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# EVALUATION OF VOLUNTEER WEST INCLUSIVE VOLUNTEERING TOOLKIT

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Prepared for: Volunteer West

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# Executive summary

## Aims and Scope

The Volunteer West Inclusive Volunteering toolkit is a co-design project that aims to work with stakeholders to co-design an Inclusive Volunteering Toolkit, that then is disseminated with supporting training and workshops for immediate implementation.

As a project partner, Victoria University (VU) evaluated the Inclusive Volunteer Toolkit. This evaluation covered both the process and outcome over the duration of the program (3 months). The evaluation was centred around storytelling and considered the co-design process. Key aspects and outcomes included (a) key features, learning experiences and challenges in the co-design process (Phase 1); and (b) Motivators and plans, learning experiences and suggestions in the implementation of the inclusive volunteering toolkit (Phase 2). We gathered multiple data sources (i.e. interviews and observations) about participant experiences and outcomes. ‘

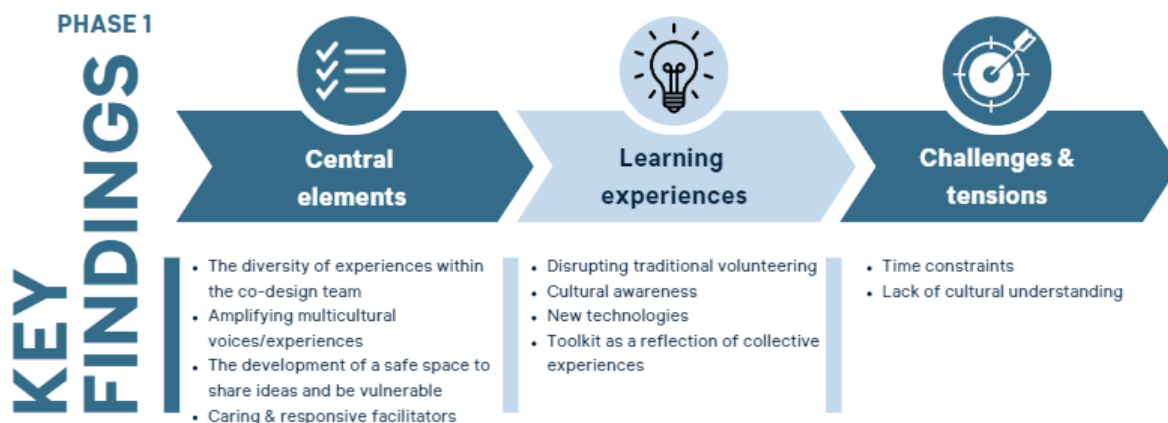
## Key findings

Overall, the co-design phase (phase 1) was successful, with deep commitment to ongoing engagement and strong multicultural representation in the co-design cohort (see Figure 1). As key aspects and outcomes of Phase 1, four *key features* were considered for a successful co-design. First, the diversity of experiences with the co-design team was central. Second, the co-design process emphasised that multicultural voices and experiences were amplified. Third, the co-design created a culturally safe space to share ideas and be vulnerable. Finally, having responsive and caring facilitators were central for a successful co-design.

Regarding *learning experiences* in the co-design phase, four main learning were described. First, the co-designers gained insight to diverse perspectives in volunteering and disrupted traditional volunteering concepts. Second, cultural awareness was increased within the co-designers’ team through sharing narrative and exploring diverse experiences. Third, they learned new technologies through the use of Miro board. Fourth, the toolkit was perceived to be a reflection of the co-designers’ collective experiences.

Two main *challenges and tensions* emerged in the co-design phase. First, participants mentioned time constraints as central in the co-design of the toolkit. Second, the lack of cultural understanding emerged as the second main challenge.

Figure 1 – Summary of the main findings (phase 1)



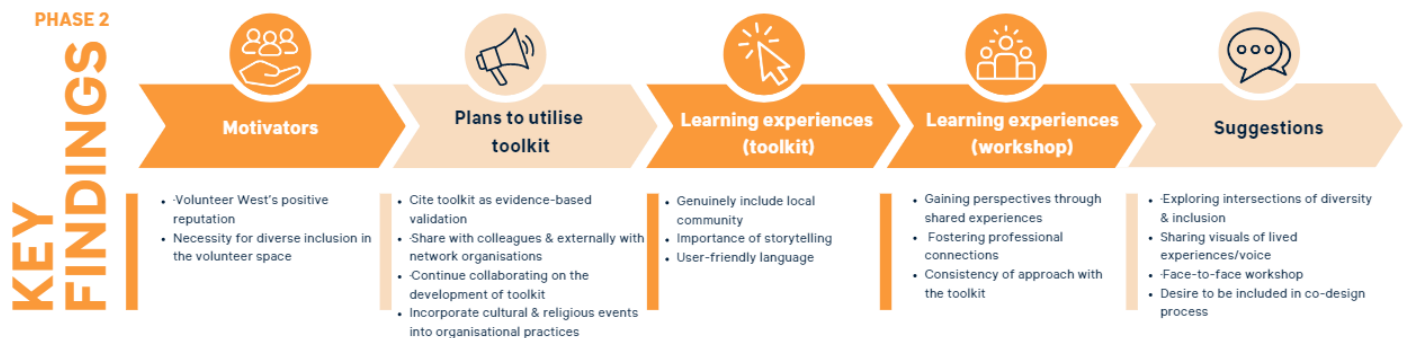
The implementation phase (phase 2) resulted in most of the participating organisation members appreciating the toolkit and valuing it as a living resource (see Figure 2). As key aspects and outcomes of Phase 2, the organisations mentioned two *main motivators* to use the toolkit. First, Volunteer West’s positive reputation emerges as one of the main motivators to use the toolkit. Second, the need for diverse inclusion was described as the second main motivator for organisations to use the toolkit. Some of the organisations described the challenges to have multicultural volunteers and the need to rethink their programs.

The organisation members mentioned several ways in terms of how they were *planning to share and/or use the toolkit*. First, they mention that they would cite the toolkit as evidence-based validation. For most organisations, they are already doing great work with multicultural volunteering and the toolkit consolidates their work. Second, most organisations described their interest in sharing the toolkit with colleagues. Additionally, they mentioned how they would like to share the toolkit externally with network organisations. Third, organisations shared their interests in continuing to develop the toolkit. As a living document, the organisations would like to keep the involvement in perhaps creating a community to keep developing the toolkit. Finally, the organisations emphasised the value of some of the toolkit sections. For instance, to use the cultural/religious calendar.

In terms of *learning experiences*, the members of organisations mentioned three learnings from the toolkit: (a) genuinely including the local community; (b) the importance of storytelling; and (c) user-friendly language. Additionally, the organisations mentioned learnings from the workshop: (a) gaining perspectives through shared experiences; (b) fostering professional connection; and (c) consistency approach with the toolkit.

Four main *suggestions* were mentioned by the organisations to improve the toolkit: (a) exploring intersections of diversity and inclusion; (b) sharing visuals of lived experiences/voice; (c) face-to-face workshops; and (d) they want to be included in the co-design process.

Figure 2 – Summary of the main findings (phase 2)



## Recommendations

The proposed recommendations have been developed through thematic analysis of the findings from the commissioned research:

### Recommendations for toolkit

- Continue of developing the toolkit as a living document. With the presence of more diverse voices and lived experiences represented.
- Building on existing toolkit to be more easily navigable (consider an in-toolkit search bar) with a strong visual presence (image and video) representative of lived experiences and shared narrative.
- Exploring intersections of diversity (sexuality; gender identity; socio-economic and class-based intersections including educational background, language and literacy, experience of homelessness; physical abilities; Indigeneity; citizenship and visa status) to build additional sections into the existing living toolkit. Further exploration of experiences and narratives of intersections with culturally diverse communities and members wishing to engage in volunteering can be explored.
- Undertake further research in relation to the impact of the toolkit and the capacity building of organisation networks.

### Recommendations for workshop

- Building a learning community (support network) to continue further professional development in the inclusive volunteering space. Process of continuous engagement with volunteer management (capacity building).
- Virtual training of workshop to include opportunity for face-to-face engagement.

- Consider collaborating with volunteer managers in developing inclusive onboarding and induction processes.

## Recommendations for future co-design

- Consider an extended period of time to facilitate co-design.
- Explore more opportunities for immersive cultural experiences to challenge lack of cultural understandings and awareness (e.g., Sikh temple visit).

# Background and methods

Research commissioned by DFFH West Region (conducted by Volunteer West) identified the latent potential of volunteering in culturally and linguistically diverse (CALD) communities, if well-supported and culturally sensitive. Broadening this volunteering base has shown to be powerful for COVID recovery that builds strong local communities, particularly in gateway communities such as those in Melbourne's West. The research recommended new approaches of "fluid volunteering" and "role-based volunteering" to replace the disenfranchising "informal volunteering" label that is at times associated with volunteering in CALD communities. The Volunteer West Inclusive Volunteering toolkit is a co-design project that aims to work with stakeholders to co-design a Culturally Inclusive Volunteering Toolkit, that then is disseminated state-wide with supporting training and workshops for immediate implementation. This project involves:

- co-designing a new toolkit with participants across sectors for "fluid volunteering" and "role-based volunteering" that will open up new volunteering approaches which may be more responsive to CALD practices;
- capacity building of an existing 200+ organisation network (small local to large state-wide) to practice inclusive volunteering and are supported to pilot the toolkit and implement new practices with training, facilitated workshops and reflective reviews.

As a project partner, Victoria University (VU) developed and conducted the evaluation of the Inclusive Volunteer Toolkit. This evaluation covered both process and outcome evaluation over the duration of the program. The evaluation was centred around storytelling and consider the co-design process. In the evaluation, key aspects and outcomes included (a) key features, learning experiences and challenges in the co-design process (Phase 1); and (b) Motivators and plans, learning experiences and suggestions in the implementation of the inclusive volunteering toolkit (Phase 2).

## Methods

### Context and participants

Dr Luguetti and Research Assistant Rebecca Giglia undertook the data collection, analyse the data, and produced this report highlighting the main findings and recommendations. We deliberately engaged key program stakeholders actively during all stages of the evaluation process. Participants included six members of the co-design group, three Volunteer West staff (facilitators of the co-designing process and workshops) and four organisation members who participated in the pilot phase (Phase 2).

## Data collection

The evaluation combined the following methods:

- Semi-structured interviews with the co-design group. We interviewed six participants from the co-design group. This team was organised by Volunteer West to co-design the toolkit. The interview focused on learning experiences, central elements (key features) and challenges in the co-design process.
- Semi-structured interviews with Volunteer West staff. We interviewed three Volunteer West staff (facilitators) at the end of the co-design phase to understand their perspectives in relation to the co-design process. The interview focused on key features, learning experiences and challenges in the co-design process.
- Observations during the co-design phase. We observed four collaborative meetings in the co-design phase. The observations produced rich field notes. The observation aimed to understand the challenges, facilitators and outcomes of the co-design phase.
- Semi-structured interviews with members of organisations – we selected four members of the organisations to understand their experiences in the implementation of the inclusive volunteering toolkit. The intention of this interview was to understand their motivators and plans to use the toolkit, learning experiences and suggestions in the implementation of the inclusive volunteering toolkit.

## Data analysis

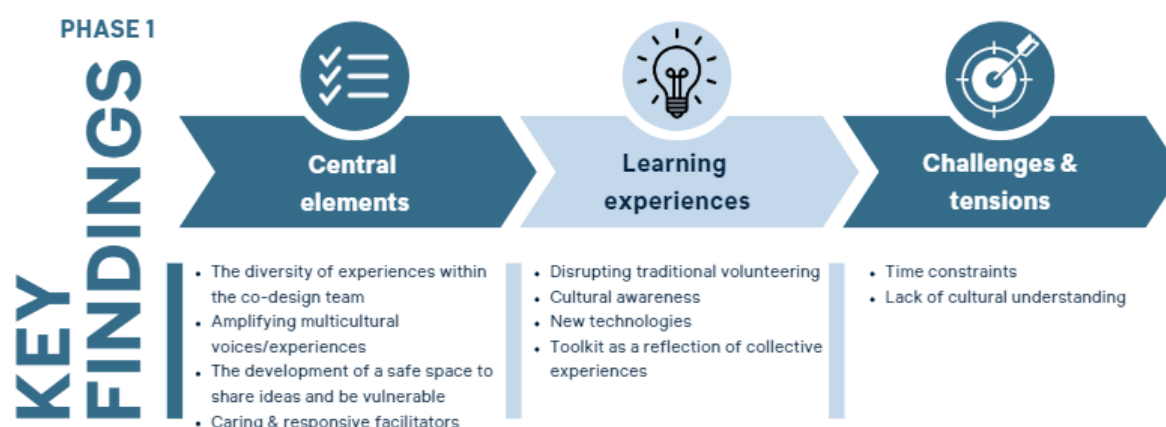
Data analysis involved inductive and iterative analysis using thematic analysis methods (Braun & Clarke, 2019). The data were organised chronologically, and the thematic analysis was accomplished in several steps. First, Dr Luguetti and Research Assistant Rebecca Giglia read all data and engaged in the process of coding where statements and ideas were developed as data was read and re-read. The second process of analysis involved Volunteer West facilitators (Facilitators 1 and 3). They engaged in a process of double-checking the interpretations. They discussed the codes Dr Luguetti and Research Assistant Rebecca had identified and challenged some of the interpretations of the coded data, the construction of themes, and the narrative associated with the analysis.



# Findings

## Key features, learning experiences and challenges in the co-design process

Figure 1 – Summary of the main findings (phase 1)



### Key features for a successful co-design

Four key features contributed for a successful co-design: (a) the diversity of experiences within the co-design team; (b) the emphasis on amplifying multicultural voices/experiences; (c) the development of a culturally safe space to share ideas and be vulnerable; and (d) having responsive and caring facilitators.

#### Key feature 1: The diversity of experiences within the co-design team

The diversity of experience within the design team was central for the success in the co-design phase. Most of the co-designers discussed their multicultural identities and how their diverse perspectives would be required to co-design the toolkit.

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**Volunteer West reached out and said that they were [...] in the process of developing this volunteer toolkit [...] I was interested because being a person of colour myself and being a member of the CALD community [...] I've seen the difficulty of getting volunteers [...] recruiting volunteers and I felt like I was working in an organisation that predominantly you know, deals with people who [...] are predominantly people of colour too (Co-designer 1).**

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Co-designer 1 emphasised the importance of the diversity in her experiences. She mentioned how she deal with volunteers from varying diverse backgrounds. In six co-designers, five where from a multicultural background (i.e., Indian, Vietnamese, Punjabi,

Syrian, etc.) with extensive experiences in working with multicultural communities. The diversity of experiences was translated in their passion for volunteering and personal understanding of the barriers multicultural groups face for volunteering. Co-designer 3 described those aspects:

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**I think volunteering is my passion. I remember when I was at school, I volunteered a lot in any clubs that I see people need help. That's my nature [...] In Australia, I started to volunteer again. I always feel like people out there need you. And whatever you have, whatever skills whether the experience, you have you share to people and you can see the feedback, what people got from that when they're just amazing. I want to see people happy. I want to see people enjoy whatever they cannot get anywhere else, because of the lack of the English lack of the access or any disadvantage that they have. [...] The Vietnamese community have lots of barriers, and one of them is the English. And another one is a cultural difference [...] I learned, and I say yes, this is a place where you can come and get help [...] When I talked to all of the people, managing the volunteers, they have the same passion, everyone might do different things, but they have the same passion (Co-designer 3).**

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As co-designer 3 mentioned, volunteering is part of her nature and she wanted to help her community to participate in volunteering. She described some of the barriers multicultural groups encounter within the volunteering space, particularly the Vietnamese women she has been working with. The co-designers' passion for volunteering and personal understanding of the barriers to volunteering were central in co-design the toolkit.

## **Key feature 2: Amplifying multicultural voices/experiences**

A second key feature in the successful co-design was the emphasis on amplifying multicultural voices and experiences. The multicultural diversity within the co-design team was emphasised by centring these diverse voices as an essential element in the co-design of the toolkit. As the co-designer 4 emphasised, the co-designing process created a platform for the voice of his community to be amplified:

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**There are other people out there who are willing to learn from us. This time, we always thought that we were just like individuals, no one really understood us. But now we find that people do actually want to know about us. And that was a great thing for the whole community. Because [...] the team came to the temple, everyone was really excited to see them ever excited to meet them, sit down, talk to them, show them what's going on. And it gives me like a sense of belonging that they actually, people know that we exist. And we exist for a reason. And the reason is to help others (Co-designer 4).**

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Two critical incidents happened in the co-design phase which highlighted how diverse voices were amplified: (1) members of co-design team visited the Dal Baba Bidhi Chand Sikh temple and (2) the dance performance by the Australian Vietnamese arts group at the launch event. Co-designer 4 was describing how his community was heard when the co-designers visited the Sikh temple. For him, it was an opportunity to show the meaning of their community work. Additionally, the voices were amplified in the launch of the toolkit when one co-designer had the opportunity to perform with women in her community:

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**I think that's a wonderful opportunity to show the people at the launch, that these are the people they are volunteering in the performing arts. So, this is opportunity for people, not just the volunteers giving away their time, but for them to participate in those events. Because you know, these are the vulnerable woman, the Vietnamese woman, they don't have confidence in doing any direct contact with the Aussie or different culture. So whenever brought them out to do like this, they have the opportunity to do share to see whatever people doing. And they feel like, oh, that's how people do it (Co-designer 3).**

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Co-designer 3 understood the launch event as an opportunity for multicultural women in their community to build confidence. Throughout the entire co-design process, the amplifying of diverse voices was an intentionally central feature, also highlighted in the facilitators' narratives:

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**I felt like I was a bridge and a kind of network, a gateway for people to connect to others and talk about things which they might not necessarily have had the space to talk or the opportunity to talk about [...] I felt as if I was giving them a microphone, and a chance to speak to something which they may or may not have had the chance to in the past. And then that overall, hearing from everyone helped to inform the final product, which was our toolkit [...] I think it was especially rewarding when something as simple as sharing a story, and a lived experience was turned into a strength. And kind of in terms of diversity and inclusion, though, I think, for me, it just felt great that we were yeah, like you said, elevating people's voices and giving them that platform and speak to their experiences (Facilitator 1).**

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As described by Facilitator 1, the toolkit was utilised as a strategy to amplify multicultural voices. Their lived experiences were considered and constructed as strengths. The emphasis of amplifying multicultural voices was perceived in the co-design of the toolkit and in the experiences of the two critical incidents.

### **Key feature 3: A safe space to share ideas and be vulnerable**

The third key feature for a successful co-design was the safe space to share ideas and be vulnerable. The initial workshops were designed to build trust and foster relationships within the co-design team. Co-designers considered themselves open-minded people and understood that sharing perspectives would be central in the co-design process:

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**I think at the core of it, like I spent the whole co-design team everyone's very, like, super like, and this is why volunteering is such an awesome, like area to be, it's because everyone really kind and like really open minded and like really willing to create that space (Co-designer 6).**

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The safe space was also observed by the researchers in one of the sessions. The researchers observed storytelling in break-out rooms, utilising a small social space to share personal narratives. The facilitators would circulate their presence in the different break-out rooms and check-in on the co-designers.

Facilitator 1 described how the safe space allowed participants to be vulnerable:

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**I think the co-design process created a space for a lot of us to really be vulnerable, but also open up about our personal experiences. And I think what I learned from it was, yeah, I got to hear about different people's experiences. And I guess that helps you see things in a different way and from a different perspective, and that informs your own decision, whether it's at work or whether it's as a volunteer as well [...] And yeah, I'm grateful to kind of hear that diverse responses that and conversations that were happening during the co-design workshops, because, yeah, it wasn't as if there was some form of groupthink. We weren't all thinking the same thing. Everyone's had really varied experiences. And so that allowed us to create richer and more representative ideation of volunteering, and everything that was involved in the toolkit (Facilitator 1).**

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As described by Facilitator 1, the co-design process created a safe space for sharing different perspectives and being vulnerable. The safe space or open-mindedness allowed ideas to be shared in a receptive environment and collective understanding for the toolkit to be nurtured. The development of a safe space to share ideas and to be vulnerable was a key feature for a successful co-design.

### **Key feature 4: Caring and responsive facilitators**

Caring and responsive facilitators were central in the co-design process. The facilitators were adaptative in responding to feedback and tensions in the co-design process. Additionally, they made co-designers feel heard, recognised, and valued throughout the co-design process. Co-designer 2 emphasised how in a hybrid mode the facilitators cared about

all voices being equally heard:

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**There was a lot of emphasis on making it work [...] we now really have ways of making sure that people are heard, and people, you know, doesn't matter if they're there, physically or not. And also, the people that facilitate, are getting better with that, you know, like [the facilitators] had been really good with making sure that people are online, that people who are online are also included within the discussions. And I think, you know, that's a skill as well (Co-designer 2).**

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For most of the co-designers the hybrid mode worked well due to the facilitators skills to make sure all voices were included regardless of virtual or face-to-face engagement in the workshops. Additionally, the facilitators were adaptative in responding to feedback and tensions in the process. Co-designer 2 mentioned how the name of the toolkit was negotiated in one of the workshops:

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**I think one of the things that I mentioned within the group is that we needed to be very clear with the wording about inclusive toolkit. So, at one stage I mentioned to [the facilitator] I said, look, are we an inclusive volunteering kit for all sorts of inclusiveness? Or are we one that works towards culturally inclusive volunteering, and I think that is a very different approach [...] I thought that was well handled. And he said, Yeah, straightaway, yeah, yeah, we're talking about cultural inclusive. But I think sometimes, you know, we need to be very aware of how we use our wording, and what we mean with that (Co-designer 2).**

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The 'inclusive volunteering toolkit' evolved into the 'culturally inclusive volunteering toolkit' through the facilitators' receptiveness to the co-designers' voices, reflections and suggestions. Co-designer 5 also noticed that the facilitators were changing the structure of the workshops based on his feedback:

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**[The facilitator] have been preparing the structures very well. I give some feedback within the sessions, like, you know, between I think after two or third session, I think second session. Yeah, just mean, I wanted to see more structure and outcome, you know, so I'm not rushing, but you know, sometimes it's good for the co-designers not just pulling this information from but also, they need to see some something tangible. And I believe, like, they took this on board and, and they say, like, you know, this, I noticed some changes in the rigor or maybe that was their plan already (Co-designer 5)**

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Co-designer 5 reflected on the responsiveness of the facilitator team to her provided feedback followed by the implementation of a different approach to the workshops. The importance of having caring and responsive facilitators were also mentioned by one of the facilitators:

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**I think I need to have trust in him [a facilitator], in that sense. For something, there was a time when he went away. And the other facilitator came in as a facilitator [...] At the end, we bring it together. So, we trust that, and I think that implements elements of trust as well need to be there. (Facilitator 2).**

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Trust was central for facilitators to work together, and it might be translated in their caring and responsive practices. The facilitators were adaptative in responding to feedback and tensions in the process. In changing the workshops based on co-designers' voices, they made co-designers to feel recognised and valued in the co-design process. Co-designer 3 identified a period of time when her energy became low, and the significance of caring facilitators who checked-in with her and supported her:

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**I think there was once where there were two workshops. A little bit close together. And lots of in information sent through. Yeah, I think workshop number two or three number ones, okay. I think two, three or three, four the ones in the middle. Yes, yes. I received a lot of information, and I couldn't absorb them all. Yeah, number one. I didn't have time to read every single thing because for me, I need to read this. My English is a second language. So, I have to read very careful, because sometimes I read in the middle of the session, and then oh, I was lost, I had to come back. At that time, I remember I didn't have time to read them at all. I just scan through only. So, I went to the session, and for the first 15 minutes, I just felt like, 'huh? What's happening? I think this is not for me' [...] overwhelming. Exactly. And I just have no energy to do this at all. And then I think I skipped one of the sessions, one of them, one of them, and then they [facilitators] sent through a lot and other information in again. And I just, I couldn't do this anymore [...] And then I remember, she [a facilitator] gave me a call and she just say "Oh, it wasn't that last session? Is there anything that can help you anything?" So, I shared with her a little bit that I was so busy, but she said it's "just take it easy at this point. It is okay", I try next time. Before the next workshop, I took back and it's just Okay, let's see where people were. And I had the energy again, and I joined the next one. And then I was engaged, and I feel connected again [...] So, she actually was the one who actually helped me to go over that hump. And after that, everything was perfectly [...] I felt like valued (Co-designer 3)**

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Co-designer 3 reflects on the low energy time when she felt overwhelmed and began to disengage in the workshops, and her gratitude to the caring facilitators for checking-in with her. She discusses the support and encouragement she received from the facilitators as a motivator to continue engaging in the workshops, where she may otherwise may not have. The caring and responsive facilitators were observed by the researchers in the sessions, commencing with group check-ins and grounding gratitude exercises.

## Learning experiences in the co-design phase

Four main learning experiences were described in the co-design phase: (a) how co-designers disrupted traditional volunteering by negotiating culturally different approaches to volunteering; (b) raising cultural awareness; (c) how they learned new technologies; and (d) the toolkit as a reflection of collective experiences.

### Disrupting traditional volunteering

The co-designers in this project disrupted understandings of traditional role-based volunteering by negotiating culturally significant approaches to volunteering. Role-based volunteering can be understood as volunteering grounded in tasks and roles, where people willingly spend unpaid time for the benefit of others. Contrastingly, fluid approach to volunteering perceives volunteering as collective commitment to community, being deeply engrained in individual and collective identities as a way of life (see Figure 3).

Figure 3. Table exploring differences between traditional and fluid volunteering (Volunteer West, 2021)

	Role-based volunteering	Fluid volunteering
Ethos/narrative	Exchange/transaction 'Free will' Input of time and labour Psychic income	Volunteering as a way of life Civic/community connection Sense of place and 'being' (not just 'doing')
Volunteering experience	Bounded by role Contractual	Open Bounded by needs of circumstance, the organisation, community, and capability of the individual volunteer
Tools and approaches	Human resources management where volunteer management is based on recruitment, retention, reward, and recognition framework	Culture-based, customary procedures Hands on deck (volunteers find a role that they can do, where people are needed) Mobility (moving through role to role)

Co-designers identified cultural differences in the experience and understanding of volunteering within the Western context in Australia compared to various multicultural contexts of volunteering such as Sikh, Syrian, Vietnamese and Punjabi:

**Australianness, when it comes to the volunteering aspect, in terms of role more, most people think that volunteering is something that you do when you're retired, or when you know, gone, like extra time to spare, but the way we look at it is something that you build off of, like, you know, build afterwards like to we kind of go with the context of in terms of volunteering might do wonders when it comes to employment, and that kind of thing. So, the perspective is different (Co-designer 1).**

Most of the co-designers identified volunteering in Australia as an activity participated in when you reach retirement or when you have spare time. Volunteering is not necessarily

embedded in their day-by-day lives and Australian culture. In another perspective, some of the co-designers shared the understandings of volunteering as a deeply engrained part of themselves and their communities. As co-designers 3 and 5 mentioned, volunteering is a significant part of their lives and identities:

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**Sometimes volunteering is something that they, they feel like [...] because in Vietnam, you volunteer, you help people, that's normal. They don't feel why do we have to acknowledge? Why do we have to say thank you, why do you have to do this? Why do you have to have the toolkit or to do it? Because it's this idea when your auntie says come along? [...] Sometimes they just do volunteering because that's part of their life. That's normal so everyone's supposed to volunteer and help (Co-designer 3).**

**I came on a humanitarian visa myself six years ago [...] I've done lots of volunteering in my life. It's, we don't call it volunteering. It's kind of something casual, we did in the community back home, you know, even helping kids Sunday schools and, and other things. So, it's all been part of volunteering. And we would never consider ourselves as you know, doing volunteer it's something like kind of social activity or just the passion of helping others and, and yeah, being in the community [...] When I came to Australia also, I've done lots of volunteering with my community. It's just been helping people who just arrived and unable to navigate system or services. I felt like I was lucky like, you know, to be able to have lots of access to those information [...] So as well, you don't consider that as being a volunteer, because if it's not under an agency on, you know, a clear umbrella, so you don't recognize yourself as, as a volunteer, it's more about, you're doing this for the good purpose, it's not about being considered as a volunteer or not. But if you look at it, it's been volunteering your time and your knowledge as well (Co-designer 5).**

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Co-designer 3 identified volunteering as normal part of their community experience drawing on typical occasions when 'your aunties say come along'. In the same way, co-designer 5 recognised volunteering as a regular part of their experience, being highly motivated to assist and be an active part of their community. Both co-designers acknowledged the lack of formality in volunteering processes in their communities, rather drawing on a more fluid process of community belonging and reciprocity. This fluid volunteering was highlighted by co-designer 4:

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**Volunteering is part of our DNA. For the Sikhs, it's in our DNA that we have to do it. So, I think it's just that because it's there in our blood. It's just something that we all just do. Because I was trying to explain to them how it all works. And I couldn't. Until I told myself that the best thing to do is for you guys to come to the temple on a Sunday and see for yourself, what you see it for yourself, you get a better understanding as to what's going on how we do it. And when they came down, they will all just literally blown away [...] I'll be honest with you, we don't have any**



**inductions. We don't have any procedures or policies like that. It's just a question of go in and do what you need to do and get on with it (Co-designer 4).**

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Co-designer 4 expressed the absence of formal procedures such as onboarding inductions within their community approach to volunteering. Rather, they understand volunteering as a 'part of their DNA', being an integral part of their individual and collective identities. Other co-designers discussed the importance of fluidity when considering ways of approaching multicultural groups for volunteering. They mentioned the importance to listening volunteers when developing process and the necessity to consider strengths and weakness:

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**For example, one of the things that I learned from [...] you make it easier for volunteers to make it say like, instead of we have only one process of okay, you before you join, you do this after you join you do that. Just a very standard. But no, we don't do that. We don't do that. We just listen to them. And do different sort of processes for different group (Co-designer 3).**

**Yeah, one thing I learned was that every single organisation that I saw there, they all had a procedure as to how to get the volunteers in, sign them up, and then find out what their weaknesses are, find out what their strengths are, and then work on those. [...] We, on the other hand, don't have anything like that. That's something that we wouldn't want to have either. Because the way we work is if someone is weak in one thing, we push them even more towards it, to try and strengthen them up on that point. Yeah, for example, other if you're familiar with Indian food, but we do a lot of chapati, roti, I'm useless at making roti. So, every time anything needs to be done, they always push me towards that side. Whereas I'd rather be there, getting the plates ready, getting the cutlery ready, getting all that ready, because I know exactly how that works. So, every time we are in a rush, and we got more people than we expect, the plates are there, nothing's going to happen to the plates, you need people in the kitchen. So that's when they push me into the kitchen. So that's how we work with other people's weakness. And we try and push them towards the weakness rather than away from it (Co-designer 4).**

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Co-designer 3 described how listening to multicultural people is essential in defining the process. Co-designer 4 mentioned how volunteering is not only about working with people's strengths, rather, it be utilised as an opportunity to push people towards their weakness as a space for learning and growth. The diversity of experiences in the co-design team helped the group to disrupt traditional ways (Western ways) of understanding volunteering and recognise the need for culturally different approaches to volunteering.

### **Cultural awareness**

A development of cultural awareness emerged as the second main learnings in the co-design process. The co-designers gained new perspectives and insights in understanding

traditions, experiences, and challenges of diverse community groups. The co-designers were open to reciprocal sharing and deep listening. They learned the importance of understanding the diversity of the cultures they were members of:

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**Yeah, through the design process, I learned a lot. I think that I can say, for example, if you don't know the differences between the cultures, you just apply whatever you know. So, it's very narrow [...] When we went through the process together, I learned from different communities. So, we've got the key points from the you know, see, for example, how you make people, the volunteers happy, usually, number one have to be what's in it for them. We know that, okay, for them for the volunteer to participate, or anyone to join, we need to understand, and then we manage the process or whatever, the protocol or anything to suit them. Because everyone's different, and every culture is different as well. So, I learned that okay, there you go. Just lots of things out there that you didn't know. Yeah. So yeah. The people, but not just in the technical side of, you know, you need to provide people all of the techniques or all of the things supporting people along and accept the difference. So, I learned a lot, otherwise, we just, I just said that. Yeah, I have some spare time. Come do whatever we want to do. That's different (Co-designer 3).**

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Co-designer 3 emphasised how she learned the importance to recognise diversity. In the co-design process, she learned how different communities might need different protocols and approaches. For others, participating in the co-design process did not change how they value diversity, rather, it offered opportunities to learn from different perspectives:

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**So, I don't think it's changed that much on how I see things. But I do think it's really interesting and important to hear people's different perspectives, because you never stop learning about, you know, how other people perceive things or how other people need things. We all have our own kind of, you know, vision of how we see things or what is important to us. But it doesn't mean that that's always important to somebody else. So that whole group approach, I think, is really important because sometimes you take things from your own angle. And I think that you know, when you have a group design, a co-design, but with a with a diverse group, you get a lot of different angles, and hopefully you cover a lot of ground (Co-designer 2).**

**I wouldn't say I learned anything to be honest with you [...] Like, I got perspectives [...] I would say because the once or twice there were different incidences of people speaking on their cultural backgrounds, and I thought that was particularly unique [...] Yes, I found it culturally informative. And I would say, I felt that it was needed [...] there were stories shared in terms of how different communities and different organisations do something (Co-designer 1).**

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Gaining perspective and alternative ways of seeing the world was mentioned by co-designer 2. The co-design team benefited by gaining diverse perspectives. Co-designer 1 also

mentioned the uniqueness of the co-designers sharing their diverse cultural experiences. Similarly, cultural awareness was mentioned by the facilitators:

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**So yeah, I think that was a big one, in terms of learning about volunteering and learning about different perspectives. That was a really, really cool experience too, just hearing stories [...] And, you know, the stuff we talked about in the toolkit, and the outcome of the toolkit where we, you know, say, learn about the communities be respectful and feel like that process was happening as well during the workshops, and I learned a lot about people's attitudes, what people were fearful of what people were really proud of, and just that process, even as a facilitator just I got a lot out of just engagement and watching it happen. (Facilitator 3)**

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Facilitator 3 identified having diverse perspectives as integral to the success of the co-design process. The cultural awareness was not just documented in the toolkit, but it was part of the safe environment created in the workshops. Facilitators and co-designers learned more about the diversity in cultures and the need to acknowledge and learn from diversity.

### **New technologies**

The co-design of the toolkit was delivered in a hybrid mode, where the workshops were offered opportunity for co-designers to attend online via Zoom or face-to-face. The facilitators decided to use Miro board to combine all co-designers' production. The use of the Miro board was acknowledged as one of the learning experiences for the co-designers:

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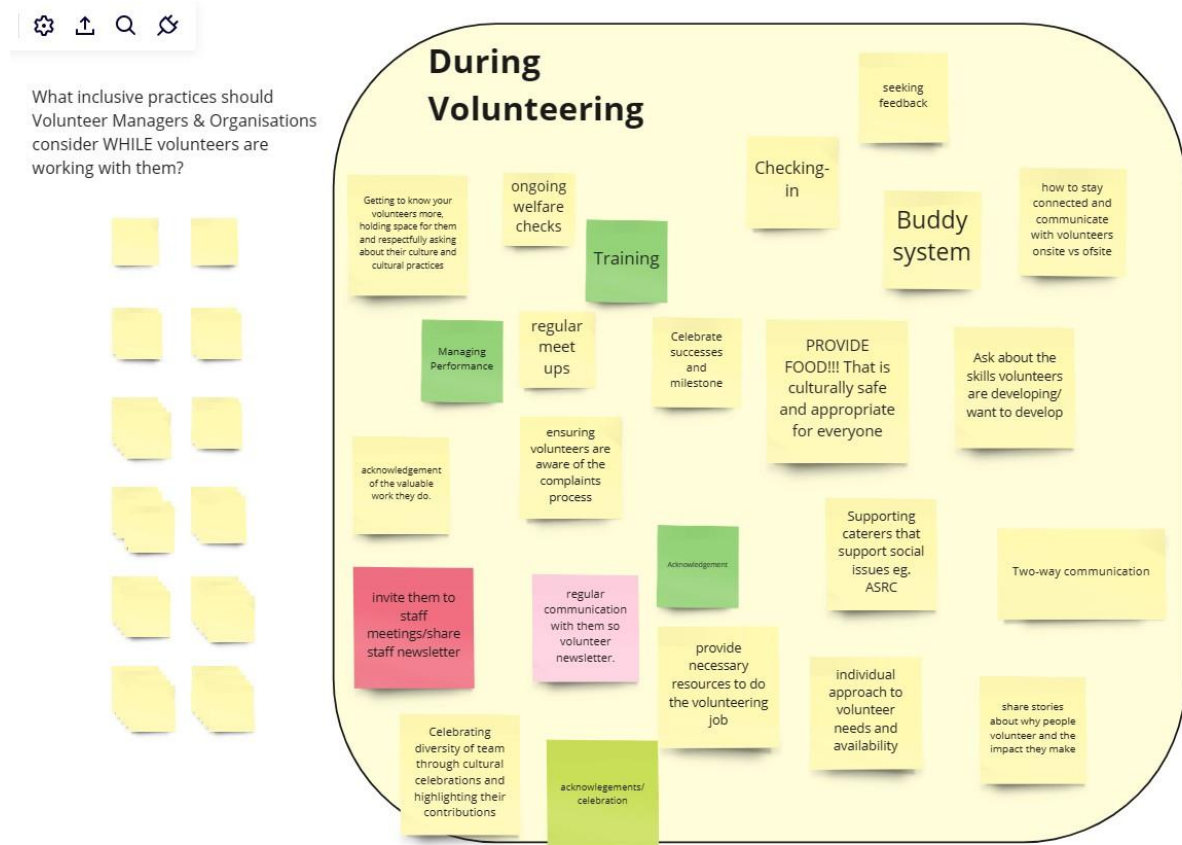
**I am not good at all the modern technology these days where, where he [a facilitator] uses the stickers and all of the things. So, I was a little bit lost. And I said, Gee, what was I supposed to do? And then they are so helpful. They guide me in the show me he was checked with slowly, slowly took there. And then people around me, very patient, someone really, really good with them. And they just doing 'bam-bam-bam'. And when someone let me slow, and after that, I feel like Oh, my God, it is amazing because I only want to engage you this one that I thought that I can contribute my experience. But no, I feel I can learn more from them. And I feel that, okay, I remember after the session, I just feel like Oh, my God, I felt like I went to school today. And I learned all of these things. And I can take lots of things back. I learned the new technology. And it's just amazing. That's such a joy that you feel like not just you give away your time. But you always have something back. Yeah, I really, really enjoy that session (Co-designer 3).**

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The workshops would require the co-designers to reflect on questions and write down their thoughts, suggestions, and points of contribution in the Miro board. The co-designers could see all collective production and access the production from previous workshops. The technology worked as a facilitator helped develop co-designers' skills so that they can use it

in future projects. By observing one of the meetings, the researchers noticed how the co-designers were learning about technologies. An example of the use of the Miro board was when discussing what inclusive practices should be developed in the various stages of volunteering (before, during and after – see Figure 4).

Figure 4. Example of virtual collective production in the Miro board



According to co-designer 2, most of the learnings and collaboration in the project happened in the breakout sessions:

**The little breakout sessions that we sometimes did regarding certain questions. That's where you can go a little bit deeper into, into what you're kind of thinking and teasing it out a bit more. And I think that's really important. And there were some really good comments about how people learn and how people how people see cultural inclusiveness, and what they get out of that. I think that was really good [...] it was a hybrid kind of session, which means that people that are not in the city can still really participate. So, from a rural perspective, that's really important [...] I found it works really well. But I think also, because there was a lot of emphasis on making it work (Co-designer 2)**

For co-designer 2, the equitable engagement opportunity in the co-design process was

largely due to the facilitators' commitment to the hybrid mode and easily accessible technology to accompany it. They had to learn the technology and it allowed people from rural areas to have access and engage in the co-design. The co-design of the toolkit happened in a hybrid mode, and it created accessibility for the co-designers as well opportunities for learning new technologies. The commitment to equitable engagement through the use of technology was also observed by the researchers in the sessions. The researchers observed the co-designers who were participating virtually through Zoom were engaged in discussions and adding to the Miro boards as were the co-designers who engaged face-to-face, bringing a device and engaging in the virtual space simultaneously.

### **Toolkit as a reflection of collective experiences**

The toolkit reflected the collective experiences shared by the co-designers. They mentioned that their voices were represented in the toolkit. Co-designer 3 described feeling pride:

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**The pride that you have [...] I went through the kit and say, oh, yes, this is the one that I did contribute. So, I was so good that my experience, my input, my sharing had been put into account for the other people use it [...] When everyone finished everything. And my point was, you know, you need to understand and accept the culture (Co-designer 3).**

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Co-designer 3 emphasised how her contribution was incorporated in the toolkit, particularly the need to understand and accept cultures. She also mentioned her feeling of pride in sharing the toolkit. In the last workshop, the facilitators presented the toolkit and asked for co-designers' input. In this meeting, the co-designers had an opportunity to change the information that was combined based in the previous workshops. For instance, the name of the toolkit was changed from Inclusive Volunteering Toolkit to Culturally Inclusive Volunteering Toolkit. The facilitators highlighted quotes from the co-designers in the toolkit, which was highly valued in the process. The collective understanding that the toolkit was a living document helped the co-designers to see it as an ongoing commitment toward building more culturally safe and inclusive spaces in volunteering:

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**I would only bring in one perspective, I would want other people to be a part of it, too. So, it's, at this point, because I've said what I needed to say, I feel like I would just want to take a step back in terms of like, I want other organisations and other people. Like recently, I was interacting with the Filipino organisation in terms of like, they're based in the South-East, in terms of how they do the things, like I would say like given like different organisations like how they do it is completely different. Because how they take care of their own members, it's completely different [...] I'm wanting to for more Indian organisations too, Indian and South-East Asian [...] I would want other cultures and other organisations to be more like [a platform for more voices to be heard]. (Co-designer 1)**

I think it's just really nice. It'll give everyone an understanding as to how to do volunteering, how to help each other out. And I think the whole toolkit, I think it's, it's a start, that's just going to start expanding. It'll be improving as it goes along. That's my personal feeling on it. I think every time you get someone new, and they'll have their own ideas, because like, my ideas may be old fashioned now, you'll have someone else come in maybe from even from our community, someone younger than me, someone who's more educated, they're coming out with even better ideas than what I put into the toolkit will follow just start getting better and better than you. I think it'll help everybody in the long run [...] That's right, as long as we can constantly keep updating it and make sure that more information is being added to it. (Co-designer 4)

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For co-designers 1 and 4, the toolkit is a starting point and has opportunity to grow and improve. As a living document, the toolkit would need to incorporate other multicultural voices. The toolkit reflected the collective experiences.

## Challenges and tension in the co-design phase

Two main challenges and tensions emerged in the co-design phase: (a) time constraints; and (b) the lack of cultural understanding.

### Time constraints

Time constraints emerged as the main challenge in the co-design process. The time constraints increased pressure during the process of building rapport and forming relationships. In a co-design process, the co-designers and facilitators need to trust each other, and it is a process that requires time. The facilitators mentioned the pressures to accomplish process in limited time:

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So, I think appreciating how much time you need to get ideas to grow. Build on them, I think is if you think you need six workshops, you probably need nine [...] Different groups move at different speeds. And you might think, okay, it'll take me a week to write this and develop it. And you would project by yourself and not consult anyone. But the way you approach things as a collective, if you're going to try and be a proper collective, not someone just dominating and give equal opportunity and things, it just takes longer in terms of deciding on things, how to hash through ideas, you know, there's the back and forth, back and forth, making sure everyone's included, that sort of thing. And then you've also got that you need that time for them to trust you, in terms of is this person competent at facilitating, is the product that they want the end of the day? Is it worthwhile me putting my energy for them to do something that's subpar? You know, like, that's, you've got to build that you've got to get the respect of, you have to have a bit of control as a facilitator that at the end of the day [...] So you need that time to roll a lot of things that trust that understanding and allow for the

**expression of the groups to come out and make them feel comfortable to say what they think (Facilitator 3).**

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Facilitator 3 acknowledge the dependence on time when attempting to build relationships and develop trust within the co-designer team. Many of the facilitators and co-designers were unfamiliar with each other, and time was essential to creating a safe space where they could share their honest perspectives. The co-design process could not be extended as there were pressures to complete the toolkit. The facilitators had a deadline to launch the toolkit and they also acknowledge that co-designers were busy people. The co-designers were busy people and facilitators, and co-designers were concerned not to use too much time in this process:

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**Are we taking too much time from people? I think it may be from a Vietnamese culture background - you're trying to be as considerate as you can do. You only ask when it's necessary and having everyone to come for two hours, you know, one hour and a half. I'm worried that is bothering them, you know, that kind of sense. And when seeing not many of them attending, then I'm worried that you know, maybe we're taking asking too much of them or they're not interested or what if they don't participate? What's gonna happen? (Facilitator 2)**

**When we feel like you know, we have in here, I'm just taking two hours of my time, which I can do a lot of things, and we are just talking and having chat, normal chat not relevant. So, I felt like kind of, you know, just let's hurry up do the work. Because you know, it's important. I'm not saying it's not important to have this chat and know the other people. And that's really, you get lots of input, and I acknowledge everyone was there, they were amazing. But still feel like you know, I just want to go to the point and try to put my input and hear others input as well. So, yeah, it's going you feel disconnected when you feel like it's stretching the time of the casual chat. It didn't happen that much (Co-designer 5)**

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Facilitators and co-designers tried to use the short period of time in the best way possible. Both groups acknowledged that more time could benefit the co-design. However, they needed to take into consideration the time burden on co-designers. As mentioned by co-designer 5, it was important to get to the point in finalising the toolkit. Additionally, the co-design process happened in a busy time of the year for the co-designers:

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**I remember, it's like early January, like mid-January. And it's partly because of personal life as well. But I had a lot going on and it was quite a busy time [...] Yeah. Like it was that was like post-Christmas [...] But when you're stressed, and you have low energy and heaps of stuff going on, I think that can be like, hard, but like, that's, like really minor as well [...] I remember distinctly having a really bad day one day and couldn't find parking and like getting really irritated. And then you're sitting there and you're having a conversation about, you know, something that's like, grouped by the**

**building or something about, I don't know, something like your favourite music or something. It can be fun, but can also do that, like, I have so much work to do. And I really have to leave (Co-designer 6).**

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For co-designer 6, the workshops happened during a period where it was challenging to get involved. Although she enjoyed the process, the busy time of the year hindered her participation in the co-design process. She mentioned how a low energy time was one of the challenges in the co-design process.

### **Lack of cultural understanding**

Another challenge in the co-design process was the lack of cultural understanding. Some of the co-designers mentioned the challenges in explaining to other co-designers the work that they do when volunteering in their community:

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**I felt like, yeah, it was good to share a perspective that maybe, the moment that some of the members would not have otherwise known. But in another way, in another way, think about it is it made no difference. So, what was the point? So, like, when I know, like, obviously, you know, when it comes to projects like these, and you know, when we design work line, because when we do work with universities, too, because when we do evaluations of the mindset, it's like, you have to pick and choose which direction you go down, you know, it's like, you know, there's a lot of constraints when it comes to that. So, I was like, I understood why they would necessarily, not necessarily go down that perspective (Co-designer 1).**

**The challenge that I faced with the whole of this was trying to explain to them [co-designers] how we do it. That was my biggest challenge. I think that was unlike the second meeting that we had, sorry, sit there explain to them how the whole process works for us how people just step into the kitchen, how people just walk in and start, and I just couldn't get that across those my biggest challenge. And then I just said, look, the only way I can explain this is, if you come and see it, if you see it, you'll understand it. And that's when they said, Okay, and that's when we arranged for them to come there on a Sunday (Co-designer 4).**

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Co-designers 1 and 4 identified facing difficulty with cultural practices being understood in the co-design group. Co-designer 4 invited the co-design team to visit the Sikh temple as way to overcome some of the lack of cultural. For the second workshop, the facilitators collaborated with co-designer 4 to organise a visit to the Dal Baba Bidhi Chand Sikh temple, meeting with community members, sharing food and listening to shared stories. Facilitator 3 shared his insights from the temple visit:



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I think there was a time where we were at the Sikh temple when we were sitting down in one of the rooms, the prayer rooms and just trying to have a conversation. And I did a sort of some icebreaker activities with the members of the Sikh community. And that went kind of well, it was just like Relational Mapping, like, mark on here, were you born mark on here were your first went on holiday mark on the map, like, where you can expand on that, you know, that sort of thing just to seeing how everybody was connected. And that was pretty fun. But then I throw a question out, like, to was a bit more related to their volunteer experience? And I said, you know, “what, what's one of the most memorable times you've had volunteering?” And they all just looked at me like, “What do you mean? like every single time is?” So, I had some pretty much, I had some questions built off that for our little workshop. And I didn't realize that they were so reliant upon that first. The first question, which was, What's your most memorable experience? Tell me about it. And so I pretty much just throw that out the window. And instead of having kind of a formal meeting, we just started talking about their culture and what it meant to them and of volunteering fit in. And there's the principle in the Sikh religion called Sevā [...] which is about giving without expecting anything in return. And they just told stories about that instead, and we didn't really write things down or capture it was more a listening experience. And we just completely threw the plan of the workshop, out the window and just let it go. Because I missed it. Because of my lack of understanding of their culture. And their perspectives. I had framed that workshop in a way that wasn't going to work [...] And I remember Phuong kind of turning to me with like, “do you want to take notes or anything?” I'm like, “Nah, let's just let it happen.” And it's more natural that way. And I think we're gonna get more of an experience out of it if we do. (Facilitator 3).

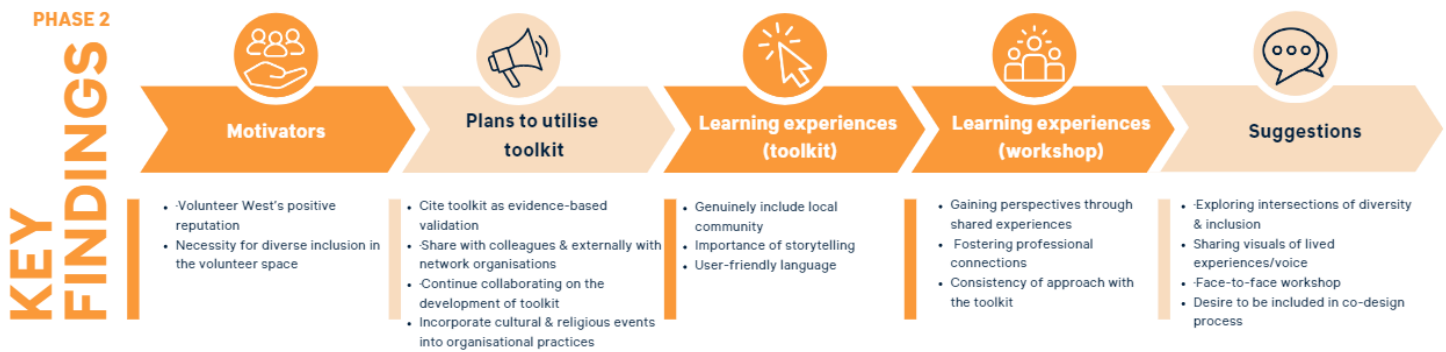
I felt was a bit bland. So that is what I like. I felt it was there was a talk about changing some words too and, you know, I felt like that was kind of dulled down some things but it comes down to how they want to approach it [...] also? Like? I would say we were dumbing down the audience a little bit in terms of if a person would in any aspect come across that. I would say a vast majority of them would know what CALD is. We will not stumble on that page. See, like, volunteering kit was? Yeah. Because let's face it, that volunteering toolkit was made for a very niche audience [...] And because at the end of the day, it's not my toolkit. So, I felt like that is a decision that's best left to the formulators of the toolkit. (Co-designer 1)

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Facilitator 3 shared a challenging experience when the planned workshop was not culturally informed and was found to be incompatible with the community's experiences of volunteering. Co-designer 1 identified some of the limitations of the toolkit and its application to a very small target audience of volunteer managers.

# Motivators and plans, learning experiences and suggestions in the implementation of the inclusive volunteering toolkit

Figure 2 – Summary of the main findings (phase 2)



## Motivators to use the toolkit

Members of the organisation network that participated in the toolkit implementation workshop mentioned two main motivators to use the toolkit: (a) Volunteer West's positive reputation and (b) the need for diversity and inclusion in the volunteering space.

### Volunteer West's positive reputation

Volunteer West's positive reputation emerged as one of the main motivators to use the toolkit. Some of the organisation members engaged in with Volunteer West in the past:

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**I'm actually a former Volunteer West staff member [...] And I've worked in the community sector for a long time, but I reckon Volunteer West's was one of the most truly inclusive organisations I've ever worked in. So, I was pretty convinced right from the beginning, there would be a worthwhile tool, which it is (Organisation member 1)**

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Organisation member 1 described how they considered Volunteer West to be one of the most genuinely inclusive organisations. She assumed that the toolkit would be worthwhile to use due to her positive experience working with Volunteer West. In the same sense, organisation member 2 was introduced by one of their business partners who share Volunteer West's positive reputation:

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**I think I was introduced to [a facilitator] by one of our volunteer businesses partners who might have known or been aware of volunteer work before speaking really highly of it. And the motivations really were just to share, ideas around what other work is**

**being done across Australia in the diversity and inclusion space. Yeah, to ensure that in a way, we can kind of work together and not against each other (Organisation member 2).**

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Organisation member 2 heard about Volunteer West's positive reputation from one of her partners and it was the main motivator to know more about the toolkit. In the implementation of the toolkit, Volunteer West's positive reputation was central.

### **Need for diverse inclusion in the volunteering space**

The need for diverse inclusion within their volunteering spaces was identified as the second main motivator for organisations to utilise the toolkit. Some of the organisations described the challenges of recruiting volunteers from multicultural communities and the need to rethink their programs:

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**It is definitely because I do think it is important to bring so much more diversity in that, you know, every individual has something different to bring. But I think I did say early on in the piece that I just think we do get a lot of very similar volunteers to come in. So therefore, there's stuff, well, I guess, you know, there was a lot more Australian born, even if they, you know, do identify with different backgrounds, but they're more Australian born I guess there's not a lot of different cultures brought in to the space you know [...] You know, which you can do a lot of training, you can do a lot of awareness training, you can do a lot of research, but it's, it's not the same as being, you know, having someone and have actually having that conversation with them on the program (Organisation member 3).**

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Organisation member 3 identified the importance of having multicultural volunteers represented in his organisation, highlighting some of the barriers. According to him, discovering opportunities to increase multicultural volunteer representation and understanding more fluid volunteering processes were the main motivators to engage in the toolkit. Organisation member 4 described a similar motivator:

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**We rely on volunteers for a lot of our programs and encourage everyone that want to participate [...] Now, we have a process in place, although I think it's a little bit cumbersome. You know, there are too many forms and too many checks. I haven't managed to streamline it. So, I'm just trying to see anything that is volunteer related. And, of course, the toolkit I was most interested in, because we do well with people from CALD backgrounds, you know, culturally and linguistically diverse, simply because we have a lot of a lot of members of that community that attended centre. However, I would like to expand a bit more, you know, we need to some older members of society, perhaps a little bit more diversity in terms of gender [...] we have absolutely no, that well, very small, I should say, we had one or two people that**

**identified as Indigenous Australian. But no more than that, and I just think we need to just open it up. Well, it is open up to everyone, but not everyone knows we're here (Organisation member 4).**

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Organisation member 4 identifies as a multicultural person and is determined to expand the diverse representation of volunteers in her organisation. For her, it would be necessary to increase gender diversity, more involvement of aging volunteers and the inclusion of Indigenous people. In the implementation of the toolkit, the need for diverse inclusion in the organisations were central.

## **Plans for using/sharing the toolkit**

The organisation members mentioned several approaches of how they planned to share and/or use the toolkit; (a) cite the toolkit as evidence-based validation; (b) share with colleagues and externally with network organisations; (c) continue collaborating to the development of the toolkit; and (d) incorporate cultural and religious events into organisation practices.

### **Cite the toolkit as evidence-based validation**

For some organisations, the toolkit will be used to refer back to an evidence-base to validate and affirm the work already being done in their organisations. For most organisations, they are already doing magnificent work with multicultural volunteering and the toolkit corroborates their work:

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**I think just the range of resources out there and sort of, some of it's about affirming stuff that you're already doing. And you think, yeah, that's good. Yeah, I think I'm on the right track with it. Then other stuff, you know, more is more about sort of finding. You are finding new resources or resources you hadn't sort of thought of before, you know [...] it's nice, it's really nicely laid out. And it's really quite an accessible, intuitive sort of structure (Organisation member 1).**

**I was looking for validation in a way that what we're doing is being done right. I think we're generally doing a good job, of course, we can always improve. We can always improve, but in general, to me that it was more validation that whatever we're doing, we're approaching it in the correct way [...] You know, it's something planned, it's something that has been studied, it's something that's supported by VU. So, it has evidence is an evidence-based process. And it basically takes into account respect for people, respect for them as a human being, respect for them as a person of diverse background, whatever the diversity may be, really applies to everybody. Because every person is diverse in some way. So, it's more, showing them why we do**

**things the way we do. It will be used as professional development (Organisation member 4).**

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As organisation members 1 and 4 discussed, the toolkit affirmed the work that they have been doing in their organisation. It will be used as a tool to back up some of the practices they were already engaging in.

### **Share with colleagues and externally with network organisations**

Most organisations described their interest in sharing the toolkit internally with their colleagues. Additionally, they mentioned how they would like to share the toolkit externally with network organisations they are connected with.

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**I can promote, and that's part of my role is to promote volunteering within the organisation and sort of, you know, make sure people are all you know, the staff members are aware. So, you know, yeah. You know, I'm not sure if people would use it, because it's kind of like, it's different. Yeah, I mean, even though inclusivity is, you know, and there's a commitment, a generalized organisational commitment, and, you know, which, you know, works more or less well, across the organisation (Organisation member 1).**

**Look, I see it, and I basically will use it to talk to the people I work with. So, in my next staff meeting with the admin staff, they deal with a lot of the paperwork. So, I'll talk to them about the toolkit and tell them what it is. Now they're both multicultural, one is Japanese, and the other one is Macedonian. So, I expect them to understand that easily. I think the more challenging point would be for someone who's had little to do with multicultural communities (Organisation member 4).**

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Both organisation members 1 and 4 described their desire to share the toolkit with their colleagues in their organisations. Organisation member 1 is less sure about the acceptance of the toolkit within her organisation but she is willing to share and see the results. Organisation member 4 relied on the diversity of the staff in her organisation to help in disseminating the toolkit ideas. Some organisations mentioned sharing the toolkit externally:

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**So, definitely, I was planning on sharing that with them. Many other organisations that I'm in contact with, particularly volunteering programs. But I was gonna have a little search through and see if there was anybody else that would benefit from it. Because again, if nothing else, you know, I do have, you know, a few contacts here and there that, you know, even in their organisations, and I like you've got Co-health and things like that down in Melton, that, you know, it doesn't hurt to say (Organisation member 3).**

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For organisation member 3, the toolkit has the possibility to be shared externally. He is willing to seek out organisations that he is in connection who may benefit from the toolkit.

### **Continue collaborating on the development of the toolkit**

A number of organisation members shared their interests in continuing to develop the toolkit. As a living document, the organisations would like to see the continual progress keep the involvement, even discussing the possibility of creating a community of volunteer managers to keep developing the toolkit:

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**Hopefully, I'm not sure if this isn't intentional, but hopefully, sort of stay in touch a little bit with I mean, I will continue to attend Volunteer West events and stuff like that. But hopefully, I don't know if this is an intention, but like, it would be really good to have a little sort of informal kind of community of practice of people who are interested in that in the toolkit. There are lots of volunteer managers doing all kinds of things, but you know, who's got a specific interest in because obviously, it's quite a big tool, you're not going to be able to find everything that you're looking for all time, but somebody might have said, "Oh, yeah, you know, that's, there is a really good document about that, or a good link or whatever. And you just need to look at this part", you know, because there's always more to find, and I know it's also a, you know, they're going to keep refreshing it and adding stuff (Organisation member 1).**

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Organisation member 1 hope to keep in touch with the network of volunteer managers implementing the toolkit as a learning community (or support network) to continue to develop the toolkit. She is also hoping to continue attending Volunteer West's events. She emphasised how it would improve the toolkit and her own knowledge as professional development.

### **Incorporate cultural and religious events into organisation practices**

Some organisation members emphasised the value of some of the toolkit sections. For example, organisation member 3 described how he intended to use the cultural/religious calendar in his organisation:

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**If you're looking through the practising cultural inclusion section, I think it's probably a huge one there. Um, there are quite a few different links as well, what I found was fantastic. And especially the length of the calendar of cultural and religious. Yeah, I think that's probably a pretty good, a good thing as well, to start. So at least you can kind of see, definitely be aware of different observances and events and things that way. Because sometimes I noticed, you know, you can try and Google search, but that only goes so far to. And some, some councils advertise things more than others. So, it is actually harder, whereas at least if you're aware, what you're actually searching**

**for, by knowing what observances are coming and celebrations, then, you know, it's a bit easier to narrow that search down. So, I think that's a first point, and at least kind of plan that out across, you know, across the calendar as well. And that would probably be the first starting point I do (Organisation member 3).**

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For organisation member 3, the cultural inclusion section is fantastic, particularly the cultural/religious calendar. For him, it is a strong and useful resource that he intends to incorporate into his organisational practices.

## **Learning experiences (toolkit)**

The members of organisations mentioned three learnings from the toolkit: (a) genuine inclusion of local community; (b) importance of storytelling; and (c) user-friendly language.

### **Genuinely include local community**

The organisation members discussed how they learned to genuinely include local community through the toolkit. For some organisations, inclusion should be broader than sharing food:

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**Well, I think, you know, some other things in there are just completely different approaches. I mean, a lot of us are pretty like, you know, known to, yep, you definitely have, you know, maybe some food days and things like that, you know, the cultural experience days, because the food always brings everybody together. But then, you know, there was more specific things, I guess, were even like, wow, I can't remember what part was on there. But there was a piece around, even just becoming aware of any, I guess, cultural celebrations in the communities and actually attending that, you know, even putting that out to other participants and volunteers in the program, hey, this is happening (Organisation member 3).**

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Organisation member 3 mentioned the importance of genuinely engage with cultural celebrations as one of the main learning in the toolkit. For him, it is important for volunteer organisations to be aware of any cultural celebrations in the communities that they work with.

### **Importance of storytelling**

The importance of storytelling was mentioned as an important learning in the toolkit. For some organisations, the inclusion of people's lived experiences was central:

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**I think the main kind of the main, the main part of it, to me was like how it included, like a narrative of people's experiences throughout the module content was really powerful. So, ensuring that there was like lived experience quotes from people throughout the module content [...] So, I thought that it was very, like respectful. And yeah, it was done in the right. And the language that was used was, yeah, really good around that. Also, like it really one of the main points within it was they talked about not focusing on like, balancing like collectivisms with individualism. So yeah, thinking about like, not just the role and but the person as well (Organisation member 2).**

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Organisation member 2 described how powerful the use of narratives was in the toolkit. For her, it showed respect for people's lived experiences as it amplified multicultural voices.

### **User-friendly language**

The use of friendly and accessible language was mentioned as a strength in the toolkit. The toolkit is considered an accessible tool that avoid technical language sometimes present in resources.

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**So I think, yeah, just, you know, it helps me think a bit strategically about that sort of stuff and how to explain things like I'm, you know, I think, you know, refining the way I the language I use in emails, and yep, you know, and some of it's kind of a little bit technical medical stuff, but I have to, and I'm not, I'm not a medical person at all, but I have to sort of trends, not translated, but you know, kind of put it in a way that doesn't look completely ridiculous to somebody who hasn't got that background, you know, [...] Absolutely, medical. These that's an interesting experience, is that these barriers? They're more of them are probably, they're probably exaggerated for people who weren't born here. But they're difficult for a lot of people, you know, if you're homeless, you know, getting ID together. And these are the other areas of inclusivity. That, yeah, people who've got the less-than-standard background (Organisation member 1).**

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Organisation member 1 identified technical language as a barrier for multicultural communities. For her, the toolkit used a friendly and accessible language that might help reach a number of organisations.

### **Learning experiences (workshop)**

The organisation members identified three learnings from the workshop: (a) gaining perspectives through shared experiences; (b) fostering professional connection; and (c) consistency of the workshop interactive approach with the toolkit.



## Gaining perspectives through shared experiences

The organisation members gained perspectives through shared professional experiences in the workshop. They mentioned how the interactive tasks allowed them to learn from:

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I think that I wouldn't say that it had like, an impact on me because I didn't like I'm as like a white woman that I can't relate to, to having. Yeah, those cultural needs. But I do think that it was really valuable in terms of volunteering in terms of how organisations kind of roll out volunteering programs, they were talking about, like body systems as well, which I think hadn't been necessarily considered within our volunteer and program and community engagement program to ensure that people felt like culturally safe. So, I think that was something that I really took from it as well, if that makes sense (Organisation member 2).

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Three of the organisation members were from more privileged backgrounds, for them, the workshop helped their understanding of cultures.

## Fostering professional connection

For some organisation members, the workshop helped to challenge the feeling of isolation:

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It's sort of bit the same as what I said before, it's like, you know, that you're not on your own. And you, you know, and that there's, there's a, there's a kind of a, there's a sort of, you know, there's a sort of peer, a sense of a sort of momentum, you know, in, in a peer group, which is good, and also, and, and a sort of intellectual, you know, kind of intellectual basis to what you're doing. It's not just me thinking this is and that it's sort of, it's good to have that kind of that all of that kind of, you know, intellectual principle at work, you know, because it's reassuring and sort of (Organisation member 1).

So, I think, looking at that, it then again, poses the importance of really being involved being hands on getting in there, you know, because I guess you kind of, again, you feel all you know, they've got their little community I don't want to impose. But yet, I guess if you start actually, you know, engaging with them, they'd be far more welcomed than you think [...] it's definitely having that confidence behind that, you know, you know, how to engage, really respectfully, I guess. And that's kind of where, you know, I've seen a lot of that, that that's really important, too, you know, that you're, again, you're not coming into step on toes, you're not coming in to take over. And, you know, you're genuinely there, because you want to embrace, you know, all those things [...] I think having that support, I guess, and guidance, you know, with all these, I guess, experiences that have always has actually gone in and done themselves. So it's good to see that. I mean, it'd be great if they had did hold those things and invite, you know, the network along as well, so that you didn't feel so I guess, alone [...] Yeah, yeah. I think that would be awesome. Sorry. But yeah, cuz I

**guess, you know, when you you're kind of doing it solo. And you're trying to reach out for the program and things you do kind of feel, [...] you don't want to impose and approach, you know, disrespectfully or anything as well. So, I guess with that kind of support, if there were, we're doing something, yeah, just to be invited along. (Organisation member 3)**

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For organisation member 1, the workshop (and the toolkit) created a momentum where she could challenge her feeling of isolation within the context of other volunteer managers striving to improve cultural inclusion in their organisations. For her it was a space of connection and building professionally supportive relationships. Organisation member 3 discusses the heightened anxieties around finding appropriate methods of approaching multicultural communities while struggling with feeling isolated in the role. He speaks about the fear of imposition or of coming across disrespectfully to multicultural communities. Organisation member 3 highlights the need for guidance and support him as he navigates anxieties.

### **Consistency approach with the toolkit**

Most organisation members mentioned how the workshop was as interactive as the toolkit. It highlights the alignment and consistency approach with the toolkit:

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**I thought it was really good actually. I actually thought it was a really good way to get people from lots of different sectors and organisations in a room. I think that having the breakout room part of it was like the best [...] It was quite an innovative way to like to engage people and get them really thinking about Yeah, thinking outside the box, so I thought it was a really good really well-thought-out training session. And it's very important with this type of thing that you might create something that's super inclusive, but then you could introduce it and then not be inclusive when you're doing that. But that wasn't the case. So that was good (Organisation member 2).**

**Like it was, yeah, it was far more engaging than just sitting there clicking through and, you know, yep. This is what it is. Oh, yeah. Go ahead and go and have a look. Like, you know, it was yeah, it was far more interesting that way I found. And as, as always, with anything like this, the more you actually feel included and involved in something, the more you gain out of it. You know, it sounds like it was [...] Exactly. Yeah, I think that's far more important, then that also then reflects on what the toolkits are about and how to utilise them in a similar way. You know, like, it's, yeah, it's kind of like, I know, someone's up there thinking about it didn't just naturally like happen. I know that someone's thinking about it. And that's how it leads you into this kind of part. And utilising Yeah, implementing that (Organisation member 3)**

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Organisation members 2 and 3 mentioned their enjoyment of the workshops and the interactions they had. For the organisation members, it was an innovative way to engage

volunteer managers and widen their thinking.

## Suggestions

Four main suggestions were mentioned by the organisation members: (a) exploring intersections of diversity and inclusion; (b) sharing visual of lived experiences/voice; (c) face-to-face workshops; and (d) to be include in the co-design process.

### Exploring intersections of diversity and inclusion

The first suggestion to improve the toolkit was the need to explore intersections of diversity and inclusion. Organisation members mentioned the intersections of First Nation people, people with disabilities, LGBTQIA+, and experience of homelessness:

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**So, my question was around what I mentioned before that Indigenous Australian are very hard to reach. Because there is a, you know, I am tentative, because I really don't know how to do it. Right. Yeah, yeah. So that's, and there is a fear of offending or saying the wrong thing. At the same with the LGBTQIA + community, I don't want to offend out of ignorance. And, you know, I mean, these are evolving spaces [...] I just feel that it needs, you know, people with disabilities, to have somewhat we have had in the past one person. But I would love to have more people where I can make, you know, adjustments to whatever is required for the person to come and assist (Organisation member 4).**

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Organisation member 4 emphasised the need to explore intersectional identities so as to broaden the opportunity for inclusion and engagement of diverse volunteers.

### Sharing visual of lived experiences/voice

The second suggestion to further the development of the toolkit was the incorporate visuals (videos and images of co-designers) to further centre narratives of multicultural lived experiences and voices:

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**I suppose in terms of the module. Because we're still at like a development phase, that approach we're using this to there was a really good use of use of like photos and narrative throughout. But I mean, it could be to have some videos like we're doing about people really sharing, and then so people can just relate a bit more through that video. Probably the only things I would say, yeah, definitely. I think it's so hard to be inclusive of all cultures. But yeah, maybe just having some additional, resources to cultures or communities that were mentioned. And like acknowledging that, yeah, there's, it's not just about the ones that have been spoken about in the module (Organisation member 2).**

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For organisation member 2, visuals would be an impactful addition to the toolkit in the pursuit of elevating multicultural lived experiences and voices. She also notes that the toolkit would benefit from broadening the acknowledgment of additional cultures.

### **Face-to-face workshops**

The second suggestion to improve the toolkit was the use of face-to-face workshops to disseminate the toolkit:

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**I mean, face-to-face could probably be a really good way to because you know, everyone, we are finding it far easier. With time management to do a lot of virtual, you know, I know, I can fall into that trap a fair bit to myself, because then at least you can go click OK, on to the next. But I, I think, now that you actually mentioned that, that does raise the point of, I think you would get even more engagement if it were face-to-face. You know, because it is hard. When you know, someone is facilitating it, that when they do share a screen, they can only see so much as well. So you kind of want to feed off that vibe with everybody. And you know, kind of keep flowing that way. And then of course, with the etiquette of being online and things that you know, you try not to jump in too much. And then you like then you forget something. Whereas I guess if you had a different space there. You know, that could be probably even more beneficial (Organisation member 3).**

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According to organisation member 3, while the online workshop is easily accessible, it was not as engaging as the face-to-face. He discusses the lack of connection and interactions online and suggested future face-to-face workshops.

### **Desire to be included in the co-design process**

One organisation member expressed the desire to be included in the co-design process:

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**Well, I think, definitely not realising around the difference of Western volunteering ways. That even though, you know, it's kind of in the back of your mind, you do know that there are many other communities that pretty much daily basis there volunteering, you know, but it's, I guess, it hasn't been fully recognized, I guess, and embraced to what should be and could be. So, I think, looking at that, it then again, poses the importance of really being involved being hands on getting in there, you know, because I guess you kind of, again, you feel all you know, they've got their little community I don't want to impose. But yet, I guess if you start actually, you know, engaging with them, they'd be far more welcomed than you think. No, you know, and it's just kind of, I guess, it's definitely having that confidence behind that, you know, you know, how to engage, really respectfully, I guess. And that's kind of where, you know, I've seen a lot of that, that that's really important, too, you know, that you're,**

again, you're not coming into step on toes, you're not coming in to take over. And, you know, you're genuinely there, because you want to embrace, you know, all those things. And I think, you know, something like that. It's just good. I think having that support, I guess, and guidance, you know, with all these, I guess, experiences that have always has actually gone in and done themselves. So, it's good to see that. I mean, it'd be great if they had did hold those things and invite, you know, the network along as well, so that you didn't feel so I guess, alone [...] Yeah, yeah. I think that would be awesome. Sorry. But yeah, cuz I guess, you know, when you you're kind of doing it solo. And you're trying to reach out for the program and things you do kind of feel, I don't know, it's different. I don't even kind of think about word of it. You know, you're just like I said, you don't want to impose and approach, you know, disrespectfully or anything as well. So, I guess with that kind of support, if there were, we're doing something, yeah, just to be invited along. (Organisation member 3)

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Organisation member 3 discussed the barriers to connect with diverse cultural communities when there is no existing connection. He highlights a desire to engage with multicultural communities and increase recruitment from these groups but expresses the desire to have been included in the co-design process.

# Conclusions & Recommendations

Overall, the co-design phase (phase 1) was successful, with deep commitment to ongoing engagement and strong multicultural representation in the co-design cohort. The flexibility of the facilitators was central to the co-designers' feedback being actively heard. The co-design workshops were a culturally safe space where the co-designers could share and be vulnerable in the process. The strong shared passion for volunteering created a sense of solidarity and shared motivation for the development of the resource.

The implementation phase (phase 2) resulted in most of the participating organisation members appreciating the toolkit and valuing it as a living resource. The organisation members revealed that they would like to utilise the resource in different ways. The consistency of the interactive workshops with the toolkit was noted as a strength. Both phases 1 and 2 were vehicles of sharing lived and professional experiences and gaining diverse perspectives. Organisation members recognised the toolkit as an evidence-based affirmation and validation for existing processes and approaches.

## Recommendations for toolkit

- Continue of developing the toolkit as a living document. With the presence of more diverse voices and lived experiences represented
- Building on existing toolkit to be more easily navigable (consider an in-toolkit search bar) with a strong visual presence (image and video) representative of lived experiences and shared narrative.
- Exploring intersections of diversity (sexuality; gender identity; socio-economic and class-based intersections including educational background, language and literacy, experience of homelessness; physical abilities; Indigeneity; citizenship and visa status) to build additional sections into the existing living toolkit. Further exploration of experiences and narratives of intersections with culturally diverse communities and members wishing to engage in volunteering can be explored.
- Undertake further research in relation to the impact of the toolkit and the capacity building of organisation networks.

## Recommendations for workshop

- Building a learning community (support network) to continue further professional development in the inclusive volunteering space. Process of continuous engagement with volunteer management (capacity building)
- Virtual training of workshop to include opportunity for face-to-face engagement.
- Consider collaborating with volunteer managers in developing inclusive onboarding and induction processes.

## Recommendations for future co-design

- Consider an extended period of time to facilitate co-design.
- Explore more opportunities for immersive cultural experiences to challenge lack of cultural understandings and awareness (e.g. Sikh temple visit)

## References

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