are economically well-off. It is important to decouple, for the proper intervention and prevention of extremism, low social, economic and cultural levels and opportunities with the risk of engagement in extremist violence. **There is a need for preventive social intervention against hate speech and violence at all levels and areas of life experience whether that is universities, prisons, the employed or the unemployed and disaffected.**

Given all this, the question arises about what leads someone to violence and extremism as a way of expressing their personality and whether it is the responsibility of the individual or the environment in which they live, that is to say, society. One of the greatest challenges facing our planet, fighting extremist violence and achieving respect for diversity, cannot be ignored, and must be confronted without prejudice. Whilst this is a primary responsibility of policymakers and political institutions we must admit, and highlight, that they alone can not address these challenges. A real and lasting solution to the situation requires a strengthened active civil society, both organised and non-organised, working with other stakeholders in a complementary manner. Funding, training and support for the promotion and realisation of opportunities for citizen participation and volunteering to act in a timely and appropriate manner at the local level in promoting inclusion and prevention of extremism is also needed.

It should be a primary responsibility of the policymakers and political institutions to ensure that this is enabled and forms a key part of their inclusion and anti-extremist strategies.

We must take into consideration that tendency towards violence in different degrees, can be identified and prevented in advance if there are sufficient numbers of trained people to undertake different social interventions such as social psychologists, educators, teachers, doctors, military, police forces and family members, as these are the closest people in most cases to those individuals who use, or would use, violence in its different degrees. Given this capacity to predict violence, we must also work to prevent it in different areas and social groups in our society.

These actions must take into account the social diversity in which they develop. It is not the same degree of development and violence in areas of armed conflict, such as that which Colombia has experienced, or that currently seen in countries of the Middle East and Asia, including Iraq, Syria or Afghanistan, as they can be in countries like the United States of America or Europe, whose social contexts as a result of migration have generated modern societies with the various characteristics of this century and of a globalized world.

It can be seen that most of the factors that increase the risk of violence and extremism are possible to detect. We are convinced that violence is preventable and the examples of projects in this guide show that through voluntary action many of these factors can be mitigated and risks reduced. The initiatives described, from individual and community actions, small-scale, to national and international actions show the impact that can be gained towards improving the societies in which we live, promoting inclusion for all.

We hope this guide will be useful to learn more about how, in different parts of our planet, different types of organisations work with great professionalism involving volunteers in social projects that make our societies a better place to live in and **promote inclusion and prevent extremism**.

Introduction
Gabriella Civico –CEV Director

Gabriella Civico has been Director of CEV (European Volunteer Centre) since 2012 having previously been the project manager for the EYV Alliance and responsible for the PAVE (Policy Agenda for Volunteering In Europe) publication (2010-2012). In 2013 she developed the Employee Volunteer European Network (EVEN) and The European Volunteering Capital Competition. She represents CEV in the European Economic and Social Committee Liaison group and is a member of Civil Society Europe Steering Committee.

The value in tackling discrimination and exclusion through direct experiences such as volunteering rather than simple theories or discussion is not a new idea. The idea for this publication and conference was conceived long before 2015 when the EU Education Ministers convened and issued the *"Paris declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education"* (EU Education Ministers 17 March 2015 Paris).

CEV and its members and members' members have long understood **the value of volunteering for social inclusion and the prevention of extremism**, an understanding apparently shared by many institutions and policy makers and most recently demonstrated in the 2016 EP Resolution *"The role of intercultural dialogue, cultural diversity and education in promoting EU fundamental values"* (EP 2016).

The lack of investment and trust placed in volunteers and their organisations to enable them to play a key role in this shared and complex challenge reflects however, **a continued need to promote volunteering as a key part of promoting inclusion and preventing extremism**. Only through showing how volunteering is organised and functions, what is its impact, and how it fits in with, and complements, other strategies, will it be possible to increase its public and political recognition for and therefore lead to the investment so badly needed.

It has been shown that holding negative stereotypes of others can be just a few steps away from hate-filled action. **Volunteering has the power to break stereotypes and promote understanding and tolerance of differences**. In this way, volunteering is in an ideal position to provide a basis and a framework for inclusive communities and societies.

Volunteer organisations are currently experiencing a severe lack of capacity to train and manage sufficient numbers of volunteers in order to realise the full potential of this amazing resource in our communities. Just as people can be the source of so much hatred and pain they can also be the source of healing and love.

Just as extremist views and violence do not manifest themselves without encouragement and a conducive framework, volunteering, despite people's natural tendencies towards solidarity, cannot flourish without being placed in a strategic political framework with the required resources, recognition and acknowledgement for its role.

Through this guide we showcase projects, organisations and initiatives whose objectives are "**Promoting Inclusion and Preventing Extremism (PIPE)"**, highlighting the crucial participation of volunteers in such actions. The full practice examples can be found online at the following link: http://www.cev.be/cev-publications/

CEV welcomes additional examples to add to this repository highlighting the roles of volunteers in Promoting Inclusion and Preventing Extremism and encourages citizens and volunteer organisations to use them as inspiration for their own action, strategies and work programmes.

Gender Perspectives
Media
Art, Sport & Culture

The PIPE Conference workshops will focus on these topics and aim to reach conclusions about:

Why we need inclusive societies?

Where lack of openness, prejudices & discrimination stems from?

How to reach inclusive societies?

What facilitating inclusive societies through volunteering needs?

Why we need inclusive societies?

(e.g. Peace)

Share your thoughts here.

Where lack of openness, prejudices & discrimination stems from?

(e.g. Stories in the media)

Share your thoughts here.

How to reach inclusive societies?

(e.g. Mutual respect)

Share your thoughts here.

What facilitating inclusive societies through volunteering needs?

(e.g. Resources)

Share your thoughts here.

ACKNOWLEDGEMENTS