Digital Dalits, Colourful Carroças

Civil society action for inclusion

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One of the key activities of The Spindle, the innovation programme of Partos, is to monitor and highlight trends and new developments on key themes such as inclusion, civic power, new ways of cooperating and data. *Digital Dalits, Colourful Carroças* follows the reports *Activism, Artivism and Beyond* (2017) and *Joining Forces, Sharing Power* (2018) and is the third publication in The Spindle Series.

Preface

Concerted action for inclusion

In 2015 Partos published *Leave No One Behind: Inspirational Guide on Inclusion of Ultra-poor and Marginalised People in Economic Development*. This publication informed organizations and policymakers how to address the various root causes of exclusion, such as (misuse of) power and self-exclusion. It also formed the start of a series of activities of Partos and its innovation platform The Spindle on inclusion and exclusion.

Across the world, groups of people continue to face exclusion in all domains of life: social, economic, spatial, cultural, digital and political. This exclusion, whether or not we experience it personally, is a matter that concerns us all. Exclusion diminishes development perspectives on all societal levels — globally, locally and personally. And, as the United Nations and World Bank assert in their 2018 publication *Pathways for Peace*, grievances related to exclusion are at the root of many of the violent conflicts the world is witnessing today. Eradicating exclusion, or rather, actively pursuing inclusion, should, therefore, be a key priority for all development organizations.

This idea is also central to the Sustainable Development Goals through its core mantra 'Leave No One Behind'. A lot has been said and written about this slogan, and by all means we should avoid this slogan becoming an empty platitude. In the end, we should understand it as a call to action — to join forces and make a difference on the ground. Therefore, this publication about civil society action for inclusion is welcome and well timed; it can offer us ideas and inspiration to meet the challenge of leaving no one behind head on. We commend the good work of the author, Yannicke Goris, and also want to thank The Broker, CIVICUS, the Partos Leave No One Behind Platform, and all other contributors to this publication.

The title of this publication, *Digital Dalits and Colourful Carroças*, is derived from two of the many inspiring cases contained in the following pages. From various angles, it provides insightful descriptions of exclusion and showcases strategies to promote inclusion. Additionally, it is my hope that it will make readers think about their role in achieving the 'Leave No One Behind' ideal, for it is not just 'others' who are responsible for exclusion. Everyone of us, be it as an individual or through our organizations, forms somehow — to a greater or lesser extent — part of the system that consolidates or contributes to exclusion. This needs sincere attention and (self-)reflection and a greater sensitivity to others' values, perceptions, experiences and contexts. Hence, in addition to another well-known slogan in our sector, 'Nothing about us without us', we should also consider embracing the notion 'nothing about others without addressing ourselves'. In many respects we must learn about, and invest in, balanced power relations, deep democracy and multistakeholder co-creation. Inclusion means breaking barriers and building new bridges. Partos and our innovation platform The Spindle are determined to take up this challenge.

Bart Romijn
Director, Partos

What inclusion means to me

"Inclusion is also about giving people agency. Inclusion is creating a level playing field for everyone in this digital environment."

Mark Kamau,
BRCK UX designer,
Kenya

"Inclusion to me means 1) to acknowledge that people's diverse backgrounds shape their experiences, and 2) to welcome the differences and diversity and create an environment where all can thrive and live together peacefully."

Sutharee Wannasiri,
human rights activist,
Thailand

"To me inclusion means we cannot solely focus on issues of gender without recognizing intersectionality. We need to explicitly address additional forms of privilege and inequity that exist in societies, including racial inequity."

Dr Kelly Ramirez,
co-founder of 500 Women Scientists and
Assistant Professor at University of Texas,
El Paso, USA

"For me inclusion is about everybody being able to participate, including the vulnerable groups in society."

Jacobiene Ritsema,
Witteveen+Bos,
the Netherlands

"An inclusive society is a stable one, because when everyone believes they count and contribute, they will do everything to secure that."

Marina Diboma, Deputy Managing Director,
the Netherlands-African Business Council,
the Netherlands

"To be included to me means to have equal access to knowledge, participation, services etc. So being inclusive does not end with an offer to those who are often excluded, but requires real effort in providing the necessary access."

Miriam Niehaus,
Project Manager, International Civil Society Centre,
Germany

"Inclusion is both a process and a goal, where everyone, regardless of gender, religion or disability, or any other status, can contribute and benefit from existing opportunities, on an equal basis with others."

Yetnebersh Nigussie,
human rights lawyer and activist,
Ethiopia

"Inclusion means a lot to me. It gives me comfort and a sense of belonging. When you're excluded in your own country and again in your host country, you will certainly feel worthless."

Omad,
actor at Holot Theatre,
Sudan/Israel

Introduction

Taking action for an inclusive world

Are you leaving no one behind?
Are you contributing to
an equal and inclusive world?
Is there anything more
you, or your organization, could do
to make sure everyone is included?

Two years ago, Partos, through its innovation platform The Spindle, and in collaboration with The Broker and CIVICUS, initiated a series of publications about creative, inspiring and innovative civil society activities around the world. We started off our Spindle Series with *Activism, Artivism and Beyond: Inspiring Initiatives of Civic Power*, in which we celebrate those innovative actions that seek to defend and expand our civic space, which is constantly under threat. Realizing that successful action not only demands creativity and resolve, but also cooperation and partnership, in the second publication of the series we focused on collaborations in civil society. The result, *Joining Forces, Sharing Power: Civil Society Collaborations for the Future* showcases a variety of ways in which civil society manages to bridge gaps, overcome differences and work together with likely, as well as unlikely, partners.

A key ingredient

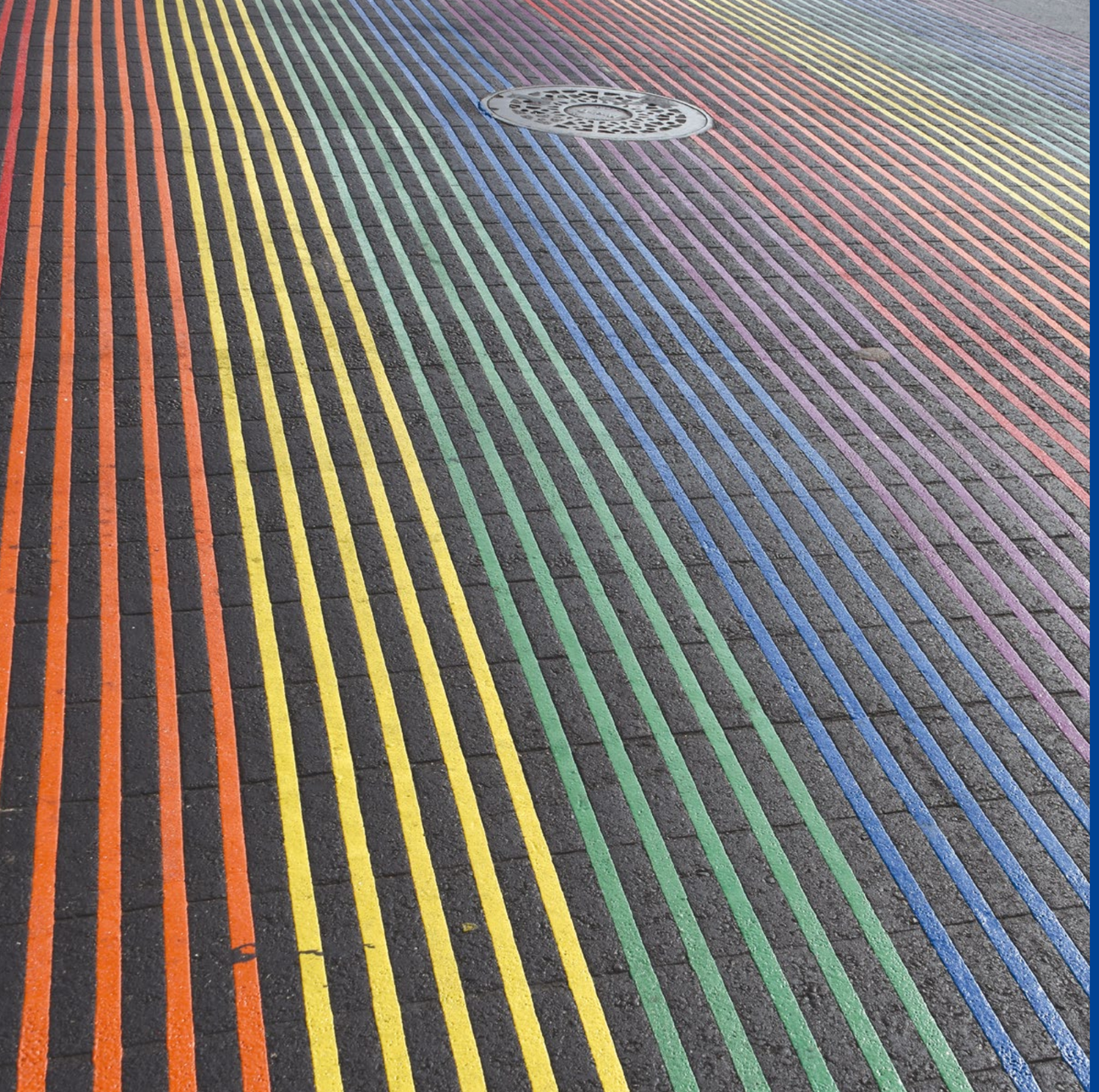
Creativity, courage, tenacity, collaboration and resourcefulness are all crucial elements in the actions we admire and have featured in our work so far. For this third publication, we realized that one key element — although present in many of the initiatives discussed in *Activism Artivism and Beyond* and *Joining Forces, Sharing Power* — deserves our special attention: inclusion. We asked ourselves: What is the value of civil society action if some groups are left behind? And can we, through The Spindle Series, do more to encourage civil society around the world to make sure that everyone, everywhere can be themselves, express themselves, and participate in every aspect of life? The present publication, *Digital Dalits, Colourful Carroças: Civil Society Action for Inclusion* is our answer to these questions. Again, we showcase the wealth and breadth of civil society initiatives out there, but this time with a focus on those people and organizations that are actively contributing to a truly inclusive world.

A look in the mirror

Around the world, too many people are still excluded from some or more aspects of life because of who they are or who they love; because of what they do, have or don't have; or because of where or how they live their lives. In *Digital Dalits, Colourful Carroças* the various barriers these people are facing are discussed, as well as the ways in which they themselves and the organizations that support them are working to ensure their inclusion in society. It is impossible to discuss every group that faces exclusion, or every aspect of life that people are excluded from. Rather, what the following pages serve to do is foster an awareness of the importance of inclusion and make our readers take a good hard look in the mirror: Are you leaving no one behind? Are you contributing to an equal and inclusive world? Is there anything more you, or your organization, could do to make sure everyone is included? It is our hope that the stories that follow give you new ideas and inspiration and that they help you find new ways to reach those people who face exclusion — to open up spaces to those who are now on the outside and to help build a world where everyone can join in.

Organization of this report

Digital Dalits, Colourful Carroças consists of eight chapters, each of which deals with a different dimension of inclusion: 1) intersectionality; 2) inclusive basic services; 3) inclusive economy; 4) political inclusion; 5) digital inclusion; 6) spatial inclusion; 7) inclusive development sector; and 8) inclusive culture. All chapters are divided into two sections. The first section consists of an analysis, describing the ways in which people are excluded, supplemented by examples of civil society initiatives that promote their inclusion. Thereafter, one particularly inspiring initiative is described in greater detail to illustrate how civil society is already striving for an inclusive world.



Chapter 1

Intersectionality

All of us have multiple identities. What makes you 'you' is not simply one aspect of your identity, not being part of one specific group or category; it is the intersection of these multiple dimensions that makes you who you are. Some identities are generally regarded as a source of privilege and social inclusion, while others are associated with discrimination and exclusion. When people fall into more than one group of disadvantage — that is, when they have multiple identities that may cause oppression or discrimination — they are at greater risk of exclusion, of being left behind. While, for clarity's sake, many examples discussed in this publication focus on one particular dimension or source of exclusion, with this chapter we hope to draw attention to the fact that such categorization and distinction is not representative of the complexity of reality. By opening with this chapter we want to emphasize the crucial importance of intersectionality for all civil society actors that seek to contribute to the achievement of a more inclusive, equal and fair world.

Intersectionality 101

The term 'intersectionality' was first coined in 1989 by black feminist lawyer Kimberlé Williams Crenshaw to describe the racism and sexism experienced by African American women living in the United States. For Crenshaw, intersectionality is the combination of race and gender that creates a specific form of oppression unique to black women. Put more simply, Crenshaw's intersectionality means: "If I am a black woman, I have some disadvantages because I am a woman and some disadvantages because I am black. But I also have some disadvantages specifically because I am a black woman, which neither black men nor white women have to deal with".

Since the introduction of the term, intersectionality has broadened both in scope — it now encompasses more forms of oppression than race and gender — and reach — more and more people have become aware of it. What began as a term to talk about the intersection of race and gender now includes all aspects of identity that may cause disadvantage, including economic class, gender identity, sexual orientation, immigration status, disability status, age, religious belief, size, and so on. In this broader understanding, intersectionality pertains to any individual who belongs to more than one marginalized group whose intersecting identities produce a multiplication of disadvantage. "It is not", as Crenshaw recently put it, "a grand theory. It is a prism for understanding [the] problems [people face]".

An eye for intersectionality

This publication is all about inclusion: making sure that everyone can participate and be who they want to be, that our society becomes more equal and safe, and that all people have an opportunity to benefit from global development. All initiatives featured in these pages are striving, in one way or another, for such inclusion and we hope that readers take inspiration from their efforts. To be effective and leave no one behind, it is vital that civil society recognizes how interactions between different aspects of the identities of their target groups can exacerbate their marginalization. Yet, as the UK's network organization for development BOND points out, "tackling intersecting inequalities in practice is a challenge for most development actors [...] and most still target their programmes at supporting a handful of key demographics, in particular women, children and people with disabilities". In other words, we tend to compartmentalize.

Calling upon civil society to take an intersectional approach does not mean that we should all try to address all forms of exclusion, in every part of society. It does not mean that organizations working to support a specific target group should all of a sudden abandon their focus. Taking an intersectional approach implies, more than anything, a certain mindset and special vigilance: it means that organizations keep an eye out for those people in their target communities who have multiple disadvantages. They are the ones at greatest risk of falling through the cracks, of being inadvertently excluded, even from programmes that are striving for inclusion. While there is undoubtedly still a long way to go before the notion of intersectionality is sufficiently integrated in development programming, examples abound of organizations that are embracing and recognizing the importance of the notion, and trying to be constantly aware of the intersecting identities of their constituents and the people they support or represent.

Intersectional feminism today

Since Crenshaw coined the term, 'intersectionality' has become an integral part of feminist jargon, but today's feminist movement is often met with criticism for being 'too white' and not inclusive or intersectional. One organization such critique has been directed to is One Billion Rising (OBR), the global campaign to end violence against women. The movement took off on Valentine's Day 2012, with mass action across the world. In its first years, the initiative was an enormous success, but it also attracted much criticism and heated debates ensued. Some branded OBR as neocolonial, patronising, lacking self-reflection and failing to point out the social structures that allow for the objectification and abuse of women. Others defended the initiative with strong counterarguments, but OBR and founder Eve Ensler continue to spark debate. It is not our aim here to decide whether or not the OBR campaign is intersectional and inclusive. What is important is the discussion itself, as it draws attention to heartfelt and legitimate concerns of women who feel excluded and not heard. It also signals an important risk that activists need to be aware of: the tendency of radical spaces, such as the massive protests led by OBR, to repeat forms of hierarchy and domination present in wider society, despite efforts and intentions to be inclusive. It is important to note that OBR appears to have taken the criticism seriously and made clear efforts to be more inclusive and intersectional. The organization has formed new coalitions, not only within the women's movement, but also with people's movements covering diverse sectors, including the lesbian, gay, bisexual, transgender and intersex (LGBTI) movement, environmental and peace activists, as well as restorative and development justice activists. Additionally, OBR's campaigns are now putting intersectionality at centre stage, drawing attention to the particular challenges faced by marginalized groups within the women's movement, while at the same time underlining the unity of women around the world. "It is imperative now for us to expand our understanding of women's oppression and exploitation in the context of capitalism, colonization, racism, imperialism, environmental plunder and war", declared this year's campaign call. "We have been compartmentalized and divided for too long."

Tools of the trade

Organizations that want to work on social inclusion and take an intersectional approach do not have to start from scratch. Various tools and guidelines have been developed to help them on their way. One initiative that has inclusion and intersectionality at its core is TAAP by World Learning. TAAP, which stands for Transforming Agency, Access, and Power, is a resource for practitioners, organizations, and policymakers that seek to integrate social inclusion into their work. Last year, the TAAP Toolkit and Guide for Inclusive Development was launched, which offers users a systematic methodology to create fully inclusive programmes. The toolkit helps identify who is excluded, how

> "I was not only trans and feeling the effects of exclusion [...], I was also a young person affected directly by climate change."

this exclusion occurs, and why it happens. Importantly, it guides users in looking at their programmes through an intersectional lens: data mapping with the toolkit is done in such a way that it makes visible the intersectionality of identities, which allows toolkit users to create intersection-responsive action plans. In a similar fashion, the CIVICUS Gender and Social Inclusion Toolkit offers guidance on how to take an intersectional approach, which is vital, as argued in the kit, because blunt instruments that slot people into simple categories like 'poor', 'young', 'rural', 'lesbian', 'gay', 'afro-descendant', or 'women' vs 'men' are likely to fail. In addition to tools like these, examples from the field can also provide great inspiration. The following stories from two completely different parts of the world show how intersectionality is being adopted by individuals and civil society organizations (CSOs) alike.

Uniting the 'queer' South

Being a member of the lesbian, gay, bisexual, transgender and queer (LGBTQ) community in one of the traditionally right-wing Southern states of America is not easy. Being LGBTQ as well as poor, or black, or old, or all of these things, makes life even more complicated. Recognizing the impact of intersectionality, Southerners On New Ground — or SONG in short — was founded not only to promote the acceptance and inclusion of the LGBTQ community in the South, but also to build an inclusive movement that unites all people across class, age, race, ability, gender, immigration status, and sexuality. Through various initiatives, SONG has been particularly successful in drawing attention to the barriers experienced by members of the black LGBTQ community. One recent project, for instance, included the development of a short documentary film 'Mama Can We Talk?' about being black and trans in the South. Accompanied by a special 'conversation tool', the documentary explores how black trans and gender non-conforming people can talk to their families about their identities. Out of the project also grew a film training programme called House of Pentacles, designed to launch black trans youth into the film industry and tell their stories of standing at the intersection of being young, black and trans.

A personal story from Fiji

Meet Kalisito Biaukula, better known as Kalis, a queer, feminist activist and human rights defender from Fiji. For Kalis — who prefers to be referred to by the pronouns 'they' and 'them' — their own experiences led them to become a passionate advocate for lesbian, gay, bisexual, transgender, queer and intersex (LGBTQI+) rights, focusing in particular on the intersecting struggles of being queer and living with a disability or mental health issues in a society that — in Kalis' experience — is becoming increasingly conservative.

A few years ago, Kalis lost their father and home to one of the many storms that plague Fiji every year, which are getting worse due to climate change. "After the cyclones in 2015/16 I started feeling the effects [of the loss], both physically and mentally", Kalis shares. "I was not only trans and feeling the effects of exclusion [...], I was also a young person affected directly by climate change". Kalis learnt first-hand that having to overcome multiple intersecting obstacles in life is an enormous challenge, one in which you need all the support available. Today, Kalis is involved with a youth-led organization Youth Camps 4 Mental Health (YC4MH), which seeks to reduce the stigma associated with mental illness among youth in the Pacific Islands. Through YC4MH, Kalis works specifically with queer youth, as these young people often face mental health issues related to their identity and sexuality. Additionally, Kalis has become a broadcaster for FemTALK 89FM, the Pacific Island's first women-led community radio network, initiated by FemLINKPacific. For Kalis, radio has become instrumental in furthering their cause to improve the acceptance and inclusion of the LGBTQI+ community. "In our culture storytelling is very important. As one of the producers of the Femlink radio station, I decided to let people share their stories on the show. This ended up being very powerful and a great tool to discuss a novel concept such as intersectionality."

When people face multiple disadvantages, it is not enough to tackle each obstacle separately. The collection and intersection of these challenges requires a special approach that does justice to the complexity of their situation. In the pages that follow, one more example is discussed of an organization that recognizes this requirement — NIDWAN, the National Indigenous Disabled Women Association Nepal — which works to support one of the most marginalized groups in Nepal and does so using a distinctly intersectional approach.

More inspiration

Battling exclusion: giving a voice to women affected by leprosy
This article explains how the intersecting disadvantages of poor women affected by leprosy living in India are exacerbating their marginalization.

https://www.openglobalrights.org/battling-exclusion-giving-a-voice-to-women-affected-by-leprosy/

On intersectionality
In her keynote speech at the 2016 Women Of the World (WOW) festival, Kimberlé Crenshaw explains the key premises of intersectionality and the pressing need to consider it.

https://youtu.be/-DW4HLgYPlA

Intersectionality: reflections from the Gender & Development Network
This think piece by the Gender & Development Network summarises current debates on intersectionality in order to assist development organizations to better define and use the concept.

https://gadnetwork.org/gadn-resources/2017/11/20/intersectionality-reflections-from-the-gender-development-network

Intersectionality 101
In this brief video, learn in easy terms what intersectionality entails.

https://youtu.be/w6dnj2lyYjE

Case

NIDWAN: Intersectionality in practice

Despite the fact that indigenous people constitute a significant proportion of Nepal's population (approximately 36%), throughout Nepalese history they have continuously faced discrimination and marginalization. Their involvement in social, political and economic decision-making has been, and still is, minimal; large numbers of indigenous people have been forced off their ancestral lands; they constitute over two-thirds of victims of trafficking in persons; and the majority of school drop-outs are indigenous students. In addition, Nepal's constitution does not protect their full and effective participation in politics or society. Clearly, belonging to one of the indigenous groups in Nepal is hard. Now add to that being a woman.

In terms of women's rights and gender equality, Nepal does not have a particularly positive track record: the country has the third highest rate of child marriage in Asia; menstruating women and girls are still forced from their homes to sit out their periods in isolated sheds; they are often subjected to domestic violence; and women are not treated as equal to their male peers before the law. Indigenous women, thus, suffer the double disadvantage of being marginalized as indigenous and disempowered as women in a highly-traditional patriarchal society. Clearly, being an indigenous woman in Nepal is hard. Now add to that having a disability.

Turning hardship to help

Pratima Gurung, born and raised as an indigenous woman in Nepal, became disabled at the age of seven, when she lost her hand in a truck accident. The event, as Pratima points out, shaped a new layer of her identity: becoming categorized as 'disabled' had a huge impact on her life. "Suddenly, everything changed", Pratima remembers. "People had different perceptions about my future — what I should do and not do, whether I should go to school, or whether I should get married." Pratima, despite the major challenges she faced, was relatively lucky. Her parents were both educated and went to great lengths to make sure she received a quality education; a rare opportunity for most indigenous women and women with a disability in Nepal. After graduation, Pratima started working for the Nepal Indigenous Peoples' movement, where she realized that the voices of indigenous women with disabilities were not heard and that they remained underserved by development organizations. Pratima's research for the International Disability Alliance further cultivated her idea of working on the issues of indigenous people with disabilities in her own country. Yet, it was the catastrophic earthquake that hit Nepal in 2015 that gave Pratima the final push to establish the National Indigenous Disabled Women Association Nepal (NIDWAN). As a result of the disaster about 12,000 people became disabled for the first time, many of whom were from indigenous communities and many of whom were women.

Making the invisible visible

Because of their gender, ethnic origin, disability and sometimes poverty, indigenous women with disabilities in Nepal are facing multiple forms of discrimination and violation of their human rights. According to Pratima, CSOs and stakeholders including the Nepalese government and the United Nations, are reluctant to invest in the inclusion and development of these women. "Most of the funding [and efforts] focus either on women, indigenous peoples or disability issues", she says — not on those facing intersecting issues. In addition, the indigenous women with disabilities are not only among the most marginalized, they remain largely invisible: At times, they are simply not reached, because they are bound to their (often remote) homes. They might also slip through the cracks of standardized data collection, because they do not fit within one specific category of marginalization. In order to improve this situation, NIDWAN aims to bring to light the stories of these women and create awareness about the intersectional discriminations they face in their daily lives. Only recently, NIDWAN initiated extensive field research with the National Indigenous Women Federation (NIWF). Together, the two organizations were able to collect data on the situation and needs of the most vulnerable women, evidence that could be used in lobbying the government and relevant stakeholders to take action.

Standing stronger together

Collaboration and building bridges between different groups is central to NIDWAN's work. By working together with various grassroots groups, NIDWAN seeks to foster ties between indigenous women with disabilities and other marginalized people — including women, indigenous people, disabled people and youth — whose interests often coincide with those of the women NIDWAN seeks to serve. One important area in which the interests of marginalized groups coincide is education. Girls living in poverty in Nepal are often kept out of school, especially when they live in remote regions. In collaboration with local community networks, NIDWAN identifies these regions and seeks to enhance access to education for all children — including poor children, girls, indigenous children, children with disabilities, and indigenous girls with disabilities. Through the collective efforts of NIDWAN and other grassroots groups, local infrastructure is improved, scholarships are facilitated, and trainings are provided to achieve truly inclusive education. The fostering of ties and mutual understanding between different groups is not merely to affect more efficient programme interventions. Mostly it is to help build stronger, more resilient communities, in which the position of indigenous women with disabilities is no longer one of deprivation and exclusion.

Chapter 2

Inclusive basic services

Electricity, water, sanitation, education, and health care are goods and services that many of us today have easy access to. Unfortunately, a significant number of people around the world are not as lucky. They face a variety of barriers that prevent them from accessing basic services, which are considered essential for human development and for people to realize their life goals. When people are excluded from something as vital as safe drinking water, proper education or health care they are more likely to find themselves excluded in other areas as well. In this way, the most marginalized groups get caught in a vicious cycle of ever worsening exclusion and poverty. In the following, we focus on civil society initiatives that seek to achieve inclusive basic services for all. This not only includes examples of CSOs delivering the services themselves, it also showcases some initiatives that serve to ensure that governments are taking up their responsibility to provide citizens with the public services they need.

Safely to school

Did you realize that 2019 is a critical year for global education? Assuming that basic education takes an average of 12 years, children enrolling in 2019 are expected to finish by 2030 — the deadline set for achieving the Sustainable Development Goals (SDGs). According to SDG 4, which focuses on education, by 2030 all children should be able to enjoy "free, equitable and quality primary and secondary education". What is more, by that time, gender disparities in education should be eliminated and there should be "equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations". Looking at current enrolment figures, however, it is unlikely that this will be the reality by 2030. Despite much progress, in 2018 a total of 262 million children between the ages of 6 and 17 were still not in school and severe inequalities remain. Children living in extreme poverty are less likely to attend school and girls in particular are still facing gender-specific barriers, including child marriage and teenage pregnancy, as well as a lack of adequate sanitation facilities and the possibility to travel to school safely. In Tanzania, the Tembo Project and the Tanzania Development Trust both aim to tackle

this last barrier. They are protecting girls who have to cover long distances to get to school. Through the project, girls can stay in specially built hostels close to their schools, with guarded dormitories, electricity and an on-site contact person. This way they can attend school without running the risk of being harassed, abused, or worse, on the road.

From landfill to lessons

Extreme poverty is another reality that keeps children from going to school. The No Child in Trash programme by Chintan, an Indian environmental NGO that aims to realise inclusive and sustainable growth, works with waste-picker communities, which are among the poorest and most stigmatized groups in urban India. Excluded from social life and unable to access basic services, waste-picker children are often not enrolled in schools, keeping them trapped in poverty. In the No Child in Trash programme, Chintan has set up 23 learning centres across India in which waste-picker children can attend bridging classes to prepare them for mainstream education. The children are then assisted to move from the dumpsites to regular schools. So far, over 2,300 children have been reached, giving them access to proper education and a chance to be included in society in the future.

Caring for mothers

"Without health care, how can children reach their full potential? And without a healthy, productive population, how can societies realize their aspirations?" This quote by UNICEF Executive Director Anthony Lake aptly underlines just how important it is that every human being has access to adequate healthcare. Especially in Sub-Saharan Africa and Southern Asia, millions of people are still cut off from appropriate care for a variety of reasons, including distance to care, poverty, low education levels and a lack of trained caregivers. In Zimbabwe, for instance, it was found that a large number of women are not going to health care facilities to deliver their babies, but rather give birth at home. In remote, rural areas in particular, women prefer so-called community deliveries, because no adequate care is nearby or the official services are too expensive. Additionally, many women reported experiencing disrespect and abuse at health facilities and, therefore, choose to deliver at home, putting themselves and their babies at risk of complications and death. White Ribbon Alliance, a global NGO that aims to decrease maternal and newborn deaths, works hard to ensure maternal health care facilities are accessible to all women in the country, regardless of their geographic location. At the same time, the organization is implementing respectful maternity care and self-care programmes in rural communities in Zimbabwe, to ensure that health workers treat women with respect and women, in turn, are aware of their rights and know how to speak up for themselves. In this way, maternal health care facilities are becoming more inclusive, safe spaces, where women can acquire the care they and their babies need.

Indigenous connections

In Australia, a group that often experiences exclusion from health care is indigenous people. For them, language and differences in customs form significant barriers, as do higher poverty and lower educational levels. All this means that indigenous people, apart from facing the challenge of affording health care, may also have difficulty accessing the right information and finding their way to the appropriate services. Australian NGO Vacca, which works to support Aboriginal communities, is trying to address this issue through its drop-in service Koorie Connect. At these drop-in centres, which are spread across the country, indigenous people can put their questions to trained staff, who connect them with the health care providers matching their needs.

Innovation for inclusion?

When it comes to realising WASH for all, solutions are sometimes sought in innovative technologies. Examples include the Kenyan company BRCK (of which Mark Kamau talks more in his interview on page 56) whose innovative water sensors help manage scarce water flows so that they reach the more remote areas. And the mobile app Pula, developed by Water & Sanitation for the Urban Poor (WSUP), which serves to gather real time data on WASH services, making sure authorities are no longer left in the dark about the state of sanitation service provision in the poorest parts of their city. In some cases, however, it turns out that, rather than implementing new technologies, building on traditional methods is the best way to achieve WASH for all. Potters for Peace is exporting the centuries old Nicaraguan tradition of making clay water filters around the globe. This water filter can easily be handcrafted at a very low cost, which means that even the poorest communities can use it to clean their water and eliminate waterborne disease. Potters for Peace, which is supporting potters throughout Central America, offers training in various countries and has helped set up small factories around the globe.

Proper privies for everyone

Safe drinking water, a toilet and the ability to take care of personal hygiene are among the most basic human needs. Especially in remote rural areas, these needs are not satisfied — but many urban slums also lack proper facilities. One such example is the Mukura Kwa Njenga slum in Nairobi. Ensuring that the people living in this slum have access to adequate sanitation is a difficult and costly undertaking. Add to that the expected massive expansion of the city over the coming decade, it is almost certain that traditional service delivery will not be able to keep up. To make sure that the slum dwellers are not left behind and have access to clean and safe WASH facilities, the Kenyan social enterprise Sanergy has come up with a solution: Sanergy builds networks of low-cost and waterless toilets for places without sewage systems, including Mukura Kwa Njenga. The toilets are franchised to community members, thereby establishing access to hygienic and safe sanitation for the local population while at the same time creating opportunities for micro-entrepreneurs to make a living by running the toilets.

While programmes like Sanergy's Fresh Life Toilets focus on the poorest areas and strive to 'leave no one behind', research has shown that, despite their best intentions, many development programmes still fail to reach the most vulnerable groups. Alarmingly, these people are not only left behind, they are often also absent from data, making them largely invisible as well. In fact, so little is known about them that even estimates of the size of this group are uncertain. This means that, for WASH and other programmes, inclusion is still far from being accomplished. If even accurate data on the most marginalized is not attainable, claiming that they all are reached through interventions is a distant goal.

Budgets for basic services

So far, examples in this chapter have focused on civil society providing basic services to those who are otherwise left behind. While such efforts are both inspiring and necessary, it should not be forgotten that, in the end, it is governments that are responsible for providing services to their citizens. CSOs are, therefore, not only concentrating on actual service delivery, they are also working to ensure that governments are fulfilling their role as service providers. One key aspect of this role is adequate budget allocation for public services. In Uganda, where the government regards WASH services as a private household matter, very limited resources are being allocated to their provision. Yet, given the country's explosive population growth, more investments should be made in WASH facilities. To improve the situation, Ugandan Civil Society Budget Advocacy Group (CSBAG), a nationwide coalition of CSOs, is mobilizing the help of grassroots organizations and local communities to monitor the government's resource utilization for public services. Additionally, CSBAG publishes the annual Citizens Alternative Budget (CAB), with budget proposals for the Ugandan government, compiled from views collected from CSOs, local leaders and community representatives across the country. In the alternative budget, inclusion is key: This year's CAB, for instance, examines how pro-poor budget allocations are and highlights gender equity issues, as well as the concerns of marginalized groups.

Research has shown that, despite their best intentions, many development programmes still fail to reach the most vulnerable groups.

Technology for better services

New technologies have proven to be an important tool for civil society to ensure that citizens are included in decision making about public service delivery and to pinpoint where authorities are failing. Especially the high penetration of mobile phones in almost every area of the world has allowed CSOs to gather citizens' input via SMS, mobile applications or websites on services they use or need. Transparency International, a global NGO aiming to promote transparency and accountability, is using new technologies to fight corruption in, and improve the quality of, governmental service delivery. In Georgia, Transparency International was concerned about the level of responsiveness of Tbilisi's local government to citizens' needs and the lack of inclusion of people in decision making at City Hall. To improve the situation, Transparency International Georgia launched an online crowd-sourcing platform called chemikucha.ge (in English: fixmystreet.ge). On this platform, residents of Tbilisi can find a city map where they can highlight areas of concern and describe the problem, ranging from broken traffic signals to clogged sewers. Transparency International directly forwards the reports as 'work orders' to the designated staff at Tbilisi City Hall. After initial low interest, the local government, realizing that the initiative is effectively encouraging open communication with Tbilisi residents, has now included a direct link to the platform on its website. People feel heard and included, service delivery is more responsive to their needs and trust between citizens and government has improved.

More inspiration

Kallola film contest on water and children
This short film contest in 2018 sought to raise awareness about the urgency of providing children with access to safe water.

http://aaina.org.in/kallola2018/

No girl left behind
Use this data visualisation app by UNESCO to gain insights into girls' education in Africa.

http://uis.unesco.org/apps/visualisations/no-girl-left-behind/#cover-intro-0

ZanaAfrica
The ZanaAfrica foundation in Kenya seeks to break cultural taboos on menstruation and provides girls with free sanitary products and education on menstrual hygiene so that they can continue to attend school.

http://www.zanaafrica.org

Lansvale East Public School
This short video zooms in on one of the schools involved in Stronger Smarter Institute, which works to bring Australian Aboriginal children into mainstream education.

https://youtu.be/vEvcU_OXUC4

Case

Inclusive health care in a box

Situated on the banks of the Limpopo River, and just a stone's throw from the border with South Africa, lies the Zimbabwean town of Beitbridge. The town, being a busy border post and located on the Cairo-Gaborone Trans African Corridor, is a regular stop for traders and truck drivers from all over Zimbabwe and the African continent. Away from their family and friends for months on end, the truck drivers spend many nights in dark and lonely truck stops. In busier places, like Beitbridge, they find company and solace with the local sex workers. Unfortunately, however, the truck drivers often carry more than the goods they transport: research has shown that truck drivers have played a critical role in spreading HIV across Africa. Apart from the risk of becoming infected or infecting others, what the truck drivers and sex workers also have in common is their lack of access to proper health services. Being constantly on the road, the truck drivers have no time to wait for test results, nor do they have a fixed place to seek health care. And similarly, the sex workers, who face the enormous barrier posed by the social stigma attached to their job, are also often excluded from regular health care. Since 2006, North Star Alliance has been trying to bridge this gap, offering basic health care and safety to hard-to-reach and mobile populations across East and Southern Africa.

A bright blue shipping container

A few years ago, Cynthia came to Beitbridge as a sex worker. There, she experienced first hand the stigma that comes with her profession: "When [other people] look at you they see you as an enemy, we are shunned out because of this profession". Despite being HIV positive, for a long time Cynthia did not visit any health clinics for treatment. Today it is different. Now, Cynthia visits North Star Alliance's Blue Box clinic on a regular basis, to be checked for sexually transmitted diseases (STIs), treated for her HIV and educated about her rights as a sex worker. The clinic is located along one of Beitbridge's busiest roads. From the outside it looks like nothing more than a bright blue shipping container, with a sign perched on top that says 'Roadside Wellness Centre'. Inside, however, the shipping container is a fully equipped health centre, where patients can get tested quickly and treated adequately and with dignity and respect.

Starting with one Blue Box in 2006, North Star Alliance has greatly expanded its network and is now operating 49 Blue Box clinics in 13 countries in Africa. All Blue Boxes are located in places where truck drivers and the communities they interact with need them most; places like truck stops, border crossings and ports. To decide where exactly to place the Blue Box clinics, North Star Alliance uses an innovative IT system called POLARIS (Programme for Optimizing the Long-term Achievements of the Roadside Wellness Centres Investment Strategy). This system combines medical data, traffic and commodity flows and cost information to ensure that all clinics are placed strategically and offer appropriate services.

Local staff and education

When Blue Boxes are established, North Star Alliance does not simply send its own staff to run the clinics. Part of the organization's initiative is an inclusive approach to manning its clinics. Staff are recruited and trained locally, thereby building capacity in the communities where the Blue Boxes are located. Not only does this benefit these communities, it also means that local insights and customs are incorporated in the treatment offered at the clinics, ensuring a better match with patients' needs and culture. The local staff are not just trained to carry out tests and provide treatment, some also act as educators or counsellors for Blue Box patients. North Star Alliance recognized early on that many of the truck drivers and sex workers that visited the Blue Box clinics lacked knowledge about HIV and STIs, safe sex and healthy life choices, as well as their basic rights. To fill this knowledge gap and encourage behavioural change among their patients, North Star Alliance outreach teams, together with the local staff, engage in open and frank conversations on controversial health issues. The Blue Box clinics provide a safe setting where groups that are often excluded from health education — including the sex workers and people that are HIV positive — can feel safe to ask questions and learn together.

North Star peer educators

Cynthia, now a regular client of the Beitbridge Blue Box, has not only benefited from the basic health care and tests provided at the clinic, she has also received education and support, which has meant a great change in her life. "They've educated us [about] HIV and AIDS [...] and they've told us that our health is our right, also as sex workers." Whereas before Cynthia had not been able to talk about the difficulties and stigma attached to her profession or seek medical care for the risks that come with her job; today she feels less alone and empowered to deal with the hardships. Moreover, she is helping other sex workers in Beitbridge to do the same. Cynthia is now one of North Star's peer educators, seeking out at risk women in her neighbourhood and making sure they too learn how to stay safe in their work and find the health care they need.

“The ‘why’ train has left, the ‘how’ train has arrived”

Interview with Yetnebersh Nigussie

At the age of five, Yetnebersh Nigussie went blind. In the rural Ethiopian community she lived in, this disability meant she was no longer deemed fit for marriage. This was a blessing in disguise, because thanks to her blindness and a dedicated mom who believed in her potential, Yetnebersh escaped an early marriage and was able to get a higher education. After graduating from Addis Ababa University, she became a human rights lawyer and disability rights advocate, initiated the Ethiopian Centre for Disability and Development (ECDD), and currently works as Director for Advocacy and Rights at Light for the World. Always the optimist in her fight for the inclusion of persons with disabilities (PWDs), Yetnebersh is a true role model for human rights defenders around the world. We were eager to hear what she has to share with activists who seek to realise a more inclusive society.

Interview with Yetnebersh Nigussie

What are the most important lessons you would like to share about promoting inclusion?

"Inclusion works. Exclusion is solvable, we can bring exclusion to an end", answers Yetnebersh without hesitation. Yet, as a human rights advocate she also stresses that achieving inclusion will not come easily. "Exclusion is rooted very deeply into the system. 'Detoxifying' the system calls for time and wisdom." Moreover, the system that needs transforming differs from one place to another. "There is no one size fits all", points out Yetnebersh, "and, furthermore, I don't want anyone to think that inclusion is free. More money needs to be allocated to inclusion, because the removal of barriers for inclusion has costs". To illustrate this, she points out: "If we want to make it possible for a deaf child to go to school, we will have to pay for the costs of a sign language interpreter. But these costs are far lower than the lifelong costs that come with the dependency of the deaf child and their family." Investing in inclusion, apart from being the moral thing to do, is a sound economic strategy, as it will eliminate the costs associated with lifelong exclusion. What it requires, however, is time, patience on the part of stakeholders and an approach adapted to the context.

What makes working on inclusion so important and rewarding for you?

"An interesting thing about working on inclusion is the snowballing effect of your efforts", shares Yetnebersh enthusiastically. "Impact multiplies: work on disability inclusion brings forward other inclusion aspects that affect more people." An inclusive education project executed by Light for the World in Burkina Faso illustrates her point: "We worked really hard to bring children with disabilities to school. However, enabling children with disabilities to go to school seemed to also impact on the number of girls coming to school". Girls in Burkina Faso are expected to stay at home to take care of their siblings with disabilities. Now that children with disabilities are in school, these young caretakers do not have to stay at home anymore and can also go to school. "And what's more", Yetnebersh elaborates, "this has an impact on the mother's productivity as well". Not having a child to take care of at home means that mothers are now able to go out and earn an income, thus improving the livelihood of the whole family.

What, in your experience, are the most important challenges for civil society organizations to promote inclusion?

Yetnebersh explains that defining 'success' when working on inclusion appears to be very challenging for civil society organizations. "In the [development] sector numbers are the measurement of success." The number of direct beneficiaries of development work is often used to measure impact and is needed to secure support from donors. "This is a clear challenge to inclusion, because the reality is that you may only reach a limited number of people", she explains. Yetnebersh does not believe in identifying a particular number of people that should benefit from development work. "Numbers are necessary, but not sufficient. [Inclusion] is about rights and equity, about system change. It is a process which takes a long time. The goal is not to tell a donor how many people will benefit, the goal is to make sure that all mainstream organizations working on development benefit all people and contribute to the creation of a just world."

"Inclusion is about rights and equity, about system change. It requires innovation."

How have such challenges affected your own work? What works to overcome them?

Looking in particular at the situation where organizations lack the funding to carry out the inclusive programmes they envision, they must get creative. "Inclusion requires innovation", says Yetnebersh, and such innovative thinking is especially important when money is tight. A project by Light for the World in Ethiopia illustrates what she means by this. This project, which aimed to teach deaf children in regular schools, was faced with a lack of funding, which meant there was not enough money to hire full time sign language interpreters. To overcome this obstacle, the team got creative and began to teach the hearing children sign language in school. Through this innovative approach, the hearing classmates became trained interpreters, rendering the hiring of outside professionals obsolete. "Initially, parents [of the hearing children] were not happy that their kids were in the same class as the deaf kids, as they wanted their children to be the best", Yetnebersh remembers. It turned out, however, that the class that received the sign language course performed best in the school. Adjustments made for the deaf children in the classroom — such as using more audio visual tools and images — improved the quality of education for the whole group and the performance of all children got better. The inclusive classroom, which was initially met with a lot of hesitation, became the group every parent wanted their child to be in. Today, all the classrooms are adjusted to the needs of deaf children and all hearing students receive mandatory sign language classes. "Now you see everybody using sign language in school and you cannot tell who is deaf and who is not." In the face of scarce resources and scepticism, creativity and innovation proved the perfect antidote and the necessary ingredients to effectively promote inclusion.

Can you share a particularly rewarding moment in your career when you were working on inclusion?

Drawing on her experiences in Ethiopia, Yetnebersh recalls that working on the rights of people with disabilities was a particularly difficult endeavour. Not only were PWD rights not at the top of the political agenda, in Ethiopia, civil society organizations face highly restrictive legislation. During her work for ECDD, however, Yetnebersh found herself pleasantly surprised by the receptiveness of the Ethiopian population. ECDD conducted an audit to determine the accessibility of public spaces. Yetnebersh and her team were pessimistic about the willingness of people to contribute to this audit, but they experienced the opposite. People felt inspired by the audit to think about the accessibility of their own surroundings and were eager to make improvements. "When people are inspired enough, they really don't care about money," says Yetnebersh. During the audit, ECDD successfully mobilized a lot of resources and acquired visibility and recognition in society. Additionally, ECDD gained traction with policymakers and international NGOs, lending it even more legitimacy and allowing the organization to take up a leading role in establishing the Ethiopian accessibility building code.

What do you see as promising advancements that help promote a more inclusive world?

According to Yetnebersh, the potential of technology and data to promote inclusion should not be underestimated. Technology already helps PWDs to participate in society and we are now working out how it can be better integrated into projects to promote the inclusion of PWDs more broadly. Additionally, Yetnebersh points to the need for more data to make marginalized people around the world more visible. To that end, she argues, "we must make sure we use the right data collecting tools and that these tools are used in the right context". The development sector should take more practical steps to move forward on inclusion and technology is one of the means to do so. In short, Yetnebersh concludes: "The 'why' train [for inclusion] has left and the 'how' train has arrived".

Chapter 3

Inclusive economy

Economic growth has been a central focus of development since time immemorial. However, for an economy to be well-functioning, growth is not enough. Sustainability and stability are also key elements. And, over the past decade, the modifier ‘inclusive’ has been added to government and philanthropic vernacular. Inclusiveness has come to be recognized as another — if not the — crucial ingredient for a healthy economy. Yet, considering the ubiquity of the phrase and the apparent consensus about the importance of inclusion, it is curious how difficult it is to pinpoint what it means to have an ‘inclusive economy’. When people on the street in an American city were asked what they thought constituted an inclusive economy, their answers were very diverse. Yet, taken together, their views highlight the crucial components of what it means. Basically, an inclusive economy is...

... an economy that is not just in favour of the rich, but benefits everyone

Rising GDP and poverty reduction, while positive developments in themselves, do not necessarily lead to benefits for all. In fact, research confirms that large numbers of people remain excluded from the fruits of economic progress. In Africa, for instance, despite the continent's robust economic growth, the absolute number of people living in poverty has increased, adding at least 50 million people to Africa's poor since 1990. Based on these figures, it is fair to say that when it comes to the distribution of wealth we are still a far cry from calling the economy inclusive. Yet, the notion of 'inclusive growth' has been central to development efforts for over a decade; so how come it is still the rich who benefit the most?

For years, economic thought was permeated by the optimistic belief that wealth created by competitive, open markets would generate a trickle-down effect, ultimately reaching even the poorest segments of society. This neoliberal idea resulted in a 'growth-first' model of development, in which economic growth was seen as a panacea for poverty. The problem is, however, that the trickle-down effect that governments and donors have counted on for so long does not work.

The poorest households are benefiting less from economic growth than presumed, as accumulated wealth at the top does not automatically reach the bottom of the pyramid. Moreover, in addition to evidence dismantling the trickle-down theory, studies have shown that inequality reduces prospects for (sustained) economic growth. Increasingly, the idea is sinking in that truly inclusive growth requires a radical change in thinking — a switch from 'trickle-down' to 'trickle-up' — not just for the poor, but for the benefit of all.

... an economy in which wealth trickles up

Instead of investing in wealthier economic classes in society and counting on the created wealth trickling down to the poorer segments, the 'trickle-up' notion argues that investments should be directed to the lower economic classes. Investing in the poor not only improves these people's lives and decreases poverty and inequality, but evidence shows that such investments also have the potential to generate durable overall economic growth. In other words, ensuring that not only the rich, but also the poor, benefit from growth is, in the end, better for everyone. Economic inclusion and sustainable poverty alleviation cannot be achieved by merely 'throwing money' at the problem. Programmes that result in lasting graduation out of poverty and put the trickle-up mechanism into motion take an integrated approach, combining cash transfers with interventions such as training and technical assistance. One organization that has embraced the trickle-up idea wholeheartedly is the New York based NGO Trickle Up which seeks to assist people living on less than $1.90 a day find their way out of poverty. Trickle Up works with local agencies to enable them to better identify and reach the most marginalized, providing them with training, support and seed capital to develop their own potential.

> Truly inclusive growth requires a radical change in thinking — a switch from'trickle-down' to 'trickle-up'.

... an economy in which everyone has the opportunity to have a job, regardless of who they are

Besides ensuring that wealth trickles down to all layers of society, economic inclusion also refers to the ability of everyone to participate fully and equally in economic life, including in the labour market. Across the world, however, many people are still facing barriers to participate and finding decent employment. The types of barriers they face and the extent of their exclusion differs significantly between countries and contexts. Taking a look at three examples — indigenous people, people with disabilities and women — gives some idea about the extent of the challenges and shows the variety of initiatives that exist to make labour markets more inclusive and accessible to everyone.

Ethnic minorities, indigenous people, people of African descent, Roma people, nationals of foreign origin and migrant workers often find themselves excluded from the labour market because of who they are and where they come from. In Canada, for instance, the scope and scale of unemployment among indigenous people is staggering, standing at approximately 19% compared to a 7% national average. Established in 1998, the Canadian NGO Indigenous Works aims to increase indigenous engagement in the Canadian economy by fostering inclusive workplaces and building partnerships between indigenous and non-indigenous businesses. The organization has recently partnered with the Canadian Chamber of Commerce to advance the economic participation of indigenous businesses at a national level, as it is increasingly recognized that such collaboration would benefit the Canadian economy as a whole.

Another group that faces multiple and severe barriers to economic inclusion are people with disabilities. The Dutch Coalition on Disability and Development (DCDD) works to improve the participation of people with disabilities in all aspects of society, including the labour market. While the prime motivation of DCDD is advancing the rights and inclusion of people with disabilities, like Indigenous Works, they too make a case that inclusion is not only morally right, but also benefits the economy as a whole. Equipped with both moral and economic arguments, the DCDD is trying to encourage the Dutch government to use its Dutch Good Growth Fund to invest in inclusive vocational training programmes and inclusive workplaces so that everyone will stand to benefit.

... an economy that includes women

When talking about participation in the labour market, the issue of gender cannot be left untouched. In its most recent report on gender equality, ILO points out that, "while sig-

nificant advances have taken place for women at work over the past century [...] gender gaps in terms of key labour market indicators have not narrowed in any meaningful way for over 20 years". Discrimination means that women often end up in insecure, low-paying jobs, if they find work at all; constitute a small minority in senior positions; earn less per hour than men doing the same job; and, because they usually perform the bulk of household work, have less time than men to pursue economic opportunities. Yet, studies come to the same conclusion: improved inclusion of women in the labour market and greater gender equality boost economic growth and lead to better development outcomes. Through various programmes across the globe, Hivos is making a strong effort to contribute to women's empowerment. Its annual acceleration programme FemBioBiz, for instance, targets (aspiring) female entrepreneurs in the agri-food, health and nutrition sectors. The programme, which is running in nine countries, brings these women together in a support network and helps them develop technological, leadership and business skills. In the first two years of its existence, FemBioBiz incubated over 250 women-led businesses.

... an economy in which everyone can do well

The previous section looked at barriers to economic inclusion based on identity. However, the kind of work people do or the sector they are employed in can also be cause for economic exclusion. There is widespread agreement that the informal sector is crucial for the economic wellbeing of many low and middle-income countries. In Latin America, for instance, it is estimated that almost 30% of GDP is generated by the informal sector, and in Sub-Saharan Africa this figure goes up to approximately 55%. Evidently, the contribution of this sector to the general economy is indispensable, but informal workers continue to lack social protection, rights at work and decent working conditions and informal enterprises have a hard time accessing finance and, consequently, yield low productivity. An initiative that works for the recognition and inclusion of informal workers in India is the Self Employed Women's Association (SEWA). This organization describes itself as a trade union "fighting for the recognition of informal (female) workers' legal rights so that they can also benefit from social protection and other entitlements that workers in the formal economy have". Offering supportive services like credit, healthcare, childcare, insurance, legal aid and training, SEWA has helped women across India achieve their goals of decent employment and self-reliance.

Tasty inclusion

People with a criminal record, regardless of their offences or how long it has been since they committed their crime, often find themselves excluded from the labour market. The US-based initiative Hot Chicken Takeover is working to change this by providing employment to adults adversely impacted by incarceration and poverty in its fried chicken restaurants. Approximately 70% of its nearly 50 staff are people who have had trouble finding employment due to past incarceration. Not only does Hot Chicken Takeover provide them with a stable job, employees can also make use of skills training and financial aid programmes designed to help them stabilize both their personal and professional lives. Shannon Wilson, ex-convict and recovering drug addict shares her experience: "I would have taken a job anywhere, but I got the door slammed in my face, which made me feel worthless. Then I came here and [Joe] was like 'I'm gonna give you a chance'". Shannon is now executive coordinator of Hot Chicken Takeover.

People who have informal, but socially-acceptable jobs — like cleaning, cooking, selling goods in the street — face exclusion from the 'mainstream' economy. For those who are engaged in work that is not generally accepted and regarded as 'dirty' or objectionable, the situation is even worse. This category includes sex workers, who are stigmatized for the work they do and face economic and social exclusion. Health Options for Young Men on HIV/AIDS/STI (HOYMAS) is a Kenyan community-based organization that works to oppose the criminalization of, and violence against, male sex workers. HOYMAS advocates for sex workers' rights and economic empowerment, so that they can safely participate and do well in the Kenyan economy. Another group that is excluded because of their work are the *catadores*, South America's waste pickers. How art is contributing to their inclusion can be read in the following pages.

More inspiration

Inclusive economy: a woman's perspective
In this TEDTalk, Polish economist Ewa Rumińska-Zimny gives her perspective on the global economy and the extent to which it is inclusive of women.

https://www.youtube.com/watch?v=jc4UFsHM_Nw

Adam Smith lecture 2018
In this podcast, Women's Equality Party co-founder Sandi Toksvig introduces the idea of 'grossly undervalued domestic product' and talks of a future in which equality is the economy's driving force.

https://soundcloud.com/user-754368291/we-exist-sandi-toksvigs-adam-smith-lecture-2018

Trickle up: how pro-poor investments drive economic development
This synthesis study by The Broker outlines the evidence for 'trickle-up' economics.

https://www.partos.nl/fileadmin/files/Documents/Trickle_Up_Synthesis_1604_def.pdf

The truth: trickle down economics don't work
This brief video explains the problem with trickle-down economics and why it doesn't work.

https://youtu.be/No67351EDKk

Case

Pimp my... Carroça!

We are in Itapevi, a Brazilian city in the state of São Paulo with a population of some 92,000 people. At 5 in the morning, on a corner of an otherwise empty street, a middle-aged woman picks up the handles of her wooden cart and commences her rounds. Vani, 48-years-old, is one of the city's many waste collectors, making a living by collecting recyclable materials from the sidewalks. Every day for the past 15 years she has walked the streets of Itapevi, earning just enough to take care of her 17-year-old daughter and 1-year-old grandson. While Vani is convinced that her work is important for the wellbeing of her hometown, she sometimes feels disheartened by the many obstacles she has to face on a daily basis. "The worst problem is traffic", she says, "Drivers do not respect me, they honk and scare me. And many people treat me as if I were invisible or look at me as if I were dirty, not someone who cleans their city". Vani is a *catadore*, a person who collects recyclable materials for a living. In Brazil, *catadores* are responsible for collecting 90% of the waste that is recycled in the country. Because of their deficient waste collecting systems, the *catadores* are indispensable for most Brazilian cities: without them, the streets would look like landfills. To most of the population, however, these 'heroes of the streets' are either invisible or assumed to be homeless and dirty. As a result, the *catadores* are constantly humiliated, shunned by the public and excluded from economic life because their contribution is not regarded as 'proper' work. In fact, the local authorities of São Paulo even use to round up the *catadores* and take them off the streets like criminals.

A Brazilian artivist

Sharing the streets with the *catadores*, graffiti artist and activist Mundano witnessed the ongoing exclusion of the waste pickers in his city, São Paulo. In 2007, Mundano decided to do something about their invisibility and began painting their trash-collecting carts, known as *carroças*. Mundano's aim was to draw attention to the *catadores*, amplify their voices by putting their messages on the *carroças*. "I asked them 'What do you want to put on your cart?'", said Mundano. The resulting messages were both funny and strong, including phrases like 'I don't hoard, I am working', 'A *catadore* does more than the minister of environment' and 'I have an honest job, and you?'. Thanks to Mundano's art and the witty slogans of the *catadores*, people began to take notice, taking pictures of the *carroças* and sharing them with local media. For five years, Mundano continued painting *carroças* on his own, but upon visiting various cities in Brazil and around the world he realised that more needed to be done. "I met them in Argentina, Chile, Bolivia, South Africa, Turkey and even in developed countries such as the United States and Japan", explained Mundano in his 2014 TEDTalk, "This was when I realized that I needed to have more people join the cause..., so I created a movement called Pimp My Carroça".

Pimp My Carroça

Seven years since its official founding, Pimp My Carroça has become a vibrant movement. Over 1,000 artists have joined the cause, colouring the carts and lives of *catadores* across Brazil. The organization's work, however, goes far beyond drawing attention to the waste pickers through art. During large crowdfunded events, *catadores* are receiving free meals, haircuts, health check-ups, and therapy sessions. Meanwhile their carts are being 'pimped' by artists and renovated by volunteer technicians, equipping the *carroças* with reflective tape, horns and mirrors. Today, Pimp My Carroça events are organized in towns across, and even outside, Brazil. They have become festive gatherings bringing together hundreds of waste pickers, volunteers and local communities. Dance, debates and even modelling contests are organized for everyone, giving locals a chance to engage with the *catadores* and making them part of the Pimp My Carroça movement.

The Manifesto

Over the years Pimp My Carroça has grown in size and power. Through social media, crowdfunding and even a documentary, it has spread to more cities and countries, becoming a grassroots driven, global movement. Yet, while the *catadores* have enjoyed increasing recognition and respect from the inhabitants of the cities they serve, politically and economically their status has not changed much. Therefore, in January 2017, Pimp My Carroça wrote an open letter to São Paulo's newly-installed mayor, João Doria, accompanied by a powerful Manifesto, which was delivered to city hall by a colourful parade of *catadores*. The manifesto pleaded for fairer conditions and remuneration for São Paulo's recyclers and demanded formal recognition of the *catadores* as part of the Municipal Waste Collection Programme. Thus, in less than a decade, Pimp My Carroça transformed from one man's artivism into a global movement that not only supports and empowers the *catadores*, but has also put their inclusion on the political agenda.

Pimping more than carts

Since 2016, Pimp My Carroça has begun pimping more than waste pickers' carts. The Pimp My Cooperativa initiative supports *catadores* who have organized themselves into local cooperatives. During events, the social spaces in which waste pickers and their families live and gather are 'pimped' with many colourful paintings to make neighbourhoods safer and more liveable. Additionally, workshops are organized for the *catadores* and the local community, focusing on efficient collaboration and female leadership.

Chapter 4

Political inclusion

Well-functioning and sustainable democracies are democracies that are accessible to all and that respect human rights and allow for free speech and peaceful protest. Such democracies work best when every citizen — regardless of class, gender, sexual orientation, ability, group, culture and ethnic or religious background — is free to participate. When political inclusion is absent or insufficient, democratic institutions are at risk of becoming weak and power being concentrated in the hands of the elite few, who by no means represent the complete spectrum of citizen diversity. Inclusive and sustainable democracies demand that deliberate efforts are made to ensure that all citizens are represented in the political arena and all citizens can exercise their right of political participation, freely and safely, and without barriers. While having a voice, a vote and someone to represent you are not sufficient to guarantee an inclusive democracy, they are among the necessary prerequisites to make political inclusion possible.

Having a vote

The opportunity to vote for those who will fight for your concerns and interests in the political arena is probably the most common form of political participation. The ability to vote involves more than the legal right or obligation to do so. It requires a basic understanding of the elections you are voting in, access to information about political parties and candidates, and practical knowledge of the voting process. Other than such informational requirements, which can form a great barrier in themselves, people may also face significant physical obstacles that result in their exclusion from the voting process. The fact that voting is still an analogue process and usually requires physical presence at a polling station has significant consequences for persons with disabilities (PWDs). In Nigeria, the Inclusive Friends Association (IFA) works to remove barriers that limit the ability of PWDs to fully participate in peacebuilding and community development. In one of its recent campaigns, AccessNigeria, the IFA is trying to improve the participation of PWDs in Nigeria's electoral and political processes. The project began with so-called 'accessibility audits', which were led and conducted by PWDs, revealing widespread barriers. Most polling units were found to be located in inaccessible places and none provided braille or tactile ballots for voters with visual impairments. Then, after intense campaigning and the development of a Braille Ballot Guide, in late 2018, voters with visual impairments were able to cast their ballot unassisted for the first time in Nigerian history. And, for the 2019 general elections, the IFA has recruited and trained volunteers across the country to assist PWDs in freely exercising their right to vote.

Many other barriers exist that keep people from participating in elections. In the following case study, the story of Randi Lynn Williams shows how even in the United States the right to vote cannot be taken for granted.

And someone to represent you

Who represents us in the political arena plays an important role in political inclusion. Leaders of an inclusive democracy need to reflect the diverse perspectives present in their society in terms of ethnicity, gender identity, socio-economic status, and sexual orientation. Governmental bodies, however, do not typically reflect this diversity. Researchers in Berlin, for instance, found the level of representation of migrants in city politics severely lacking. And, in Ireland, even though all migrants are allowed to vote regardless of their migrant status, a similar observation was made. To rectify this underrepresentation of non-Irish people, the city of Dublin works together with community leaders in the Migrant Voters Campaign to reach the migrant population and promote their engagement in politics.

Another Irish initiative draws attention to yet another group of the population that is often underrepresented in politics: women. Women for Election (WfE) is an Irish not-for-profit organization that encourages and supports women in Ireland to run for politics. Aiming to achieve 50% female representation in Irish politics, WfE runs training sessions and masterclasses, providing women with the skills they need to succeed, including effective debating, campaigning and canvassing. Unfortunately, in many countries women's participation in politics is not only a difficult, but also a dangerous, goal to strive for. This is especially the case when women are outspoken about contentious issues such as women's rights, human rights and political corruption. Many organizations and grassroots movements are aware of the threats women face when entering the political arena, and are trying to do something about it. For instance, when Marielle Franco, a Rio de Janeiro city council member who regularly spoke out against police violence and corruption in her city, was murdered more than 50,000 protesters took to the streets. And big organizations like the UN are organizing expert meetings and lobbying the highest authorities to take action to protect female politicians from violence.

Having a voice

Beyond the formal political arena, a key ingredient of political inclusion in the broader sense is 'voice': that is, the ability and freedom of people to express their concerns and demands in the public arena, and the assurance that these expressions are being heard and taken seriously by policymakers. Yet, some people always seem to be shouting louder than others, drowning out the voices of less powerful groups and, thus, excluding them — deliberately or inadvertently — from political participation. Within a society, entrenched discriminatory practices and cultural stereotypes may prevent certain ethnic and religious groups from being politically included. One group whose voice often remains unheard because of identity are indigenous peoples. Underrepresented in governmental positions and legislature, they often struggle to protect their territories and cultures through effective lobbying and policy making. Whereas this situation can be observed in almost all nations with large indigenous populations — including the United States, Australia, New Zealand, and various South American countries — positive change does happen. In June this year, Thelma Cabrera Pérez, a 49-year-old Maya Mam indigenous rights defender unexpectedly rose in Guatemala's presidential polls. This is an historic achievement for Guatemala and a potential boost for indigenous voices in politics.

Meaningful political inclusion requires diligent attention to who holds the power and a willingness among policymakers to share their power with the new and diverse faces at the decision-making table.

Young people around the world also often express the feeling they are not taken seriously by public officials. This perceived powerlessness, combined with a lack of experience, may result in their disengagement from politics. Rather than trying to make their voices heard, they simply keep silent. This 'self-exclusion' is of course detrimental to youth political participation. Yet, when young people are eager to make their voices heard and they are present in the political arena, this does not mean they are truly included.

Diversity, tokenism and inclusion

Diverse representation in politics is key to achieving an inclusive political system. Yet, it is important to understand that the story does not end there. Political inclusion is not complete merely because of the presence of a diverse group of people. Without meaningful roles in the decision-making process, what you end up with is presence without inclusion, and the people involved become mere 'tokens'. CHOICE, an Amsterdam-based youth-led organization, is advocating for the sexual and reproductive health and rights of young people, as well as promoting youth leadership worldwide. As they describe in their tool for Meaningful Youth Participation (MYP), young people are often invited to participate in policy-making processes, but there is no space for them to participate on an equal footing. In many cases, they are not given a voice, responsibility, or decision-making power.

The power of social media

Social media is a powerful tool to influence political participation, both for positive and, unfortunately, more sinister causes. The ubiquitous availability and easy accessibility of social media removes many barriers for individuals and organizations to express their ideas, demands and frustrations. In this way, people can promote political engagement within their own social networks and become catalysts of collective action. Using 'hashtag activism' people are mobilized in the online realm to affect social change. Examples of ongoing movements are #NotTheCost, a hashtag used against ongoing violence against women in politics, and #time4realpeace, a movement started by Afghan civil society that fights for inclusive and sustainable peace in Afghanistan. Although social media does have its disadvantages and risks — such as the easy spreading of fake news and trolling — it is a powerful tool for social action. When used in the right way, it can support activism and reach a wide audience that may not have otherwise been included.

When inclusion is achieved, the conversation changes. It was found, for instance, that when people from minority populations are actively part of parliament, minority issues are more likely to be raised. That is precisely why the Open Government Partnership (OGP), a collaboration between government leaders and civil society advocates from 79 countries, is advocating for more inclusive governments. With its recent Break the Roles campaign, OGP is looking to increase women's presence and voice in government, so that gender issues will be brought to the table more often and more effectively in member states. Meaningful political inclusion will not simply happen by increasing diversity. It requires diligent attention to who holds actual authority and power, as well as a willingness among policymakers to share this power with the new and diverse faces at the decision-making table.

Engaging communities

The above might suggest that political inclusion is something citizens actively pursue and governments should be giving. We must not forget, however, that many citizens are not particularly interested or simply not aware of their value and potential role in the political arena. This 'self-exclusion' is often more pronounced in specific groups.

Recent studies in a large number of liberal democratic states found that citizens of low socio-economic status are less engaged with politics than citizens of a higher socio-economic status. It, thus, seems that the estrangement from democratic life among certain groups seems to coincide with socio-economic divides, exacerbating processes of polarization and feelings of inequality and injustice. Civil society can play an important role in bridging the gap between citizens and the policy-making machinery. Participatory budgeting projects are one interesting example and they are successfully being implemented in various countries. In India, the online platform My city, My budget gives citizens the opportunity to provide input on what civic issues public funds should be spent on. And in Kenya, public participation in budgeting has even become a key feature of the Constitution. With the support of the World Bank, participatory budgeting is effectively promoting political citizen engagement across the country.

More inspiration

Our democracy no longer represents the people. Here's how we fix it
In this TEDTalk, Harvard Professor Lawrence Lessig explores how to make US democracy more inclusive.

https://youtu.be/PJy8vTu66tE

LGBTI political inclusion journeys
This short movie follows LGBTI groups in Malawi and Nepal to showcase their strategies for political inclusion.

https://www.idea.int/news-media/news/lgbti-political-inclusion-journeys

#GambiaHasDecided
This inspiring story shows how online mobilization fostered political participation and helped overthrow the dictator Jammeh in the Gambia.

https://beautifulrising.org/tool/-gambiahasdecided

The political participation and influence of marginalised women
This report gives an overview of the evidence and lessons on women's political participation and influence in fragile and conflict-affected settings.

https://www.carenederland.org/wp-content/uploads/2018/11/CARE-Global-Study-Report-v0.2.pdf

Case

Barred from democracy

"If we are serious about calling ourselves a democracy, we must firmly establish that the right to vote is an inalienable and universal principle that applies to all American citizens 18 years and older. Period." This statement was made by Bernie Sanders as candidate for the democratic nomination for the 2020 United States presidency. Running up to the 2020 elections, civil rights organizations and advocacy groups are urging candidates to ensure that all US citizens can vote, including by restoring their right to participate in this political process.

Inalienable right?

It is estimated that today in the US some 6 million people have been stripped of the right to vote as a consequence of having been convicted of committing a crime. Randi Lynn Williams, convicted of the fraudulent use of a credit card in 2008, is one of the people who fell under these 'felony disenfranchisement' policies. Now, 8 years after her imprisonment and no longer on probation or parole, Randi Lynn is still unable to vote. Apparently, restoring this right is not as easy as losing it.

For many formerly-incarcerated people like Randi Lynn it is very confusing and difficult to regain their right to vote. Civil society initiatives like the Alabama Voting Rights Project and A New Way of Life provide practical assistance and information, going from door-to-door and running community events to educate people on their voting rights. In Alabama alone, through the efforts of the Alabama Voting Rights project, over 2,000 people have been assisted to restore their voting rights last year.

It's a wealth thing

For Randi Lynn, restoration of her right to vote is not merely a matter of lack of information. She remains excluded from the ballot box because she owes more than USD 9,000 in fees to the state of Alabama, resulting from her incarceration and judicial process. Only when she has paid these so-called legal financial obligations (LFOs) will Randi Lynn be able to vote again. This system, which exists in 30 American states, has grave consequences, as rich people can regain the right to vote more easily and earlier than poor. The system perpetuates existing inequalities, excluding more marginalized groups from the political process and posing a threat to equal and fair representation in democracy.

Civil Survival, a CSO led by formerly-incarcerated people from Washington state, was the first organization to assist people like Randi Lynn to pay off their court debts. During an 'LFO Reconsideration Day' people in debt can meet with an attorney and put their case before a judge to ask for their debt to be cancelled. Over a thousand people have already had their cases reviewed, alleviating many of them from thousands of dollars of debt.

Who needs a home to vote?

For most people living in liberal democracies, the process of voting starts with receiving a ballot paper on their doormat. Without a home address, however, this simple step in the voting process becomes impossible, forming a significant barrier for the over half a million homeless people living in the US. To assist this excluded community in exercising their right to vote, the National Coalition for the Homeless has launched the 'You Don't Need a Home to Vote' campaign. With this campaign the coalition seeks to promote voting access for low income and homeless people and encourage voter participation. Homeless people are provided with a toolkit to help overcome barriers and show that not having a home address, does not mean they do not have a right to vote.

Restoration

Besides informing people about their voting rights and helping them pay off debts, CSOs like The Sentencing Project, Alabama Voting Rights Project and A New Way of Life play an important role in advocating for policy reforms. Thanks to their efforts, in January 2019, Florida adopted a voting rights restoration system, which resulted in the restoration of voting rights for 1.7 million people with a criminal record. Despite this success, the struggle in Florida is not over. The disenfranchisement legislation is just one of the many systemic hurdles that keep marginalized groups from participating in the political process. As President Meade of the Florida Rights Restoration Coalition stated, "[it is necessary to] continue to move forward in the spirit of creating a more inclusive and vibrant democracy for all".

Unequal exclusion

The US has the highest incarceration rate in the world: in 2016 nearly 2.2 million adults were imprisoned. To this day the number of African Americans behind bars remains relatively high, which means that, in light of the felony disenfranchisement policies, the number of African Americans excluded from voting is also disproportionately high. This, in turn, weakens the political influencing power of African Americans, breeding frustration and a culture of political non-participation in this community.

To break this cycle and promote political participation, CSOs and movements like Black Lives Matter are trying to develop a black political identity and mobilize the black electorate. Within its Electoral Justice Project, the movement has initiated various activities such as voter registration drive-ins at outdoor film screenings, resulting in the successful registration of thousands of new voters. Kayla Reed, one of the campaign's initiators, hopes it will change views on political power among black people and "embed the belief that voting is one of the many tools we have at our disposal to bring about change".

Chapter 5

Digital inclusion

Over the last few decades, technology has come to affect almost every aspect of our daily lives, as well as our plans for the future. It is hard to imagine society without smartphones, computers and the Internet, and people everywhere are increasingly dependent on being connected all the time. This 'hyperconnectivity' comes with great advantages. Never before has it been so easy to communicate and collaborate with people on the other side of the world, to share knowledge and information, and to develop solutions to problems that require joint efforts. Moreover, current technologies are providing civil society with new tools to mobilize support, combat exclusion, protect human rights, and reach groups everywhere around the world. There is, however, a flipside to this story...

Fast digital advances are creating new, and deepening existing, inequalities. People excluded from new technologies and the Internet are often the same people who already experience other forms of exclusion, for instance, due to their gender, poverty, location or physical ability. Additionally, new technologies are not only instrumental for doing good, they can also be used to spread fake news and hate speeches, and foster discrimination and the exclusion of particular groups or people. This chapter looks at some inspiring examples of how civil society is working towards digital inclusion and inclusion through the digital.

The new illiteracy

The term 'digital divide' is a much used phrase to refer to any uneven distribution in the access to, or use of, information and communication technology (ICT) between any number of distinct groups. Often, it is used to signify the chasm between Internet access in the Global North and Global South, therefore talking about numbers and regions, rather than people and their lives. But what is the digital divide in practice? What does it look like for people 'on the wrong side' of this divide? In his TED-Talk, Aleph Molinari — economist and founder of Fundación Proacceso, an NGO that uses the educational benefits of technology for the development of marginalized communities in Mexico — brings home the concept: "The digital divide is a mother that's 45 years old and can't get a job, because she doesn't know how to use a computer. It is an immigrant that doesn't know that he can call his family for free. It is a child who can't resolve his homework, because he doesn't have access to information. The digital divide is the new illiteracy".

Connecting poor households

Molinari's words clearly show that we cannot speak of one, easily identifiable digital divide. There are multiple divides, not only between developed and developing countries, but also between the educated and less educated, men and women, rich and poor. There are also divides within developed countries. Through its programme Computers in Homes, the Wellington-based 20/20 Trust is helping families from lower socioeconomic groups in New Zealand to develop computer skills. Provided with support, training and computers for low prices, families are equipped to participate in the digital society and economy. For Tania Sneddon, for instance, having the opportunity to buy an affordable computer and following the Computers in Homes training programme has led to a major turnaround in her life. Unable to find a job for a long time, this single mother of two now holds a full-time position as a budgeting officer, thanks to her newly-acquired computer skills.

Technology for all ages... including older people

As the example of Tania Sneddon shows, apart from having access to technology, having the skills to use digital devices is crucial to be included in our increasingly digital societies. Research shows, however, that within the European Union, over 43% of the population have insufficient digital skills, leading to a range of difficulties, including with finding employment as well as making use of a range of community, government, education and information services that rely on online communication. As in the United Kingdom the majority of digitally excluded people are the elderly, Good Things Foundation initiated a project to help them start and safely stay online. Working with their partner the Centre for Ageing Better, the organization developed and published a guidebook for organizations that want to contribute to the digital inclusion of older people.

... and the young

Compared to older generations, young people across the globe generally make more use of the Internet and new technologies. However, the UN's International Telecommunication Union found that although young people might be spending more time on their smartphones, but when it comes to skills that could land them a job, they are undereducated. Especially in developing countries, where digital education is lagging behind and explosive population growth is leading to enormous numbers of people entering the job market, the mismatch between skills supply and demand is expected to result in mass unemployability. Thus, around the globe, and especially in developing countries, targeted interventions are needed to equip young men and women with job-ready digital skills. The DigiTruck initiative, described in the case study of this chapter, is aiming to achieve just this.

Non-binary

The dominant approaches to gender equality in ICT mostly frame issues in binary (male/female) terms. While this chapter falls into the same trap, we would like to stress the relevance of other identities. Thus, using the words of the insightful EQUALS report *Taking stock: Data and evidence on gender equality in digital access, skills and leadership*: "Insufficient research has been done on the implications of ICTs for intersectional identities. Data collection should move from binary sex disaggregation towards finer degrees of status disaggregation in order to recognise multiple and interacting identities (such as sexuality, poverty, class, education, age, disability, and occupation)".

Young people might be spending much time on their smartphones, but when it comes to digital skills that could land them a job, they are often undereducated.

A word on women

Gender inequality in digital development is a problem around the world. Globally, women are 12% less likely to use the Internet than men and, in low and middle-income countries, the gap is about 26%. Similar disparities are found in all other aspects of ICT, including access, skills and leadership. If not addressed effectively, this gender digital divide will deepen existing gender disparities and exacerbate the exclusion of women. To combat this trend, in Afghanistan the extracurricular coding school, Code to Inspire, aims to foster a generation of tech-savvy young women. Established in 2015 by Computer Science professor and former refugee Fereshteh Forough, Code to Inspire has now seen 150 female students graduate, all trained in coding, app and web development, and gaming and graphic design. As Fereshteh stresses, Code to Inspire has value beyond securing a job: "Over the course of the two-year programme students transform into self-confident, skilled and marketable job candidates. [And] when they

Digital Dalits

Much of this chapter is about initiatives aimed at providing people with the access and skills to ensure they are not excluded from the digital world. There is, however, another important link to be drawn between technology and exclusion: The Internet, and social media in particular, are often used as instruments of discrimination, hatred and oppression, fostering exclusion and bigotry in the offline world.

Take the case of India's Dalits, for example. These so-called 'untouchables' are still considered the lowest caste in India's deeply-rooted caste system and are without a doubt among the most excluded groups in society. Recent studies found that their discrimination in the offline world is perpetuated and strengthened in the online domain. Especially the establishment of Facebook communities seems to increase caste activity in India, fuelling the exclusion of Dalits in virtual and actual spaces. At the same time, however, the power of social media can positively transform discriminatory practices: Dalit men and women have used social media to share their lived experiences, raise important political questions and draw public attention to their social exclusion — things they would not be able to do safely in the real world. Through their social media activities, Dalits are also forcing mainstream media and, consequently, Indian politics, to pay attention to their stories. For example, when two minor Dalit girls fell victim to brutal rape, the police failed to register their complaints and the local media did not pay attention to the story. However, members of the Dalit community spread the story on social media, where it went viral within hours. Soon enough, every media house was presenting live reports, the government took notice and the Central Bureau of Investigation was put on the case. Since then, reports have been coming out on social media about acts of violence and sexual assault against Dalits across the country, rural news is being reported on Twitter, and the number of Facebook shares and likes of such reports has gone up remarkably. Social media has been instrumental in including Dalits in the public sphere, ensuring that neither media, police, nor government can ignore their plight.

Civil society organizations can draw on this experience. If they want to ensure that the voices of marginalized groups are heard and promote their inclusion in society, the strategic use of social media can be instrumental in achieving that goal, both in the online and offline worlds. You can read more about the use of social media in Chapter 4.

[start] bringing money to the family, they become part of the decision making process of the family". Closing the gender digital divide is then about more than skills and technology, it is about working towards the inclusion of women and girls in society, today and in the future.

AI for all

When talking of digital inclusion and exclusion it is all too easy to focus on matters of access and proficiency. We must realize, however, that new technological developments come with other forms of exclusion and bias. Take artificial intelligence (AI), for example. While AI technologies hold tremendous promise for much of the world, they also come with significant challenges that may actually deepen inequalities and lead to exclusion and discrimination. For example, as they are developed by predominantly white male scientists, facial recognition systems often miss-identify non-males, people of colour and ethnic minorities. Similarly, a recent study shows that the algorithms of search engines like Google have negative biases towards women of colour and other marginalized groups, leading to racist and sexist results as they reflect the biases and values of the people who create them.

It would go beyond the scope of this publication to list all the ways in which AI may lead to, or exacerbate, exclusion. Most important for this chapter is to raise awareness about the risks and point out that civil society, academics, as well as leading tech companies are making strides in recognizing and combating them: the Microsoft design team, for instance, has invested significantly in recognizing how biases may impact on its products and developed an Inclusive Design Toolkit to ensure inclusion is integrated throughout its design processes. And, recently, practitioners and academics in the area of AI, as well as development NGOs from around the world, have formulated and signed the Dagstuhl Declaration. This promising document seeks to foster a community around AI for social good, by giving guidelines "to encourage [the] long-term sustainability of collaborations between NGOs and AI experts and to ensure that the technology is accessible to all across linguistic, cultural, and financial boundaries". While there is still a long way to go to achieve truly inclusive AI technology that benefits all, examples such as these are helping us move in the right direction.

More inspiration

Girls Coding Academy
The Girls Coding Academy is an innovative start-up movement in Lesotho founded by women in the computer science field that is dedicated to equipping young women and girls with technological skills.

https://girlscodingacademy.com/

AI for the common good
This white paper discusses the potential for artificial intelligence (AI) to be used for the common good.

https://weforum.ent.box.com/v/AI4Good

CoderDojo
CoderDojo is a global movement of volunteer-run training centres that help young people build a positive future through coding.

https://coderdojo.com

Trendradar 2030
Trendradar 2030 looks at the future of digital technologies and how they can make our world a better place.

https://www.trendradar.org/en/trendradar-2030/

Case

DigiTruck, from cargo container to digital skills lab

Picture a solar-powered, mobile and sustainable hub that serves as a classroom and incubator for communities in the remote parts of Africa — a physical space that offers youth the opportunity to gain access to technology and develop their digital skills. With the support of innovative tech company Arrow Electronics, in 2015, the social enterprise Close the Gap made this image a reality. By converting used cargo containers into moving digital classrooms called DigiTrucks, Close the Gap is working hard to close the digital divide and promote the digital inclusion of youth in emerging and developing countries.

New truck in town

In mid-2015, the rural community of Uru, Tanzania was making preparations for the arrival of a DigiTruck. Together with team members from Neema International, the first organization to have received a DigiTruck from Close the Gap, the community members worked hard to expand the roads that would allow the truck to enter their village. By October 2015, the first group, consisting of 18 teenagers, could finally start their programme. Among them was Kay, a 15-year-old young man who was determined to go back to school. Living with his family in extreme poverty, and unable to break the poverty cycle, Kay was looking for a way out. This came with the arrival of DigiTruck. In addition to strengthening his computer skills, increasing his ability to take part in the digital environment, through the DigiTruck curriculum Kay has also improved his English. Now, Kay is attending boarding school and is optimistic about his future. Similarly, for fellow-student Farhan, DigiTruck has also cast new light on his future: "I was illiterate in terms of operating a laptop or any other computer", he shares, "But DigiTruck has changed my life [...] and I can now fit into the modern world. I want to get into IT, so I can improve the standards of our people here and see how I can change the world".

Broadening digital horizons

Currently, five fully-equipped DigiTrucks are 'live' in Africa. Besides Tanzania, where 1,000 lessons are delivered each week to orphaned youth, two cargo containers are up and running in Cape Town (South Africa), one in Kinshasa (Democratic Republic of the Congo) and one is touring various counties in Nairobi (Kenya). A sixth DigiTruck is almost ready to be deployed and will most likely go to a refugee camp in Lebanon sponsored by the Dutch embassy. Just as the number of DigiTrucks have expanded, the target audience and curricula have as well. For instance, in Mlolongo, Kenya, the digital literacy programme targets adults of all ages, so as to enable everyone to develop the skills necessary to be included in the modern labour market.

Freshman at 48

Among the first 179 graduates of the Mlolongo DigiTruck programme was 48-year-old Mama Halima. For her, participation in the DigiTruck programme was the first time in her life that she had been enrolled in a school. The course on ICT and entrepreneurship opened up new opportunities for Halima: "The education I have now will help me in managing my business", she says. "I am very happy to acquire my fist certificate. I had never used a computer before and I am so happy that now I know how to use it for my own benefit." Like Mama Halima, many women have been able to participate in the Kenyan DigiTruck programme. With over half of the students being female, the programme is trying to address the gender digital divide and seeks to inspire women to use their newly-acquired skills to start sustainable businesses in the digital age. Joan, another DigiTruck graduate, has taken this lesson to heart and is now running her own online business selling locally-produced carpets and home decor. "I didn't know how to use a computer for billing sales and [...] advertisements", says Joan, "but since I got the IT skills, I can do anything using my laptop and design the best flyers and account for every day sales". In addition to running her business, Joan is pursuing a degree in hotel management and catering. Eventually, she hopes to combine these skills with her digital know-how and set up an online food business.

The DigiTruck

The Digitruck is a 40-foot trailer converted by Arrow into a computer lab on wheels. Inside, the trailer looks like a classroom, fully equipped with laptops or desktops, all connected to the Internet. Some of this gear was donated, while other computers were repurposed by the Arrow Value Recovery team, saving these instruments from ending up in landfills as e-waste.

As DigiTrucks are meant to reach the most remote areas where electricity is often absent or unreliable, solar panels have been installed on the roof that are capable of powering the trucks for several days at a time. Moreover, the DigiTrucks are triple-insulated to protect their occupants from the heat.

Developing connectivity for the unconnected

Interview with Mark Kamau

Mark Kamau is a Kenyan tech designer and User Experience (UX) Design lead at tech company BRCK, located in Nairobi, Kenya. “There are three billion people in the world who are not connected to the Internet. We, the people who are privileged to enjoy connectivity, continue designing for ourselves.” This situation, explains Mark, is one that he and the BRCK team are trying to change. As a human centred designer, Mark is working to develop digital solutions in Africa, for Africa and, importantly, with Africans. His aim is to democratize the process of designing technical solutions for Africa and develop inclusive programmes to connect individual Africans and Africa’s emerging markets to the Internet.

Interview with Mark Kamau

Nairobi, Kenya's vibrant capital and largest city, is currently home to over 3.5 million people. Every day, the majority of these urban dwellers rely on the many thousands of colourful, privately-owned minibuses to get around. These *matatus* are usually manned by a driver and a conductor, who navigate the busy traffic for up to 15 hours a day. Naturally, during such long shifts, they must stop for a meal, and thanks to the Moja Wifi hotspots supplied by BRCK, the local lady who prepares dinner for the drivers is prepared for them to come by. For years, she had to deal with the daily challenge of anticipating how much food she should buy and prepare. However, since the instalment of a nearby Moja Wifi hotspot by BRCK, these challenges are now history. With the free Internet access, this female entrepreneur started a WhatsApp group and invited every one of her *matatu* clients to join, giving them the opportunity to let her know if they would come by. She could then start optimizing her business. In similar fashion, BRCK's Moja is allowing thousands of local entrepreneurs to connect to the Internet, at no charge, thus making them part of the 21st Century digital economy.

How do you feel technology and connectivity to the Internet are related to inclusion?

"The 21st Century economy is a digital one — so people need access to this", explains Mark. "We find it unacceptable that 800 million Africans cannot afford to be connected to the Internet, in a century that is all about digital." To Mark, a fundamental requirement for inclusion is to provide everyone with access to what we now consider the 'basic' services and opportunities that the digital environment has to offer. "We need to create a level playing field", he continues, "making sure that people are connected and have access to the information they need. According to Mark it is a misconception that infrastructure poses the biggest challenge to creating connectivity for all. The infrastructure is there or can be installed without much trouble. The biggest barrier, he argues, is the cost of being connected. "In Africa, only 20% of people who own a smartphone can afford the Internet", Mark explains. With the launch of BRCK's Moja Wifi network, however, this barrier is now history for many people in Nairobi. Moja Wifi access points have been installed in *matatus*, shops, and restaurants across the city, creating opportunities for everyone with a smartphone to access the web safely and free of charge. "Today, we have made it possible for 630,000 unique users a month to connect to the Internet, enabling them to socially and economically engage with the rest of the country and the rest of the world."

Looking at BRCK's portfolio, it is not all about Internet access...

"No", Mark agrees "BRCK's work does not stop at enabling connectivity". The Kenyan social enterprise also uses Internet access as a catalyst for creating socioeconomic benefits for Kenyan users. Together with FUZU, a jobs platform, BRCK has set up youth employment boards to stimulate youth finding jobs online and developed digital literacy toolkits to inform connected individuals about how they can use this newly-obtained connectivity to their advantage. "Inclusion is also about giving people agency", says Mark, which is why BRCK tries to show people that connectivity has more to offer than "getting involved in sports betting". Users are provided with content on education, health, entrepreneurship and self-development, so that they are aware of the options available through the Internet. "If you choose to use it for something else [like sports betting], that's OK, but not because you did not know."

Besides connecting people and educating Moja users about their opportunities on the web, BRCK has also been focusing on educating future generations about technology. To that end, in September 2015, the Kio Kit was launched, a digital learning kit including the rugged Kio Tablets, which are being used to turn African classrooms into a digital environment. "We don't want young people to first hold a digital device in their hands at the age of 21. We want children in Africa to have the same experience and connectivity as a kid in Amsterdam", says Mark. With the Kio Kit, school children in emerging economies and even the remotest areas across Africa, and beyond, now have the ability to get familiar with tech devices and to access the large body of content available in the digital environment. "Now we can include kids in Kenya by giving them access to the same online learning opportunities as kids in Amsterdam."

What does it mean to have an inclusive design process?

As a human centred designer, Mark Kamau looks at inclusion from a participatory point of view. In BRCK's activities, inclusion is not only about consulting those people who are usually excluded; it is about making them part of the design process. Human centred design provides a framework in which people who usually are not heard can have a say in the design of solutions. "However, simply asking, 'what do you think?' does not make for an inclusive process", Mark argues. In practice, he observes, is often where the inclusion ends. "Why is there a lack of intellectual trust in those people who are the ones that should be benefiting from interventions and policies?", Mark asks. "Local contextual knowledge is extremely valuable, and the people who 'live it' can give us this contextual wisdom and [share their] aspirations." With regret, Mark expresses that this lack of intellectual trust leads to the exclusion of people without powerful positions or higher education from decision-making processes. To counter this system and establish a truly inclusive project, BRCK has started a trial with the World Bank to include Kenyan youth in rural county budgeting. Based on the conviction that these young people are best positioned to judge what their own communities need, they are given the responsibility and decision-making power to spend 1% of the county's budget. A good example of a truly inclusive process, says Mark, is one that is achieved by "putting our trust in people".

"We have to design from the point of view of the most in need, not from the perspective of the ones with power."

What challenges do you observe for BRCK and for the implementation of human centered design solutions in Africa?

To Mark, the prevalence of politically centred design forms the biggest challenge to making a real shift to human centred design. He has learnt from his own experience at BRCK that political power has a major impact: "We lost a big tender for African digital solutions to a Chinese design company to introduce and implement devices for digital education. It quickly turned out that the product they developed was not resistant to the African environment. However, due to political power relations, they did win the tender. Without such power, BRCK could not reach those in charge of the government tender and did not stand a chance." Situations like this show that the solutions that are being designed are not necessarily contextualized. "A product that will work in Africa [should be] designed in Africa, from an African perspective", Mark stresses. "We have to design from the point of view of the most in need, not from the perspective of the ones with power." To achieve this, a significant mind shift is needed and BRCK is headed in the right direction: their human centred design, starting from the bottom up, gives people like the Kenyan cook for *matatu* drivers the opportunity to improve their business and share their success stories with BRCK. It seems that inclusion is coming closer, with "more connectivity, 'one BRCK at a time'".

Chapter 6

Spatial inclusion

Have you ever considered if you would be able to get around the building you work in if you were in a wheelchair? Or whether your local grocery store would still be as convenient if you were blind? Many people have not asked themselves such questions and we often take the spaces we occupy in our daily lives for granted. Yet, millions of people are facing serious barriers to enter and move around in places every single day. In fact, even if you are not acutely aware of it, it is likely that you have been affected by some form of spatial exclusion. A look around the world shows that spaces can be highly exclusive — sometimes deliberately designed that way, sometimes inadvertently so. Luckily, there is an abundance of initiatives that draw attention to closed, exclusive or unsafe spaces and seek to make them more inclusive and accessible to all.

A tap, a toilet…

Spatial inclusion is most commonly associated with the ability of persons with disabilities (PWDs) to get from point A to point B or enter public spaces without hitting upon insurmountable obstacles. Everywhere around the world, PWDs are facing such obstacles, even in accessing the most basic services. In Tenkodogo, Eastern Burkina Faso, for instance, PWDs were unable to reach their nearest water point for years. "Before, […] I could not get water on my own because my wheelchair would get stuck in the mud around the water point", shares a young woman living in Tenkodogo. Now, local NGO Dakupa, with the support of WaterAid, has constructed a standpipe, featuring ramps and handrails, that allows PWDs to easily access the water point. By ensuring that designs are mindful of the needs of all people, including those of PWDs, public spaces and services can be made more inclusive. To assist communities and organizations in applying such inclusive designs, WaterAid has developed easy to follow guidelines, such as a guide on wheelchair accessible school latrines. These guidelines are not only aimed at PWDs, but are also useful for other target groups, including the *Female-friendly public and community toilets guide*, which allows for the improved spatial inclusion of women in public areas.

…and a train

Barriers for PWDs are often particularly visible and difficult to overcome in public transport. A 2017 article in The Guardian, for instance, made it clear that metros in the largest and richest cities across the world are largely inaccessible for people in wheelchairs. For example, in New York, only 117 out of 472 stations were accessible by wheelchair from street to platform, and in London's famous Underground, only 71 out of 270 stations were fully accessible. Transport for All (TfA), a user-led accessible transport charity, has been campaigning for inclusive public transport in London for over 20 years. Its latest success was celebrated with the design adjustments made to London's recent big infrastructure project Crossrail. This new, high-frequency, high-capacity railway for London and the South East was originally planned without full access, but after two years of lobbying and campaigning — including petitions and sit-in protests — the plans were altered and Crossrail will be fully accessible when it opens in late 2020. It is noteworthy to add that Crossrail has implemented several Equality Impact Assessments and has adopted an inclusivity policy to contribute to the creation of an inclusive transport system that is accessible to all people, regardless of their gender, race, physical or mental ability, sexual orientation, religion, age, or socio-economic status.

A garden in Gaza

What do a public garden, a video game and three young architects have in common? They were the three key ingredients in the innovative project Utilizing Digital Tools to Promote Human Rights and Create Inclusive Public Spaces in Gaza Strip. In this project, funded by the Kingdom of Belgium, three female architects were selected to redesign and restore the garden of Al-Shoka, a conflict-affect village in Gaza. With the use of Minecraft — a game similar to digital Lego, which allows players to build a 3D world — and in close collaboration with the local community, the young women created a blueprint for a public garden that met the needs of Al-Shoka citizens. "The architects used our Minecraft designs to finalize the blueprint and also asked for our opinions on the various aspects of the garden design, including the colour and the facilities", shared Yasmeen Abdel-a'al, a 22-year-old woman who participated in the project.

The Al-Shoka garden, which opened in March 2018, now provides a public space where women and girls can feel safe and all members of the community are welcome. "We were very impressed by how the needs of all were considered at the design stage", remarked Danielle Haven, Consul General of Belgium, "[including] the attention given to access for people with disabilities". The Al-Shoka garden is one of three gardens in Gaza that have been redesigned in this innovative, inclusive manner. Ultimately, the project aims to ensure safer environments for young people and women, while at the same time supporting the resilience of conflict-affected communities in Gaza.

More than physical

Beyond keeping people out of places they want to be in, spatial exclusion can also keep people from exercising their rights as citizens and human beings. Spatial exclusion might, for instance, lead to political exclusion, a problem that the Nigeria-based Inclusive Friends Association (IFA) is trying to tackle. As described in chapter 4 on political inclusion, IFA's work not only helps people get access to the physical space of polling stations, it also ensures they are included in the political process of voting.

Spatial exclusion goes further than the purely physical realm. The spaces we move around are often occupied by a specific type or group of people, exerting an impression and effect of 'belonging' or 'feeling welcome' to those who are similar to this group. Those who do not 'belong' — whether they are explicitly told so or not — will feel excluded: they are not supposed to be in that space. Sometimes such exclusion is barely noticeable to an 'outsider'. A case in point is the presence of women in public spaces in Indian cities.

Millions of people are facing serious barriers to enter and move around in places every single day. And even if you are not acutely aware of it, it is likely that you have been affected by some form of spatial exclusion as well.

Girls just wanna have fun

TED fellow, feminist writer and photographer, Sanjukta Basu, has found that, although at first sight plenty of women are out on the streets of Indian cities, on closer inspection they are only in public spaces for legitimate purposes, such as running errands or going to work. Public spaces in Indian cities, Basu concludes, exclude women who simply 'want to be there'. "Women in Indian public spaces", writes Basu, "do not have the right to purposelessly loiter". These findings lend urgency to the Why Loiter? movement, which has been active in India for several years. Similar to the Pakistani Girls at Dhabas initiative, which was described in our first publication, *Activism, artivism and beyond*, the activists of Why Loiter? are claiming public spaces for women. Especially at night, when the streets of Indian cities like Mumbai are regarded as 'male territory', women go out for walks, doing nothing, simply having fun. Their aim is to encourage Indian women not to feel afraid of exploring the cities they live in and to transform the gendered public spaces Basu describes into inclusive, women-friendly domains.

Inclusive cities

There are many different groups that experience spatial exclusion

and countless different spaces that are the location of such experiences. One space that cannot be left unmentioned when talking about spatial exclusion is cities. Cities are the most densely-populated areas on our planet and it is here where the greatest diversity of people are living together. Over the last decades, cities have grown both in size and number and more and more megacities (cities with over 10 million inhabitants) will emerge in years to come. Additionally, more people than ever are crossing borders to live outside their country of birth, and no matter which country immigrants move to, they overwhelmingly settle in cities. This explosive urban growth comes with tremendous challenges, such as providing all inhabitants with access to housing, basic services, infrastructure and jobs, as well as creating an urban environment that is — to use the words of SDG 11 — safe, resilient, sustainable and inclusive.

The Cities of Migration website showcases innovative and practical solutions to some of these challenges, focusing particularly on the problems immigrants in urban spaces are facing. Aiming to improve immigrant integration and promote inclusive urban development, the 'Cities of Migration' initiative — a programme by Ryerson University's Global Diversity Exchange — is sharing best practices and organizing learning exchange activities. Supported by Open Society Foundations, the Cities of Migration team has also developed an online tool to help assess a city's quality of inclusion. With this tool, called My City of Migration (MyCOM) Diagnostic, users can identify and measure factors contributing to the inclusiveness of their cities. Additionally, they are given practical advice on how to foster a culture of welcome, belonging and inclusion.

Planning ahead for Ningo Prampram

Given the explosive growth of cities, organizations are also looking at the big picture of urban design and infrastructure development. UN Habitat, for instance, has initiated Urban Planning and Design Labs, made possible with the support of the Dutch Creative Industries Fund. In these labs, international experts and local planners are brought together to work on implementable planning assignments for five major cities in five countries: Myanmar, Mexico, Palestine, the Philippines and Ghana. In Ghana, the district of Ningo Prampram is now sparsely populated. However, located next to the rapidly growing city of Accra, in the near future Ningo Prampram will accommodate Accra's extension. So far, the speed of Accra's growth has consistently outpaced the speed of urban development, resulting in daily traffic collapse, regular severe flooding, and a lack of basic utilities and services for poorer city dwellers. To prevent this from happening in Ningo Prampram, as part of the UN Habitat Urban Labs project, the area will become a planned extension of Accra, with the purpose of facilitating the sustainable and inclusive growth of, what is likely to become, a megacity. Yet, rather than drawing up a top-down organized, detailed blueprint for Ningo Prampram, the Urban Lab team has proposed a flexible framework that allows for the growth of a naturally evolving city. Well aware of the importance of including local partners in the design process, the team has worked closely with local planners and community representatives, and is now focusing on building broad support among key political partners and the local population. Eventually, the project aims to facilitate the emergence of a sustainable and resilient city that offers a safe and liveable environment to all of its citizens.

More inspiration

Why is she here?
In this TEDTalk, feminist activist Shreena Thakore talks about gendered spaces and implicit manifestations of gender-based discrimination.

https://youtu.be/vP5lErSSteE

Indian street art, women, & claiming the right to public spaces
This interesting article looks at how street art in India is transforming public spaces and aiming to make them more inclusive for women and marginalized communities.

http://theaerogram.com/girls-just-wanna-have-fun-damental-rights-can-indian-street-art-help-women-claim-their-right-to-public-spaces/

Johannesburg End Street North Park
This urban design project aims to create an inclusive, sustainable and safe public space through participatory tools and methods.

https://www.saferspaces.org.za/be-inspired/entry/inner-city-safer-parks-and-open-spaces-strategic-framework-end-street-north

The Rural Housing Studio
This pro-bono design studio assists local communities in Kenya to design and build housing in a participatory, inclusive fashion.

https://www.theruralhousingstudio.com/

Case
AXS Map

As a kid, New Yorker Jason DaSilva always dreamt about film making. He stuck to his dream, worked hard and by the time he was in his early twenties he was making successful documentary films and traveling the world. Then, in 2005, aged 25, Jason's world was turned upside down as he was diagnosed with a highly aggressive form of multiple sclerosis. By 2008 he was dependent on a motorized chair to get around. "My neighbourhood and world as I knew it shrunk", says Jason. Before his diagnosis, he loved to go out in New York, "You could find me on any given weekend catching brunch at a café, going to a restaurant for dinner in East village, and then hopping on the subway, headed to a nightclub in Chelsea. But [then] I saw my freedoms vanish, [having to] plan daily activities with precise schedules and strategies for getting from one place to another, trying to maintain some semblance of the spontaneous city life I loved to live".

Turning positive

At the 2013 Sundance Film Festival, Jason's documentary *When I Walk* premiered, sharing his story of physical decline and the obstacles he had to learn to navigate. "As a person with a disability, [I wanted] to tell the story honestly and show the dynamics of my process", DaSilva said when discussing his movie. With his skillset and knowledge of technology, Jason realized he could do more to contribute to the inclusion of persons with disabilities (PWDs). He set up a non-profit organization called AXS Lab, which produces films and develops technologies to advocate for the rights of PWDs globally. Its most practical project so far is a crowd-sourced web and mobile application named AXS Map; a tool that is contributing to the spatial inclusion of PWDs around the world.

Mapping access

AXS Map (pronounced 'access map') is an online app, with which anyone can rate the accessibility of public places anywhere in the world. Places are judged on the accessibility of their entryways and bathrooms, being appointed a one star (not accessible) to five star (perfectly accessible) rating. By creating a worldwide map of accessible spaces, the AXS Map app is easing the social exclusion of PWDs, as it allows them to be more spontaneous about where they go. Additionally, able-bodied people may find that using the AXS Map makes them more mindful of the challenges PWDs face on a daily basis. This effect is enhanced by one of AXS Map's key features, the Mapathon, which aims to include both PWDs and able-bodied people in rating public spaces.

Mapathons

The AXS Mapathons are a gamification of the app that invites teams to compete against each other in rating venues in their community. Anyone can organize an AXS Mapathon and participants can sign up for scheduled events and compete for badges and various rewards. In this way, AXS Map is turning contribution to spatial inclusion into a team and community-based game. The website offers clear guidelines on how to organize Mapathons and make these events as inclusive as possible.

Teaming up with tech

By early 2016, visitors from around the world (though mainly from North America) had submitted over 100,000 ratings of public places. To get even more locations on the map, DaSilva travelled to Paraguay to team up with the Saraki Foundation — which works to defend the rights and freedoms of PWDs — and the Facultad Politécnica, Universidad Nacional de Asunción. Together they organized a hackathon, in which teams were challenged to develop improvements for AXS Map. The winners of the 48-hour hackathon, tech students Jonathan Funes and Akira Shimosoeda, came up with an application programming interface (API). This technical add-on allows the AXS Map to integrate data on accessibility generated by other apps into its map. If travel websites such as TripAdvisor, Booking.com or Trivago report on how accessible places are, AXS Map can tap into these ratings, thus expanding the app's locations to over 600,000 places.

Inclusive future

Recent developments suggest that exciting times await Jason DaSilva and the AXS Map team. In 2018, AXS Map won the Zero Project Award on accessibility, an award granted to innovative projects that contribute to the rights and inclusion of PWDs globally. Thanks to the funding received, AXS Map can improve its app and large-scale Mapathons are planned across the world. Moreover, during the 10th session of the Conference of State Parties to the Convention on the Rights of Persons with Disabilities, it was confirmed that the United Nations intends to start using AXS Map in various developing countries.

More mapping for access

AXS Map is by no means the only application of its kind. Dutch social enterprise Ongehinderd ('Unhindered' in English) has developed a similar tool that provides PWDs insight into the accessibility of public locations in the Netherlands. And in the Canadian province British Columbia, provincial authorities have granted funding to the Richmond Centre for Disability to develop an app for PWDs as well. This app, titled Accessible Parking in Accessible Communities (APAC), will help people track accessible parking spaces. "Organizations across BC are working to embrace diversity, create equal opportunities and improve social inclusion", explained Shane Simpson, Minister of Social Development and Poverty Reduction, "and the APAC app will help achieve this goal".

Chapter 7

Inclusive development sector

As this publication shows, CSOs everywhere are supporting the most marginalized, tackling inequalities and working hard to foster more inclusive societies. At the same time, many organizations are also working to achieve equality, diversity and inclusion within their own ranks, as well as within the development sector and so-called aid chain more broadly. As experience shows, ensuring that grassroots movements and community based organizations (CBOs) are included in design, decision making and funding streams is not an easy task for civil society. This chapter looks more closely at inclusion within civil society and the development sector at large. It showcases initiatives that are pushing the sector towards more inclusiveness and diversity in the hope that readers will take them as a source of inspiration. If we are serious about inclusion and equality, we need to work hard to achieve diversity at all levels of our organizations and shift the power to those whom we seek to support.

CSOs 2.0

Most organizations in civil society that promote human rights and wellbeing recognize that diversity and inclusion are key values. Yet, when it comes to the inclusiveness of the humanitarian sector in the Global North, much remains to be done. In the UK's development sector, for instance, it was found that while about two-thirds of people in the sector are female, only 32% of CEOs are women; on NGO boards men outnumber women by two to one; and, on average, women in leadership are paid 13.8% less than their male counterparts. When it comes to racial diversity, the picture is even bleaker. A recent survey of organizations in the development sector in the UK found that a staggering 95% of chief executives were from 'white backgrounds'. Such homogenous and, frankly, exclusive leadership in the development sector is by no means limited to the UK. A brief study of the sector in the Netherlands came to similar conclusions, and in the US, the National Council of Non-profits has flagged the lack of diversity and inclusion as well. To address this issue, in 2013, the independent advocacy organization Green 2.0 was initiated. Established with the sole purpose of promoting inclusion and diversity in environmental NGOs, Green 2.0 has published several research reports on the state of inclusion in the sector. Additionally, with its publication *Beyond Diversity: A Roadmap to Building an Inclusive Organization*, Green 2.0 is now providing clear and practicable recommendations for all non-profits that seek to become more inclusive. Possibly its most effective initiative is the Green 2.0 Beyond Diversity Transparency Scorecard, which visualises how the Top 40 environmental NGOs are doing in terms of inclusion and diversity. What it all comes down to, argue Lena Bheeroo and Michal Blaszczyk from Bond, is that "organisations need to shift to an inclusive mindset and [...] drive this agenda to effect real change".

Beyond inclusion

"To deliver impartial and accountable humanitarian assistance that responds to vulnerability in all its forms, and reaches the most marginalised people (including children, youth, older people, people with disabilities, ethnic groups and others marginalised due to their social status), an inclusive approach to the design, implementation, monitoring and funding of humanitarian assistance is required." (Inclusion Charter)

This statement draws attention to the fact that, not only should CSOs themselves be diverse and inclusive, their programmes should be based on these principles. One key condition to achieve this is to "systematically engage with all affected people, including the most marginalised, to deliver meaningful participation and consultation to ensure that their views are reflected in all aspects of the programme". By successfully including the most affected people throughout the programme cycle, programmes will better match their needs, be more effective, and foster strong, resilient communities. In a recent article, Adrian Flint and Christian Meyer zu Natrup take this logic one step further. They argue that not only should development programmes include local communities; they should be re-conceptualized as "something that is driven by local knowledge and expertise, with the development expert as facilitator". In this view, the 'users of aid' are recognized as the real experts and indispensable co-creators of programmes.

#ShiftThePower

The idea that we must move away from 'us in the lead' towards 'the most affected in the lead' in order to achieve inclusive development was one of the core mind shifts at the heart of our previous publication *Joining Forces, Sharing Power*. This mind shift — which also implies a transfer of power from the Global North to the Global South, from top-down to bottom-up, and from traditional development actors to CBOs — was well captured by the now popular hashtag #ShiftThePower, first launched by the Global Fund for Community Foundations (GFCF) in 2016. Initially meant to draw attention to its conference about a more equitable paradigm for people-based development, GFCF's hashtag soon turned into a rallying cry, adopted by CSOs across the globe. Today, almost three years after this ground-breaking conference, the #ShiftThePower-sentiment is still going strong. In the past few years, CSOs everywhere have started to engage with the notion, exploring ways in which to translate the concept into their day-to-day practices. The Count Me In! initiative, by international women's fund MamaCash, is another great example. Working together in the Count Me In! consortium with, among others, the sex worker-led Red Umbrella Fund and the Association for Women's Rights in Development, MamaCash supports the activism of women, girls, trans-people and intersex people who are often the most marginalized by their communities. Rather than determining strategy or deciding the course of action, MamaCash follows the lead of feminists groups and movements and offers support where they need it through grants, capacity building and training, as well as lobbying and advocacy. The programme's governance structure is built entirely on principles of equality, creating a collaborative atmosphere in which the activists themselves, those who are most affected, are in the lead.

Shifting funds

In the spring of 2019, ViceVersa, a Dutch magazine on global development, published a special edition titled Shift the Power!. Discussing the

If we are serious about inclusion and equality, we need to work hard to achieve diversity at all levels of our organizations and shift the power to those whom we seek to support.

topic from various angles and presenting multiple 'stories of change', the publication showed that one of the key obstacles in the way of a meaningful power shift is money. The way in which most funding streams are organized today keeps the power firmly in the hands of donors and large NGOs. Only a small percentage of funding goes directly to local organizations, while most seeps slowly down the aid chain. Donor funding for civil society usually flows from donors based in the Global North to international NGOs, which distribute the funds to CSOs in the Global South, which may allocate funds to local grassroots organizations. The institutional design of this system results in a high level of dependency of organizations lower down the chain. Moreover, it is characterized by a set of rules, responsibilities and requirements that constitute a major obstacle to CBOs successfully acquiring financial support.

Locals stepping in

Various initiatives have been launched to circumvent the 'funding obstacle' that keeps CBOs from acquiring adequate funding. Many of those initiatives hinge on the principle of community philanthropy. As explained in *Joining Forces, Sharing Power*, community philanthropy starts from the premise that all communities have assets, which, when pooled, give these communities power. If people contribute their own resources to this 'pool', they feel a sense of ownership and will care about the outcomes of their investment. The mobilization of local resources enables grassroots movements and CBOs to thrive without depending on traditional donor funds. The guide *What Does Community Philanthropy Look Like?* highlights eight case studies from around the globe, giving some idea of the great variety of community philanthropy initiatives out there.

In Egypt, the Community Foundation for South Sinai provides sustainable, environmentally-friendly support for Bedouin communities in the south Sinai desert. "Everything we have done… has been done by the Bedouin working with Bedouin within Bedouin cultural norms," says Hilary Gilbert, initiator of the foundation. All projects are designed and led by the local community and realized through shared contributions of time, skills and the little money they can spare. Among its projects are an olive oil press to enable small-scale producers to extract their oil locally, improved access to water, and much-needed resources for local schools. In addition to addressing these basic questions, the foundation has developed a programme called Making Bedouin Voices Heard. This programme, which focuses particularly on women, youth and the deaf, sought to boost Bedouin political participation. After a zealous campaign, the foundation managed to register 4,230 new Bedouin voters — over 10% of the population. Through its projects, its intimate relationship with local community members, and a willingness to follow their lead, the foundation has been able to improve people's lives in a material sense and generated a sense of shared responsibility and greater self-reliance among the Bedouin people of the Sinai.

Participatory grantmaking

An approach that is not unlike community philanthropy is participatory grantmaking. Here too, the aim is to make sure CBOs and initiatives are more independent. Yet, where community philanthropy draws on the resources of the local community — thereby 'decoupling' the CBO from the traditional funding system — participatory grantmaking seeks to transform this system. In participatory grantmaking, funds still come from external donors, but these donors do not hold decision-making power. Rather, this power is handed over to the communities that funders aim to serve. In this way participatory grantmaking perfectly embodies the mind shift described above. Grantees are no longer seen simply as beneficiaries of aid, they are the agents of change in their communities. It allows for the inclusion of grassroots movements and CBOs as equal partners in development efforts. As such, this method can be seen as a practical translation of the #ShiftThePower paradigm: A way to ensure that the most affected can decide on their own actions and strategies. However, participatory grantmaking does not come without its challenges — it can be a time and resource-consuming process; it may result in conflicts of interests between different activist groups; and some traditional funders are simply not convinced that they should hand over decision-making power. Nonetheless, the many examples of successful participatory grantmaking testify to the fact that these challenges can be overcome and around the globe power is increasingly being shifted to local communities and grassroots activists. One such example, that of young feminist fund FRIDA, can be found in the pages that follow.

Participatory grantmaking in East Africa

Established in 2009, the East African Sexual Health and Rights Initiative (EASHRI) is Africa's first indigenous activist fund for sex workers and LGBTIs. EASHRI supports grassroots movements through advocacy, knowledge building, capacity support and flexible grants. Decision-making on these grants lies with a committee consisting of nine activists who represent the movements from the region and are nominated through an open, participatory process.

EASHRI is funded by private foundations and bilateral funding agencies in Europe and the US. While these donors may earmark their funds for certain themes EASHRI focuses on, none of them are involved in deciding who receives funds. This enables EASHRI to take risks and support bold initiatives that donors for LGBTI movements would not take themselves. "For example", says Mutisia, fundraising employee at EASHRI, "we supported Uganda's civil society to challenge their government and overturn the anti-homosexuality act that had made headlines. While global LGBT-funders were prioritising support to help LBGT Ugandans run away from Uganda, we supported LGBT Ugandans to claim their home and stay home safely".

More inspiration

Insight on participatory grantmaking
In this video, Aisha Mansour explains how participatory grantmaking has helped to reinvigorate civil society in Palestine.

http://grantcraft.org/content/videos/insight-on-participatory-grantmaking-aisha-mansour-dalia-association/

We need to fund LGBTQI activists and movements differently. Here's an idea
In this article, Alex Farrow talks about the need for more inclusive funding models to support LGBTQI activists.

https://alexjamesfarrow.wordpress.com/2019/08/02/we-need-to-fund-lgbtqi-activists-and-movements-differently-heres-an-idea/

Stepping up to our diversity and inclusion challenge
This Bond article looks at how to foster inclusion and diversity in the NGO workforce.

https://www.bond.org.uk/resources/stepping-up-to-our-diversity-and-inclusion-challenge

CBOs within the official development aid system in Kenya
This research looks at the role of CBOs and the obstacles they face within the official aid system.

https://includeplatform.net/new-roles-csos-inclusive-development/cbos-within-official-development-aid-system-kenya/

Case

Power to the sewing bees

In an inconspicuous brick building in Port Moresby, the capital of Papua New Guinea, the sounds of women's laughter and the dull mechanic humming of sewing machines flow through an open door. This is the headquarters of Sew Empower Inc. (SEI), a small grassroots group that teaches sewing to local women. Improving women's sartorial skills, however, is not the main purpose of SEI. Its courses are primarily aimed at improving women's financial literacy and inclusion. For a grassroots group as small as SEI (it initially consisted of only seven volunteers) it was almost impossible to acquire funding. "I wrote to politicians and attended all their [meetings] just so that I could give them a letter and hopefully pitch for my group", shares Anne Marie Lilh, founder of SEI. "I tried all options that were free and still had no luck. I was about to give up…", then she found FRIDA, the Young Feminist Fund for feminist-led initiatives, which would prove a massive support for Anne Marie and her team.

The banning of betel nuts

It all started in late 2013, when betel nuts were banned in Port Moresby. For many local women, whose daily income depended on selling the addictive fruit, the ban was a serious blow. Anne Marie Lilh, a young inhabitant of Port Moresby and graduate of the University of Papua New Guinea, decided to do something. She brought together 40 women from one of Port Moresby's most notorious and violent suburbs, Gerehu, to learn how to make clothes, a product far more sustainable, safe and hygienic than betel nuts. To start a business, however, learning to make clothes was not enough: "as a banking graduate, I understood how important it is to bank the unbanked and to bring financial literacy to the community".

In Papua New Guinea less than 20% of the population has a bank account, one of the lowest rates in the world, and for women this percentage is even lower. Unsurprisingly, the local women of Gerehu lacked the skills and knowledge to make sound and responsible decisions about their financial resources. To address this, SEI combines sewing classes with financial literacy training to empower women to start their own businesses, improve their families' livelihoods, and counter the exploitation of the (largely female) informal workforce.

Who will fund a sewing class?

After the first training cycle in Gerehu, Anne Marie and her small team of volunteers received overwhelming support and positive feedback from both participants and the local community. "We came out of the experience encouraged", one of the volunteers shared, "and now [we are] working hard to […] expand our work beyond Gerehu". Yet, more classes require more people, time and resources, but who is going to pay for it? For a group as small as SEI it appeared almost impossible to acquire funding. After having tried every funding route that she was aware of, Anne Marie eventually found the Young Feminist Fund FRIDA. Set up specifically to support new initiatives, FRIDA began to support SEI in late 2015 — a major turning point for the small organization.

FRIDA shifts the power

FRIDA was first launched in 2011 by a group of intergenerational and intersectional feminist activists, with Nigerian/Antiguan feminist Amina Doherty as its founding member and coordinator. To date, FRIDA is the only youth-led fund in the world that focuses exclusively on supporting young feminist activists. The fund is built on the principle of participatory grant making, which puts decision making in the hands of the real experts: the young feminists themselves. After submitting their application, groups are invited to participate in an online peer review process, in which together they determine where the funding goes. At the heart of this process is a commitment to transform power in relationships between those with resources and those without. Grant seekers are no longer passive aid recipients, but active agents whose knowledge, capacity and experience is valued. FRIDA seeks to "build relationships of trust and shared power by pushing actively against hierarchical and non-transparent decision making". By means of its participatory grant making model, small initiatives like SEI, which would never stand a chance with traditional grant-making organizations, are able to acquire funding and feel supported by a worldwide community of fellow young feminist activists.

Springboard for the future

Back in Port Moresby, another group of women are about to receive their certificates for sewing and financial literacy. Since its inception, 93 women have graduated from SEI and more training cycles are planned in Port Moresby as well as other areas of Papua New Guinea. FRIDA's funding has enabled Anne Marie to grow her initiative. "Thanks to FRIDA, [SEI] is now a registered non-profit in Papua New Guinea", she says. "We have a total of 8 sewing machines, materials to run our trainings and we are now proudly sponsoring our very own volunteers in accredited sewing training certificates." With this strong foundation and the backing of a broad network of like-minded, global feminist groups, SEI is now in a better position to seek out sponsors who can support the organization in the long term.

Chapter 8

Inclusive culture

Over the last century, cultural diversity has become a defining characteristic of our societies. Many would say that this cultural diversity is what gives our world colour and makes it interesting and vibrant. Yet, in practice diversity often seems to lead to hostilities, distrust and misunderstanding, and the exclusion of those who deviate from the cultural majority just a little too much. As the United Nations Scientific and Cultural Organization (UNESCO) Universal Declaration on Cultural Diversity describes, “the defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity”. Moreover, the recognition and inclusion of all cultural groups in society is not only ‘the right thing to do’, it is also conducive to the flourishing of a creative, democratic and peaceful public life. Therefore, it is paramount that civil society organizations around the world work to protect and celebrate diversity, and make sure that culture cannot be used as an instrument of exclusion.

Fencing their way in

Most often the term 'cultural diversity' is used to refer to the coexistence of different cultural systems within the same geopolitical boundaries. Examples that come to mind are large groups of ethnic minorities, indigenous people, or immigrant populations living in countries dominated by a specific cultural majority. These groups — because they adhere to a different religion, have a different historical heritage, dress differently, act differently or speak another language — are often misunderstood by the majority group and, consequently, not fully included in society. Therefore, many civil society initiatives are working to improve mutual understanding and dialogue between people of different backgrounds, to help bridge the gap between them. One example is the project Muslim Girls Fence, initiated by the London based CSO Maslaha. In this project the sport of fencing is used to challenge prejudices about Muslim girls, share new visions of what it means to be a young Muslim in the UK today, and at the same time provide the young girls with a different narrative about their futures and opportunities. On the face of it, Muslim Girls Fence is about getting girls into sport, but ultimately it seeks to foster inclusion and empowerment. The fencing workshops are interspersed with sessions on identity and feminism, encouraging the girls "to become their own story tellers, to speak for themselves instead of being spoken about and [... to] shift public imagination about what a Muslim is, [and] what a Muslim woman can be". And the project is having an effect: since the first pilot project, teachers have noticed girls becoming more confident in contributing to lessons and interacting more freely and on an equal footing with their classmates.

Bloody culture

At the heart of every culture is a set of shared norms, values and beliefs that organize the way in which people live together. Although societies cannot function without these (written and unwritten) rules, at times they can also become a source of misery for large groups of people. While the previous section looked at exclusion based on differences between cultures, this section takes a closer look at exclusion within cultures. Often this exclusion results from taboos and stigma deeply rooted in cultural conventions. Take the issue of menstruation, for instance. A recent report by WoMena found that around the world menstruation taboos are leading to a host of practices that prevent women from participating in every aspect of life. Women and girls are kept from touching water or cooking, attending school, participating in religious ceremonies, and engaging in community activities. In Nepal, for instance, many girls and women must still spend their time of the month confined to a shed far away from their families, because they are considered unclean. In Africa, UNICEF estimates 1 out of 10 girls will drop out of school because they cannot afford sanitary napkins. And, in India, women who are menstruating are not allowed to visit their temples, even during times of important religious celebration.

In late 2018, during the Hindu festival Durga Puja, Mumbai-based artist Aniket Mitra had had enough. The graphic designer created a picture of a sanitary pad, with a bloodied lotus flower on it. Around the pad he placed a 'chalchitra', a sort of halo that forms the background of the Goddess Durga's idol. In response to his work, Mitra was subjected to much criticism and even harassment, as people thought it blasphemous and hurtful. The artist does not, however, have regrets: "I have watched first my sisters and now my wife struggle with taboos regarding their periods. I have seen them be asked to not come to certain places because they are menstruating. As someone living in 2018, this infuriates me". With his art, Mitra is expressing a sentiment that appears to be growing in Indian society. Only a week after the 2018 Durga Puja, the Supreme Court of India lifted a centuries-old ban that prevented women who could potentially be on their period from entering a popular Hindu pilgrimage site. Bit-by-bit, things are moving and art is doing its part.

But is it culture?

Following the devastating 1994 genocide, Rwanda has made impressive progress in combating poverty and inequality. Yet, the Twa (or Batwa) — the country's main indigenous ethnic minority — have not been able to reap the benefits of this development. Regarded as 'dirty', or not seen at all, the Twa have been expelled from their ancestral lands and live in extreme poverty. From an outsider's perspective, it seems that the Twa are excluded because of their cultural background and ethnic identity. However, as Professor of Global Law and Development Morag Goodwin underlines, we should not assume that exclusion is experienced in the same way as it appears at first sight.

Starting in the early 2000s, Rwanda embarked on a nation-building programme designed to create a unified Rwanda. Under the slogan 'Ndi Umunyarwanda' ('I am Rwandan'), the campaign sought to foster a unified community built on solidarity and resisting the attribution of minority or ethnic categories. In practice, this means that it is no longer possible to talk about ethnicity in Rwanda and the very concept of belonging to a culture or people other than that of the unified national community is non-existent. Therefore, there can be no such thing as 'cultural exclusion' in Rwanda: there is only one culture and one ethnic identity. The Twa cannot be excluded because they are Twa, as they are defined as Rwandan. The Twa — as we will continue to call them for clarity's sake — are excluded because they are poor; and their poverty happens to coincide with their history of once being Twa. Importantly, the Twa themselves, as Goodwin found in her research, do not perceive their exclusion as being based on their ethnic identity either.

Complexities in understanding and addressing experienced exclusion like this make the work of grassroots organizations, like African Initiative for Mankind Progress Organization (AIMPO), which fights for the rights and development of the Twa, a difficult undertaking. "The way it is in Rwanda now means that those of us who advocate for the Twa are advocating for a group that, officially, does not exist", says Richard Ntakirutimana, founder and executive director of AIMPO. Promoting the inclusion of the Twa, demands an understanding of culture and context that exceeds an outsider's perspective; an approach that involves great care, which is advisable for all civil society actors dealing with matters of culture, history and identity. When it comes to addressing cultural exclusion, sensitivity to local values, perceptions and experiences is key.

Civil society actors are very much aware of the transformative power of art. Everywhere, art is used to bring people and cultures together and to foster inclusive societies.

Let's talk about gender

In most societies, strong cultural norms exist about how men and women should behave. Such gender norms are reflected in official laws and institutional practices, but also in the most basic activities of social life. For men and women around the world, the bodies they are born into still govern their lives and future prospects. And, unfortunately, it is usually women who get the short end of the stick: in many cases gender norms result in their marginalization and exclusion. Over the last decades, however, gender norms have been questioned. Especially in today's hyper-connected world, change seems to be afoot, as the Internet and social media have increased early exposure to different types of roles, people and life choices. However, change does not happen at the same pace around the world. While in many countries women's participation in politics and work is regarded as perfectly normal, in others this is still at odds with long-standing cultural conventions. In Afghanistan, for instance, women still face significant barriers to participating fully in society. A recent survey showed that Afghan men strongly oppose giving women more freedom. In fact, two out of three think they have too much already and, worryingly, young men are even more reluctant than their elders to promote women's equality. This is not so for the young male activists who are challenging gender norms in the northern regions of Afghanistan. Mobilized by the Swedish Committee for Afghanistan, nine groups of young men and three groups of young religious scholars are trying to raise awareness about gender issues in their communities. Equipped with posters that explain their message in pictures, the men visit schools and remote villages where they are involved in drama and role plays, organize sporting events, and give presentations — all to promote women's equality in their country.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The art of culture

Culture, in addition to being an abstract system of norms, values and beliefs, also has its more visible, tangible and audible manifestations — through art. Art in all its forms — ranging from painting and sculpture to music, dance and theatre — is not merely an expression of what happens in society, but can also function as a means of protest, as shown in our previous publication *Activism, artivism and beyond*, and a catalyst for social change. Judging by the wide variety of creative initiatives around the world, civil society actors are very much aware of the transformative power of art. Everywhere, art is used to bring people and cultures together and to foster inclusive societies. In Canada, the Montreal-based organization Exeko uses art for the social inclusion of people who have experienced or are at risk of exclusion, particularly homeless people, Aboriginals and newcomers. In East Asia, young people from Korea, China and Japan are jointly participating in mask-making workshops. By making masks of their own faces and highlighting commonalities, this project addresses existing tensions between these groups and helps work towards sustainable peace for the next generations. And across Europe the NICer project (Nouvelle approche pour renforcer l'Intégration Culturelle des jeunes Réfugiés) is using theatre to foster relationships between refugees and local youth. Similarly, in Israel, the Holot Theatre was established with the purpose of promoting the inclusion of refugees in Israeli society. You can read more about this project in the following pages.

More inspiration

The Inclusion Center
The Russian centre for performing arts aims to change public opinion about and include people with disabilities through theatre.

http://inclusioncenter.ru/o-centre/

Using arts and culture to advance equity and inclusion
This guide provides successful examples of how local communities use arts and culture to achieve a more welcoming, inclusive community.

http://inclusivedbq.org/wp-content/uploads/2017/04/ARTS-AND-CULTURE2.pdf

Cultural inclusion
This thought-provoking article talks about the cultural inclusion of Muslim communities in the UK, including some examples of successful projects.

http://citiesofmigration.ca/building-inclusive-cities/cultural-inclusion/#_ftn2

The power of inclusive contemporary art
In this TEDTalk, artist and designer Aundrea Frahm looks at inclusive contemporary artworks and the meaningful experiences they can yield.

https://www.youtube.com/watch?v=QxtHeFwdCJw

Case
The Holot Theatre

Dr Chen Alon, Israeli lecturer and activist, is sitting outside Lachmanina, a small café in Tel Aviv. While this city, with its buzzing cultural scene and international outlook, may seem like an easy place to live, for the thousands of African asylum seekers living in Tel Aviv it is hard to fit in. Alon's initiative, the Holot Theatre group, uses theatre to address the social exclusion people from ethnically-different backgrounds are experiencing. Originally established as a response to the imprisonment of asylum seekers in a detention centre close to Tel Aviv, Holot Theatre has become an inspiring movement that uses art to promote the inclusion of newcomers and address the violation of human rights of asylum seekers living in Israel today.

Building bridges through theatre

"Our initial aim of the theatre was to establish new alliances between asylum seekers and Israelis", Chen explains. In plays performed by the Holot Theatre, real-life scenes from the lives of the African actors are re-enacted. Omad, who has lived in Israel since 2009 and was one of the first actors involved with the theatre, shares his experience: "I incorporated my life's experiences and started to tell my story through the show. This way, [...] I can tell people who I am". The Holot Theatre is drawing attention to the dire circumstances of refugees in Israel, seeking to promote social and political change. Additionally, the performances bring together Israelis and newcomers in a fun and creative setting. As the creation of a show is an inclusive and participatory process, "at the end [...] the actors feel this performance belongs to all of them", says Alon. By democratizing the process of creation, the socially excluded feel supported and seen, and equality and respect between Israelis and newcomers is actively promoted.

Tool for change

The Holot Theatre did not start as an initiative to promote inclusion. Rather, it was a response to the opening of a detention centre in Holot, a desert town close to Tel Aviv. Here, over 3,000 asylum seekers and refugees were detained for an indefinite period, testifying to Israel's crude violation of human rights and international law. When Alon started his theatre it was a form of peaceful resistance against the detention centre. Beginning with an 'anti deportation campaign', Alon noticed that "artists started contacting us to get in touch with people from Holot to start collaborations". Together with detainees and theatre enthusiasts, Alon managed to draw attention to the existence of the detention centre and mobilize CSOs and Israeli citizens to join his initiative. Gradually the Holot Theatre became an instrument for social change, as it grew into a large movement that fought for the closure of the detention centre — which eventually happened in 2018. For many, including Omad, this success was a surprise: "I didn't know theatre could be a tool to [achieve] societal change", he said.

Still relevant

Although the detention centre that sparked the establishment of the Theatre was closed, the relevance of the theatre did not die with it. Nouraldin, who was part of the theatre from 2014 to 2018, has lived in Israel for over seven years. His experience of exclusion underlines the theatre's continued importance: "I could say I spent the first five to six years in Israel feeling that I was not going to be part of society, my workplace was the only place where I could spend the day away from feeling discriminated against". No longer detained, but not really part of society either, immigrants like Nouraldin and Omad often feel misunderstood and 'outside' society. "The theatre helped me overcome the social anxiety that I had", says Omad, who is now getting his business degree at IDC Herzliya Private University. "By letting people know about us, they can develop different perspectives towards refugees."

For Nouraldin, weekly social interaction with Israeli actors has had major positive impact as well: "I now look forward to meet the society that I lived in for over six years [...]. Meeting with the people of the theatre was something new to many of us [immigrants]. We started to get together every week, which became the light at the end of the tunnel". Holot Theatre has contributed to the actors' sense of purpose and personal growth. "I joined them simply to kill time, but eventually I found it helpful, giving me experiences and interactions with many people. I got to know about cultural differences and the beauty of diversity through the show", says Omad.

Illegal Man

Today, Holot Theatre is continuing its fight for the rights of refugees in Israel. Yet, immigration is a major taboo subject in Israel, resulting in the continued exclusion of immigrants from Israeli society. Combined with a severely limited civic space, it is very difficult for the theatre group to find places to perform. Travelling from small art festivals to schools and community centres, reaching big audiences remains a challenge. This year, the Holot Theatre group is touring Israel with its third show 'Illegal Man', drawing attention to the lives of status-less people in Israel.

Conclusion

Standing at a crossroads

Never before have societies been more diverse and people more mobile. Migrants are crossing borders for a wide variety of reason and communities everywhere are welcoming them with open arms. Unfortunately, the opposite is also true. Newcomers are too often met with suspicion and xenophobia, and nations — especially the wealthier states of the Global North — have mastered the art of excluding unwanted visitors by building fences and walls at their borders and keeping migrant ships at sea. A similar dichotomy is visible when looking at LGBT rights. Over the last decade, considerable progress has been made. Since 2017, for instance, same-sex marriage has been legalised in 7 new countries, bringing the total to 28. Yet, in the same period violence against members of the LGBT community has spiked in various regions — including the UK and the US — and at least 68 countries still have laws criminalizing same-sex relations, some even with penalties such as life imprisonment or death. And when it comes to the inclusion of persons with disabilities (PWDs) some countries have made important strides as well: In Australia, most public toilets have been made fully accessible; in Colombia, skilled health workers are widely available when women with disabilities are to give birth; and in Mozambique young PWDs can more easily access technical and vocational training, because physical barriers, such as inaccessible lavatories, have been removed. Still, the 2018 UN Flagship Report on Disability and Development concludes that persons with disabilities continue to face numerous barriers to their full inclusion and participation in the life of their communities and are not sufficiently included in the implementation, monitoring and evaluation of the SDGs.

Judging by the foregoing, it seems fair to say that we are at a crossroads. While all signatories to Agenda 2030, as well as the development sector at large, have made the pledge to 'Leave No One Behind' and significant progress has been made, with 2030 fast approaching it is worrying to see that so many people continue to be excluded. We stand at a crucial moment in time: if we are to make good on our pledge, we must now decide whether we are willing to go the extra mile to make inclusion a reality for everyone, everywhere. *Digital Dalits and Colourful Carroças* aims to give the development sector at large a nudge in the right direction. It draws attention to the many dimensions of exclusion and to all that still remains to be done before we can claim we are indeed leaving no one behind. At the same time, this publication also shows the positive side of the story, the positive path that many of us are already walking. *Digital Dalits, Colourful Carroças* celebrates the many amazing ways in which civil society is striving to build an inclusive world. It shows us that, across the world, individuals and organizations, big and small, are on the right track. From this collection, we can draw inspiration and derive hope for an inclusive future. Additionally, the stories in these pages can teach us some important lessons that can help us on our way to contribute to inclusion more effectively.

Be creative, use art

Often times, creativity is an absolute necessity for civil society organizations to overcome the practical or legal obstacles they face. Additionally, creativity can be a source of energy and joy and a way to foster inclusion and togetherness. The colourful artworks adorning the trash carts of Brazil's *catadores* for instance, is not only making them more visible in a literal sense, it is instrumental in building bridges between local communities and

> “Ridding our system of deeply-rooted exclusionary practices requires continuous and immediate action, and demands that we work together.”

the waste pickers, ensuring that the latter are recognized as citizens vital for the city. And what to think of the actors of the Holot Theatre or the NICer project? Through their plays, these theatre groups raise awareness about the exclusion of refugees among the broader public, while at the same time fostering mutual understanding and building friendships by performing together. While not every context or project may lend itself to large-scale painting events or long-running theatre shows, integrating some artistic element, however small, into activities can add unexpected value: it fosters ties through positive action and highlights the common joy people find in being creative together.

Use tech, be innovative — but don’t lose what already works

Exclusion is not a new phenomenon; it is a problem as old as mankind. Perhaps, to push us in the direction of more equality and inclusion, we need more innovative solutions. People like Mark Kamau are finding these new solutions, putting to use what present-day technological advances have to offer. Among these advances is social media, which, as the experiences of the Dalit community show, can be an incredibly valuable tool to break barriers and promote inclusion. And without contemporary IT-facilities and possibilities for connectivity, initiatives like FixMyStreet and DigiTruck would not be possible. Undeniably, these new technologies are indispensable in our efforts to promote development and foster inclusion. Yet, we should not lose sight of the millions of people without access to those technical advances we hold so dear, nor should we abandon all the old strategies that have worked for generations past. The Potters for Peace initiative is a good example. By upscaling a traditional means of producing ceramic water filters, they are giving the poorest communities access to safe drinking water. Innovation does not necessarily mean that solutions are brand new or technologically advanced. Looking afresh at proven methods and using them to reach the people who are being left behind may, in some cases, be just the way to go.

Ask, listen, learn and put the most affected in the lead

As Professor Morag Goodwin underlined, we should not assume that exclusion is experienced in the same way as it appears to us ‘outsiders’. To understand what barriers people are facing and develop programmes that truly match their needs, it is crucial, not only to include them in programme design and implementation, but also to learn from their local insights and put them firmly in the driver seat of their own development. One example is the consultation and active participation of the Al Shoka community in the planning of their new garden. Without the community’s inclusion, the park would never have matched all their needs and turned into the open and safe space it is now. And what about FRIDA, the Young Feminist Fund? Recognizing that local women are most knowledgeable about what is needed for their inclusion and empowerment, FRIDA lets grassroots organizations decide together where the available funding should go. What all this should teach us is that inclusion is not only about making sure that the poorest have access to services, but about ensuring that discriminated groups feel part of society. It is also about including the people we want to support in our own projects and processes, and recognizing that their knowledge, experiences and skills are paramount to achieve inclusion in their local contexts.

Make the invisible visible

Who are the people who are left behind? Do we have any idea how and where to find them? In the foregoing pages we have talked about a variety of groups that are excluded from society. Those who are left furthest behind are often the ones who face multiple intersecting disadvantages at the same time, making them more vulnerable and, worryingly, less visible. Because of their intersecting disadvantages, these people run the risk of falling through the cracks, not only of programmes, but also of data collection efforts. The story of NIDWAN taught us that the Nepalese indigenous women with disabilities remain invisible, due to the simple fact that they are physically bound to their (often remote) homes. And because they do not fit within one specific category, these women are not recorded in standardized data collection either. NIDWAN is making great efforts to bring to light the stories of these women and collect data about their situation. Yetnebersh Nigussie expressed the opinion that the broader development sector should undertake such efforts as well — using the technologies and data collecting tools we have at our disposal and making the marginalized around the world more visible. Achieving an inclusive world must begin with a thorough understanding of who the excluded are. This requires accurate data, an intersectional mindset and a willingness to take the extra step to include those who are out of our immediate reach.

Challenge the system

As this publication shows, initiatives that are breaking down barriers abound and are contributing to the inclusion of people in various ways. These actions are not only important to promote the inclusion of particular groups or in specific areas; they also contribute, even if just a little, to a broader system change. India’s deeply-rooted caste system will not disappear any time soon, but the Dalits’ social media campaign to draw attention to the abuse of their girls is a small step in the right direction. The many homeless people in the US will not get housing overnight, but the ‘You Don’t Need a Home to Vote’ campaign is making a small dent in the system that is keeping them from participating in politics. And while the digital gender divide is still disturbingly wide, initiatives like Code to Inspire (CTI) in Afghanistan, are sowing the seeds for a generation of tech-savvy young women who may change the system in years to come. What all these initiatives teach us is that the system — with time, effort and courage — can be changed, that inclusion is a goal we can achieve. Yet, as both Yetnebersh Nigussie and Bart Romijn have stated in the foregoing pages, ridding our system of deeply-rooted exclusionary practices requires continuous and immediate action. And, more importantly, it demands that we work together. We cannot challenge the system alone: we must join forces, walk together as equals and leave no one behind on the path to inclusion.

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List of Acronyms

AI	artificial intelligence
AIMPO	African Initiative for Mankind Progress Organization
CBO	community based organization
CRPD	Convention on the Rights of Persons with Disabilities
CSBAG	Civil Society Budget Advocacy Group
CSO	civil society organization
DCDD	Dutch Coalition on Disability and Development
ECDD	Ethiopian Centre for Disability and Development
EU	European Union
GDP	gross domestic product
HIV	human immunodeficiency virus
HOYMAS	Health Options for Young Men on HIV/AIDS/STI
ICT	information and communication technology
IFA	Inclusive Friends Association
ILO	International Labour Organization
LFO	legal financial obligation
LGBTI	lesbian, gay, bisexual, transgender and intersex
LGBTQ	lesbian, gay, bisexual, transgender and queer
MYP	Meaningful Youth Participation
NIDWA	National Indigenous Disabled Women Association Nepal
NGO	non-governmental organization
OBR	One Billion Rising
OGP	Open Government Partnership
PWD	persons/people with disabilities
SDG	Sustainable Development Goal
SEWA	Self Employed Women's Association
STI	sexually transmitted infection
UHAI	East African Sexual Health and Rights Initiative
UK	United Kingdom
UN	United Nations
UNESCO	United Nations Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
US	United States
WfE	Women for Election

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