



**Clowns Without
Borders International**

Diversity, Decoloniality and Inclusion Policy

Introduction

CWBI is an international, independent, and non-profit organisation consisting of 14 chapters sharing the common mission to offer joy and laughter to relieve the suffering of all persons, especially children, who live in areas of crisis including refugee camps, conflict zones and territories in situations of emergency. Our work is based on building meaningful, enduring and respectful relationships across different cultures. We cannot do this without a strong commitment to equality, diversity and inclusion. As a humanitarian organisation we engage with diverse individuals, communities, organisations and other bodies around the world. In doing so we aim to develop and sustain partnerships and relationships based on mutuality, to support understanding and trust.

The organization recognizes that all people face distinct risks and varied needs. These can increase according to the intersection of characteristics such as ethnic origin and other factors, including age, disability, sexual orientation, health status, including HIV/AIDS and other chronic illnesses, social status, immigration and/or legal status, ethnicity, faith and nationality (or lack thereof). We focus on five areas of diversity, aligned to those protected by equality legislation (enter relevant country legislation):

- A. Gender, gender identity or expression and sexual
- B. Race and ethnicity
- C. Religion or belief
- D. Disability/ability
- E. Age

We recognise that these areas intersect and form our identity, together with other characteristics, such as socio-economic status and geographical location.



The Diversity, Decoloniality and Inclusion Policy

The **Policy** covers all persons of concern to CWBi, and applies to all operations in all chapters of CWBi. Compliance with this Policy is mandatory.

The **Best Practices** are a compilation of implementation strategies already in use by some chapters and practices recommended in the CWBi diversity workshops. The Best Practices serve as a guideline for the chapters. CWBi Chapters' Best Practices [here](#).

1. Training

We commit to create a **diversity training agenda** to raise awareness and promote equity and diversity for all paid and/or voluntary staff.

The diversity training can include the existing [CWBi diversity workshop](#) or other online/ in person free/paid workshops, advisory services, webinars courses, meetings across CWBi chapters and others (See below links)

The training will focus on:

- **equity, inclusion and diversity best practices**
- **raising awareness on** any form of intolerance in humanitarian action
- **antiracism**
- **analysing roles and responsibilities** taking into account historical facts and consequences of colonization of Global South countries.
- a **collective deconstruction** of the different forms of cultural domination, white supremacy dismantling structural inequalities and thus contributing to de-colonising.

Diversity Training:

- *Basic Inclusion Training (15min Video library):* [here](#)
- *Workbook (Print Version):* [here](#)



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We commit to keep the **Diversity Working Group** including a representative from each chapter, to meet at least every trimester (3 times per year). The responsibility of the working group is to update on diversity needs, organise training for individual chapters, discuss policy changes and international events and advise the CWB chapters on any actions that need to be taken, ex. statements.

2. Representation in the board and artistic teams

CWB is committed to building diverse, equitable, and professional teams for all of its work. Each team member arrives with a different experience of power and privilege, often linked to age, class, race, gender, and other forms of identity.

Recruitment: We aim to **create opportunities** and **reduce barriers for underrepresented groups**. We will explore creative and sustainable ways for outreach to support applications from artists and employees of under-represented groups for our paid and voluntary staff , in order to guarantee equity, taking in consideration race, gender, ethnic origin, sexual orientation, age, disability, socioeconomic status, HIV status, faith and nationality.

Employment/Volunteering:

We will **aim to increase the representation** of under represented groups in positions of power.

As part of the chapter's onboarding/induction handbook of new members there will be a section dedicated to **equity** and **raise awareness** of intersectionality and diversity across all organization staff levels.

Either a designated diversity officer or **the chapter's existing HR onboarding person** will have the responsibility to adress and highlight diversity with each artist as part of the regular HR onboarding procedures when they join the team.

The designated diversity officer or **the chapter's existing HR person** will keep the team updated on diversity. They will adress diversity when specific concerns are raised within the frames of safe call-out (see point 3-Safe Call Out).

Each chapter will be responsible to have strategies in place to protect our artists equally and to acknowledge that there are differences in power between artists.

CWBi Chapters' Best Practices [here](#)



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3- Artistic Content and Performance

We acknowledge that as artists we are in a position of power in performances and workshops. We will create opportunities for power relationships and influence to be questioned and changed. We will do this through challenging and considering representation of gender, race, ability, and age in our performance creation and workshops.

We will not allow discrimination and we will counter racist behaviours such as microaggressions and tone policing. We will create spaces where racist behaviours and microaggressions of all forms can be called out or called in.

Safe Call-Out

During tours the artists will be able to denounce microaggressions they witness within teams or with collaborators through a system of “godmother/godfather” or “buddy”. A godmother/godfather/buddy is the designated support person responsible and available on call for the safeguarding and wellbeing of the artists during the tours. This role can be taken by different people for each tour.

We will promote being aware of differences and the different experience in a positive way. We will promote the curiosity to learn from the difference as a value not an impediment.

We acknowledge that identity is in flux and awareness is a matter of continuous questioning and learning. We also acknowledge that there is a limit to our influence on what the audiences read in the show and we will raise our awareness as a matter of continuous process by sharing information and practices.

CWBi Chapters’ Best Practices [here](#)

4- Pedagogic Approach and Workshops

We will provide workshops and pedagogic facilitation in the field of performance arts through sustainable and locally anchored alternatives, encouraging financially and artistically the **participation of local**



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organizations and artists. We will make an effort to develop, through pedagogic projects, local initiatives in the regions where we operate generating multipliers of our work and strengthening the population's autonomy. This will follow our organization mission providing, in a medium term, a continuity of the results and impact in the communities.

We will make sure to **avoid paternalism in our pedagogic approach** and promote respect and understanding for other cultures hence promoting cultures to flourish in their diversity cross cultural skills. We will not relate to local partners in a vertical pattern; instead we will plan our actions to function in a horizontal dialogical way, in real and sustainable collaborations with local artists in order to promote cultural exchange. We will share our experiences and tools to create commun learning opportunities, with the view that local artists also have valuable knowledge to share. **We will aim to engage at least one local artist and/or representative partner on every project.** The representative will ensure cultural differences are respected, and will take care that the needs and interests of participants and audience peoples are heard and active in our actions.

CWBi Chapters' Best Practices [here](#)

5- Internal and external communication

We will portray under-represented groups in a positive way and will veto culturally based bias and prejudices, we will actively seek to include references from other traditions and cultures, besides the western white pattern.

We will practice cross-cultural communication principles in our external communication and where we share the stories of a population group:

- we will learn about the groups interactions and norms
- avoid assumptions based on appearance or expect a group to act alike.
- we will never assume that the way of doing something is the only or best way or show bemusement or belittle another culture and behaviour because it is dissimilar to our own
- We will actively call out or call in microaggressions. We will not use Tone-Policing B
- We will portray the people from the communities we serve in their full existence and dignity; never carrying out a narrative of white European saviors centered on victimised and passive individuals who need help, money and to be educated. Instead we will make an effort to potentialize their voice and to create protagonism opportunities ; sharing positive stories from their point of view and focusing on



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independence, self reliance and sustainable change

Communication Principles:

Principle 1: Promote Dignity

Promoting dignity is often ignored once in another country, particularly developing countries. This often comes from sweeping generalizations of entire people groups, cultures, and countries.

We will avoid using words that demoralize or further propagate stereotypes.

Principle 2: Intention and who is the center of the story?

Each artist and chapter needs to ask why you are sharing what you are sharing. Are you the most relevant person in this setting? Good intentions, such as raising awareness of the issues you are seeing, or raising funds for the organization you are volunteering with, is no excuse to disregard people's privacy or dignity. We will not portray ourself as the hero in the story conveyed.

Principle 3: Gain Informed Consent

Informed consent is a key element in responsible portrayal of others on social media. We will respect other people's privacy and ask for permission to take photos and share them on social media or elsewhere.

We will **attempt** to know the name and background of the people portrayed and offer the person copies (online or offline) and include informative text with names, place, etc. When this is not possible we will add a link to give details of security protocols for transparency.

We will avoid taking pictures of people in vulnerable or degrading positions, including hospitals and other health care facilities. Specific care is needed when taking and sharing photographs of and with children, involving the consent of their parents, caretakers or guardians, while also listening to and respecting the child's voice and right to be heard.

Principle 4: Bringing Down Stereotypes

We will give nuanced information, talk about complexities, or tell something different than the one-sided story about poverty and pity. We will be respectful of different cultures and traditions



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We will ask the local experts what kind of stories from their life, hometown, or country they would like to share with the world.

6- Collaborations with partners and chapters

We will promote transparency and holacracy in humanitarian aid projects whilst forming partnerships with other organizations. We will aim to cooperate and collaborate in mutual understanding of each other's way of life which then translates to promotion of international friendship and goodwill. And our actions will reflect our defence of human rights and will an equal society, countering intolerance and discrimination.

7- Consultancy/Accountability

Monitoring and evaluation help us assess the effectiveness of our Diversity Policy and to this end we have a number of mechanisms in place.

In the next three years, the diversity working group will monitor and check in with chapters during the year to ensure long-term implementation of this policy in order to establish equality within CWBinternational.

We will appoint a member in each chapter to be responsible for diversity and inclusion policies with the capacity to implement tasks that promote diversity and advise on best practices. This can be an existing member or a new member.

Finally putting this policy into practice is the responsibility of every member of the chapters. All staff and volunteers are responsible for playing their full part in adhering to the policy. This means becoming familiar with the policy and its requirements and carrying them out, as well as critically examining attitudes to ensure that discrimination is not allowed to affect judgement. The law and the existence of an Diversity Policy cannot by themselves prevent unjustified discrimination. It is crucial that everyone takes personal responsibility to help ensure that the work environment, consistent with cultural relations, respects the dignity of everyone and in broad terms, values the differences that exist between people and cultures. In addition, we should be attuned to and seek to build on what we share and have in common consistent with our cultural relations aims.

This diversity inclusion policy statement is signed by our chapters on the 23rd of February 2021:



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Clowns Sans Frontières – Clowns Zonder Grenzen Belgium

Palhaços Sem Fronteiras Brazil

Clowns Sans Frontières Canada

Klovnit Ilman Rajoja – Finland

Clowns Sans Frontières France

Clowns ohne Grenzen Germany

Clowns Without Borders Ireland

Clowns Without Borders South Africa

Payasos sin Fronteras Spain

Clowner Utan Gränser – Sweden

Clowns Without Borders Switzerland

Clowns Without Borders UK

Clowns Without Borders USA



GLOSSARY OF TERMS

The below is a glossary of terms. Please mind the translation of the terminologies for each chapter according to local language and culture.

The list will be updated yearly by the diversity group to accommodate new terminology.

*adapted from [AECF](#) and

Anti-Racism: The active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably.

*[Definition](#) from **NAC international Perspectives**

Implicit Bias Attitudes and stereotypes that impact our actions, decisions, and attitudes in an unconscious manner. They can often be in direct opposition to a person's stated values or beliefs. Implicit bias is tied to cultural upbringing and is often impacted by systemic racism. Implicit bias often shows up in actions and attitudes around gender, race, age, ability, and country of origin.

Examples: Assigning someone a task based on their age (young person will be better at tech, older person will be better at leadership).

BIPOC (Black, Indigenous, People of Color) Black and Indigenous are held separate in a U.S. context because of the unique experiences of oppression and dispossession that affect those groups.

Internalized Oppression: When a member of an oppressed group believes negative messaging about themselves or their community. This messaging can come from oppressors, oppressive systems or from within an oppressed community.

Racism : The belief that a particular race of people is better than another race or other races. Racism also includes a power dynamic, in which the group with racial privilege uses their power to enact control over the group experiencing racism. Racial prejudice is different than racism. Bigotry is different than racism. Often, we think of this as conscious. It is not always! (see implicit bias)

Interpersonal Racism: How our private beliefs about race become public through interactions with others. Interpersonal racism is not always overt or intentional; see Unconscious bias and Micro-aggression



Example: We tend to think of overt name calling, slurs, racial violence or hate crimes as examples of interpersonal racism (and they are). Other examples of interpersonal racism include: Telling jokes in which someone's race or ethnicity are the punchline; Repeating generalizations about certain groups of people, even if it's superficially positive (I love ____ people! They're so ____).

Micro-aggression: Assumptions, comments, slights, disbeliefs, and hesitations that reinforce bias and harmful systems of power. Micro-aggressions can be conscious or unconscious.

You may ask: "But do I have to watch every word I say?!" No. "Do I have to examine and consider my own conscious and unconscious biases, and my position of power within society when I interact with people?!" Yes. See also: Gaslighting

Examples: Touching someone without permission; assuming pronouns or relationship status; asking someone where they're really from; refusing to use someone's stated name or pronouns; assuming someone did or will do certain work, good or bad, because of their gender, race, age etc; Asking someone to provide a nickname because their name is hard for you to pronounce.

Tone-Policing is a way to distract from the content of the message delivered by judging/focusing on how the message is delivered. This occurs particularly BIPOC are judged for not conforming to white norms of communication, e.g. being too loud, using African American Vernacular English or speaking in ways that do not conform with Standard English.

Institutional Racism: Racism within institutions (organizations, schools, government). This takes the form of discriminatory treatment, unfair policies, or inequitable opportunities.

Example: Segregation within U.S. schools was an example of institutional racism.

Structural or Systemic Racism: Racial bias across institutions, society, and time. This is about the cumulative effect of policies and attitudes that favor white people and oppress people of color.

Example: Apartheid in South Africa is a blatant example of Structural Racism, which continues to impact South Africans of all races. This is most prevalent in access to housing, education, and job opportunities.

White Privilege: Unearned advantages experienced by a white person on the basis of their race and racial power.



Example: Black people in the U.S. are far more likely to be arrested for [low-level drug offenses](#) than white people, despite nearly equal usage; U.S. non-profit leadership in the arts gets whiter as [positions increase in responsibility](#). **White Fragility:** When a white person exhibits defensiveness in regards to racial inequality and injustice, or to their own white privilege. When a white person calls in other experiences of oppression or struggle to deflect from racism.

Example: When someone starts a conversation about racism and white people cite their own interpersonal or structural challenges and struggles in order to deflect. When a conversation about racism or addressing racism is derailed by white people talking about their feelings of guilt, sadness and embarrassment around racism.

Gaslighting: Questioning a person's experience of racism (or other form of oppression) and denying that it happened or causing them to doubt their own lived experience

Example: Telling someone, "I don't think that was racist"; That person didn't mean it"; "You're overreacting"; when they share an experience of racism.

Equity v Equality: Equality involves giving people the same tools to succeed. Equity involves giving people what they need to succeed. Both aim to promote fairness and justice.

Example: Giving a student with a learning disability extra time on a test is a form of equity. It does not take away from other student's ability to do well on the test.

**As with all terms and evolving language, there are words that people in a specific group may use to refer to themselves—words that people outside of that group may NOT use. This often includes words that are slurs, but have been reclaimed by members of different groups

Example:

Disabled/Differently-abled/Person with a disability/Crip

Crip can be an offensive term in the U.S. if used by someone who is not disabled. It has been reclaimed by some members of the disabled community to refer to themselves. [Crip Camp](#) is even the name of an award-winning documentary! So would you say the name of the documentary? Sure. Would you refer to a disabled person as a "crip," even if they use it on themselves and their friends? Absolutely not in the U.S.



Anti-Gypsyism is a specific form of racism, an ideology founded on racial superiority, a form of dehumanisation and institutional racism nurtured by historical discrimination, which is expressed, among others, by violence, hate speech, exploitation, stigmatisation and the most blatant kind of discrimination; (§ 15 of the preamble to GPR 13)

Antisemitism shall mean prejudice against, hatred of, or discrimination against Jews as an ethnic or religious group; (§ 7 of the EM to GPR 15)

discrimination by association occurs when a person is discriminated against on the basis of his or her association or contacts with one or more persons designated by one of the enumerated grounds. This would be the case, for example, of the refusal to employ a person because s/he is married to a person belonging to a certain ethnic group; (§ 16 of the EM to GPR 7)

indirect racial discrimination shall mean cases where an apparently neutral factor such as a provision, criterion or practice cannot be as easily complied with by, or disadvantages, persons belonging to a group designated by a ground such as race, colour, language, religion, nationality

A **gender stereotype** is a generalised view or preconception about attributes or characteristics, or the roles that are or ought to be possessed by, or performed by women and men. A gender stereotype is harmful when it limits women's and men's capacity to develop their personal abilities, pursue their professional careers and make choices about their lives

Harmful stereotypes can be both hostile/negative (e.g., women are irrational) or seemingly benign (e.g., women are nurturing). For example, the fact that child care responsibilities often fall exclusively on women is based on the latter stereotype.

Gender stereotyping refers to the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only of her or his membership in the social group of women or men. Gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms

Gender nonconforming describes individuals whose gender identity, gender self-attribution, and/or gender expression differs from their sex assigned at birth in a given culture and/or differs from cultural stereotypes/societal rules about how one's gender identity should be based on sex assigned at birth.

Ableism



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Ageism

Sexism

Homophobia

Transphobia

Gender Binary

Transgender

Gender Non-binary/fluid/non-conforming

Misgender

Deadname

Toxic masculinity

Chauvinism

Misogyny

Misogynoir

Colorism

Neuroatypical

Gay

Lesbian

Bisexual



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Intersex

Two Spirit

Asexual

Aromantic

Queer

Pansexual

Polyamorous

Colonialism

Imperialism

Patriarchy

Hegemony

Anti-Blackness

Anti-racism

Ally

Accomplice

Respectability Politics

Cultural Appropriation

Xenophobia



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