



netWorked Youth Research for Empowerment in the Digital society

Inclusion Report 1

WP2_D2.2 Version 3

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Inclusion Report 1
WYRED_WP2_D2.2

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1 The WYRED Project

The WYRED project (netWorked Youth Research for Empowerment in the Digital society) (García-Peñalvo, 2016b, 2017; García-Peñalvo & Kearney, 2016) aims to provide a framework for research in which children and young people can express and explore their perspectives and interests in relation to digital society, but also a platform from which they can communicate their perspectives to other stakeholders effectively through innovative engagement processes. WYRED does this by implementing a generative research cycle (WYRED Consortium, 2017c, 2017d) involving networking, dialogue, participatory research and interpretation phases centred around and driven by children and young people, out of which a diverse range of outputs, critical perspectives and other insights will emerge to inform policy and decision-making in relation to children and young people's needs in relation to digital society (Griffiths et al., 2017).

The project is informed by the recognition that young people of all ages have the right to participation and engagement. It has a strong focus on inclusion, diversity and the empowerment of the marginalised, which is realized in Work Package 2 "Inclusion" - in its transversal function covering the whole project. Based upon D.1 "Inclusion criteria" the present yearly inclusion report 2017 presents the activities, analyses and impact indicators of this work package within the months 4 to 12 of the WYRED project.

1.1 Inclusion in WYRED

Inclusion in WYRED is committed to an understanding of diversity that regards differences as normal and values the idea of anyone equally participating in all aspects of life and decision-making. As a sociological term, inclusion indicates a society in which every person is accepted and regarded as equal and self-determined, irrespective of specific individual diversity criteria. Differences between individuals are regarded as an enrichment and as being normal. Inclusion values equality and equal participation of every member of society in all aspects of life, including civic, social, economic, and political activities, as well as in decision-making processes. Regarding difference as normal is the most essential proposition in the model of inclusion.

The inclusion process is an integral part of the whole work process and it accompanies WYRED from the very beginning to even beyond the end of the project, as sustainability of the project will be closely related to the success of WYRED's theoretical understanding and practical implementation of inclusion. Inclusion criteria within the first project cycle were selected based upon internationally well-known diversity criteria (e.g. Abdul-Hussain & Baig, 2009), which throughout the progress of the project were continuously adapted to the partner's feedback and needs.

The process of defining inclusion, as well as selecting the diversity-criteria for WYRED, started collaboratively at the kick off-meeting in early November 2016, when MOVES put up a first set of criteria for discussion. The criteria were discussed intensely from that time on as within the partner countries on the one hand a common

understanding of the indicators had to be developed and the details and culturally given differences of operationalization needed to be agreed upon. At the Vienna meeting in May 2017, which replaced the first online meeting, it was decided to fully implement criteria as soon as the platform would be available, which was necessary as it now allows to administer data according to the ethics requirements as specified in D2.1_v2 (Further procedure) (WYRED Consortium, 2017a). Though, first implementation-experiences in paper and pencil format were derived from the lead partner in June 2017, which can be regarded as a pilot implementation and involved a small group of 16 Austrian participants. In summer, the questionnaire was implemented on the platform and presented and discussed at the quarterly online meeting of the inclusion team on September 15th, 2017. The meeting provided further details for the operationalization of the questions (e.g. national explanations of ISCED levels), as shown below.

1.1.1 Diversity Questions and Benchmarks

Platform (García-Peñalvo, 2016a; García-Peñalvo & Durán-Escudero, 2017; WYRED Consortium, 2017b) availability given in October 2017, the WYRED inclusion team as specified in Deliverable 2.1_V2 (WYRED Consortium, 2017a) regarded the following diversity-questions as being essential for giving a differentiated picture of its participants and for getting an understanding of marginalized socio-economic groups participating in the project (see also Figure 1).¹

GENDER

Which gender do you attribute to yourself?

Version 1

female

male

Version 2 (If applicable: depending on country, participant's age)

female

male

not mentioned above (if you wish, please specify):

no answer

Benchmark: WYRED aims at an equal share of male and female participants and is open to diversity in also considering possible further gender categories.

¹ For further details about the inclusion criteria please refer to Deliverable 2.1_v2

1. AGE

Your year of birth: List starting with 1945

Benchmark: WYRED aims at reaching participants from the following age groups: (1) younger than 10 years old, (2) 10 to 14 years old, (3) 15 to 19 years old, (4) 20 to 24 years old and (5) 25 to 29 years old.

Figure 1: WYRED Inclusion Questionnaire (IQ) (source: <https://platform.wyredproject.eu>)

2. EDUCATIONAL or WORK BACKGROUND

What is your highest level of education? → List of the 8 ISCED (International Standard Classification of Education)²²

Currently, are you student in formal education?

o Yes:

²² ISCED 0: Early childhood education, ISCED 1: Primary education, ISCED 2: Lower secondary education, ISCED 3: Upper secondary education, ISCED 4: Post-secondary non-tertiary education, ISCED 5: Short-cycle tertiary education, ISCED 6: Bachelors' or equivalent level, ISCED 7: Masters' or equivalent level, ISCED 8: Doctors or equivalent level

o No: → What are you doing in the moment?

- o non-formal training,
- o internship,
- o employed,
- o self-employed,
- o unemployed

Benchmarks: In line with the age groups a balanced distribution of educational levels and of youth in the workforce is aimed at.

3. SOCIO-ECONOMIC STATUS

Parents' Educational Status

What is the highest school level attained by your mother? → List of the ISCED categories

- o *I can't answer this question*

What is the highest school level attained by your father? → List of the ISCED categories

- o *I can't answer this question*

Benchmark: A share of high (25%), middle (50%) and low (26%) SES (Social-economic status) per is envisaged (mean parental ISCED level: 0-2=low; 3-6=middle; 7-8=high)

4. GEOGRAPHIC LOCATION

Where do you live?

- o Village/rural community (< 5,000 inhabitants)
- o Small town (5,000-20,000 inhabitants)
- o Medium town (20,000-100,000 inhabitants)
- o Big town (> 100,000 inhabitants)

Where do you study or work?

- o *Village/rural community (< 5,000 inhabitants)*
- o *Small town (5,000-20,000 inhabitants)*
- o *Medium town (20,000-100,000 inhabitants)*
- o *Big town (> 100,000 inhabitants)*

Benchmark: Representation in relation to the national population in the four categories is aspired for.

5. MIGRATION

Which language is mainly spoken in your family? → List of languages

Where were you born? → List of countries

Where was your father born? → List of countries

- o *I can't answer this question*

Where was your mother born? → List of countries

- *I can't answer this question*

Benchmark: A share of migrants in the first and/or second generation as related to the partner countries is aimed at.

6. ETHNIC/NATIONAL BACKGROUND

What is your ethnic/national background* like for example, Kurd, Romani, Catalan, French, Austrian Croat, Walloon, Persian, Dutch?

(An ethnic or national group is a group of people sharing for example a common language, cultural heritage, social or national experiences).

(open question)

- No answer

The examples used for ethnic/national groups can be adapted to the partners' conditions.

Benchmark: The share of the specific ethnic groups as given in the partner countries.

7. RELIGIOUS BACKGROUND

What is your religious background like for example, Christian (Protestant, Catholic), Muslim (Sunnite, Shiite), Jew?

(open question)

- No answer

Do you consider yourself an active part of this group?

- Yes
- No
- No answer

Benchmark: Share as related to the partner countries.

8. DISABILITY

Do you have any long-term illness, health problem or disability which limits your daily activities?

o No

o Yes

o No answer

Benchmark A share of about 15% of participants is aimed at.

9. SEXUAL ORIENTATION

If applicable: (depending on country, participant's age)

Do you perceive yourself as being ...

- Heterosexual?
- Homosexual?
- Bisexual?
- No answer

Benchmark: The demographics of sexual orientation vary significantly. The most common ranges of homo- and bisexuality differ from 1 to 10%. Therefore, the benchmarks for this criterion is regarded to be within this range.

1.1.2 Questionnaire Versions

Currently, depending on country- culture and the different ages of the WYRED participants there are three versions of questionnaires displayed on the platform:

1. Version 1: Inclusion questionnaire (IQ) for participants ≥ 18 years.
This questionnaire contains all diversity criteria as defined above (see D2.1. v2). It applies the sexual orientation question and implements the gender question in the version of also asking for gender transition.
2. Version 2: Inclusion questionnaire for participants < 18 years.
This questionnaire contains all diversity criteria of D2.1. v2 except the sexual orientation question and applies a simple version (Version1) of asking for the genders (male, female).
3. Version 3: Inclusion questionnaire for participants ≥ 14 years.
This questionnaire differs from version 2 only in the introduction, which is written in an easier understandable language for the younger participants of WYRED.

All partners except Turkey use the three versions, Turkey implements versions 2 and 3.

1.2 Deliverable 2.2 Objectives

The present deliverable D2.2. is the second WP2 inclusion report in WYRED. It is based on D2.1 v.2 (August 5th, 2017) "Inclusion criteria" which proposes essential diversity factors and operationalizes these factors for research. D.2.2 will be followed by the yearly inclusion reports month 24 (October 31th, 2018) and month 36 (October 31th, 2019).

While D2.1 was more technically oriented, providing the consortium with practical information about how to efficiently implement the individual criteria in their countries, the present report focusses on the WYRED experiences with implementing inclusion criteria in the first research cycle.

The following analyses show diversity data as derived from the partner countries in form of an integrative analysis for the whole WYRED consortium. The report focusses on giving a first impression of diversity as applied in the project, it reflects on the criteria, the bench-marks achieved and adaptations as well regarding the questionnaire as the participants' structure for the 2nd cycle. It will also reflect the gender balance per age group



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and socio-cultural minority groups as well as their degree of engagement and active participation corresponding to the total percentage of participation will be focused on.

2 Analyses of the WYRED-Project

2.1 Total number of participants (Platform vs IQ)

Out of the 252 participants younger than 30 years registered at the platform, 121 completed the inclusion questionnaire up to now. This is related to the fact that the decision was taken at the Florence Meeting in November to have the IQ non-mandatory on the platform. This was due to the fact, that the registration process had been too overloaded respectively had been too complicated when registering and at the same time filling in the IQ. This meant, that the participation rate decreased from e.g. 70,59% in the middle of November to 46,63 % in the beginning of December. However, the latest available data from the end of December show an increase again: The ratio participants to participants completing the IQ ist 48,02%, as a combined strategy is applied: (1) to have the IQ as well displayed in the participants' profiles, (2) as being announced on the introductory page of the platform, and (3) continuously being advertised by the facilitators.

2.1.1 Overview of Diversity in WYRED

In the following the findings of the inclusion report are initially presented for the whole WYRED project. It brings together inclusion data of research cycle one for the whole project and therefore is to be understood as the starting point for balancing data, to test the suitability of the questionnaire and to take decisions for bringing new organizations respectively participants into the project. In fact, all diversity criteria that where decided for applied quite well to the participants, however there are some benchmarks of criteria that will have to be adapted within the second cycle, to fulfil these benchmarks on the level of the project to a satisfactory degree.

2.1.1.1 Gender

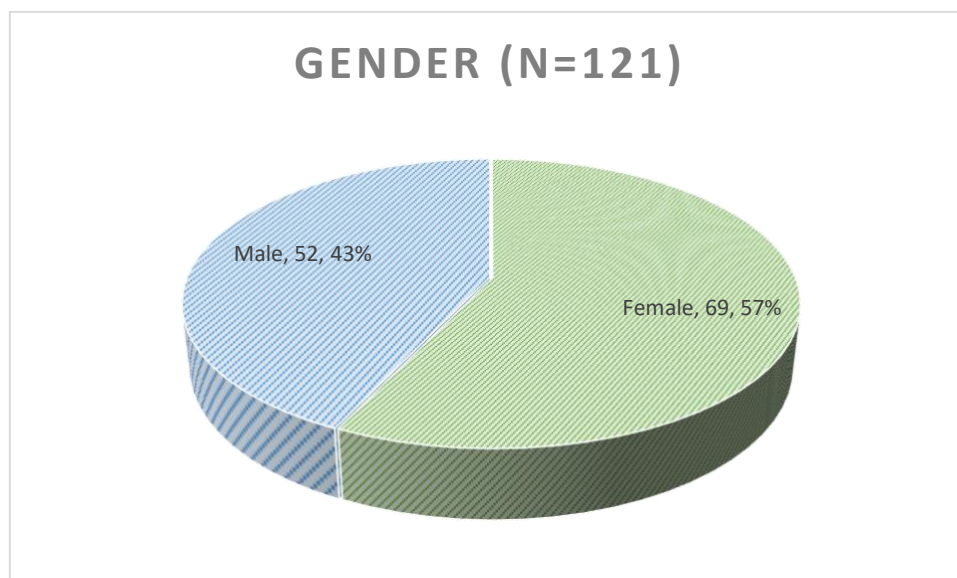


Figure 2: Gender ratio in WYRED (own source, 2017)

This firstly accounts for the gender balance in WYRED. As can be seen in figure 2, there are more females participating in the project. Almost all partners involved more girls respectively young women to the project in the first cycle. This might be related to the fact, we saw in the Stakeholder Questionnaire, that the educational system is more dominated by women (about 2/3), or what seems to be more convincing, that organisations, (high)schools, or students in fields of studies, which by themselves more focus on girls or young women respectively attract them to a higher extent, are participating in WYRED. However, the fulfilment of a more gender-balanced share needs to be aimed at in the second cycle, either involving (high)schools, fields of study or other youth organisations with a higher percentage of male young people.

2.1.1.2 [Age](#)

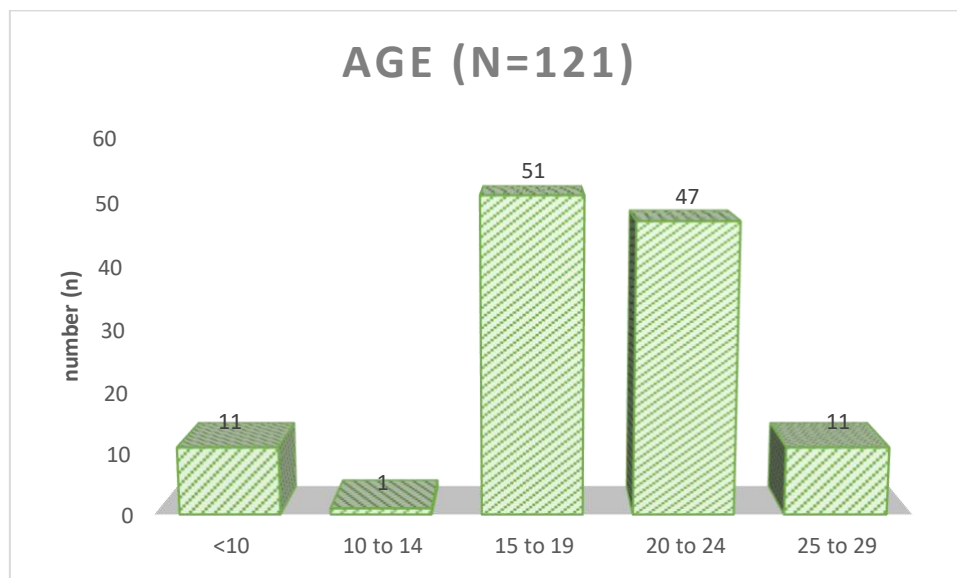


Figure 3: Age-categories in WYRED (own source, 2017)

The WYRED age groups for children and young people apply to the European definition of Youth (Statistical Office of the European Communities, 2015). The age groups 15 to 19 and 20 to 24 are covered most in the project. Participants older than 25 and younger than 15 years therefore in the 2nd cycle need to be focused on. Especially the age-group from 10 to 14 years needs to get attention.

2.1.1.3 [Education or Work Background](#)

The educational respective the work background criterion is based upon three distinctive questions. All participants are asked for their educational level, which is shown in Figure 4. Currently, most participants are on a Secondary II level (ISCED 3), followed by Bachelor level (ISCED 6), Primary level (SCED 1), Master level (ISCED 7) and Short Tertiary Education (ISCED 5). The lack of participants aged 10 to 14 years is expressed in the low rate of ISCED 2.

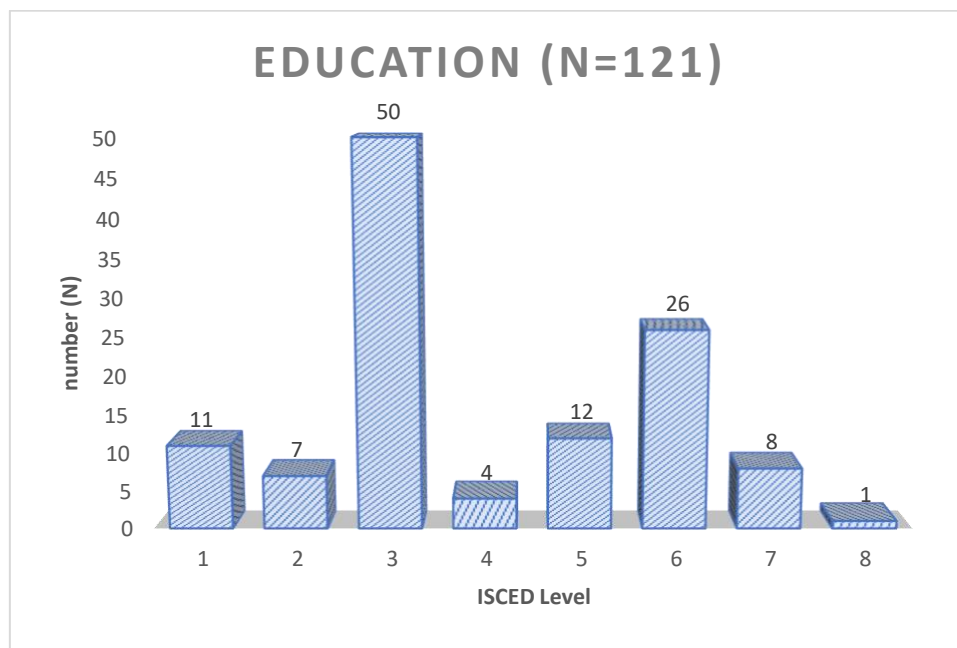


Figure 4: International Standards of Education (ISCED) levels in WYRED (own source, 2017)

It is not astonishing that ISCED 4 (Post-Secondary, Non-Tertiary) is low, as e.g. in England and Northern Ireland there is no such category, whereas in AT, education for health professions or specific colleges are covered by this category. In most European countries, compulsory education lasts until 15 to 16 years, in several countries even until 18 – which covers ISCED 2 and 3 (European Commission, 2016). The lack of participants aged 10 to 14 years is expressed in the low rate of ISCED 2.

As shown in Figure 5 about ¼ of the WYRED participants are no longer in formal education:

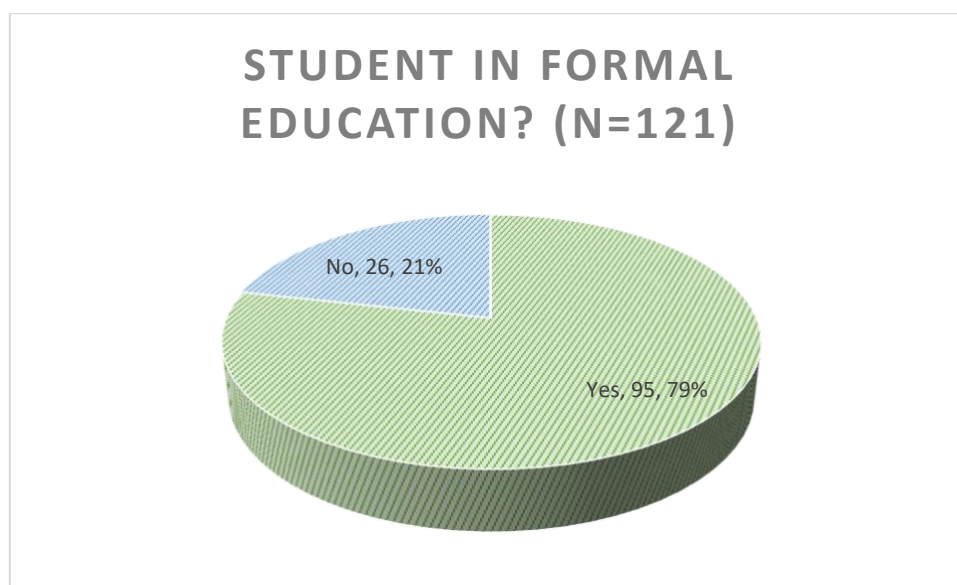


Figure 5: Students in formal education (own source, 2017)

Instead they are employed, self-employed, absolving internships, unemployed and some still are in non-formal education. The six participants less in Figure 5 stating that they are not in formal education than in Figure 6 can be explained by the fact that some participants being engaged in formal education are as well engaged in non-formal education, internship, employment or self-employment.

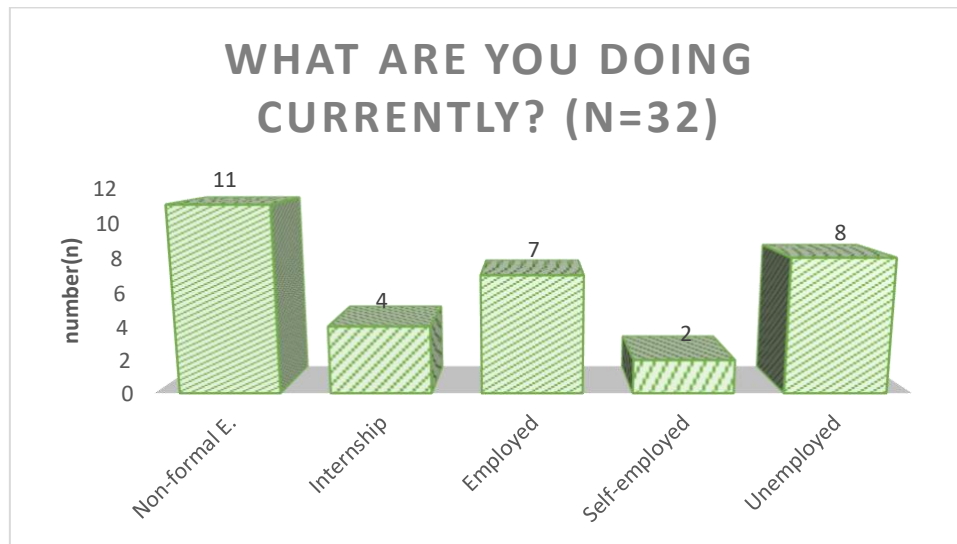


Figure 6: Activities of participants not attending formal education (own source, 2017)

Summarising, the picture on the educational levels and the work situation of the participants to some extent reflects the current ages, and it presumably will continue to change with the inclusion of additional participants below 15 years of age and above 25 years in the second research cycle.

2.1.1.4 [Socio-Economic Status](#)

The socio-economic status (SEC) is presented by an indicator derived from the educational status of both, the participants father and mother (mean). Regarding validity this simple factor must be considered with care, as usually SEC is derived from the three factors educational level, family income and parents' occupation. However, as well the latter two primary factors as other secondary factors were not applied. The primary because SEC-indices are often criticised in terms that young people cannot answer correctly, as they simply do not know the data – especially regarding family income. An often-applied secondary indicator - number of books in a household – must be criticised regarding representativeness when considering the use of digital media for reading books.

Therefore, the SEC is calculated as follows: Low: ISCED 0-2; Middle: ISCED 3-5; High: ISCED: 6-8, which as planned in the benchmarks brings the picture of the highest proportion for middle SES.

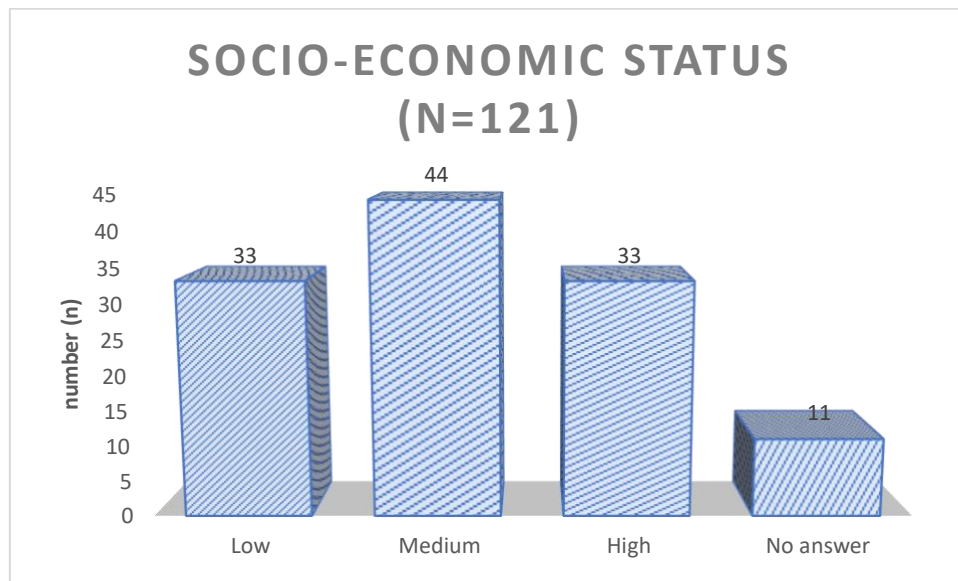


Figure 7: Socio-economic status (own source, 2017)

2.1.1.5 [Geographic Location](#)

When considering geographic location, data reveal on the one hand that participants almost equally stem from villages, small and middle towns as related to big towns. Secondly it is seen that several inhabitants of villages and small town are moving to big towns to study or work.

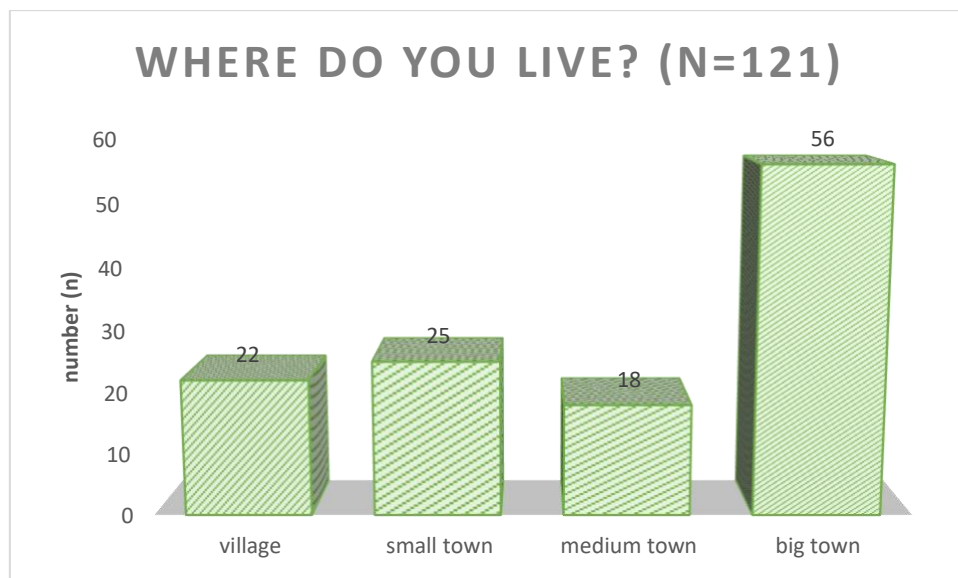


Figure 8: Place of residence (own source, 2017)

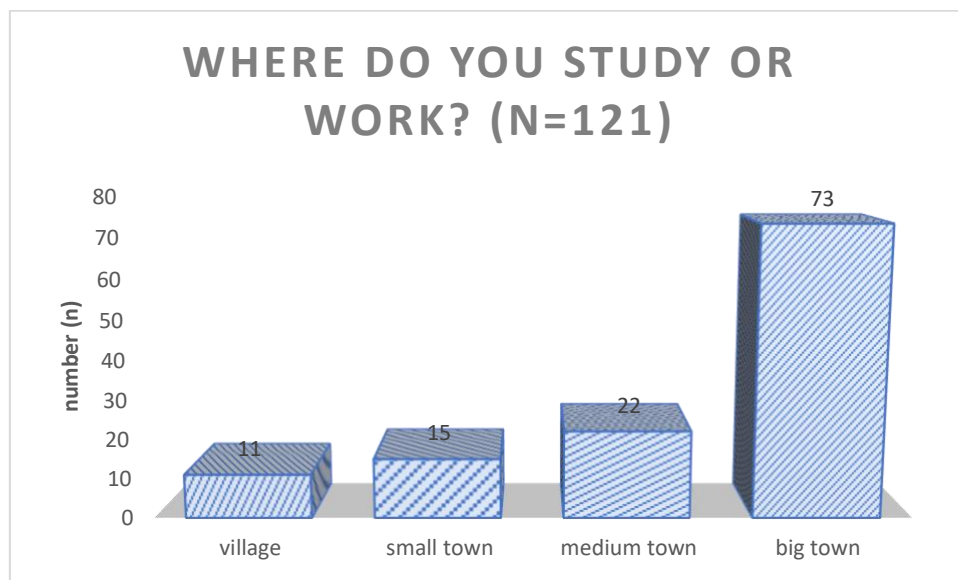


Figure 9: Place of work or study (own source, 2017)

The data sufficiently reflects the European statistics, which indicate about 70% of inhabitants for big towns and about 30 % for the rural population (Koceva u. a., 2016) with expected increases to even more that 75 % in 2050.

2.1.1.6 Migration

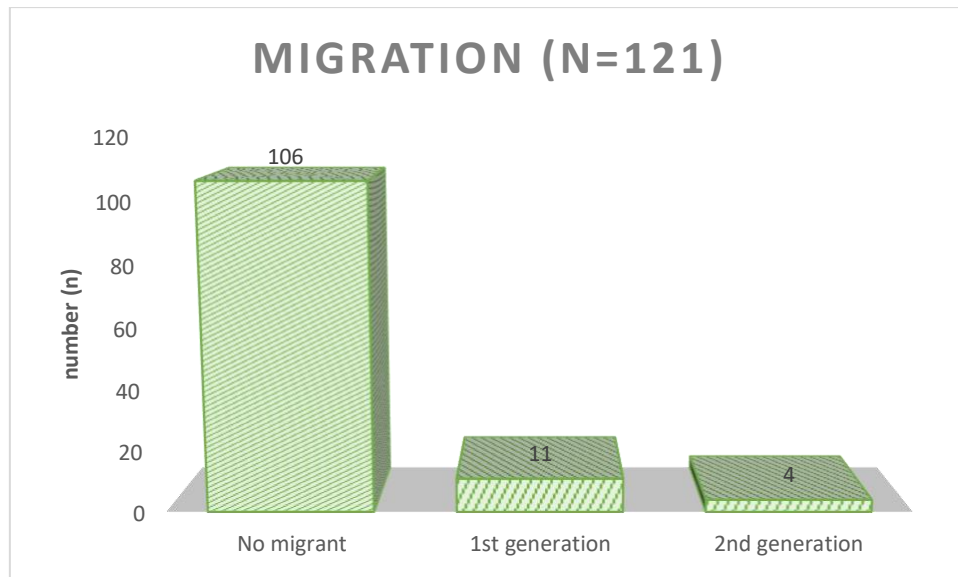


Figure 10: Migration background (own source, 2017)

According to eurostat (2017) there were 35.1 million people born outside of the EU-28 living in an EU Member State on 1 January 2016, which is 6,9% of the total population , while there were 19.3 million persons who had been born in a different EU Member State from the one where they were resident (3,8%). 1st generation migrants in WYRED (as defined by birth-places of the participants and their parents and the main spoken language in the

family) have a share of 10,38 %, which means that migrants in the first cycle were even more engaged than the general European bench-mark would require. However, this criterion will be more significant as soon as the data in the second research cycle can be analysed on the national levels, as the mean EU-28 percentages reflect countries dealing with the migration issue in very different ways.

2.1.1.7 [Ethnic Background](#)

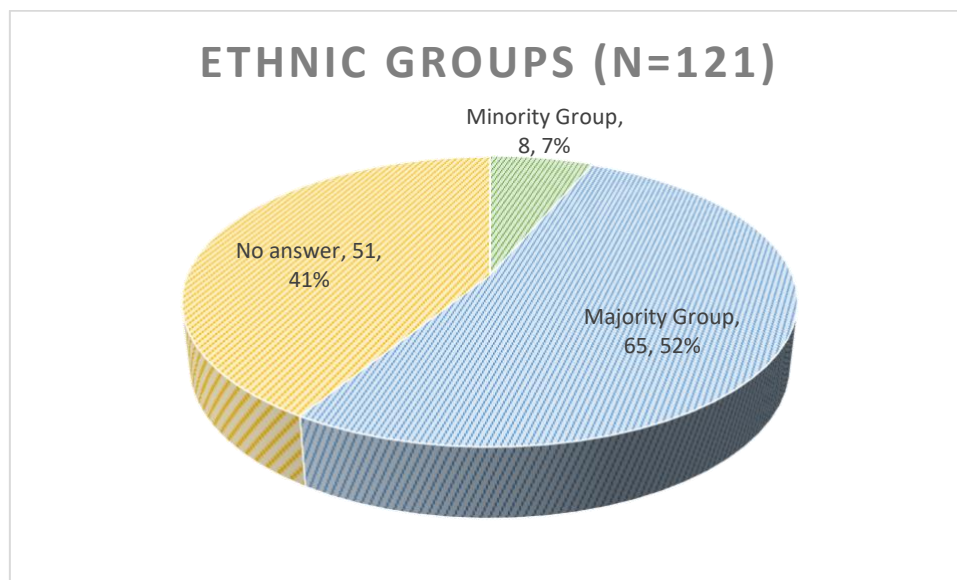


Figure 11: Ethnic groups in WYRED (own source, 2017)

There is a big share of participants not answering this question and the ones who answered. This may be attributed to the fact, that despite of explaining the term within the questionnaire, it might still have been too difficult to answer for the participants, as they themselves are not aware or do not have of kid of a specific ethnic background. Another explanation might be, that the participants just did not want to tell, which may be argued when considering the similar rate of non-respondents for the following question (religion). However, most of the respondents defined their ethnic group as being the country they stem from. Some (8,7 %) regarded themselves to be member of a minority group in these countries.

Therefore, for the 2nd cycle 1) understandability of the ethnic-culture definition will be re-checked carefully, 2) the national explanations also will be readjusted to give the participants a better understanding of an ethnic

group in their specific country and 3) the questions' denomination will be altered to "cultural background" which may be more easily understood by the participants.

2.1.1.8 Religion

For this question again, there is a high rate of about one third participants who did not answer, though to a bit lesser extent high as for the ethnic background. As religion is a well understood term, the explanation therefore might be more related the desire for more privacy regarding the ethnic background and the religion questions.

About 75 % of the European people are Christians (mainly catholic, but also protestant and orthodox), 6 to 8 % are Muslims and about 0,3 % Jews. About 17 % do not have any religious denomination. About 1/3 of the Europeans describe themselves as irreligious and 5 % as atheistic (<https://de.wikipedia.org/wiki/Europa>). The graphic shown above reflects these data quite well, however this does not consider the Turkish partner DOĞA, whose participants all are Muslims.

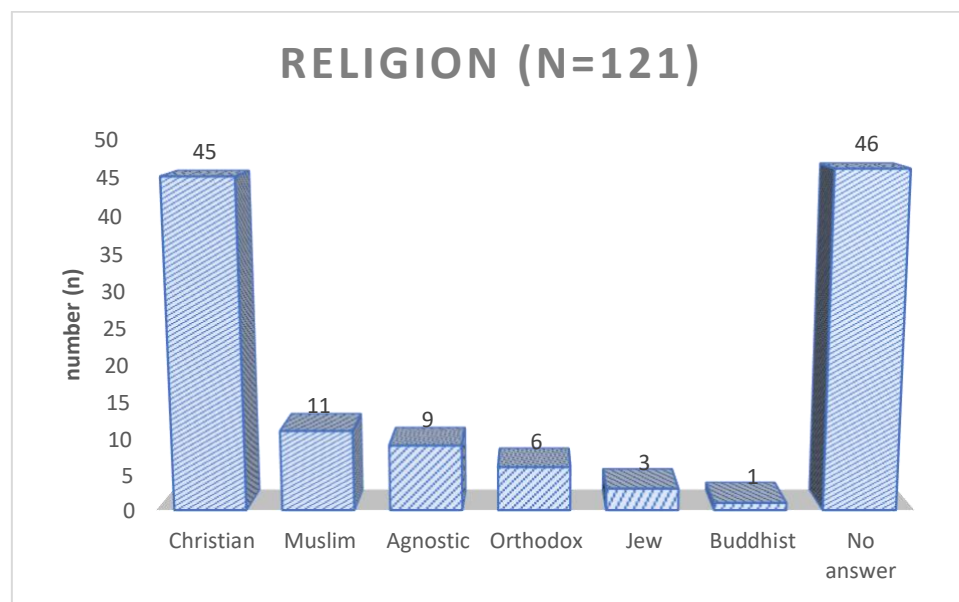


Figure 12: Religion in WYRED (own source, 2017)

About one third of the WYRED participants are active members of one of the above shown religions (see Figure 13).

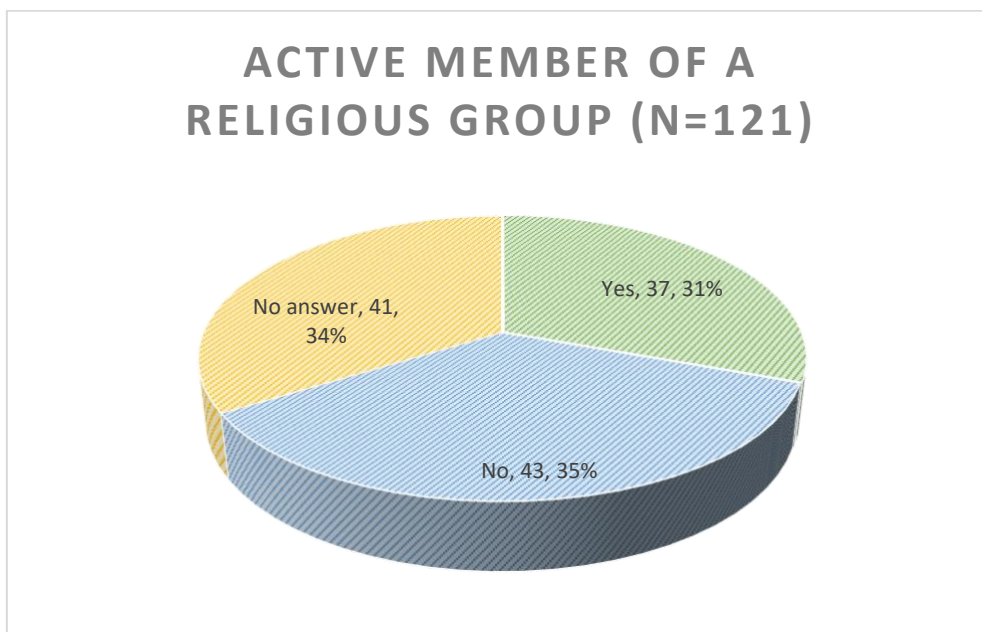


Figure 13: Active participation of the religious groups (own source, 2017)

2.1.1.9 [Disability](#)

Regarding the involvement of disabled participants or participants with a long-term illness, 7% of respondents fit within this category. According to the benchmarks as specified in D.2.1., the benchmark for Europe lies at about 15 %, though it must be considered that this ratio accounts for the whole European population and not solely for the young. In any case, it would be reasonable to increase the number of the participants in this group.

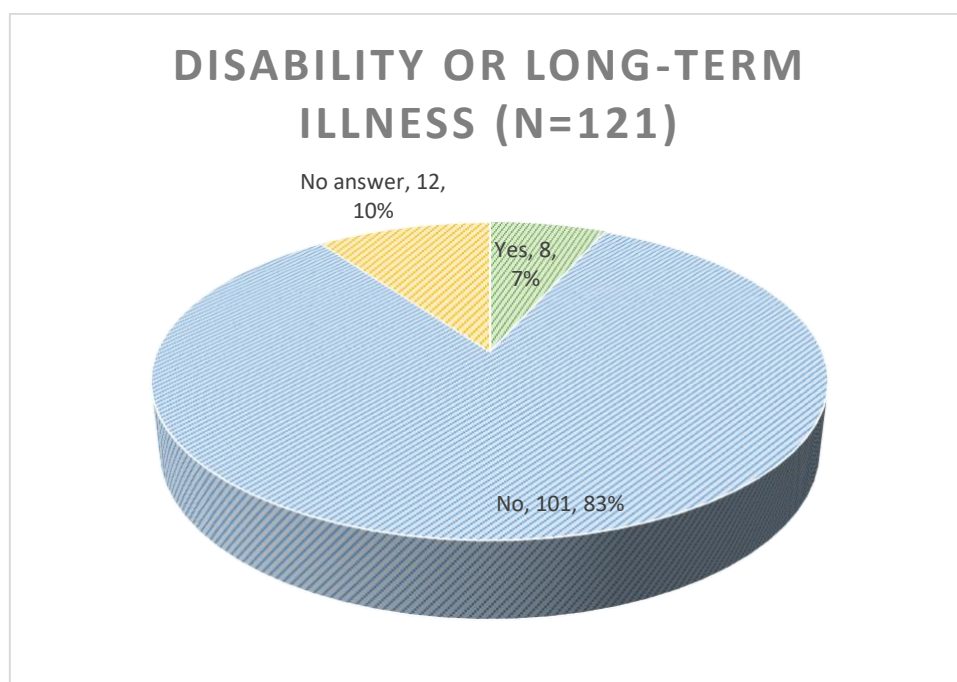


Figure 14: Disability or long-term illness (own source, 2017)

2.1.1.10 Sexual Orientation

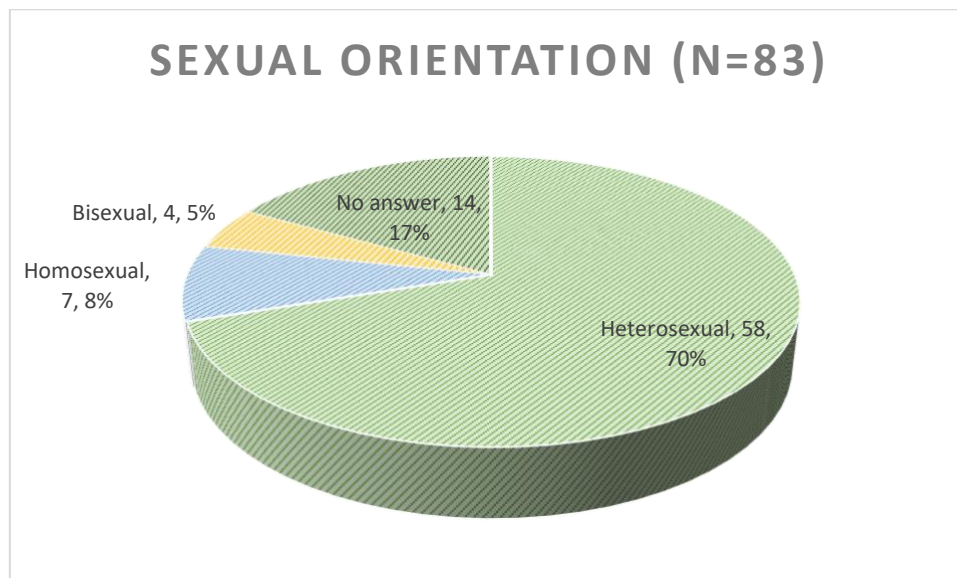


Figure 15: Sexual orientation (own source, 2017)

The sexual orientation question was displayed to 83 participants older than 18 years. Interestingly for the question regarding sexual orientation there were much less persons not answering the question than in 2.1.2.7 and 2.1.2.8. Currently, the share of homo- or bisexual persons lies at 7,8 respectively 4,5 % which is well expected regarding the defined benchmark-range of in between 1 to 10 percent.

2.2 Gender as related to the age-groups in WYRED

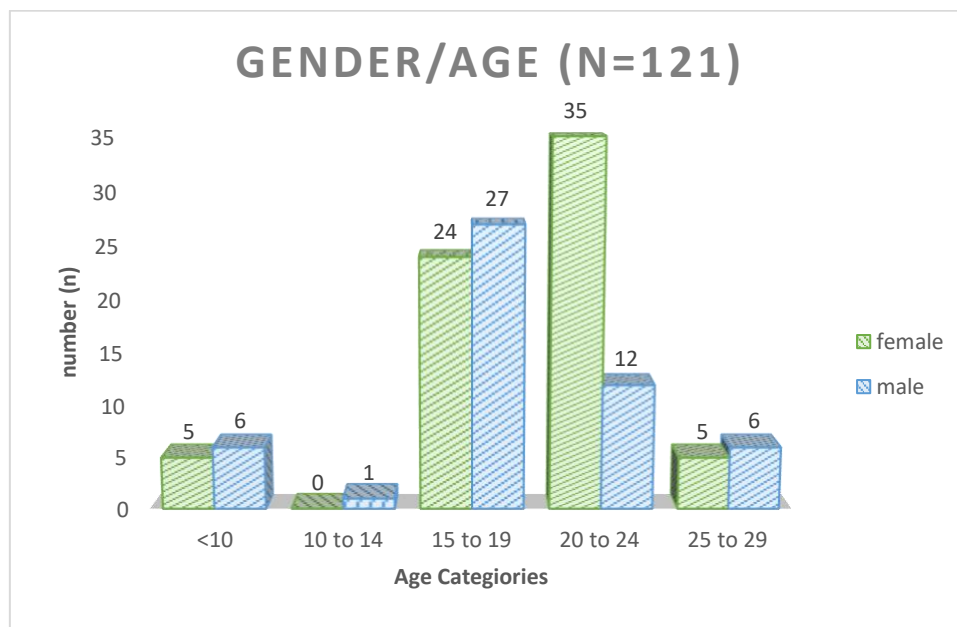


Figure 16: Gender as related to the age groups (own source, 2017)

This figure combines the two criteria of gender and age and expresses clearly the issues already discussed – WYRED needs to improve the gender ratio and achieve a better age distribution.

2.2.1 Minority socio-cultural groups coverage in WYRED

Though age and gender, as just mentioned, will need some adaptations in the 2nd cycle, already in the present sample of 121 participants, there are several minority groups covered in WYRED, which are:

1. Participants with low socio-economic status (n=33).
2. Minority ethnic groups (n=8).
3. Migrants of the first generation (n=11).
4. Homosexual persons (n=7).
5. Persons with disabilities or long-term illness (n=8).
6. Low ISCED as related to age (n=6).

2.1.2 Degree of engagement of minority social groups as related to total participation in WYRED.

Summing up these different groups the number of entries potentially indicating forms of discrimination as related to the total number of participants (N=121), who filled in the IQ, seem to be high (n=73). Though, it must be considered on the first place, that being member of one of these groups does not automatically mean to be submitted to discrimination. Secondly as argued in the theories of intersectionality (Crenshaw, 1989; Lutz, Herrera Vivar, & Supik, 2013; Walgenbach, 2013) different forms of discrimination do intersect with each other, like for example first generation migrants and minority ethnic groups or low educational status. Statistical



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analyses of intersecting criteria cannot be done with the number of participants in the moment, but are intended to be done as soon as a sufficient level will be reached.

3 Inputs from the Partner Countries

3.1 Austria

3.1.1 Description of the partner organization(s) in the first cycle

In Austria there are two organisations participating in WYRED. One is the “Lehrlingsstiftung Eggenburg” (<http://www.lehrlingsstiftung.at/wp/>), a training centre, providing non-formal education to young people who want to start an apprenticeship or directly enter the labour market. MOVES started collaboration in Spring 2017, all the participants left in August 2017 as the program was completed and new young people entered, up to now 46 youth were involved into WYRED, be it in Delphi, in the social dialogues or in the present research phase.

The second organisation is a secondary school the “Hertha-Firnberg Schulen für Wirtschaft und Tourismus”. Collaboration started in the beginning of 2017, and two classes are participating in WYRED. One 3rd class focussing on economics and one 4th class focussing on tourism. Up to now 65 young people participated in at least one of the core parts of the first research cycle.

3.1.2 Main minority socio-cultural groups

Stately acknowledged minority groups in Austria cover less than 1 % of the population and are the Slovenes in Carinthia, Czech people in Vienna and Croats, Roma and Hungarians in the „Burgenland“, the most eastern province of Austria.³ In 2016 14, 6 % of the Austrian inhabitants held another citizenship, about half of them from European countries and half stemming from other countries - mainly from former Yugoslavia and Turkey (Statistik Austria, 2017).

Interestingly the European Discrimination and Minorities Survey (FRA, 2017a) reveals that discrimination in Austria is especially related to Turkish (and not to former Yugoslavia) and Sub-Sahara Migrants. 43 % of the Sub-Sahara inhabitants state that within the time-span of 5 years before the study they had felt discriminated against their skin colour and 30 % against their ethnic background. Almost the same percentage (29%) of the people stemming from Turkey said to have felt discriminated due to their ethnic background and 20 % due to their religion. This may be related to the fact, that when asked in the European Values Study in 2008, whom they would not like to have as their neighbours, 31 % of the Austrians stated “Muslims” (cited according to FRA, 2017b). In this context it is further to be mentioned that the majority of asylum seekers in Austria stem from

³ <https://austria-forum.org/af/AEIOU/Minderheit>

Afghanistan (27,9 %), Syria (20.7 %) and Iraq (6,8 %) – Muslim countries resp. Syria with a very high percentage of Muslim people (Expertenrat für Integration, 2017).

3.1.3 Reflections and intentions for the engagement of new/other diverse groups

Up to now diversity within the Austrian participants was mainly related to the educational background of the participants, which means that they differ regarding their prospects – the one group awaiting a prosperous labour market and the other striving for an apprenticeship, which of course produces differences in mindsets. MOVES will continue to work with these participants also in the first part of the 2nd cycle and intends to specifically involve Muslim migrants from the near East and/or Africa. First contacts were built up to the “Österreichische Asylkoordination” (Austrian Asylum Coordination), a NGO taking care of unaccompanied (minor) refugees, who mainly are male. Further it is intended to approach a “Neue Mittelschule” (secondary school) in Vienna with a high share of migrants of the first and second generation.

3.2 Belgium (YEU)

3.2.1 Description of the partner organization(s) the first cycle

YEU, as an International Youth Network, managed to involve European-based youth organizations and young people involved in international mobilities implemented by YEU. Countries mainly involved were Azerbaijan, Belgium, Bosnia and Herzegovina, Cyprus, FYROMacedonia, Italy, Portugal and Ukraine, United Kingdom. These NGOs were, in order of countries, [Ireli](#), [ESN](#), [AEGEE](#), [LLP](#), [CEREBRA](#), [ESN Cyprus](#), [CID](#), [YEU Cyprus](#), [La Fenice](#), [Mozu](#), [IUS](#) and [Project2020](#).

Organizations involved were either NGO Networks/Platforms based in Belgium or youth-led organizations involving young people (18-30), NFIL/NFE providers and/or student.

YEU had the chance to involve several members of these and more organizations from the beginning of April. According to the opportunities offered (partnerships, mobilities, exchanges etc.) participation was diverse. As part of the first cycle, either during Delphi, Social Dialogues or research phase, YEU involved 218 young people of age 17 to 30.

3.2.2 Main minority socio-cultural groups

Taking as a fact that YEU involved several countries and participants from EU and non-EU, it is hard to present clear socio-cultural data. However, as an organization that supports and focuses on diversity and engaging young people from diverse backgrounds, YEU indeed involved (based on the youngsters’ profiles) refugees from Syria, ROMA community from Balkans, members of the LGBTQI+ community, minorities (as defined by their national/hosting countries – e.g. in Balkans, Ukraine) and unemployed young people. Concerning further socio-economic data, the Inclusion report could highly assist as this information was not shared with YEU directly.

3.2.3 Reflections and intentions for the engagement of new/other diverse groups

Observing the 1st phase there are a lot lessons learned. YEU has managed to engage several groups of young people and has at the same time identified a diversity of tools to do so. Focusing on new partnerships and members of YEU, the organization looks forward to further diversification of profiles and therefore empowering more youngsters by doing so. Engaging more organizations from Mediterranean, Scandinavian and Baltic region is one of the priorities. At the same time, as YEU proceeds to new partnerships and collaborations (e.g. through Lifelong Learning Platform and European Youth Forum), YEU plans to engage several National Youth Councils to reach more young people that lack of opportunities or chances to share their opinions and ideas in local, national or European level.

3.3 Israel (TAU)

3.3.1 Description of the partner organization(s) in the first cycle

The School of Education at Tel Aviv University (TAU) was founded in 1973 and today is one of the leading institutions in its field. It operates the largest unit for Science Oriented Youth in Israel, which is responsible for the development and encroachment of youth in various fields of science.

So far, TAU has worked with three groups of young persons:

- (1) Participants in the programs of the Unit for Science Oriented Youth at Tel-Aviv University. This group consists of youngsters aged 15-17, participating in a special program for gifted children. They are coming from all over the country. The gender representation is balanced as well. The group has been working together for a while and therefore they know each other, which contributed a lot to the success of the discussions on the WYRED issues.
- (2) High school students (ages 16-17) from the regional school "Har Vagai" located in a rural area in the northern part of the country. They come from various small villages in the area, mainly Kibbutzim (Israeli-specific communal settlements).
- (3) High school students (ages 16-17) from the "Hof HaSharon" regional high school located in the central part of the country, with mixed population (rural and urban).

3.3.2 Main minority socio-cultural groups

The distribution of the Israeli population as related to religious groups shows that 75% of the population is Jewish, 18% are Moslems, 2% Druze and 2% Christians.

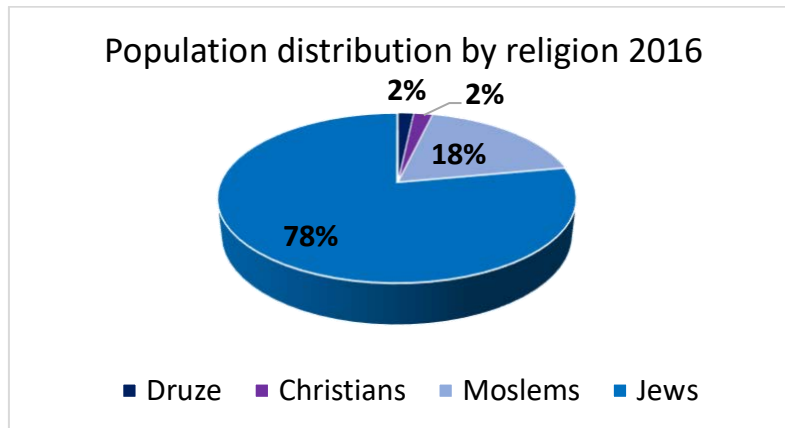


Figure 17: Population distribution by religion in Israel (source: TAU, 2017)

In 2016, the number of immigrants to Israel from various countries around the world was 25,977. 5.7% from Asia and Africa and 94.3% from European, American and Oceania countries. Figure 18 presents the distribution of immigrants by country.

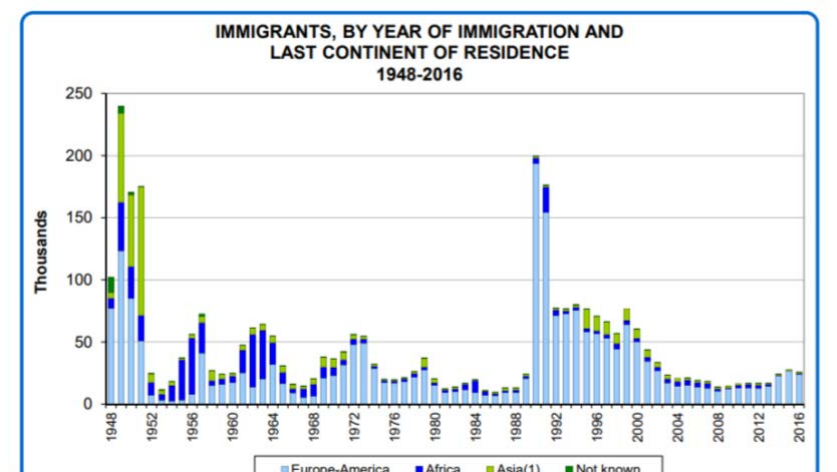
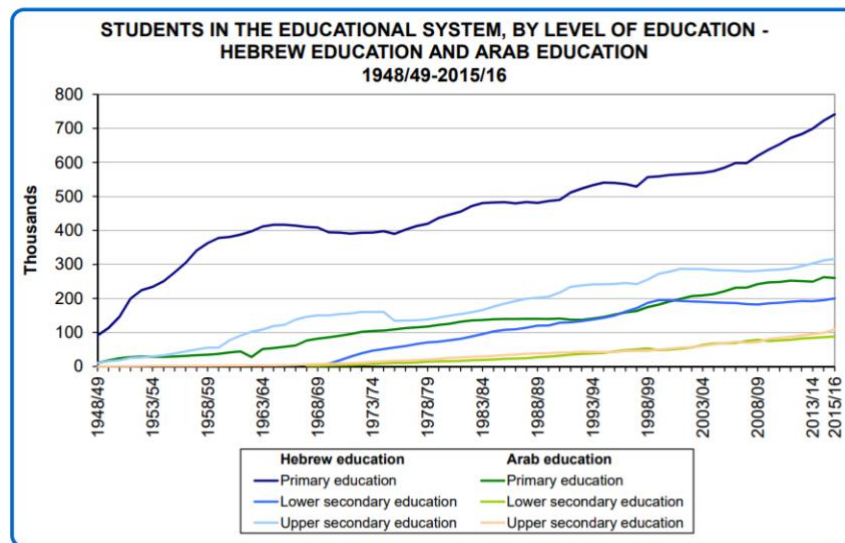


Figure 18: Immigrants Israel (source: Ministry of Education, 2017)

The total number of students in the academic year 2015/16 was 266,741. Of whom 74% studied for a first degree, 22% for a second degree, and 4% for a third degree. Forty eight percent of the students studied at universities, 39% studied at academic colleges, and 13% studied at colleges of education. Figure 19 presents the development of students by education institute as related to Hebrew and Arab-Education.



Data based on: Ministry of Education.
Published: 19.09.2017.



Figure 19: Students in the educational system by level of education and by Hebrew education and Arab education in Israel (source: Ministry of Education, 2017)

In November 2017, the number of persons in the labor force aged 15 and over was 4.012 million. Among them, 3.839 million were employed and approximately 173,000 were unemployed. Among the employed persons, 2.028 million were males (compared with 2.027 million in October 2017) and 1.810 million were females (compared with 1.821 million in October 2017). The unemployment rate among persons aged 15 and over from the labor force is 4.3%. The unemployment rate of males aged 15 and is 4.4% whereas that of females aged 15 and over reached 4.3%.

The distribution of income per month by population groups indicates small gaps between the monthly incomes of Jews compare to Arabs. In both cases, males' incomes are higher than females' incomes. This gap is higher among the Arab population.

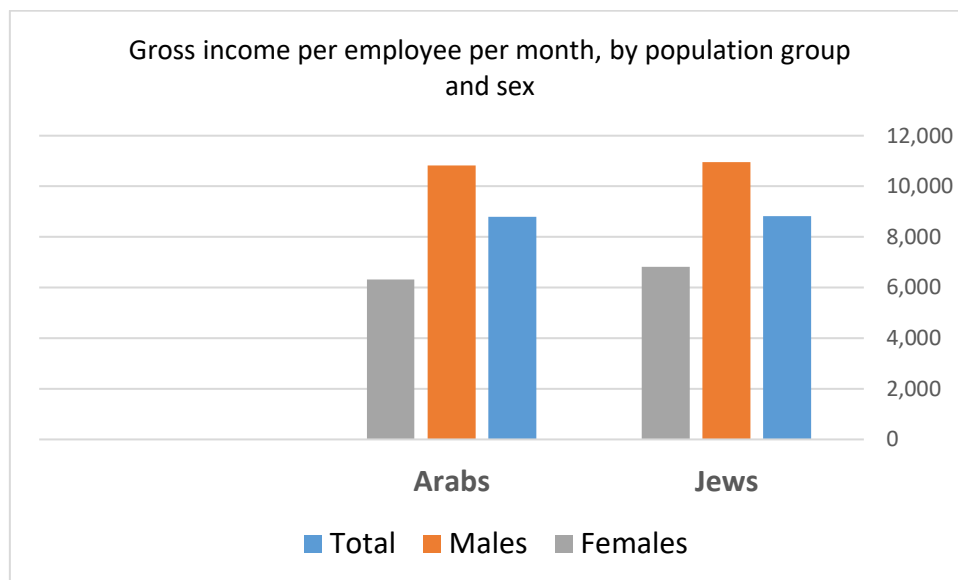


Figure 20: Gross income by population group and sex in Israel (source: TAU, 2017)

3.3.3 Reflections and intentions for the engagement of new/other diverse groups

TAU was able to engage a heterogeneous student population is heterogeneous having different socio-economic backgrounds. The students come from all over the country to bridge between the center of the country and the periphery. In the time of writing this report preparations are underway to engage additional groups of young people. One of them is a group of participants in a special program of "The School of Transformative Media" which has the aim to empower youth from low socioeconomic groups by film-making.

3.4 Italy (Oxfam)

3.4.1 Description of the partner organization(s) in the first cycle

Oxfam is implementing project's activities in collaboration with the Universities Roma Tre and Sapienza in Rome, plus a high school.

Roma Tre University has integrated WYRED as a complementary curricular activity organised in a 4 meetings seminar that will recognise 3 CFU to students. The group is composed of 12 students. La Sapienza University has integrated WYRED as a recognised work experience for students. They group that is implementing the researches is composed of 5 students. ITT Colombo, a high school focused on tourism has recognised student's activities as work experience and the group is composed of 5 students.

3.4.2 Main minority socio-cultural groups

The main diversity criteria recognized by Italian people today is based on nationality and cultural background. According to the World Atlas (<http://www.worldatlas.com/articles/largest-ethnic-groups-of-italy.html>) most Italians profess to the Roman Catholic religion while a small number profess to Judaism or Protestantism or migratory Islam. Further, the following main ethnic groups exist in Italy:

Rank	Ethnicity or Nationality	Share of Italian Population
1	Italian	92.0%
2	Romanian	1.8%
3	Maghrebi and/or Arabic	1.1%
4	Albanian	0.8%
5	Han Chinese	0.3%
6	Ukrainian	0.3%

Table 1: Ethnic groups in Italy (source: World Atlas, n.y.)

Around 8% of Italy's population identify as one of the non-Italian minorities, with Romanian Italians with 1,8 % of the total population being the largest among them. Many Romanians in Italy are Christians more specifically Orthodox Christians. The relationship between Italians and Romanians is one of mistrust. Romanians are blamed for illegal and criminal activities. Romanians in Italy are characterised by a strong link to their culture and language. The Romanian presence in Italy is attested through over 200 Orthodox Churches, a political party, and numerous Romanian associations. There is also a Television Station that broadcasts in the Romanian language in Italy.

Maghrebi and Arabic people constitute about 1.1% of of the total population in Italy. Most of the people from these two groups are immigrants from Arab countries such as Tunisia, Libya, Syria, Morocco, Lebanon and Egypt. The dominant religion practiced by these ethnicities is Islam, more specifically the Sunni branch of Islam.

0.8% Albanians make up the total population of Italy. Historic Albanian communities still inhabit parts of modern Southern Italy such as Sicily, Calabria, Campania, Molise, and Abruzzi. Arberesh language is common among Albanians in Italy, with different dialects used in various villages. The Albanian community has influenced festivals and celebrations in Italy. The primary religion of the Albanians is Christian Catholic.

Other ethnicities found in Italy by share of the total population are Han Chinese (0.3%) and Ukrainian (0.3%). Italy has been increasingly receiving immigrants seeking asylum, especially from countries in the Sub-Saharan Africa. These immigrants have the potential to affect Italy's demographics to a small extent. The Muslim population in Italy is projected to increase steadily in Italy and other parts of Europe.

3.4.3 Reflections and intentions for the engagement of new/other diverse groups

So far, the main target group reached by Oxfam is university students, which implies already a “selection” of young people involved. Despite this, there is a participant with Romanian background and a participant with Ukrainian background, who study and work.

Among the groups, there are some YP coming from small villages both around the city of Rome and from Southern Italy bringing a different perspective concerning social relations and cultural bonds.

For the 2nd cycle Oxfam is establishing relationships with local municipalities to try to engage into the process YP with fewer opportunities to feed the discussions on the platform and develop new researches.

3.5 Spain (USAL)

3.5.1 Description of the partner organization(s) in the first cycle

USAL has currently engaged two main groups of young people to work inside the platform:

1. 27 students of lower secondary school level (15 years old) are working in a closed community on a social dialogue and are already logged in. This group is composed by students of a secondary school of Salamanca. Two of them have an immigrant background (second generation) and are well integrated, both linguistically and socially. The socio-economic profile is in general medium or medium/low.
2. A number of 80 USAL-students of the first year of bachelor (18 years old) are organizing several communities to develop projects in small groups (5-7 persons/group). These students are mainly Spanish, but there are three Erasmus students from Portugal, China and Germany who recently joined the university.

3.5.2 Main minority socio-cultural groups

Over the years Spain has dealt with a high percentage of immigrant population, which has slightly increased since the 90s until 2009. This was due, among other things, to the level of human development, high life expectancy and good education and health level of the country. During this year 2009, the number of immigrants began to stabilize, and in 2015 the number of foreigners began to decrease.

The population resident in Spain grew in 2016 for the first time since 2011. It stood at 46,528,966 inhabitants on January 1, 2017, with an increase of 88,867 people.

This increase was mainly due to the growth of the population of Spanish nationality (in 81,975 people). For its part, the foreign population experienced a growth of 6,892 people (0.16%), to stand at 4,424,409.

Such variations are shown in Table 2.

	Population in 2014	Population in 2015	Population in 2016	Population in 2017
Total	46.512.199	46.449.565	46.440.099	46.528.966
Spaniards	41.835.140	41.995.211	42.022.592	42.104.557
Foreigners	4.677.059	4.454.353	4.417.517	4.424.409

Table 2: Spaniards and Foreigners in Spain (Source: Statistics National Institute, 2017)

By nationalities, the greatest decreases in absolute terms occurred in the populations of Romania, Bolivia, Morocco and Ecuador, while the largest increases occurred in nationals of Italy, China and Ukraine.

According to IERS (2015) religion in Spain is still predominantly Catholic but secularization is growing and so is religious pluralism, and this pluralism also pertains to Christianity. The Table 3 shows the different religions practiced, about 20 – 25% of the Spanish population is non-religious or agnostic.

Rank	Religious Group	Share of Spanish Population
1	Catholic Christians	70-75 %
2	Evangelical Christians	2.5 %
3	Muslims	2.5%
4	Orthodox Christians	0.4 to 0.6%
5	Jews	0.1%
6	Mormons	0.1%
7	Buddhists	0,1 %
8	Hindus	0.05%
9	Alternative Spiritualities	0.2 %

Table 3: Religion in Spain (source IERS, 2015)

3.5.3 Reflections and intentions for the engagement of new/other diverse groups

USAL has started engagement actions at national level both inside the formal education system and with organizations working with young people (from 15 years old). The WYRED coordinator has the formal support of the Regional government of Castilla y León and through this they will be reaching the other autonomous communities. USAL will organise a workshop by December if possible or at the beginning of January (according to the availability of the participants) to work with a group of adult teachers and trainers, who will act as amplifiers of the social dialogues and research actions, so to start the second cycle with a broader spectrum of communities both as regard ages of the participants and communication and interaction "styles".

The demography of the students is diverse. The young people involved in this first cycle are mainly from Spain, but also students from Romania and Latin America have been involved as well as Erasmus students. Also, the socio-economic profiles are different according to the answers to the inclusion questionnaire.

3.6 United Kingdom

3.6.1 England (PYE, Boundaries)

3.6.1.1 Description of the partner organization(s) in the first cycle

Until the moment PYE has been working basically with young people from PRU (Pupil Referral Unit) aged 14-15. They were a relatively new group to each other and there were still some trust issues. These are young people who have been expelled from other mainstream schools and perhaps need more encouragement to participate and offer their opinions in constructive ways. They all have valid opinions and ideas and can participate given the right circumstances.

Boundaries has worked with several different target groups in the first cycle of WYRED. The first group (numbering around 80 participants) came from a private international school in north London. These young people were between 15 and 18, largely from prosperous backgrounds, except for a few scholarship students. Many of these young people were from foreign countries particularly Asia. The initial aim was for this to be one of the two main groups that Boundaries would work with in the first cycle of WYRED. However though initial networking took place with this group, and plans had made to implement the WYRED cycle experimentally as an intensive process during June 2017, unanticipated issues at the school made impossible for further meetings to take place. It is hoped to return to this group in 2018.

The second group involved was a group of 13 and 14-year-old boys and girls at a state secondary school in a market town in rural southern England. The group numbered 16 people, and was uniformly white European and balanced gender mix. This group reached the research stage and had defined a set of projects that were to be done in the autumn of 2017. However, since the summer the gatekeeper, a teacher at the school, has been unavailable. Due to safeguarding issues, always an issue in UK schools, it has not been possible to continue work with these young people without her presence. It is hoped to continue in 2018, but this has meant that diversity data have not been collected for this group.

The last group we worked with in the first cycle is a group of 10 young people who have joined together due to a shared interest in yoga, its benefits for society and especially for young people. Ages range from 13 to 18, 2 males, 8 females, we anticipate that the oldest ones are working and studying while the younger are secondary school students. They came together over the summer and the dialogues phase was carried out during the autumn. Their first project involved exploration of their own social concerns, based on shared examination, arising out of the dialogues of their own very specific reasons for taking up yoga. These concerns included environmental issues, mental health, the lack of focus on well-being in schools, substance abuse and others. The outcome of this first project was an hour-long presentation made at a yoga conference in London in November 2017. Since then the group dispersed until after the New Year, and for this reason it is not been possible to involve them in the platform and collect diversity data, though this will happen when the end of the platform in early 2018.

3.6.1.2 Main minority socio-cultural groups

The Table 4 shows the largest ethnic groups in the United Kingdom.

Rank	Ethnic Group	Share of Population in the United Kingdom
1	White European	87.1%
2	Black British or Afro-Caribbean	3.0%
3	Indian	2.3%
4	Multiracial	2.0%
5	Pakistani	1.9%
6	Bangladeshi	0.7%
7	Chinese	0.7%
	Other Groups	2.3%

Table 4: Largest ethnic groups in the UK (Source: Worldatlas.com, 2017)

The list of ethnic group categories provided in the recommended questions are the result of extensive consultation and testing, but they are by no means definitive, and they do not capture all ethnic diversity in the UK. For this reason, a write-in option for each high-level category is made available under “Any other”. The write-in option is a very important category for the acceptability of the question and response rates.

Around two-fifths of people from ethnic minorities live in low-income households, twice the rate for White people. Within this, there are big variations by ethnic group. More specifically, the proportion of people who live in low-income households is: 20% for White people, 30% for Indians and Black Caribbean’s, 50% for Black Africans, 60% for Pakistanis and 70% for Bangladeshis.

Women are a bit - but only a bit - more likely to live in low-income households than men: 21% compared with 19%. Excluding couples, single women are still a bit - but only a bit - more likely to live in low-income households than single men: 28% compared with 25% (<http://www.poverty.org.uk/06/index.shtml>).

According to the UK Office of National Statistics in the 2011 Census, Christianity was the largest religious group in England and Wales with 33.2 million people (59.3 % of the population). The second largest religious group were Muslims with 2.7 million people (4.8 %), 1.5 % adhere to Hinduism, 0.8 % to Sikhism, 0.5 % to Judaism and 0.4 to Buddhism. The proportion of people who reported that they did not have a religion reached 14.1 million people, a quarter (25.1 %)of the population (<http://www.vexen.co.uk/UK/religion.html>).

Sexual Identity	Percentages	
	2015	2016
Heterosexual or straight	93.7	93.4
Gay or lesbian	1.1	1.2
Bisexual	0.6	0.8
Lesbian, gay or bisexual (LGB)	1.7	2.0
Other	0.4	0.5
Do not know or refuse	4.1	4.1

Source: Office for National Statistics

Notes:

1. Quality measures (including confidence intervals and coefficient of variance) for the estimates are displayed within the reference tables.
2. Totals may not sum to 100% due to rounding.

Table 5: Sexual orientation in the UK (source: UK Office for National Statistics, 2016)

In 2016, estimates from the Annual Population Survey (APS) showed that 93.4% of the UK population identified as heterosexual or straight and 2.0% of the population identified themselves as lesbian, gay or bisexual (LGB). This comprised of: 1.2% identifying as gay or lesbian, 0.8% identifying as bisexual. A further 0.5% of the population identified themselves as “Other, which means that they did not consider themselves to fit into the heterosexual or straight, bisexual, gay or lesbian categories. A further 4.1% refused, or did not know how to identify themselves.

[3.6.1.3 Reflections and intentions for the engagement of new/other diverse groups](#)

Networking in the second cycle is already underway, and in addition to resuming work with these groups, the process is already advanced with three organizations.

The first of these is a girls secondary school in Bath, where the aim is to work with a large group of 14 and 15-year-olds. The second is a charity that works with homeless young people between 16 and 22 in London and other cities in the UK. The demographic of this organizations young people is extremely diverse. The last group is an arts charity working in South and East London largely with socially disadvantaged young people from a range of ethnic backgrounds. Conversations are also under way with other groups.

Brighton participants are members of a Pupil Referral Unit – a local organization that assist young people with learning resources and other community assistance. These young participants have been expelled from other mainstream schools and sometimes suffer from difficulties with their families. The group sometimes experienced behavioral issues and needs special attention in terms of encouragement and participation.

For the second part of the 1st cycle and the 2nd cycle, we will continue working with these groups and in addition we will try to engage university students and young participants from another organization in London that works with vulnerable and disadvantage young people, with diverse educational background and socio-economic profile.

As mentioned above, the aim in the second cycle is to increase both numbers and diversity of participants through work with these charities. This involves a shift in strategy away from schools towards youth-related organizations that we can collaborate with. We anticipate that this focus is likely to improve the compliance with diversity criteria in the UK context, though our perception is that we may have a slight skew towards female participants, which we will need to bear in mind.

3.6.2 Northern Ireland (Early Years)

3.6.2.1 [Description of the partner organization\(s\) in the first cycle](#)

Early Years is working with two distinct groups 1) with 25 children in a youth club from a rural area and of mixed religions and 2) with 11 children from a local Catholic Primary school. Only the school group has participated on the platform and completed the Inclusion questionnaire.

3.6.2.2 [Main minority socio-cultural groups](#)

According to the North Ireland Statistics Research Agency (NISRA, 2014), on Census Day 2011, 1.8 per cent (32,400) of the resident population belonged to minority ethnic groups, more than double of the proportion in 2001. The highest percentage is taken over by Chinese persons (0,35 %), 0,34 % are Indians and 0,28 other Asian people. Black Africans constitute 0,16 % and Irish travellers 0,7% of the total population. Northern Ireland, however, remains the least ethnically diverse region in the United Kingdom.

Asian, Black, Mixed or Other ethnic groups have younger age profiles than those of White ethnicity. For example, 87 per cent of residents with Black ethnicity were aged under 45 years, compared with 61 per cent of Whites. The Asian ethnic group contains the highest proportion of residents in Northern Ireland with a degree level qualification or higher (44 per cent) and Asian residents aged 16-74 have the highest proportion of persons in any type of employment, including self-employment (64 %).

The proportion of the population born outside Northern Ireland rose from 9 per cent (151,000) in April 2001 to 11 per cent (202,000) in March 2011. This change was largely because of inward migration from the 12 countries which have joined the European Union since 2004 (EU 12). In broad terms, recent migrants (2004 onwards) tend to be younger than the indigenous population (residents born in Northern Ireland). Nearly three quarters (73

per cent) of EU 12 nationals are aged under 35 years, compared with less than half (47 per cent) of the host population.

[3.6.2.3 Reflections and intentions for the engagement of new/other diverse groups](#)

For the 2nd cycle, Early Years intends to arrange WYRED information session with the local Ethnic Support Group Forum early in January 2018. The intention is to raise the profile of the project across different communities within the area through attendance at selected events. For the third cycle Early Years is going to engage with the new Shared Education projects taking place in Northern Ireland as part of the Education Authority and funded through Peace IV monies. This will provide access to a wide diverse range of Primary Schools throughout Northern Ireland.

3.7 Turkey (Doğa)

3.7.1 Description of the partner organization(s) in the first cycle

Doğa Schools is the largest private school network in Turkey. As of the academic year 2017 -2018, Doğa has a total of 110 campuses in Turkey, with a view of expanding the number to 200 campuses. With an aim to nurture cultured, forward-thinking students, Doğa Schools closely follow international relations to make sure that the students have the best international standards and are able to live and work anywhere in the world. Doğa Schools have a standard of raising internationally aware students; therefore, they carry out international projects and support our administrators, instructors, and students' studies abroad.

The initial phase of WYRED involved well over 100 Doğa students in various activities (Delphi, questionnaires, social dialogues, slogan competition, research project workshop). In addition, over a dozen of academic and non-academic personnel have also taken active part in the research phase.

3.7.1.1 [Main minority socio-cultural groups](#)

Turkey's population increased to 76 Mio. in 2014 from 13.6 Mio 1927. The gender ration is 50.2 % percent male and 49.8 % female. The median age was 29.7 years, with 5.5 Mio being younger than fourteen years. The annual growth rate was 1.2 %, and the population density 97 per square kilometre.

Because there were no questions related to the mother tongue or self-identification of people in censuses taken after 1965, observers were obliged to rely on rough estimates of the ethno-linguistic composition of Turkey. Turks constituted the overwhelming majority, followed by the Kurds, who speak the Zazaki and Kurmanji language (see

Table 6).

Rank	Ethnic Group	Share of Turkish Population
1	Turks	72.5%
2	Kurds (Non-Zaza)	12.7%
3	Zaza Kurds	4.0%
4	Circassians	3.3%
5	Bosniaks	2.6%
6	Georgians	1.3%
7	Albanians	1.2%
8	Arabs	1.1%
9	Pomaks	0.8%
10	Others	0.5%

Table 6: Ethnic groups in Turkey (source: <https://fanack.com/turkey/population/>)

Regarding religion, approximately 99 percent of the population is officially Muslim (see Figure 21), the majority of whom are Sunni. The Government officially recognizes only three minority religious communities (Greek Orthodox Christians, Armenian Orthodox Christians, and Jews), and counts the rest of the population as Muslim, although other non-Muslim communities exist.

The level of religious observance varies throughout the country, in part due to the strong secularist approach of the Government. In addition to the country's Sunni Muslim majority, there are an estimated 5 to 12 million Alevi, followers of a belief system that incorporates aspects of both Shi'a and Sunni Islam and draws on the traditions of other religions found in Anatolia as well. In several areas of western Anatolia, there is also a small group of Muslims, sometimes referred to as Tahtacilar.

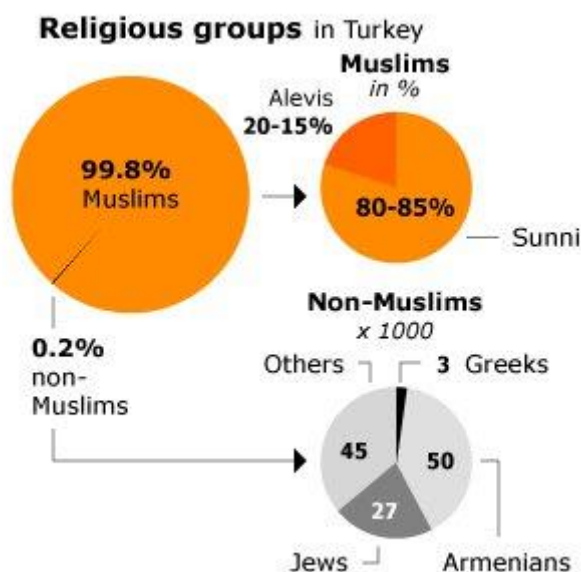


Figure 21: Religious groups in Turkey (source: <https://fanack.com/turkey/population/>)

There also are approximately 10,000 Baha'is, an estimated 15,000 Syrian Orthodox (Syriac) Christians, 5,000 Yezidis, 3,000 Protestants, and small, undetermined numbers of Bulgarian, Chaldean, Nestorian, Georgian, Roman Catholic, and Maronite Christians.

The Caferis, Turkey's principal Shi'a community, number between 500,000 and 1 million people, concentrated mostly in eastern Turkey and Istanbul. They run their own mosques and appoint their own imams.

3.7.2 Reflections and intentions for the engagement of new/other diverse groups

For the second project phase, Doğa Schools plan to involve state schools (both secular and Islamic schools), as well as minority schools in Istanbul (Armenian, Greek, Jewish). The national Ministry of Education has been running a project, in collaboration with UNESCO, on inclusive education for the numerous Syrian refugees in the country. Through the existing strong working relationship with Üsküdar District Education Directorate, Doğa Schools will offer WYRED within the inclusive education project.

4 Conclusions and Further Procedure

4.1 Conclusions and Adaptations

Though this report just involves 121 participants, a diverse picture of the WYRED young people emerges and currently some of the benchmarks as defined in D2.1 already tend to be reached. This accounts for the criteria of geographic location, sexual orientation or socio-economic status. Still these data only can provide a very first impression of diversity in WYRED and with the growing number of participants expected in cycles 2 and 3, as well beyond the run of the project, will continue to change. The present report is intended to inform the partners about the achievements and actions to be done to proceed with inclusion in WYRED. This is related as well to the IQ itself as to the participants involved.

4.1.1 Participants

According to the participants it turned out to be essential to address the balance for gender and the ages to a higher degree which means that:

- (1) more male participants (especially in the age group of 20 to 24 years),
- (2) more participants, especially in the age group of 10 to 14 years
- (3) and more participants between 25 to 29 years

must be involved into the project in the 2nd cycle. Age of course is closely related to the educational level, therefore the lack of participants aged 10 to 14 years is expressed in the low rate of ISCED 2. Further, it is reasonable to increase the number of participants in the group of persons suffering from a disability or a long-term illness.

The questionnaire proved to be suitable to inform about minority groups like e.g. participants with low socio-economic status (n=33), minority ethnic groups (n=8), migrants of the first generation (n=11), homosexual persons (n=7) or persons with disabilities or long-term illness (n=8). Minority groups are not assumed to be independent from each other, which draws attention to intersectionality, a theory coined by Kimberley Crenshaw (1989; see also Knapp, 2008; Lutz et al., 2013; Walgenbach, 2013) currently being one of the most influential feminist theories, that considers various human diversity aspects not to be separated from each other, but to be in a complex, interwoven relationship with each other. Statistical analyses of intersecting criteria are intended to be calculated as soon as a sufficient number of participants will be reached by the consortium.

4.1.2 Questionnaire

Though it must be mentioned, that the questions on the ethnic background and the religion of the participants will have to be reconsidered since for both questions there was a high percentage of non-respondents (almost ½ for the ethnic question, and about one third for religion).

This means that in the next online meeting of the inclusion team, this issue will be addressed and the two items will be carefully re-checked as described in 2.1.2.7 and 2.1.2.8: This is related to the understandability of the term, to adding national examples for ethnic groups, to a possible change of the denomination of “ethnic background” to “cultural background” and also to the form of presentation in the IQ as both questions currently are being non-mandatory.

4.2 Aims for the Second Research Cycle and Further Procedure

The most important aim for the 2nd cycle will be to continue with the core-strategy of enhancing the share of registered participants and participants filling in the IQ (display IQ in the profiles, on the start page, encouragement by the facilitators) and secondly to achieve a higher balance of the genders and ages as described above.

The national section of this report (Chapter 3) shows the compliance of all partners to diversity in WYRED, as either – based on their experiences with the first cycle - they already have started to engage new participants or at least have considered which organisations they intend to work with in cycle 2. One partner even has plans for cycle 3. In relation to the detailed descriptions of different minority social groups in their countries, a further main aim for the 2nd cycle is to provide the consortium members with detailed analyses of their national data, which currently – according to the low number of participants having filled in the IQ – is not yet possible.

Up to then, together with USAL (providing the data) continuously diversity data of the whole project will be analysed and provided to the partners at the online inclusion meetings. These meetings are planned for:

- (1) February 2018,
- (2) May 2018 and
- (3) September 2018

and will be the basis for the 2nd Inclusion report, which is due on October 31st, 2018.

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Glossary of terms

Culture

A social system of meaning and custom that is developed by a group of people. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behavior and styles of communication.

Disability

Physical or mental impairment, the perception of a physical or mental impairment, or a history of having had a physical or mental impairment that limits one or more major life activities.

Diversity

Psychological, physical, and social differences that occur among all individuals; including but not limited to race, ethnicity, nationality, religion, socioeconomic status, education, marital status, language, age, gender, sexual orientation, mental or physical ability, and learning styles. A diverse group, community, or organization is one in which a variety of social and cultural characteristics exist.

Diversity Management

A management model which describes the measures leading to acknowledgement and valuing of differences as well as regarded to be useful in an organization.

Equality

Evenly distributed access to resources and opportunity necessary for a safe and healthy life; uniform distribution of access to ensure fairness.

Ethnicity

Similarly to the term culture, an ethnic group or ethnicity is a category of people who identify with each other based on similarities such as common ancestral, language, social, cultural or national experiences.

Equity

The guarantee of fair treatment, access, opportunity, and advancement while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups. The principle of equity acknowledges that there are historically underserved and under-represented populations and that fairness regarding these unbalanced conditions is needed to assist equality in the provision of effective opportunities to all groups.

Gender

The socially constructed ideas about the behavior, actions and roles of a specific sex; differentiated from sex, a system of classification based on biological and physical differences, such as primary and secondary sexual characteristics.

Inclusion

Creation of environments in which any individual or group can be and feel welcomed, respected, supported, and valued, to be able to fully participate. An inclusive and welcoming climate embraces differences and offers respect in words and actions for all people.

Marginalization

The placement of minority groups and cultures outside mainstream society. All that varies from the norm of the dominant culture is devalued and at times perceived as deviant and regressive.

Migration

The movement of a person or a group of persons, either across an international border, or within a state. It includes the migration of refugees and displaced persons, economic migrants, and persons moving for other purposes, including family reunification.

Norm

An ideal standard that is binding upon the members of a group and serves to guide, control, or regulate power and acceptable behavior.

Stereotype

A positive or negative set of beliefs held by an individual about the characteristics of a certain group.

Sexual orientation

An enduring pattern of romantic or sexual attraction (or a combination of these) to persons of the opposite sex or gender, the same sex or gender, or to both sexes or more than one gender. These attractions are generally subsumed under heterosexuality, homosexuality and bisexuality while asexuality (the lack of sexual attraction to others) is sometimes identified as the fourth category.

Transgender

An umbrella term for people whose gender identity differs from their birth gender. Transgender can refer to a range of groups including transsexual people and those who see themselves as not clearly fitting into a male or female identity. Transgender people may or may not alter their bodies hormonally and/or surgically.

