



**BRAVE
NEW
YOU**

BREAKING THE GLASS CEILING

PUBLICATION
BRAVE NEW YOU



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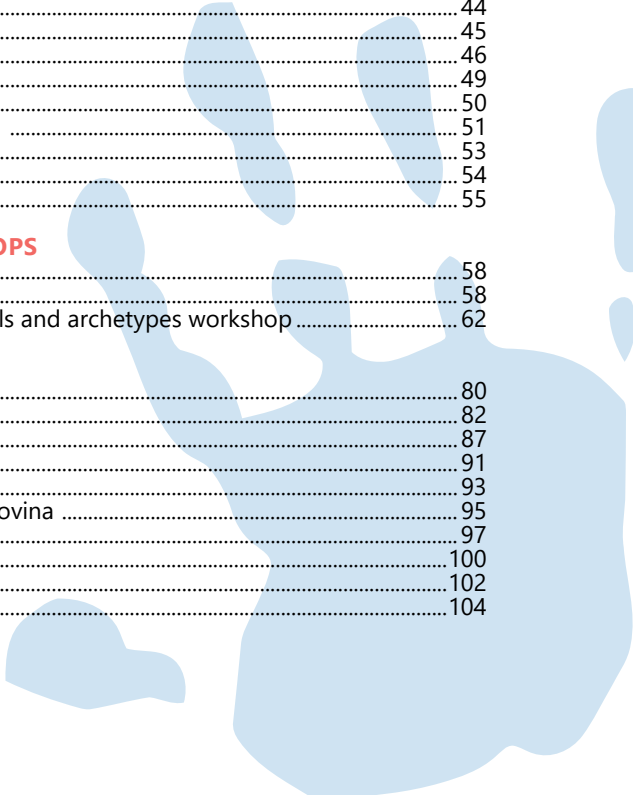
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INTRODUCTION

INTRODUCTION

1.1 About YEU

Youth for Exchange and Understanding (YEU) was founded in Strasbourg in 1986 by a group of 120 young people from 11 different countries. In 1989 it was recognized as a member association of the European Coordination Bureau (E.C.B.).

YEU is ran by young people for young people by means of a democratic structure and its members are mainly working on a voluntary base. The limit age to participate in the activities is 30 years but the majority of participants are under the age of 25. It is young people who decide about activities of the organization, define the strategies and implement the action plans, run the organization and ultimately evaluate it. It is important to note that most young people in YEU are actively involved in other aspects of civil society, frequently establishing links between the Member Organizations and the local, regional and national institutions, other youth organizations and the community in general, extending the participation in the international organization to the local dimension.

Youth for Exchange and Understanding works to promote peace, understanding and cooperation between the young people of the world, in a spirit of respect for human rights.

Today it is a member of the European Youth Forum which is the independent platform for INGyOs and NYCs in Europe. YEU has young people from over 30 countries from across Europe and Africa involved in its activities.

1.2 Council of Europe – European Youth Foundation

The Council of Europe is an international organization whose stated aim is to uphold human rights, democracy and the rule of law in Europe. Founded in 1949, it has 47 member states, covers approximately 820 million people. The aim of the Council of Europe is to achieve a greater unity between its members for the purpose of safeguarding and achieving the ideals and principles which are their common heritage and facilitating their economic and social progress. Membership is open to all European states who seek harmony, cooperation, good governance and human rights, accepting the principle of the rule of law and are able and willing to guarantee democracy, fundamental human rights and freedoms.

The main missions of Council of Europe are to protect human rights, pluralist democracy and the rule of law; to promote awareness and encourage the development of Europe's cultural identity and diversity; to find common solutions to the challenges facing European society: such as discrimination against minorities, xenophobia, intolerance, bioethics and cloning, terrorism, trafficking in human beings, organized crime and corruption, cybercrime, violence against children and to consolidate democratic stability in Europe by backing political, legislative and constitutional reform.

Founded in 1972, the European Youth Foundation (EYF) plays a pivotal role in the Council of Europe's work to encourage cooperation between young people in Europe and to facilitate their active participation in civil society and political decision-making. The European Youth Foundation gives young people a voice in political and democratic life and the tools they need to function effectively in today's diverse societies. European Youth Foundation supported European co-operation and focused on multilateral youth activities (participation of youth of many nationalities).

The main mission is supporting young people in getting closer to their objectives and their vision of a better future. The European Youth Foundation (EYF) provides assistance and funding for youth activities which promote human rights, democracy, tolerance and solidarity. The Foundation has an annual budget of approximately 3.7 million Euros, which is mainly made up of obligatory contributions from each Council of Europe member state. Since 1972, more than 300 000 young people, aged between 15 and 30 and mostly from member states, have benefited directly from EYF supported activities. This program made a real contribution towards a closer cooperation between Eastern and Western Europe with in the free circulation of people and ideas in Europe.



1.3 Where did the project idea come from?

The vision behind the “Brave New Youth - Breaking the glass ceiling” is a tolerant and open-minded society that perceives its differences as enriching power and distinctive advantage. Reaching out, getting together, challenging old and creating and disseminating new narratives for more inclusive Europe - this is “Brave new YOU - Breaking the glass ceiling”. This one-year project consisted of 3 international activities, local researches on hateful narratives, online campaigns and in the final stage this publication. During the one year process the concept was to build the capacities of the youth workers in order to enable them to work on developing the counter narratives and to put them in action.

YEU wants to reach out to those who are usually under the radar of youth organizations due to various reasons. By developing new or empowering existing leaders and giving them educational and practical tools, they will be more empowered to reach out to young people of different backgrounds in their own communities. Youth work and non-formal education are complementary to formal education but we want to showcase its power to change lives of young people and, subsequently, communities and societies they get actively engaged in. YEU believes youth work should be inclusive and open for all, no matter the background or way of life. Intercultural dialogue and understanding of gender diversity should be “standards” of youth work.

The main aim of this project was to empower youth workers to support social cohesion and creation of equal opportunities for young people of different backgrounds on local level by questioning current and creation of new narratives for more inclusive Europe.

Before the first activity, participants made a small research about the narratives in their community, what’s the story behind these narratives, how they can recognize hate speech in local community. By getting to know those whose presence, existence and difference they are afraid of, new narratives will come more naturally as they will be an everyday reality.

Twenty youth workers from 11 countries/communities around Europe met in Črnomelj (Slovenia) for the training course “What’s the story?”. They built capacities in order to reach out and empower disadvantaged young people of different backgrounds (ethnic, religious, cultural, gender) to be more engaged in societies and voice up their realities and to enhance social cohesion in communities by bringing closer realities of disadvantaged young

people of different backgrounds (ethnic, religious, cultural, gender) to the majority of the population. They deconstructed current narratives related to position of disadvantaged groups in societies (newcomers, women, LGBT youth), created new ones and have implemented them in local communities by using “We Can! Manual” of the Council of Europe.

The 37th YEU Convention was titled “Breaking the glass ceiling” which was organized in Algarve region, Portugal. This step was held in three different venues in Portugal, a country whose inclusive policies made society more cohesive and open minded. The Convention is a traditional event of YEU that brings together a larger number of young people from the member organizations, to explore a subject and be introduced to YEU. The team of participants from “What’s the story?” training course helped with the overall process of the Convention and specifically facilitated development of counter and alternative narratives.

This activity gathered 55 young people who learned about situation in different countries/communities, had identified harmful and non-inclusive narratives they wanted to tackle, deconstructed them and developed new counter and alternative narratives. This step also encompassed planning of local activities in communities and preparation of an online campaign - videos, testimonials, information regarding the choice of narratives to challenge. Local activities meant putting new narratives in practice and they were a follow up of the Convention.

The end of the whole project gathered for the last time selected youth workers which met in the previous phases of the project in Slovenia and Portugal for the evaluation of the whole process in Mollina, Spain. This activity was the closing event intended to gather youth workers to share their experiences, evaluate the process, plan the follow up activities and finalize the online campaign and publication with examples of good practices based on “We Can! Manual: Taking Action against Hate Speech through Counter and Alternative Narratives” and user-friendly methods and approaches on how to use the publication.

The activity was part of the University on Youth and Development (UYD) in Mollina, Spain and it was a unique opportunity for everyone to share the good practices from their countries and gather feedback from the participants who were not engaged in the process.

This publication includes all the new approaches, methodologies, exercises and activities made by participants and facilitators during the whole process. The whole publication is based on the approaches which the participants

learned through the activities proposed in both manuals developed by CoE, “Bookmarks – A manual for combating hate speech online through human rights education” and “We CAN! Taking action against hate speech through counter and alternative narratives”.

1.4 Participating countries and organizations

In this process the following 11 organizations from 11 different countries took part:

Agency for Development and Cooperation Cerebra from Bosnia and Herzegovina
Center for Intercultural Dialogue - CID from Northern Macedonia (FYROM)
Community Volunteers Foundation and Civil Life Association from Turkey
Ireli from Azerbaijan
La Fenice from Italy
Mladinski Center BIT from Slovenia
MOJU - Associação Movimento Juvenil em Olhão from Portugal
OPENS – European Youth Capital 2019 from Serbia
PEN – Peer Educators Network from Kosovo
United Societies of Balkans - U.S.B. from Greece
YEU Cyprus - Youth for Exchange and Understanding in Cyprus

1.5 Rationale

With growing globalization more people are meeting and coming together but also fearing the unknown and change. In an ever changing demographic movement throughout the world due to different reasons, we witness raised sentiments towards specific groups of people, especially the vulnerable ones. If not a victim of hate speech per se, everyone has been at least a witness of a type of hate speech; hence, the necessity of this publication is vital to recognize and understand the complexities of hate speech but more specifically to learn how to de-construct narratives through building counter and alternative ones. It is essential to be fully aware that someone’s freedom of expression ends where the human rights of another person are endangered.

The modern societies in which we all live are composed of different cultures, nations, religions, social groups and lifestyles. However; despite the differences among societies, one thing is for sure in common: and that is,

the presence of disadvantaged groups towards whom hate speech is usually addressed. Especially, in an increasingly digitized world hate speech is even more prominent and difficult to deal with particularly when we have to do with online hate speech, media coverage and various forums and social media which are constantly being developed.

Through our approach of the implemented local actions, we have tried to show that instead of fearing the “otherness” and the “differences” we need to embrace diversity and invest in creating a more inclusive society all together and enjoy the richness of differences. It is essential to include disadvantaged groups not only in the final delivered activities but throughout the whole process and decision making despite the challenges that might be faced. Their participation is essential to successfully combat or at least tackle hateful narratives and to de-construct them.

Upon realizing the necessity for such an initiative we have undertaken the first steps towards tackling these issues in our local contexts. As pioneers we have put into practice various local actions throughout a period of six months, during which we have faced numerous obstacles and lessons learned some of which can be found in this publication for the purpose of making it a smoother and easier process for the future youth workers and other interested stakeholders such as NGOs, institutions, scholars etc. We’re all aware that there is no clear formula to address these issues; however, the aim was to offer our contribution through non-formal education practices which play a particular role into reaching and supporting target groups in the grass roots level.

1.6 Relations with the “WE CAN” manual

The “We Can” Manual offers guidance for the development of counter and alternative narratives to combat hate speech. It is an effort to promote human rights both in daily-life and online environments. The manual proposes some educational approaches and tools for youth workers and international or local organizations in order to tackle narratives.

1.6.1 Introduction to hate speech

There are two categories of hate speech, online and offline. Based on the manual, we analyzed both categories during the Convention and gave many examples from real life stories.

Today, online hate speech is a phenomenon of special concern because the Internet has created new spaces of communication and interaction. Since there are no limitations, users can hide behind anonymity and distance to express hate to others. Moreover, hate can be spread and shared easily and it affects the society as a whole.

Regarding offline hate speech, it means the daily hate speech that people face in their lives through various actions and words in real life. Many disadvantaged groups of people are being negatively influenced by hate speech and become victims of discrimination and exclusion.

1.6.2 Introduction to narratives

After getting familiar with the concept of hate speech, the next step was to go deeper and analyze narratives. In order to work better and into more depth, the participants were split into smaller groups of people. They worked on the definitions of narratives and shared examples from their local realities. In cooperation with the facilitators, they discussed on how to tackle the negative narratives and how to combat hate speech.

This was the starting point of developing counter and alternative narratives, shaped to be implemented in each participating country. For the creation of counter and alternative narratives the structures listed in the "WE CAN" Manual were followed and educational activities were shaped from scratch.

1.6.3 Implementation

This was the most difficult part of the Convention because it was the time to put in action the designed counter/alternative narratives. Firstly, both facilitators and participants had to define the target audience and the disadvantaged groups whom they wanted to work with. Then they had to consider their resources, plan the activities and prepare all the materials needed. Some important advice from the manual, was to make the events interesting in order to reach more easily the audience. During the whole process, teamwork and commitment were necessary to achieve the overall aims.

During the whole process the participants were constantly reminded by the facilitators to be realistic about the existing situation in each country and not to put pressure on their target groups.



1.7 Glossary

Hate speech: Hate speech is defined as hostile, bias-motivated speech aimed at a person or a group, because of their actual or perceived characteristics. It express discriminatory, intimidating, disapproving or prejudicial attitudes towards those characteristics including gender, race religion, ethnicity, color, nation, origin, disability or sexual orientation.

Hate speech online: Hate speech is any online communication which intends to create harm to a person or a group on the basis of some characteristic such as nationality, race or sexual orientation.

Narrative: Narratives are a logical coherent report and interpretation of connected events and characters. Narratives define what is “normal” and what is “legitimate”.

Counter narrative: Counter narratives are short and direct reaction to hateful messages.

Alternative narrative: Alternative narratives are actions which aim to undercut hate speech narratives by focusing on what we are “for” rather than what we are “against”.

NFE: non-formal education is a methodology that includes structured practices adjusted to the participants. It fosters the personal, social and professional development of people on a voluntary basis. NFE can empower youngsters in important concepts such as social inclusion, anti-discrimination and active citizenship, as well as contributing to their personal growth.

Elements of narratives' analysis according to the "We Can! Manual":

Structure: A narrative presents:

an initial situation,

a disrupted moment, conflict or dilemma which changes that situation and sets events in motion

at the end the conflict is resolved or transformed. Characters choose one way of overcoming the conflict. There is thus a 'before' and an 'after'.

Characters: The main characters are often heroes or heroines, the protagonists. Very often, they are accompanied by antagonists, villains or enemies.

Context: Narratives acquire a meaning in a broader cultural, social, and historical context, with define rules and mechanisms.

Relationships: a narrative is not simply a flow of unrelated events, but is about the connections between characters. Two characters can be linked by positive or negative relationships.

Meaning: Different from the plot, story and chronicle, a narrative presents a connection between the main characters, their behavior and their actions.

Human rights: Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination¹.

Prejudice: Unreasonable feelings, opinions or attitudes, especially of a hostile nature, regarding an ethnic, racial, social or religious group.

Stereotype: Stereotypes are characteristics imposed upon groups of people because of their race, nationality and sexual orientation, among others. But these characteristics tend to be oversimplifications of the groups involved.

Elements of hate speech:

Racism: Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior.

Religious discrimination: Religious discrimination involves treating a person unfavorably because of his or her religious beliefs.

Ethnic and national discrimination: Ethnic and national discrimination involves treating a person unfavorably because of his/her ethnicity, cultural background, language, and other traits related.

Homophobia: Homophobia is the fear, hatred, discomfort with, or mistrust of people who are lesbians, gay, bisexual, etc.

Bullying: Use of the physical strength and mental threatening for abusing and/or mistreatment of someone vulnerable.

Patriarchy: A society or institution organized according to the principles of patriarchy organization marked by the supremacy of the men in the specific

¹ Retrieved from: <http://www.un.org/en/sections/issues-depth/human-rights/>

context.

Disability: A physical, mental, cognitive, or developmental condition that impairs, interferes with, or limits a person's ability to engage in certain tasks or actions or participate in typical daily activities and interactions.

Gender Inequality: Gender inequality is the Social process by which people are treated differently and disadvantageously, under similar circumstances, on the basis of gender.

Social inclusion: Social inclusion is a process by which efforts are made to ensure equal opportunities for all. The multi-dimensional process aimed at creating conditions which enable full and active participation of every member of the society in all aspects of life, including civic, social, economic, and political activities, as well as participation in decision making processes².

Disadvantaged youth: Disadvantaged young people are people with fewer opportunities compared to their peers because they might be facing one or more of these problems: Social obstacles, economic obstacles, disability, educational difficulties, cultural differences, health problems, geographical obstacles. In certain contexts, these situations or obstacles prevent young people from having effective access to formal and non-formal education, transnational mobility and participation, active citizenship, empowerment and inclusion in society at large³.

Freedom of speech: The right to express information, ideas, and opinions free of government restrictions based on content and subject only to reasonable limitations (as the power of the government to avoid a clear and

² Retrieved from: <https://www.igi-global.com/dictionary/social-inclusion/27360>

³ Retrieved from: <https://www.salto-youth.net/tools/otlas-partner-finding/help/young-people-with-fewer-opportunities/>



present danger) especially as guaranteed by international agencies such as the UN and the European Union.

Discrimination: Discrimination is the practice of treating one person or group of people less fairly or less well than other people or groups⁴.

NGO: A non-governmental organization (NGO) is a citizen-based association that is organized on a local, national or international level. Task-oriented and driven by people with a common interest, NGOs perform a variety of service and humanitarian functions, bring citizen concerns to Governments, advocate and monitor policies and encourage political participation through provision of information.

Gender mainstreaming: Gender mainstreaming is a strategy towards realizing gender equality. It involves the integration of a gender perspective into the preparation, design, implementation, monitoring and evaluation of policies, regulatory measures and spending programs, with a view to promoting equality between women and men, and combating discrimination⁵.

4 Retrieved from: <https://www.collinsdictionary.com/dictionary/english/discrimination>

5 Retrieved from: <https://eige.europa.eu/gender-mainstreaming/what-is-gender-mainstreaming>



2

HATE SPEECH & NARRATIVES

2. HATE SPEECH AND NARRATIVES

2.1 Hate Speech and Narratives – Macedonia

Research:

Macedonia is a small country in the heart of the Balkans. In Macedonia live around 2 million people from different nationalities. Near the capital, Skopje, is the 2nd biggest city of Macedonia, Kumanovo. In Kumanovo live around 120.000 habitants, Macedonians, Albanians, Serbians, Roma people, and others. Kumanovo is a post conflict city, but now a calm city, and from this we can assume that in Kumanovo we can face hate speech. The problems with all the nationalities which are living in Macedonia is obvious. A lot of organizations are tackling this issue but unfortunately there isn't a huge impact of this.

Harmful Narrative:

All the nationalities are using different methods of sharing hate speech, such are the graffiti, media, sports activities and other different channels. Interesting fact is that after every big political issue, even that the decision isn't on national issue, the number of hate speech cases is increasing.

Counter narrative:

With working on all this graffiti full with hate speech we would try to change them with beautiful pictures and create a better and peaceful society for everyone. Also, we would try to recreate the graffiti and make them beautiful without hate speech in them. For example: we can recreate the nazi symbol in cube, so when people will see the new graffiti they will see the colorful cube instead of the nazi symbol. With this we will send the message that we cannot wish death for other nationalities and all of us should try to create a better world.

2.2 Hate Speech and Narratives – Azerbaijan

Research

Our team considered the situation that exists in Azerbaijan - discrimination based on what people wear. Despite the fact that Azerbaijan is a secular country, most of the things are defined by the religion of majority. Many people still make automatic judgments about others based on their own perception of their appearance. Moreover, we have deeply rooted traditional values which depict females who wear short skirts, shorts, clothes with decolettes as indecent and obscene. Because of the gender stratification, and

constructed gender roles, males are not expected to wear shorts or any kind of clothing that is considered to be feminine (For example, clothes containing pink, red, purple colors). Though most of the people adhere to new trends, young people still turn out to be the target of traditional people. The people around them do not see his personal data, his soul, but they see an external appearance, according to which they are judged by the personal background. Is the lack of piercing, a modest hairstyle and neat makeup of women who read the technical manual in metro, can raise the level of service that at the moment can offer in our country? No.

We have a lot of examples that took place in our city, in which people had to face with such kind of discrimination. For example, in a restaurant called Amore, administration did not let young people men wear shorts to enter the restaurant claiming that men who wear shorts are not decent. Also, in some stores and markets, owners put signs saying "You cannot enter with shorts". And one more situation where people in the metro attacked a woman, because she was wearing shorts.

Due to these situations, people cannot move around the city and wear the clothes in which they want to be in. They keep facing discrimination and public shaming because of this kind of issues, which are insufficient factors to define the personal traits of the individuals. It leads to social anxiety, damages the self-confidence of individuals, and eventually shapes how they define their identity and themselves.

Looking at the other person, we do not know anything about their spiritual data, but we can make a lot of assumptions with only one's appearance. We, as representatives of the younger generation of our country, want to show people that clothing does not mean anything and does not give any information about a person's views on life and it is our responsibility to stand for each other and minimize the damage in order to save ourselves.

Harmful Narrative:

The narrative that we as group have tackled is the discrimination based on clothes that many young people choose to wear nowadays. The main reason to this is about misunderstandings between younger and older generations in Azerbaijan. Younger people with modern views try to express themselves through the clothes that they wear and they feel comfortable wearing the clothes which they like and define them, but the older population make automatic judgements about them based on their own perception of their appearances. Moreover, the older population have deeply-rooted traditional values which depict females who wear short skirts, shorts clothes with cleavage as indecent and obscene and in these constructed gender roles, males are not expected to wear shorts or any kind of clothing that is considered to be feminine as well (for example, pink, red, purple coloured clothes).

Counter-Narrative:

Through animation in social media, we want to send a message to people that it does not matter how you look and what you are wearing, it's only important that you are a good person and a diligent citizen. We made animation based on the main reason of discrimination which is clothing with real life scenarios, that will portrait the misunderstanding that people have about individuals who dress differently from them but in fact they are not that different from each other.

2.3 Hate Speech and Narratives – Bosnia and Herzegovina

Research:

In year 2018, foreign migration to Bosnia and Herzegovina (BiH) increased rapidly despite widespread hesitation and unprepared border patrols and social services. Around 7500 migrants passed through or stayed in BiH. This sudden inflow of migrants was also unexpected by the citizens and the authorities. An illegal camp was set up in Sarajevo and the local or national authorities did not react in a proper way up until the number of migrants increased and the citizens of Sarajevo complained about the hygiene and crimes allegedly done by the migrant population. After a few months of living in illegally set up camps and thanks to the generous help of volunteers and many citizens of Sarajevo who self-organized themselves to provide food and shelter for migrants, authorities set up a camp in Krajina region and many migrants were moved. Still, many of them continued to live in non-humane conditions. The burning issue was, and remains, that many migrants have crossed the border illegally and many of them do not have any documents or any possible way of identification so it is really hard assessing the real situation- how many of them are war refugees and how many of them are economic refugees. Furthermore, the media plays an important role in covering the message about refugees to the general population and often, it turned out that the wrong messages were sent promoting hate and fear towards migrants and refugees, of which many were also families, women and children. Many Bosnian and Herzegovinian citizens can remember and used to be refugees at one point in their lives, which is probably the reason why people showed empathy and help during these times of need. But as the first half of the year came to an end, more migrants came in and fewer were going out. Feelings of unfriendliness and xenophobia emerged as some cases of migrant violence and crimes were written about in the media. This has become an important issue and BiH politicians will have to show more seriousness about the migrant crisis. The official statement of the representatives of the common institutions of Bosnia and Herzegovina is that their recent actions and measures have decreased the number of illegal

border crossings in July and they expect this trend to continue to decrease. They say that BiH top priority at the moment is to decrease the number of illegal crossings in the country and they also call for higher level of border security to stop migrant smuggling. Denis Zvizdic, the chairman of Ministers of Bosnia and Herzegovina said that the question of migrant housing in Unsko-Sanski Kanton should also be in top priorities. He also emphasized that interaction with migrants should be based on humane values in accordance with domestic laws and international standards. He also reminded that BiH supports European policy and wants to be part of common European solution for migrant crisis. In reality, not much work is being done in practice and much of the work is done by self-organized groups of volunteers and NGOs. In the meantime, migrants are suffering different kinds of discrimination and not able to build their legal way to the future due to all of these obstacles. The issue will probably increase over the next few months and the country should take very serious steps in providing realistic solutions that could lead to more organized and systematic migrant monitoring and assistance. On the other hand, it is very important to bring migrant and local people together and provide more accepting and welcoming surroundings for all.

Harmful Narrative:

Youth from different parts of the country do not have or very rarely have the chance to meet one another and cooperate. These divisions are made along ethnic lines due to ethnic conflict in the past, and maintained due to various factors such as the media, government institutions, schools and their families (parents). One of the most prominent examples of segregations is the 'two schools under one roof' issue where children go to the same school building but attend different classes and never have the chance to have extra-curricular activities together. In smaller cities, this divide is largely felt as the communities have specific 'borders' where they never cross.

Alternative narrative:

Although reconciliation efforts have been attempted many times by numerous actors, the youth sector and non-formal education activities (NFE) play an important role and have the potential to generate change and empower young people to become more active in their local communities. The alternative narrative therefore aims to bring youth from different parts of the country together around a pressing issue that is the refugee and migrant crisis which only recently has targeted Bosnia and Herzegovina. Similar to the 2014 Floods which were devastating for much of the north and eastern parts of the country, the migrant and refugee crisis have touched the cities and towns closest to the borders, as well as Sarajevo. Families, young children as well as women flooded the few residences for migrants and refugees, and soon, many people were living in parks and creating alternative camping settlements.

2.4 Hate Speech and Narratives - Italy

Research:

The Italian team decided to tackle the migrants and refugees' issue. Not only in our own city, but all around the country, most of the people have bad prejudices on migrants and refugees, and would prefer not to welcome them. The most common idea among our compatriots, particularly in Tortona, is that migrants come here to steal our jobs or just to survive with the living allowance funds delivered by our government: "they steal, they beg for money, they molest our women and they won't improve their economical situation but only increase the rate of illegality". Some months ago for these reasons, 60 migrants were rejected and an organized political group protested because of the bothering caused by migrants begging in the parking lots around the city and at the exit of supermarkets. Often also on social networks lots of people write their opinion about migrants in a very violent, offensive and aggressive way. Therefore, migrants are marginalized from our community and excluded from any possibility to be socially active. We think that this kind of hate speech can be very dangerous if not be taken into consideration. That's why we decided to organise some activities based on NFE and cultural exchange between migrants and young local people. Our aim is to raise awareness among Italians about the advantages that migrants can bring to our society and enlighten the urgency of actively integrate them in the community. We strongly believe that there are not sufficient integration programs for migrants, they rarely have the opportunity to enter in contact with our society, and then understand our values and customs. The integration of people coming from different corners of the world is extremely important in order to build a strong and cohesive society where everyone feels safe and accepted. We hope that our activity will create the first step to break down all the prejudices against migrants.

Harmful Narrative:

Not only in our own city, but all around the country, most of the people have bad prejudices on migrants and refugees, and would prefer not to welcome them. The most common idea among our compatriots, particularly in Tortona, is that migrants come here to steal our jobs or just to survive with the living allowance funds delivered by our government: "they steal, they beg for money, they molest our women and they won't improve their economic situation but only increase the rate of illegality". Some months ago for these reasons, 60 migrants were rejected and an organized political group protested because of the bothering caused by migrants begging in the parking lots around the city and at the exit of supermarkets.

Counter/Alternative-Narrative:

We will tackle the narrative about migrants with a developed workshop, which will take place in two different moments: the first one will happen in the youth center, the second one in schools.

The first workshop will be divided into different sessions: a theoretical part with storytelling and theatre labs and a practical part with cooking lab and dance session to share cultures and traditions.

The second workshop will be developed after opinions and feedbacks provided by the participants and will include more activities like sports, graffiti lab, board games.

2.5 Hate Speech and Narratives - Kosovo

Research

People under the age of 25 constitute nearly one half of Kosovo*'s population of approx. 1.8 million inhabitants. Yet adolescent girls and boys are largely unprepared and unable to realize their rights, due to a lack of opportunities which will enable them to participate in the civic, political, and professional spheres, and a lack of capacity and skills to assume the responsibilities inherent in participation. Kosovo*'s youth and adolescents—especially girls 14-21 years old from marginalized communities—are poorly prepared by the formal education sector: for example, 14 percent of rural adolescent girls are illiterate (compared with four per cent of men) (Kosovo* Statistical Agency, Labor Market Survey 2014). Further, 35% of young people are not in employment, education, or training (NEET), while 55% of young people of working age are unemployed; moreover, what employment opportunities exist are in tertiary, low value-added sectors (Kosovo* Statistical Agency, Labor Market Survey 2014). These deprivations disproportionately impact most marginalized youth—those from rural areas, young persons living with disabilities, girls and women, displaced persons, and youth from non-majority communities. Taken together, these figures indicate a need for interventions that challenge chronic underservice—in both quality and access—in the education sector. The poor preparation for Kosovo*'s young people to make the transition to sustainable livelihoods, combined with other structural issues including a general weakness in Kosovo*'s economy and labour market, prevent many young people from realizing their rights and aspirations, and fulfilling their potential as resilient, capable drivers of prosperity and social change. In addition, 64% of young people report feelings of exclusion from decision-making processes, perceiving “little” or “no” opportunity to participate in decision-making processes, resulting in disenfranchised youth and adolescents with little social and civic

engagement. The platforms and mechanisms for youth participation at the local level are either absent or dysfunctional, failing to include marginalized and vulnerable youth, while both central and local institutions still do not consider young people's development as a priority. This is reflected by the dismal budget allocations for youth activities at both the central and local levels (Kosovo* Statistical Agency, Labor Market Survey 2014).

While a nascent youth empowerment ecosystem is taking shape—with incubators, advocacy trainings, internship programmes, and other youth capacity-building schemes—a majority of youth are unable to access these opportunities. This exclusion disproportionately impacts the most vulnerable. The social exclusion of non-majority youth—particularly those young people from Kosovo*'s large Roma, Ashkali, and Egyptian communities, as well as educational inequity between male/female and majority/non-majority students, and a stark urban/rural division are but some among the many barriers preventing marginalized youth from engaging in existing schemes (Kosovo* Statistical Agency, Labor Market Survey 2014). In general, some of the most under-represented groups in Kosovo in both central and local level are the RAE communities, who additionally suffer from low socio-economic conditions, access to municipal services, access to social services.

Harmful Narrative:

Narrative of the "Roma, Ashkali and Egyptian population in Kosovo"
Hateful speech towards Roma, Ashkali and Egyptian communities in Kosovo, with the special focus on youngsters. The direct fields of intervention are those of education and employment (RAE are all uneducated, they are all street baggers and unemployed, they marry early and give birth to many children; hence, are unworthy and a burden for the society.)

Counter-Narrative:

Through showcases/interviews/testimonials/ storytelling of the respondents will be displayed, showing that race or ethnicity doesn't define the success or the lack of it for a person or population. The content of activities will be destined to show an alternative to the ongoing discourse; hence it will be friendly, suggestive, welcoming, youth-friendly and with a peer-to-peer approach. Moreover, the core human values such as right to education, right to be treated as a dignified human being and right to express. General population, youth in particular, will see an alternative image of the RAE community members, as well as children and young RAE community members as well, which means that it will be shown that Roma, Ashkali and Egyptian men and women are capable of a decent education, decent jobs and decent lives.

2.6 Hate Speech and Narratives – Turkey

Research:

According to our interview with the individuals who have different ethnic origins; the first detail they emphasized was their names. Where they say their names; many people's faces and even their attitudes change, because it's obvious that the names are not Turkish. The young Kurdish woman says that some men in her life, quit the relationship after learning that her origins are Kurdish. When the same woman was younger and playing on the street with friends; she was asked by her closest friend who learned that she is a Kurd: "Are you a terrorist?" While she did not even know the meaning of terrorist and PKK.

Those who live in a place where there is diversity like Bodrum is not exposed to almost no hate speech compared to other disadvantaged groups. However, this case for a woman working in a Southeast boundary, unfortunately not the same. First of all; she is a woman who should not go out alone in the evenings, whose behaviors and even clothes are always observed by the conservative society.

There is a situation like this; the three homosexual individuals we talked to are being exposed to hate speech by their families and friends every day. Such as the moment gay guy attempted to tell his dad and the father took him to the doctor as saying; "There is a cure for everything in medicine." Also, his friends, who know his gender identity, don't want him to behave feminine while he's with them. "In fact, you were not like this; you have been shaped because of where you studied. It is not nice, but we tolerate you nicely." they say. The gay guy says, "These all are psychological traumas for me. I could not say anything to people around me; have to live all the emotions and moods on my own. I cannot share any feelings with anybody, just smile and seem happy. Anyway, I try to cope in spite of everything, either by hiding or not hiding." Also, bisexual woman having a good relationship heard that her homophobic boyfriend would hurt her any moment if he sees her with a woman. The other gay guy, who works in a shop, said that he was often exposed to hate speech by customers; such as "fag", "faggot" and so on. Including physical abuse.

All those who talked to us stressed the importance of raising awareness through non-governmental organizations, social media, etc. However, LGBT individuals came with a confessions such as; "If you and your family are known in a place you can never go to those associations that want to help you." and added, "Nevertheless when you have a chance to go, you see everyone is like you and speak in your language." But on the other hand;

the homosexual individuals working in the institutional sector reported that institutions such as Zara, Mavi, H&M provide LGBT employment in each store. This positive discrimination has increased his self-confidence.

The woman from Armenian origins says she has never gone to any association and never felt that she needed them. The Kurdish woman, who has been to many different NGOs, defends that found solutions remain superficial since the problems are not well understood.

Currently, thanks to the work done was actively covered a long way in breaking the society's prejudices; yet still we have many more roads to go further.

When young people are told to participate in social life, equality emphasis first comes to foreground. Essentially, equality emphasis needs to be considered not only in terms of religion, language, race, gender, but in terms of equality of opportunity in general terms. Because the emphasis on the fact that participation is open to everyone is often not enough alone.

Unemployment and gender inequality are the most important issues to be considered in terms of Turkey. Participation in social life will not be fully emphasized where unemployment and sexism are high.

The internet facilitates the reporting of young people's opinions and their organization in certain issues. This is essentially a new dimension of participation. At this point, it is necessary to reach the opinions of the young people especially through the forum and similar applications that decision-makers in the local level will open on the internet. The individuals we talked say that the prejudices of many people are broken through social media.



This platform undoubtedly allows hate to be expressed more easily as well. Some actions can be taken to counter hate on social media and the internet more generally such as legal enforcement and content moderation.

Harmful Narrative:

The roles we take, the jobs we do, our posture, our words are due to the gender roles which have been constructed and developed for ages. Instead of us ourselves, these roles usually decide where we should stand, what we should wear, when we should talk or be quiet, which job we should choose, how we react to events or things. If we think and call into question, we generally become unhappy because of these decisions – that can be also called as social sanctions. According to this determination, we would like to mention that women, who are mostly affected negatively and become the disadvantaged group, are there in the society and have rights. These roles put the pressure not only on women but also on men. The lifestyle which forces men to be macho and masculine makes them brutal, strict, and prone to violence. As an example of hate speech, we came up with the story of our female friend who has had this situation many times during her internship. When male customers come to the engineering company, they always think that she works there as a secretary. Each time she has to explain that she is also an engineer there; yet the reaction of male customers never change; “Woman are not able to be engineers!” The culture of engineering does not take women seriously.

Counter Narratives:

Our objectives of this work are to make people realize that their jobs, their posture do not define their gender. That’s the reason why we would like to tackle this gender inequality issue that we face all the time in our daily life through our actions such as flash mob, drawing workshop with kids about gender roles, survey about glass ceiling syndrome, swapping predefined profession roles. Also we’d like to film and photograph this whole process in order to do an online and offline photo exhibition as an alternative narrative. Flash mob: The aim the flash mob action is to gather people by giving flyers roughly two weeks beforehand, and creating a social media event which invites and gives a brief about the action. The brief will have the details of the date and time and a summary of the event. The action will last for maximum of 5-6 minutes and the participants will raise their banners with “gender equality slogans” they prepared before. The media will be there taking photos of the event and the whole event will be captured in a video. The survey: The survey is going to be about the glass ceiling syndrome. The offline survey will be held in Antalya province. The online survey will be distributed around the whole country by social media. It’ll be targeting the adults and show that how many people are aware of this issue and how

many are not. What do people think about who is affected by this narrative and how do these people react when it happens around them. What can we do, what are they willing to do against it if they are against the narrative. If not why aren't they against it?

Drawing workshop with kids about gender roles: In Turkey it is a common thing that in the big shopping malls an area for the kids are always there. There're activities and playgrounds to keep the kids occupied while their parents go and do their shopping while their kids are having fun playing in those areas. This action will target those kids. After getting the permission of the parents a workshop will be held on the overcoming of stereotypes based on their drawings of children.

Swapping predefined profession roles in gender norms: The target for this action is the laborers in the factory we have selected. The professions are going to be switched for a half the aim of switching the professions in the specific factory is to raise the awareness of how gender specific professions are defined according to the patriarchal society. After this whole day is passed an interview regarding to this activity is done and people can either define this activity as a success or it is nothing but a loss of time.

Alternative Narrative:

The photo exhibition: The photo exhibition is an alternative narrative that we're planning to do as a long-term action. A huge scale of photos is going to be included in a photo exhibition in either Bodrum or Izmir. The photos will be from the actions Turkish team done so far in different cities or going to be as far as it can go by the end of the year. The rest of the exhibition will include photos to break the norms of "social sanctions". In order to make this action possible a huge number of photos has to be considered and a good place for the exhibition has to be decided before even organizing the event.

2.7 Hate Speech and Narratives - Cyprus

Research:

Cyprus is an island in the east Mediterranean with a population a little bit over a million. There are two communities living on this island, "Turkish Cypriots" and "Greek Cypriots". Unfortunately these two communities are divided by a green line that was drawn by the UN in 1964 due to the ethnic conflict between the two communities (Theodoulou ,2016). Following this, a Turkish military invasion in 1974, were 36.2% of the island was captured. The "Greek Cypriots" were displaced to the South, while the "Turkish Cypriots" that lived on the island were displaced to the northern Cyprus (Turkish Invasion Of Cyprus,n.d./Theodoulou ,2016). This event has divided the country in

two, leaving behind fear, bitterness, vendettas, mistrust and fanaticism that often leads to discrimination which could end up in extreme behavior (Trimikliniotis, Demetriou, 2009). "Greek Cypriot" males are forced to go to the army for 2 years (recently reduced to 14 months) as soon as they finish high school. Forced to maintain a 'manly figure' and learn how to use guns to kill, regardless of how they feel, and whoever objects is often mocked and seen as weak by the society for not being willing to "protect" their country in case of war. "Turkish Cypriots" are often discriminated and victims of hate speech from some "Greek Cypriots" that feed on ignorance, false sense of nationalism, hate and discrimination their elders unconsciously pass onto them. In 2008 an attempt to bring peace to the two sides was made and the barricade symbolized the division of Nicosia between the Greek south and Turkish north was finally removed after 34 years (BBC, 2003). There have been many negotiations for a solution for years, however, the opinion of the ones who will actually live the solution, the youth, is not being heard or respected.

Harmful Narrative:

Still in the present day, there are many Oppressive and Negative Narratives hidden behind words or gestures that both sides of the island deal with on a daily basis. Narratives include the following: "Each time we visit the South part of Cyprus, my mom advises me not to speak Turkish, she's afraid we might provoke someone.", "My grandparents would never approve of me having friends from the Southern part, they insist that I am asking for trouble and am betraying my country", "I was attending a youth event about Unity and inclusion targeted to bring both sides of Cyprus together, however, the media and newspapers refused to cover it." There are many other oppressive narratives happening around the island targeting both sides either consciously or unconsciously. Unspoken Narratives include the two large flags which cover an area more than 4 football fields and are located on Pentadaktylos Mountain on the northern part of Cyprus (Cyprus flag, 2017). The huge "TRNC" flag can be seen from many places from northern Cyprus, it is like a constant reminder of the invasion for those who lived it and its associated with provocation, fear and sadness. Other negative narratives include the celebration of past events from both sides of the island. Although such celebration may sound positive and aim to celebrate events that lead to independence they had a negative impact on the other community. In 2017, in an attempt to stop such celebrations, a group of Turkish Cypriots have gathered on the anniversary of 1974 invasion holding a banner that said "There can be no celebration of pain. Face your past". The group also wanted to read some articles but unfortunately they were removed by security (Eroglu, 2017).

Alternative-Narrative:

This is where we come in. Differences don't have to matter, politics aside, we want to show youth that the power to flip the narrative and aim for a better future is in their hands. We want to create an event that "Breaks the Ice" between the two communities and promote the idea of embracing a person as an individual and not associate them with politics or decisions that were made for them. Therefore we came up with a Charity event that will hold different activities that aim to bring the two sides together and empower youth. The event will hold different activities including Ice Breakers, Simulations and activities wrapped around Human rights and hate speech. A Donation Box will be present at the event that will be given to a Charity Organization in Cyprus towards families that are in need. We want to show people that the youth of Cyprus can get pass our differences and come together for a noble cause and the common good of our Island. Since this is an event about embracing individuality, we will not only focus on "Turkish-Cypriots" and "Greek-Cypriots" we want Everyone to join!

2.8 Hate Speech and Narratives – Portugal

Research

We were considering the city of Olhao, especially children and situations we know in organizations. There's a lot of bullying among children in high school. Near the school you often can see another disassembly. For example, my colleague not so long ago saw by entering a school and one girl was holding another girl with her hands by the throat. Also a very interesting problem is people who make recordings of bullying. What role do these kids have in bullying? Well, they are certainly developing a bullying procedure. It's a problem that people like to do it. Hateful speech manifests itself like joking about a person all the time, saying things like: kill yourself. It was a case in the city of Faro near Olhao: A schoolboy committed suicide because others told him all the time to kill himself. Victims of hate speech are often children whose parents have a bad economical situation or family problems, for example children who have less expensive or nice clothes, don't have their clothes washed because the parents don't care. In the organization there were children like that, who didn't really get any care from parents, they were heavily bullied by other children. School didn't really helped them. The Organization talked with the school to wash their clothes. But the school put the clothes to dry outside on the schoolyard, so the children saw them and started making more jokes. The Organization started to wash their clothes by themselves. In a middle school things are more careless, the atmosphere is not so aggressive. But cases also happened. For example, children at the

lesson of physical education put the sneakers of a boy in the toilet. Main reason he was a victim was because he was from a different country and a transfer school, so he couldn't speak the Portuguese language. So bullying is a lot about differences, children have different opportunities. Also often children don't make friends in school. They make friendships in the neighborhood, this way they stay closed within the borders of one group. Schools don't really influence bullying. Teachers don't have a good strategy to care about bullying, also some teachers are afraid of the children.

Harmful Narrative:

Hate speech and segregation in some neighborhoods of Olhão towards citizens and communities which have low financial, social status. This issue is more visible between youngsters with extremely harmful speeches and discrimination based on social, economic status and labeling as poor, thieves and other.

Counter-Narrative:

On one hand, the aim of this narrative is to gather the people from the Olhão's Neighborhood together in a safe space, where they can discuss alternative ways on how to respond and deal with those comments coming from the rest of the citizens. On the other hand, we want to show high school students of the city, the lives of the people of the neighborhoods and that they are not so different from any of them. Using a positive tone, confidence in order to decrease the hate speech from the local communities towards the residents of the neighborhoods and change their perspectives when it comes to socioeconomically stereotypes. Create awareness of Olhão's youth about hate speech, their effect on how people perceive the neighborhoods and the way it affects people's dignity.

2.9 Hate Speech and Narratives– Serbia

Research

Our team decided to tackle hateful narratives - discrimination based on being part of the Roma community, especially Roma youth. Many people still have prejudices and make judgments about people based on their skin colors and being a part of the Roma community. Moreover, we have deeply rooted stereotypes and prejudices about Roma people that are passed on from older generations to the new ones. We have a lot of examples of hate speech and discrimination that took place in our city, in which Roma people were direct targets. For example, just to mention the famous one which happened in front of McDonalds, when security guard did not let two

Roma kids enter the restaurant just because they belonged to the Roma community based upon a prejudice that they will steal something.

One of the latest cases of this hateful narrative, in which I was personally involved, happened just one day before International youth day on 11th of August. We were promoting the activities of my organisation on the famous Strand beach in Novi Sad. For the purpose of promoting we had a VR headset, and two Roma kids approached to me and asked if they can have a try. Of course, I said, and gave them to try. They were very happy when they tried it, and after they left one guy just approached and said now you have to disinfect really good those VR headsets – meaning they are dirty, don't take a bath and may have some diseases. This kind of narratives are still pretty much present in our contemporary society amongst youth, old, educated, non-educated people.

We, also, as a part of a young generation of our country, want to show people that skin color and the physical look of a person doesn't tell us anything about a person's inner life, values, whether they are good or bad. In this light, we want to mention a statement from one young person who took part in the training that was tackling the topics of discrimination against Roma people. "At the very beginning of the training, I personally had certain prejudices under the influence of the environment in which I lived and the lack of contact with the Roma community.

Through learning and socializing at the workshops, I realized that we are all just young people looking for our place in society."

Harmful Narrative:

"Roma people are dirty, lazy and thieves, they are a burden to our society"

Our national team is going to tackle hateful narratives against young Roma people. In the Roma community, elementary school students go to the same schools, classes and grades with the students from the general population who don't perceive them as equal human beings, but as Roma people, emphasizing that they are dirty, behave badly and steal from others, which is based on the traditional values that parents and society impose to their children and youth.

Counter Narrative

"Youth club on the wheels": The goal behind our first activities is to decrease the hate speech from the local community and the general population of youth towards young Roma people and to change Roma youth perspectives about their dignity and human rights.

To tackle this, our main activity is in a form of a "Youth club on the wheels", which means that, where they can discuss alternative ways on how to respond and deal with those comments coming from the rest of the citizens. We want to reach out the Roma youth population who live in isolated

neighborhoods, to tackle the concept of Roma youth are not educated, they beg, steal etc.

Activity will help to bring mindset of people of general population and Roma youth together in a way to share their experiences so far and having fun at the same time, while eating some snacks and drinking juice. To reach more youth from general population, not only the ones who participated in the activities, we will share in social media pictures and video created from our activities.

Alternative Narrative

The photo exhibition: The photo exhibition is an alternative narrative that we're planning to do afterwards. The photos will be from the activities we have done so far. In order to make this action having as much impact it can have we decided that the best place for our exhibition would be youth club space that is located





3

RECOMMENDATIONS

3. RECOMMENDATIONS

Hate Speech and Narratives' Analysis

Hate speech, as defined by the Committee of Ministers of the Council of Europe, covers all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, as well as discrimination and hostility against minorities, migrants and people of immigrant origin.

"No Hate Speech Movement" campaign envisages other forms of discrimination and prejudice, such as anti-gypsyism, christianophobia, islamophobia, misogyny, sexism and discrimination on the grounds of sexual orientation and gender identity, fall clearly within the scope of hate speech.

Narrative is the word which comes from the Latin "narratio" or "narrationis" as is also the case for other Latin-influenced languages such as Spanish "narrativa" or Romanian "narativ". Narrative appears in these language dictionaries as a rather formal term for a story or to refer to literary genres such as novels or prose. To narrate is to tell a story, to give an account of events or experiences, whether true or fictional. Both terms, narrative and story, are used interchangeably when they share the same general meaning: developing a narrative or telling a story implies creating characters and a plot. This means creating the people and the roles they will play in the story as well as the sequence of events or actions.

A narrative is a logical, internally coherent report and interpretation of connected events or pieces of information that makes sense to the reader / listener. In the example of the prince and the princess (We Can Manual - Chapter 1), there are two levels of interpretation of what happened. One is that the prince is brave and saved the princess. But there is a bigger story and interpretation of gender relations within the story. A "small" story or fairy tale contains and conveys a value system, that is, ideas of what is considered good and normal behavior. The problem arises when all "small" stories tell the same "big" story and this is presented as the only narrative. For example, in many contexts unmarried women or same-sex couples suffer discrimination as they do not conform to the dominant understandings of how gender roles and relations should be. When one narrative is presented as the only right or normal one, denying alternatives or, in extreme cases, inciting violence against anyone who questions it, the fundamentals of a

pluralistic and diverse society are at stake, starting with the right to freedom of thought, freedom of religion and belief, and so on. The problem becomes more serious in the case of violent and extremist narratives, including hate speech. Prejudicial views are very difficult to change; the power of prejudice usually resists the test of reality as exemplified by countless conspiracy theories.

A prejudice cannot be fought with prejudice; it needs to be countered or balanced by facts and strategies which invite and motivate people to see other facets of the same reality and, hopefully, to interpret them otherwise. We often assume and believe that stories are true, especially if they seem credible and come from people we trust or people who are entrusted with political, social, economic or cultural forms of power. Many people seem to know someone who knows someone who met someone else who cheated to get social benefits. Even if statistics provide evidence that such fraudulent behavior is irrelevant for the sustainability of social security, some people will continue believing that it is poor people or immigrants who put social welfare systems at risk. This is stated and clearly elaborated in the We Can Manual developed by the Council of Europe.

Still, as it is quite difficult often to differentiate the narrative in different stories and in hate speech, based from our experience within the project we recommend you to keep in mind that:

Trainers and facilitators should use real cases and/or scenarios to which people can relate in order to avoid confusion, sharing wrong information/facts while they are working on identifying and deconstructing hateful narratives. Also it's very important to keep in mind origin of your participants and potential sensitive issues regarding hateful narratives and their deconstruction.

During the process of analysis of an example of hate speech, keep in mind the historical, ethnic, political, gender and other social aspects of a tackled issue or challenge, together with the current context. It is important to avoid the mixing up of various backgrounds when analysing and deconstructing harmful narratives which can lead towards misunderstanding of a group's needs and thus contribute to further lacking of their expectations' fulfilment.

Whenever working on counter narratives' putting into practice, it's recommended to explore and compare different experience, contexts and backgrounds from others working on the same topic and/or with similar issues in different countries and/or communities within one country in order to ensure a better impact in local actions development and implementation.

Take into consideration that often there is a thin line between what is hate speech and freedom of speech, but keep in mind that everyone has their own perception of what is what. The analysis and recognition of all dimensions and elements of hate speech (Content, Tone, Context, Targets, Potential implications, Intention) will provide a better understanding of how to differentiate a hate speech from a freedom of speech.

In order to gather necessary information regarding the specific example of hate speech and its context, it is important to conduct a comprehensive research that will involve quantitative and qualitative analysis of available data related to topic, target groups, relevant stakeholders in charge for bridging identified gaps and providing long term impact.

While analyzing hate speech and harmful narratives, it can be useful to establish support network that consists of various stakeholders on local and regional level (youth organizations and other NGOs, local and national youth councils, authorities that deal with social welfare, representatives of different types of minorities such as national, gender, sexual, racial, etc.). This network could offer different aspects while analyzing examples of hate speech but also it could provide alternative approaches in these harmful narratives' deconstruction.

Understanding the harmful narratives is a comprehensive process by itself. Also it is vital to be able to communicate outcomes gathered through a narrative's analysis to various stakeholders such as different vulnerable groups, decision makers on local and national level, youth organizations and other interested parties that are dealing with youth and youth issues and challenges.

Reach Out to Disadvantaged Youth

Building on the experience of the process, it is essential for youth organizations to reach out to disadvantaged youth from local/national to European/International level in order to have a more inclusive and multifaceted approach. Therefore, this publication includes a set of recommendations as fundamental actions and attitudes that can be implemented, focusing mainly on what local organizations and youth workers can do:

The most competent ones to tell you about the issues they are facing are members of the target group you want to work with or support in tackling hateful narratives that concern them. Make sure that you identify the group's representatives that can help you in reaching out to the people you

want to support - find out who are the role models or positive influencers of that community, organisations which are representing its rights and establish contact and cooperation. Ask them to put you in touch or organise a meeting with other people belonging to that target group/community with whom you can then talk about the issues or challenges they are facing.

Before you start identifying your target groups and reaching out to disadvantaged young people within your community, try to set realistic expectations for yourself and your organisation and be aware of your capacities. For example, you need to acknowledge your limitations and be realistic about it - set your goals and expected results accordingly and then develop activities and timeline. Be aware that your plans might change due to your groups' needs and schedules, or even their cultural/religious contexts.

Keep in mind that identified issues and challenges of identified target groups have been existing for a long time. Try to identify other relevant stakeholders and potential partners that have been working on these issues in the past. Make necessary liaisons with local authorities, educational institutions, youth and other civic organizations, minorities groups and communities that can provide important information, contacts and resources in your further stages of reaching out to disadvantaged youth.

Strategies for reaching out to disadvantaged groups should be developed based on groups' needs, issues or problems they are facing with. After identifying a target group, organization or youth workers should conduct interviews or organise meetings and focus groups with group's representatives and other stakeholders that could serve to better understand their needs. These will serve as future elements of a counter narrative that will be created. They can also share their experiences and create solutions for identified issues and challenges. In order to better understand the particular group, one should investigate the needs of the group such as the language, culture, traditions, religion, etc. This will help the youth workers to adapt their approach to a given issue or challenge in order to avoid potential issues. It will also help the youth worker to find a common ground with local youth he or she is trying to reach, and to build better relations with them; Once the needs of a group that is facing with a hate speech are identified, a team in charge for a narrative deconstruction and counter narrative creation needs to select proper approach based on these needs but also based on already carried out activities in these fields and other specificities of the group regarding historical, ethnic, gender and other specific aspects of the target group..

Youth workers should adapt their approach according to the needs of the group. They can also rely on the information and/or contacts from other local organizations that work with the given group. To ensure that disadvantaged youth are encouraged to join local organizations, one or more interested persons can be targeted for establishing better relations with that community and creating possibilities for future cooperation. This group's representatives can also act as messengers within the community and role models for other young people.

The full participation of disadvantaged youth is also essential in the process of the creation of counter-narratives. They should be actively involved in all steps, from the design to the implementation and follow-up steps. This will ensure future sustainability and greater participation of disadvantaged youth. Keep in mind that cooperation amongst disadvantaged groups of young people with majority population is also very important for expected results achievements and better understanding of issues and challenges that these vulnerable groups are facing with on the everyday basis in their communities.

After the process of harmful narratives' deconstruction is done and counter/alternative narrative is developed, it's important to put it into practice by reaching out both to identified target group and majority population. For this purpose, it's necessary to develop a proper communication plan that will envisage different activities which aim to raise visibility of the tackled hate speech and importance of putting into practice developed counter/alternative narrative.

Time and patience are crucial in the process, as it might take several attempts to come closer to the people. Respect for others' time, space and privacy should not be forgotten. Don't give up if your expectations are not fulfilled or if you don't get an answer. In that case, rethink your approach.

COUNTER NARRATIVE DEVELOPMENT

Counter narratives are tools to change and undermine hateful or extremist narratives and reinforce human rights-based narratives. They do so by challenging negative stereotypes, by discrediting violent messages, in order to show that another interpretation of reality exists. It is very important to identify elements of oppressive narratives due to conduction of proper analysis and transforming them into counter or alternative narratives.

In the development of counter narratives, it is important to follow certain steps. Based on WE Can Manual, we have six steps we need to follow.

DEFINE VISION AND OBJECTIVES
DEFINE YOUR TARGET
DEFINE THE CONTENT AND THE TONE
SECURE A HUMAN RIGHT APPROACH
SELECT THE MEDIA
DEVELOP ACTION PLAN

The experience that we have had throughout development and implementation of different counter narratives within our communities was very significant for our personal development and we would like to use this opportunity to share these recommendations with other youth workers and interested stakeholders.

COUNTER NARRATIVE DEVELOPMENT

When developing a counter narrative, it's important to be aware of social-economic background of the target groups, most common oppressors, standings of general population and the society itself. Based on already conducted research and its outputs, you will be aware of all issues and challenges of your target group. If it's needed, you can conduct another set of interviews or preferably focus groups in order to prioritise issues to focus on in the further process of transforming identified harmful narratives into counter or alternative ones.



For the matter of a counter narrative development, it's important to collect and explore case studies that are tackling similar hate speech examples and hateful narratives, (e.g. in newspapers, public and social media, scientific publications, etc.). Be aware of your potential resources (space, money, contacts, human resources etc.) when developing your counter narrative considering that developed narrative should also be put into practice.

Develop several scenarios for planned activities in order to ensure flexibility even though you are addressing the same target group. That means it's really important to have a plan B (maybe even C) before you put your activity in practice.

Make a list of various hateful narratives that you want to tackle, but develop counter narrative for each of them, not refer on all problems at once. Be open-minded in thinking but specific in choosing objectives - you need to be realistic. If you have taken into consideration all the resources that you have on disposal in the development process it would be much easier to put those narratives into practice in the next phase.

During development of counter narratives, you can face with challenges, with ups and downs, but don't give up it will be hard, but it's worth it. We also learn from failures.

Putting into Practice the Counter/Alternative Narratives

Be aware of the importance of putting into practice developed counter/alternative narratives through implementation of various activities on the local level. These recommendations are made based on lessons learned have been collected throughout the Brave New You project implementation. In addition, these recommendations were created based on the steps described within the We Can! Manual.

After 6 intensive months of implementation of various activities such as workshops, video-recordings, flash mobs, animation creation, world cafes, discussions and debriefings, in 11 different countries by approximately 60 youth workers and volunteers, the following recommendations are considered to serve as guidelines for the ones interested in replicating or further developing action plans in the same field.

Thus, the below listed recommendations were created taking into consideration the following important elements: (1) the target audience to whom they might be addressed (youth workers, partner NGOs, hosting NGO or other relevant stakeholders); (2) the reason why these are important

and what we want to achieve; and (3) the expected results that they will be serving to be reached.

Recommendations:

The organizers are recommended to schedule their activities carefully in order to avoid lack of participation due to transportation schedules, weather conditions, national and religious holidays etc. Depending on the activity, we suggest to the organizers that they start preparations at least two weeks prior, in order to avoid unexpected situations. To be on the safe side, we strongly suggest that they have a plan B as well (alternative venue, confirm participants' presence, provide experienced facilitators, ensure safe space for sharing hateful narratives, etc.).

In order to achieve diversity, consider using every potential source to have participants from different backgrounds such as religion, gender, ethnic background, etc. in your activities. Try to rely on local community role models and influencers, various educational institutions (schools, institutes, universities, etc.), local, regional and national authorities, youth and other civic organization, media and other public entities.

Invest more time and energy in creating a more welcoming and cooperative working team and environment. Try to use alternative incentives to motivate the youth workers in your team to give their best due to the fact that some of these activities will be implemented for the first time in some of the communities, so the lack of experience is quite expected.



If the implementing partner organizations do not have the financial support to implement their activities, they are recommended to incorporate these activities in the already existing schemes or ongoing projects of their organization in order to ensure support and sustainability. Also there is possibility to ask for kind support from various local stakeholders.

In order to reach to a larger audience and have a bigger impact of the activities, there is need for a systematic approach in dissemination of activities' outcomes that are involving young people both from disadvantaged groups and majority population. These activities have to be part of a comprehensive communication plan which needs to consist of a series of activities that aim to put into practice developed counter/alternative narratives.

Don't be afraid to learn from your own experiences and mistakes. Keep in mind that you are most probably pioneers in development and putting into practice counter and alternative narratives in your community. Your efforts can contribute in bridging many gaps that disadvantaged young people have faced for a long time. You should be proud of that.



4+

**REAL LIFE
STORIES**

4. REAL LIFE STORIES

4.1 Azerbaijan

We as an Azerbaijan team after the 37th YEU Convention in Portugal had to actively use our knowledge, our skills and our experience in order to change the concepts of what is good and what is bad in our country. At this stage we already understood what the narrative meant, how to distinguish counter and alternative narratives and how we should develop counter narratives. Nevertheless, we also realized that it is not enough just to understand all of these, we also should have the ability to share our knowledge with members of the local organization with whom we will work and organize the developed actions.

It is very important to have a team at the local level, consisting of willing young people and due to these purposes, we as the main team, which took part in Convention in Portugal, decided to organize trainings where we will talk about lessons learned in Portugal. We sent the invitation by mail and to our surprise there were many members who wanted to participate in this event and help us in organizing future activities. We had to organize another training of the same kind for those members of the organization who could not come to the previous one.

As we already estimated, the participants of these two workshops showed great interest in the topic and also later on, supported our team to prepare and manage the steps of the activities easily and successfully. Thus, when the members of our main team had personal problems because of which some of us could not take an active part in organizing events we just stood in the background and sent responsibilities to our subsidiary team and they really helped us out a lot.

We had a lot of ups and downs. The second step of our activities was to organize discussion between generations, we tried to invite as many members as possible belonging to both generations to talk about the clothing issue and to listen and understand each other's points of view. For us there, it was not a problem to invite the young generation, because they really wanted to discuss all of these issues with the elder generation.

On the other hand, it was really hard to invite the elder generation because they firmly believe that all previous generations used this kind of clothes and that we all should live with this religious clothing. Thus, in our discussion step we had only seven representatives with traditional views. After the

discussion, we carried out a debriefing session where we summarized all that we previously discussed and compared how the outlook of the elder generation has changed.

Afterwards, we met with our team and discussed this problem and sought a solution. In the end, we concluded that if we conducted our activities in a social network, in order to reach a bigger audience and be heard by the older generation. Therefore, we decided to conduct an online campaign and prepare not only comics, as planned earlier, but also an interview in which they showed the essence of the whole situation.

In my opinion, the most important thing in this whole process is to have a lot of time and a good team. Our creative team, which consisted of a designer, an artist and a scriptwriter, knew its business, but because time was short, we could not draw the comic that we wanted, so we drew simpler comic. Maybe after a while we will draw a comic book better with the same idea. We are willing to continue our fights in order to change perceptions and lives of people in our country for the better.

4.2 Serbia

During our two weeks stay in Portugal, we came up with a list of activities that will be implemented as a part of our local community plan, aimed to tackle the Roma narrative present in Novi Sad, Serbia.

After having done our first activity, doing the evaluation meeting and after going to Mollina (Spain) it became much clearer to me what hate speech, the narratives and counter narratives actually were. In Portugal the focus was on the theoretical aspects of these topics, so for me it was not so clear how it will look in reality. Now, I can say that after putting all I've acquired into practice, I can connect the theory learned in Portugal and the practical aspect of the field work. For me all this process was really a big challenge and chance to learn a lot and gain new skills and knowledge. Also I had the chance to meet many different people from all around the world and sharing experiences and learning about their cultures. (Jelena Karac)

For me personally this whole process was quite challenging, since various times I was being put out of my comfort zone. Learning through experience, having ups and downs, being persistent, and not giving up, were for me the cornerstones of the process. Also seeing the change that happened amongst young people that participated in our local activities was the highlight for

me, and I grew even stronger in my beliefs that we are doing the right thing, and continue to pursue our goals and dreams of making the world a better place. By doing small steps and changes we can all contribute to a change on a global scale. (Mladen Ilic)

4.3 Kosovo

Building bridges Creating opportunities

Having worked for almost four years in the NGO sector or better said Civil Society in Kosovo, I have had the opportunity to hear a lot, but not work per se with NGOs working for and with Roma, Ashkali and Egyptian communities. I have heard all types of comments starting from "these NGOs do nothing compared to the funds that they get", "it's only specific people from RAE communities who work there that get super rich and do nothing for the rest of the society" to comments such as "incompetent people work there and make the situation even worse instead of making it better".

Now, I'm not saying that there are no such cases; however, generalizing and putting everyone in the same box always seemed nonsense to me and to some extent even harmful. Well, then here I was: I had the golden occasion of finding out for myself, and that's precisely what I did. I am a believer on the idea that good relationships are the necessary bridges of success; hence, I was determined to meet executive directors and people who actually worked in the RAE oriented NGOs in Kosovo; at least with two or three of them, because I was well aware that there were more than 10 such organizations operating and it was not possible to meet all of them. My goal was to meet and create grounds for cooperation with at least one organization which deals with young RAE community members such as students of high schools and universities. And that is precisely what I did.

I communicated with one of the girls featured in the video developed by our team who was suggested to me by another Roma, Ashkali and Egyptian community member with whom I had worked prior to this project in a voluntary circumstance but also through another project for youngsters. The girl, Mirjeta Qehaja, was not only an inspiring and aspiring young artist lady who's work amazed me and most of the people who had been to her exhibitions but who also brought me to meet the executive director of the Roma Veritas Kosova; an NGO operating in Prishtina with the main focus on young Romani, Ashkali and Egyptian men and women in the education sector.

Interestingly enough, I hadn't heard about this organization before; however, the staff there were extremely welcoming and open for discussion and cooperation. After one and a half hours of discussing about the programs they offer and the work they do, and after I witnessed the support they have offered to Mirjeta herself for many years now; I myself was offered some kind of "support" if I may call it as such: I was kindly asked if I was interested to ever work as a counselor or trainer when necessary for the organization through its specifically tailored programs for young Roma, Ashkali and Egyptian university students in order for them to overcome obstacles and barriers through their studies.

I felt genuinely valued and enthralled to be offered this opportunity; thus, I immediately showed my eager interest in offering my contribution. After that day we agreed that we would keep in touch and continue our cooperation; and that's what we did. We exchanged various information on our fields of work, the NGO offered contacts of young men and women interested to join the project and who actually were participants in our later activities, and last but not least we decided that we will watch the video production over a coffee someday soon and I'll tell them all about the experience in Spain. In fact, this is one of the first things that I eagerly look forward to do right after I go back to Prishtina.

I feel that the success of this initiative is quite embedded in the good relationship and cooperation fostered with local stakeholders such as the above-mentioned NGO; and not only of this initiative – I strongly believe and suggest to every youth worker who decides to work on this topic to develop such relations and cooperation if they want to succeed but also to create long-lasting friendships and opportunities.

4.4 Portugal

Preparing for the first training in Slovenia I was wondering about hate speech and collecting cases in the Portuguese town Olhao, where I live. Hate speech isn't so simple to tackle as it may look. Closest cases to me there were kids bullying, because I was working with kids.

Here I want to mention, that making a deep research on situation is great tool to make things easier in future work. At time of research I lived in Portugal for around 3 months and I didn't speak Portuguese, so to understand what's going on around I needed to be persistent with asking people around, and for them it was hard to analyze things they are so used to. Well, on the other hand I could have the fresh look, as person from totally different area of

Europe – Ukraine. Because for people, who live in one place for a long time, things often become normal, and it's harder to perceive the discrimination around.

When I came to the training I found out that the definition of hate speech is much broader than I thought. I really would like people to know this term, because it will make it easier to explain cases of discrimination they experience.

So, after first the training, I was planning to implement activities to combat hate speech on topics of children bullying on the basis of socio-economic difference and Roma community discrimination. Once again, I found out it's not easy to implement activities, especially when you don't speak native language. One needs strong strategy to reach the audience, careful planning of activities and of course, an engaged and energetic team.

Together with a new team member, we implemented 3 activities about Roma community with kids, which are coming to our association, all 3 actions were in form of games. It looked like kids were already more or less aware about Roma community and their life, so I didn't feel satisfied even so kids answered the questions and were active throughout the activity.

On the second training-convention in Portugal, where our team became even bigger, consisting of 3 people, we decided to tackle another topic. Because we were working in neighborhoods named "Panteras" and "BDi", we knew about the problems of those people there who feel less worthy in comparison with people who live out of the neighborhood. The city residents' insult and avoid these neighborhoods because they have labels of being poor, aggressive and with a lack of education and are perceived as the ones who take advantage of the financial aid of the government and municipality.

Our actions were directed to decrease the hate speech from the local communities towards the residents of the neighborhoods and change their perspectives when it comes to socioeconomic stereotypes. To tell the truth, our team consisted of experienced people, so it was easy to plan activities, but hard to implement due to other obligations of team members and my language barrier. We managed to ran 2 activities with kids of our association, but I don't feel satisfied, because during the process I didn't catch enough engagement level in eyes of kids that participated.

At the moment of writing my story we still have some activities to implement. I think to change perspective on something so basic like everyday life of

people is a very long process. So I hope after next activities I'll get more understanding how to approach kids and grown-ups from neighborhoods about this sensitive topic. I think it is very important for the kids to understand the root of problem and think about possible solutions, because the quality of their future life connected to this issue.

4.5 Cyprus

Mary Pasiou

I started from nothing, from point zero. I applied for the YEU project BRAVE NEW YOU because I found the topic interesting but without any idea of how we were going to tackle such big issues as hate speech and real-life narratives. The first part was in Slovenia where the research was done and then in Portugal there were sessions and a lot of discussion on the topic for us to first understand and then manage to explain to other people the terms "hate speech" and "narratives". Maybe learning the definitions and the terminology was not so difficult, but when it came to implement the alternative and counter narratives and activities in our local realities, the struggle was real. The Cyprus team chose to work on the ethnic conflict between Greek and Turkish Cypriots and create a bi-communal event to bring the youth together.

I consider our local action a successful one because I could see in people's faces the interest and the questioning on such sensitive topics. We named our event "Youth vs. Hate" with the slogan "Let's Break the Ice" because we wanted to represent the ice between the two communities and how understand each other may lead us to a better future. We wanted to erase all political and historical stereotypes and prejudices between the two communities and embrace individuality.

In this paragraph I would like to provide some of the things I would suggest to organizers of such events. Firstly, is to be informal and as simple as possible. Being formal and by using academic tone in your language makes people anxious and afraid to speak or participate in your activities. So, our event was held in a park with the purpose of creating a relaxing atmosphere for people to be able to open up more freely. We were explaining in detail what we were going to do at each stage and we gave enough time to break the ice, because our main aim was to give them a chance to come in touch and meet. We chose to have a limited number of participants (22 participants including the organizers), because we were working in smaller

groups and also, we didn't have any budget. We agreed on the duties that each organizer had during the event and we prepared the materials we needed such as printed outlines, papers, markers and pens. The time of our event was from afternoon (18.00) until night (22.00) because we were aware of the hot weather in Cyprus, people wouldn't be able to focus on the activities under 45 degrees. In addition, I considered bringing food or snacks and it was a good idea because it really gave people a motivation to attend and be active in the activities. They say that the best discussions or ideas come over food!

The most fun parts of our event were the "meeting-up" games and the ice breakers. From the moment we got familiar with each other's names and interests, it was a lot easier to talk and share stories on the topics of the activities. Another tool that empowered dialogue between the group was the "Pin Point" activity. We had a map outline of the island of Cyprus and we asked participants to pinpoint their favorite location (it could be a viewpoint, a nature landscape, a city, a village, etc.). This way, they would get to know Cyprus better beyond the "green line" and the buffer zone. People who hadn't been comfortable visiting the other side of Cyprus, North or South part, would have some motives and recommendations.

My last but maybe the most effective suggestion is to include a charity box during the event. Especially for Cyprus, it turned out to be an effective and successful idea to gather donations like clothes, food, books, pencils, etc. Because we shaped a common ground for the two communities and anyone else that attended the event. In other words, apart from the activities, in order for the people to get to know each other, we met for the noble cause of helping those who were in need.

So... if we managed to make our group to think about how these two communities can be closer and do at least a minimal effort to achieve this... I consider it a successful step for a better future!

4.6 Italy

Developing a narrative about "Migrants and Refugees" in our country, is not easy at all. The stereotypes are still strong, and to deconstruct them was kind of hard, but I have been going through many difficulties, and in the end, with the great support of my NGO, I did a nice work with an unexpected number of people, from different realities (EVS and civil volunteers, migrants and refugees).

While I was planning the activities, among all the participants there was some perplexity: the topic is not that easy, and without the right skills, everything could be extremely boring for youngsters. That's why I decided to implement a bunch of games, and ice breakers, in order to create the right atmosphere. The theoretical parts were well divided among practical and preparatory exercises. One of the aims of that workshop was to select the participants for the next step of this "Brave New You" YEU Convention, and among all the participants, there was one of the most spontaneous, genuine and smart guy I ever met. His name is Amadou, he is from Senegal, and he's in Italy since December 2017. His father came to Italy more than 15 years ago, and he worked a lot to have the opportunity to bring his family to my country. Despite the young age, Amadou is one of the most inclusive guys I have ever met in my life. I was amazed and surprised by his way to be in life. I realized that I learned a lot from him, and at the same time I tried to share his own experience with the rest of the group, which was not aware about his story. No doubts: he was my first choice. I thought that a witness like Amadou could be living proof of social inclusion and we saw the results during the convention: everybody felt what I have felt in my workshop, a month before! Amadou shared his spontaneity through the social work that we did, during the training, during the coffee breaks, during the football matches, during every single moment. During every single breath. I think that every kind of refugee or migrant, with a similar background, could be an incredible resource for one who wants to work in this field. For one who wants to learn how to live in the present, without barriers, without hate speech, without all of the stereotypes that surround and affect us, and directly, our society. Our world.

4.7 Bosnia and Herzegovina

This journey began for me in Slovenia when I first confronted hate speech and learned what was behind the words and meanings people use to share hate. It wasn't an easy experience from understanding hateful narratives (and learning to accept that they exist in every society) to learning how to deconstruct them, and then finally presenting them during our local action. I often felt that there was more. More I could say, more to the complexities of the problem, and most of all more that we could do. I often felt disappointed. Disappointed that these narratives existed. That hate existed. But I believed in the cause, and I persisted.

Together with the team, we used digital storytelling as a methodology

for changing the narrative in Bosnia and Herzegovina (BiH). The tool told interconnected stories of migrants and refugees that go through precarious journeys, experiencing what most of us cannot even imagine. Translated into local language, we imagined we were travelling through the perilous Mediterranean Sea, into Turkey and through the Balkan region. On the way, we faced robbery, theft and even police violence. Upon arriving in Bosnia and Herzegovina, a country we thought we could be more welcoming due to similar cultures, we were once again brought back to the harsh reality that - no, we were not welcomed.

While powerful and proven to be working with young people in Italy, the tool was not particularly useful in BiH, a post-conflict country. The participants had difficulty with the interaction, placing their own personal life-stories in center stage. The sharing of these stories was the powerful part, though. What I came to learn through this experience is that as a youth worker, not every event will go as planned. Not every plan will come to realization, and not every methodology works for every group. Each group, each local context, has his or her own unique needs and it's vital to understand those and tailor to the needs of the participants in order to share the experience and learn together.

In this journey - my journey - I also learnt that narratives are what you make of it. Like the glass half empty, the glass can also be half full. Like the hateful narratives that exist, there are also the positive ones, the ones that are progressing, and changing, no matter how small that voice can sometimes be. The narratives that we choose to see and work on are the ones that make the difference. So do not despair, especially when things get tough. Working on 'deconstructing' hate is not an easy task, and it is also not without emotions. These emotions are what get people to act in the first place and are an important part of the process of reconstruction, trust, love, kindness and eventually peace. Don't suppress them, let people express them and come together.

And so, I now choose to see the final outcome of this journey, as a small drop in the ocean. A small change in the current narrative, which I hope will have the desired outcome one day, even if not today. But that is already a lot. I hope that this tool, and the stories of all the people who made the tool, have the possibility to be heard. I wish that by hearing the stories of people, like the stories of people from BiH displaced around the world can one day show that it doesn't matter who is being displaced, or why, or when it happened, be it Syria in the past 5 years, or Bosnia and Herzegovina over 20 years ago. But rather, that when another human being is in need, regardless of their reasons or choices in life, we can and should lend a helping hand instead of generating more hate and untrustworthiness.

4.8 Macedonia

It was middle of June when our team consisted of Nami, Konstantin, Elena, Sefat and Monika, met to plan everything about going to the 37th YEU Convention in the beautiful Portugal. Because none of us have been on some of the previous YEU Conventions, this was completely new experience for all of us.

The breathtaking landscape of Portugal was worth it for such a long travel from Macedonia to Portugal. But the real surprises were during the sessions on the Convention. What is hate speech, hate crime, counter & alternative narratives, stereotypes, prejudices? Those were the questions that make us to think twice.

Honestly, there were moments when we felt lost with all those terms and definitions but in the end these things were crucial in creating our local activities. The border between freedom of speech and hate speech is so tiny. It was a real challenge to learn to recognize the hate speech and the narrative behind it. Sharing the real life stories with participants from 11 countries helped us to realize that we are facing the same problems, more or less. The moment when we were able to find the narratives behind the problems that were worrying us, we started with planning and preparing for organizing local activities.

The already done preparation helped us to better organize the Human Library – People with disabilities. When we went back home, we invited people that work in daycare center for people with disabilities called “Poraka Nasa”. Sharing the real life stories of people who are having time to drink coffee with you, to ask how was your day, to give you hug... despite all the problems they have is something that made us really ashamed. Because we often forget to love, care, enjoy, be happy, spend time with our closest ones... We are bothering ourselves with every possible thing that we pretty often forget to live and enjoy the life.

We have to remember that we do not have the power to choose how we will be born. Also there are people who got some disability during their life due to accidents. Life is not something that we can predict or plan. But accepting who you are and getting the maximum of it is making the life easier and beautiful at the same time.

In our experience, when you meet people with disabilities the first thing that you notice is the happiness that they are bringing with them. These

people have so big hearts and they have so much love in them, that we can call them the messengers of love. We are sure that the love that they have in them is like no other. Instead of ignoring these people, we should start learning from them. It is time to learn to live the life with an open mind and heart.

4.9 Slovenia

The first plans started on a Wednesday after-school coffee. Our team got together after being chosen for the Brave New You convention in Portugal, which we didn't have much idea about. As none of us took part in the start of the process in Črnomelj, Slovenia, we got a somehow clearer view on what we got ourselves into only on the training in Portugal.

After getting to know what hate speech and narratives was, every country chose a disadvantaged group that they wanted to work with. Our team chose the problem with refugees and the stereotypes of local people about them.

In recent years the number of refugees around the world has risen, especially on the Balkans. So the same thing is happening in Slovenia. Every now and then there is a larger "wave" of them and the citizens of Slovenia are mostly afraid, judgmental and unwelcoming. There is a lot of hate among people and most of the stories about them are negative, so people perceive refugees as terrorist, rapists and criminals. They feel frightened for their families, for their hometown and so on. They are afraid that they will force Islam on us, steal, kill, pollute, change our culture and society ... Because of all these parents don't let their children walk around at night. If it were the people's choice, a large majority would choose to close the borders.

In our region this problem is especially noticeable, as we live next to the border on the south. Even so, there still aren't many of them living here. But before they come we wanted to make sure they're welcomed and accepted and to get information who and what are they, to inform people. We wanted our citizens to see that refugees are just like us with their own religion and culture. I think we have to see some good acts from them and they from us, to develop trust and feeling of safety between us. To tackle this issue, we constructed a counter narrative.

As we already mentioned no one of our national group was taking part in Črnomelj, we were all new and fairly young participants, so we think that

was our main setback (although we had some contact with our sending organization). We were missing someone who'd know more on the theoretical part about hate speech, narratives and counter/alternative ones. We would have had a bit of a hard time in Portugal if it wasn't for two of the facilitators. During the training on Armona island in Portugal they helped us with creating the counter narrative and when we went back home and had to implement our activities, organizers were continuously checking up on us and were there if we needed a hand.

But despite the help we think we were missing someone with more experience and authority in the practical part. We solved this problem to a certain degree, by inviting a sociologist to have a lecture about migrants. He had more data to offer and some participants probably would take him more seriously than they would take us.

Along with this we were facing some problems with time. Because it was summer we couldn't arrange to meet all together enough times. So in the last week we decided to have a workshop and a lecture only for exchange students and move the lecture for the locals to the upcoming week.

In the end our workshop with foreign students was pretty successful but the lecture for the locals had failed because of lack of financial resources.

If we could do it again we probably would have followed the age restriction for the convention, understanding there's probably a reason for it, as well as doing the plans before and checking the budget conditions.

We expected from people who participated in our activities, to go deeply into their heart and mind, to see how hard is to find the right answer and to choose which one to listen. Because participants were from different countries, it wasn't such a big impact on them about currently condition of refugees in Slovenia. But still, we think it is really good to familiarize each other with personal experiences, conditions in your country etc. These activities helped them to really think and to create their own opinion, not to listen to others, and the opportunity to talk and explain for what are they standing.

4.10 Portugal

Along this process, I was thinking a lot about why we are working on hate speech, and why we are tackling these hateful narratives that most of the time aren't so visible.

Now I ask myself, why aren't they so visible!?

I think because human beings have this need to believe in something, to hold on to life, to forget their own problems. So often, they hate themselves, since it's easier to blame others and to criticize others instead of working on one's self-improvement.

I realized that for a project like this one, with a topic as difficult as hate speech, it is essential to have people who believe in the process and in the success of it, even if the expected impact is as small as a raindrop. In my case, I faced different kinds of obstacles, by being one of these people as well as trying to find the ones for the various steps.

Firstly, me as a facilitator of future phases, I found it quite hard to work with this topic as it involves many different aspects that we can't see at first sight and because it was difficult to choose one case in between so many. When it comes to finding the right participants, or should I say, "disadvantaged youth", it took me a long time since the people I had targeted to bring to the next event of the project couldn't really go.

Why?

Well, because they were disadvantaged, not only through social obstacles they had and continued to face, but as well as economical obstacles. So when you want to create these kinds of projects and feel like the best people that should be the 'solution makers' you have to think twice and be prepared to adapt the process according to their and everyone's needs. When I chose them, I wanted them to feel like they have the power to do something good for society.

Like Ibn Rush (1126-1198) said once: "Ignorance leads to fear, fear leads to hate, and hate leads to violence. This is the equation," so I wanted them to have the opportunity to get the different elements that would lead to the opposite feeling of hate; peace. Peace with oneself, peace with others, and peace with society. In a society that is built on respect and on the progression of multiculturalism.

5

**DEVELOPED
WORKSHOPS**



5. Developed Workshops

5.1 50-50 Workshop

BREAKING THE GLASS CEILING

Description:

Activity Description: 50/50

(*This activity may be a bit sensitive, it is advised that it is carried out after the participants get comfortable with each other and trust is built with the trainers)

*This activity is to tackle the narratives in everyday life because we face this situation in almost every country. Narratives matter because they influence the way people think.

Session objectives:

- To introduce participants with harmful narratives that could occur on a daily basis (e.g. job interview);
- To discuss potential causes and consequences of hate speech and harmful narratives;
- To put participants in various roles in order to personally experience discrimination, hate speech and various obstacles in social inclusion that some groups face with on everyday basis;
- To explore potential engagement in combating hate speech and harmful narratives in participants' local communities;

Session description (step-by-step)

A simulation of a job interview environment.

Participants are divided into two types of roles:

- Interviewers: there are up to 3 interviewers per interview. They are instructed to take a stereotypical approach towards the candidates and act in line with negative stereotypes and hidden hate speech by behaving in an arrogant manner towards the candidates and ask questions that will make certain roles uncomfortable in their position. Interviewers are advised by the facilitator to hire people who represent the groups not in a situation of vulnerability or disadvantage, regardless of their working experience or fulfilling the criteria for the position.
- Candidates: 10 different roles are shared and each participant goes through an interview process. Participants are asked to think about the assigned roles and to think about a position of a person and their everyday life.

Interview starts with the at least 3 general questions for the candidates:

1. What is your motivation to apply for the position in our company/ organisation?
2. What kind of work experience you have so far?
3. Where do you see yourself in 5 years?
4. What is the level of your education?
5. Tell us at least one of your strengths and one of your weaknesses.

Depending on the different roles, specific questions are asked in order to show how some people may be discriminated by their appearance or gender.

All participants are in the background observing the interview process and noting down the reactions of interviewers and candidates.

Please look for the questions in Appendices.

Introduction:

Facilitator:

"Welcome to this activity, this is an interview simulation and each one of you will be assigned a role, please keep it to yourself and don't share it with anyone. Each role has its own unique number. Once your number is called, please approach the interview panel."

Activity:

Roles are being handed out, participants are asked to close their eyes for a few minutes and get into the role they are assigned.

Facilitator calls out a number and the corresponding person approaches the interview table. The interview begins with the general questions and proceed with the role-specific ones.

Debriefing:

Trainers and participants form a circle and feedback/discussion is being formed.

How did you feel during the activity?

What made you feel this way?

How did you see your role?

How did you feel in the shoes of the role you were given?

Did you ever feel that your basic human rights were ignored or violated?

Was was difficult for you playing the given role?

What did we find out playing this exercise?

Facilitator brings participants out of their roles and continues debriefing

Do you have a similar experience as it was shown in the simulation?

What are the most common used narratives that follow similar examples in your communities?

What are the causes and consequences for these narratives?

Are these narratives today part of a global mainstream?

How we can raise our voice regarding that?

How youth organizations can contribute to deconstructing harmful narratives?

What will you personally do in your community related to similar examples of hate speech?

Preparations for the session:

- Prepare 10 Roles for the candidates.
- Based on the Roles, prepare corresponding questions and instructions for the interviewers

List of materials:

- Paper cards for roles,
- Paper for interview questions
- Pens

Appendices (if relevant)

Roles:

- (22) Single Mother of 2
- 4 years of experience
- Bachelor's degree
- (40) Pregnant Woman
- 5 years of experience
- Master's Degree
- (99) Disabled Woman
- 8 Years of Experience
- PhD
- (36) Overweight Woman
- 5 Years of Experience
- Master's Degree
- (88) Transgender Woman
- 6 Years of Experience
- Bachelor's Degree
- (49) Attractive Woman
- 1 Year of Experience
- Bachelor's Degree
- (13) Single Man
- 6 months of Experience
- undergraduate/still studying
- (18) Married, Father
- 15 Years of Experience
- high school diploma
- (5) Man, skin colour other than white
- 2 Years of Experience
- Master's Degree
- (77) Overweight Man
- 3 Years of Experience
- Bachelor's Degree

Questions:

(22) We will need your full attention for this job, can you handle it?
Are you able to work after hours if necessary?

(40) In how many months do you give birth? Do you plan to have more children in the future? What does your husband think about his wife working instead of taking care of his children?

(99) This job is in a fast-paced environment and requires a lot of errands, running up and down the stairs do you think you can handle it?

(36) Our office is located on the 8th floor, we don't have an elevator, is this a problem for you?

Are you comfortable in high-heels?

8) Would you be okay using the men's bathroom?

Are you a cross-dresser? Why did you decide to change sex? Have you ever had Psychological Issues?

(49) You will be required to oblige to a certain dress code how would you response to that? Are you available to join business dinners with our clients? Have you ever done PR work?

(13) Why are you interested in this job position? Do you have some hobbies, such as playing golf? Your family name is well known, we understand you have good connections in this city?

(18) This job listing has prospects for a higher position but you would have to work extra hours, is that okay? If necessary would you be okay to work on a Sunday?

(5) Was it difficult to obtain a diploma from this University, considering your origin? Were you part of some affirmative action programme? How is it to be unique in your own community as it is well known people like you don't usually end up with a University diploma?

(77) We don't have an elevator in this facility is this okay for you? This job may demand some PR work where you need to interact with people, however you need to fit some standards. Would you be willing to lose some weight?

5.2 The power of the symbols and archetypes workshop

What are narratives and what are the stories behind them?

The power of the symbols and archetypes

Description:

These four consecutive sessions aim to provide better understanding of narrative, its elements and its transformation to counter/alternative ones.

Sessions' objectives:

- To introduce participants with narratives and its key elements;
- To discuss most common narratives based on various social issues and challenges;
- To explore local realities based on discussed issues and narratives that accompanying them;
- To assess harmful narratives and develop counter ones;

Session description (step-by-step):

Time: 20 minutes

Activity Description:

Give information about the design of the whole session and the objectives of the session. Explain to the participants that, before diving into hateful narratives and counter/alternative narratives, it is important to understand what are narratives in general, in order to address to the hate speech topic.

Give information about the elements of narratives (abstract from We Can Manual):

- **Structure:** A narrative presents 1) an initial situation, 2) a disrupt moment, conflict or dilemma which changes that situation and sets events in motion, and 3) at the end, the conflict is resolved or transformed. Characters choose one way of overcoming the conflict. There is thus a 'before' and an 'after'.
- **Characters:** The main characters are often heroes or heroines, the protagonists. Very often, they are accompanied by antagonists, villains or enemies.
- **Context:** Narratives acquire a meaning in a broader cultural, social, and historical context, with defined rules and mechanisms.
- **Relationships:** a narrative is not simply a flow of unrelated events, but is about the connections between characters. Two characters can be linked by positive or negative relationships. In Nabokov's example, the queen-king relationship was so strong that the first died when the latter passed away.
- **Meaning:** Differently from plot, story and chronicle, a narrative presents a connection between the main characters, their behavior and their actions (an individual story) to the general context and the bigger picture (collective story)



Time: 30 minutes

Divide participants into 6 different teams, and give them the themes to develop their stories-narratives (Not necessarily hateful, just to see participants' general understanding of narratives).

Suggested themes for stories:

1. Animal rights
 - being vegan/vegetarian
 - animals are sentient beings just like humans
2. Climate change
 - Recycling
 - Alternative sources of energy
 - Pollution of air and water
5. Human rights
 - position of a woman in a society
 - marriage is a community of a man and a woman
 - migrants in my community
 - ethnic/religious minorities in my school

Based on themes, each team has to take 5 pictures, record 5 sounds and take 5 objects from their whereabouts. After that, they have to make a story out of the collected items. Each story to last up to 3 minutes including accompanying elements (sounds, photos, objects).

Time: 20 minutes

Each team presents their stories.

Time: 20 minutes

Trainers use one of the stories to present the elements of a narrative, and give broader information on narratives and hateful narratives.

Formal definition of a narrative:

A narrative is a logically coherent report or interpretation of connected events that include characters, relationship and etc. A trainer emphasizes interpretation as one of key aspects in a narrative analysis.

At the end, trainers do a debriefing:

- How did you develop your narratives?
- What was the hardest to you in this activity implementation? Why?

- How did this activity affect you? Did you find it useful to understand narratives? What is still blurry to you?
- What do you think is the main purpose of narratives' analysis and understanding?
- What are the most common narratives that you face with in your local community? Are some of them hateful?
- What we can do with these hateful narratives?

Break

Second part

Time: 15 minutes

(1h30 mins) Participants come together in the second part of workshop.

Trainers make an energizer (if needed). After, they get introduced to the flow of the second part of the session.

Trainers mention that narratives are not necessarily words or speeches. Symbols, pictures and different kinds of expression can also contain more or less hidden narratives.

Brief discussion about most frequent symbols that we can find in our communities and also in online sphere.

Time: 30 minutes

Participants are split in the same groups as they were during the narratives' development. Each group gets one printed symbol, video link or a photo from the list in Appendix. The participants will have a task to rewrite their narrative from a perspective of a group which is fully in favor of the given symbol.

Time: 15 minutes

Participants are shortly presenting the narratives behind the symbols

Time: 30 minutes

At the end, trainers do the debriefing:

- How did you feel when you needed to act based on a given symbol? What was hard in that process?

- Did you know anything about these symbols before?
- How did you make a common understanding in the group about the meaning of the symbol?
- Any examples of misunderstanding? Any heavy discussions/conflicts?
- What do you think is the reason for these heavy discussions?
- Did you expect that one symbol can indicate several meanings?
- To what extent a new narrative has been changed?
- What are the key changes? Is the narrative more harmful now?
- Do you often face these narratives in your surrounding? What about in online sphere?
- What we can do with these hateful narratives?

Third part

(1h30 mins) Participants come together in the third part of workshop.

Time: 15 minutes

Briefly remind participants about the conclusions from the previous session with the focus on "what we can do with these hateful narratives".

Chapter 7 We can Manual -

1. Assess the oppressive narrative you want to counter. Examining the oppressive narrative in detail helps you understand its dynamics inside, but also the context under which it is happening, its outreach and its media distribution

Time: 45 minutes

The facilitator provides one harmful narrative to the participants. Participants in randomly created groups need to provide an assessment on given oppressive narratives. Each group gets guiding questions.

Group 1

Tone, structure and the content of the oppressive narrative.

- What are the issues at stake? What topics are mentioned? Which concepts seem to be central, repeated or debated about?
- What is the underlying structure of the narrative? Was there an original situation that was disrupted by an event or conflict? What seems to be the conclusion or desired result after overcoming the conflict?
- What type of language is used (for example, formal or informal)?
- What is the tone used (for example, ironic, threatening, arrogant, violent, funny or abusive)?

Group 2

Intention and Context

- What is the main intention of the narrative? What does it seek to do?
- Does it encourage hateful behaviours towards the targeted group?
- Is the oppressive narrative packaged in a form of stereotype, prejudice or racism?
- Why is the oppressive narrative produced? Why did it happen?
- What is the current social, political, and economic context?
- What is the historical context?
- What is the cultural context?

Group 3

Media distribution of oppressive narratives

1. What types of mainstream media have covered the oppressive narrative (e.g. TV, newspaper and radio)?
2. What types of online media have covered the oppressive narrative (e.g. social media: YouTube, Facebook, Twitter, Instagram, Snapchat, etc., online portal / newspaper and online TV).
3. What levels has the distribution of oppressive narrative reached: a) local, b) national, c) international?

Group 4

Geographical and Temporal Distribution

- Identify where the hotspot of the oppressive narrative is – where did it originate from?
- Identify the date or approximate time at which it emerged.
- Identify in what geographical areas the oppressive narrative is being distributed.
- Research which communities live in those areas and how they are being affected by such a narrative.
- Draw a timeline and look to see if there are any conflicts or events that the narrative can be related to (for example, present or historical) in the areas where the oppressive narrative is being spread

Group 5

Impact

The impact of an oppressive narrative can be analysed from different perspectives:

- From a quantitative perspective: the number of people and groups affected by and involved in supporting oppressive narratives.
- From a qualitative perspective: the way people and groups are affected, from being discriminated against, to being threatened or even attacked physically. Find out how it affected the lives of individuals, or groups. If

possible, run interviews and capture their stories.

- To analyse the impact of the oppressive narrative better, try to identify its impact at the level of the individual or groups, as well as at the local, national and international levels.
- Find out if the oppressive narrative has led towards negative policy changes at local or national levels

Time: 30 minutes

After the group work is done, each group has to sum up their analysis and present key results on a flip chart paper. After each of the group will have up to five minutes to present these results.

Fourth part

(120 mins) Participants come together in the 4th part of the workshop.

Time: 10 minutes

Brief intro about the last part of the day and provided analysis of the harmful narrative in the previous session

Time: 25 minutes

Steps in making a counter narrative:

1. Create objectives (SMART)
2. Define target audience (primary and secondary)
3. Define content and tone (based on selected target group)
4. Check human right approach
 - Does it humanise?
 - Does it promote solidarity?
 - Does it promote participation?
 - Does it encourage intercultural dialogue?
 - Does it empower?
 - Does it encourage learning about human rights?

Time: 30 minutes

Participants go back to original groups in which they were developing their harmful narratives based on given symbol. Now they have task to make a brief counter narrative respecting described steps.

Time: 20 minutes

Participants in plenary share their counter narratives (or in three cohorts of two groups)

Time: 30 minutes

Debriefing

- How did the process flow?
- Was it harder to make counter narratives or perform analysis in the previous session? Why?
- Why do we need counter narratives?
- What we could do with these counter ones?
- How these narratives would be received from potential oppressed groups? And from oppressors?

Preparations for the session:

Symbols (Two packs) have to be printed for the second session.

List of materials:

Basic training materials (Flipcharts, markers, papers, pens, at least one person per group has to have a smartphone.)

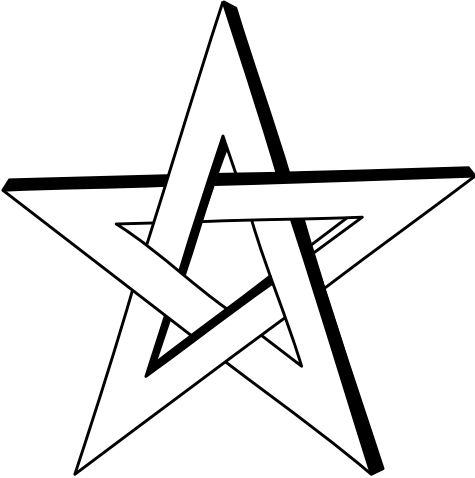
Appendices (if relevant):

We Can manual link:

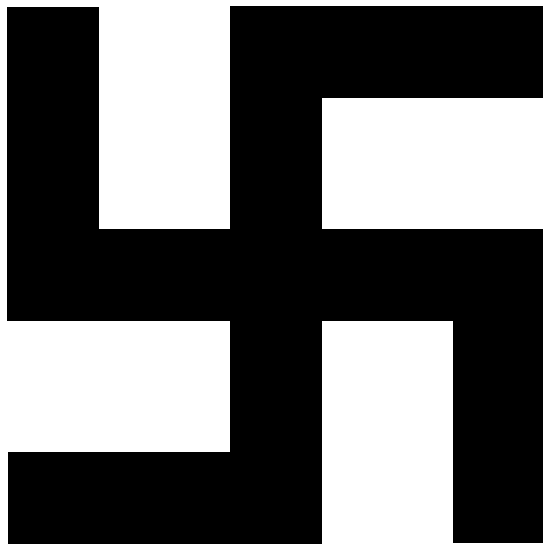
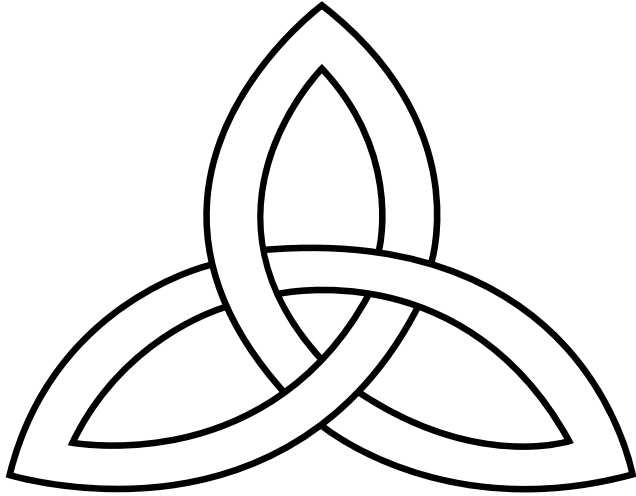
- Pag.9 Introduction to basic concepts
- Pag. 17 Using narratives to address hate speech

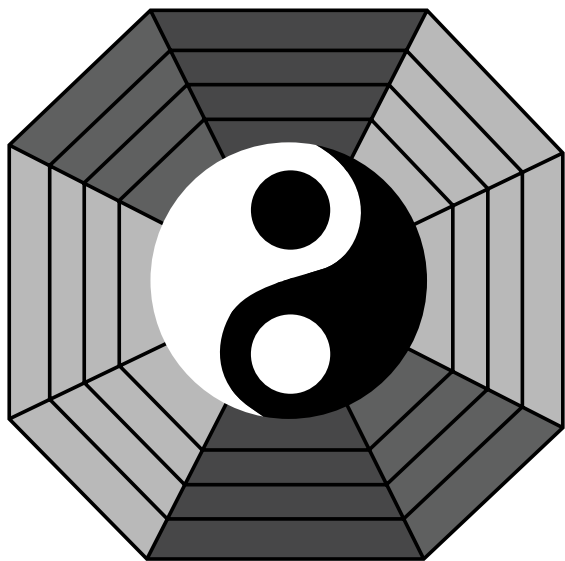
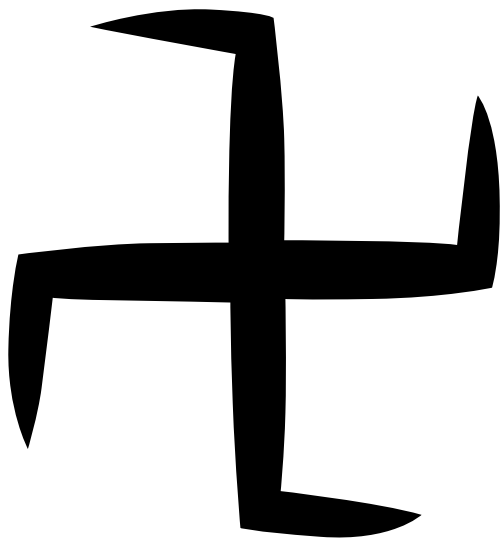


The power of the symbols and archetypes workshop - handouts for the second part of the workshop



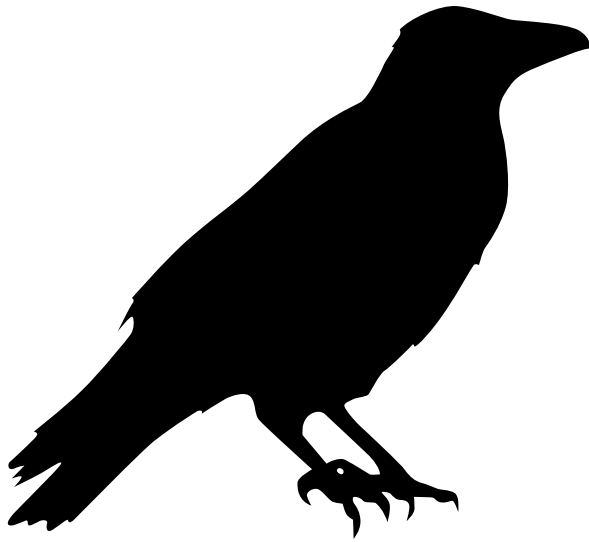




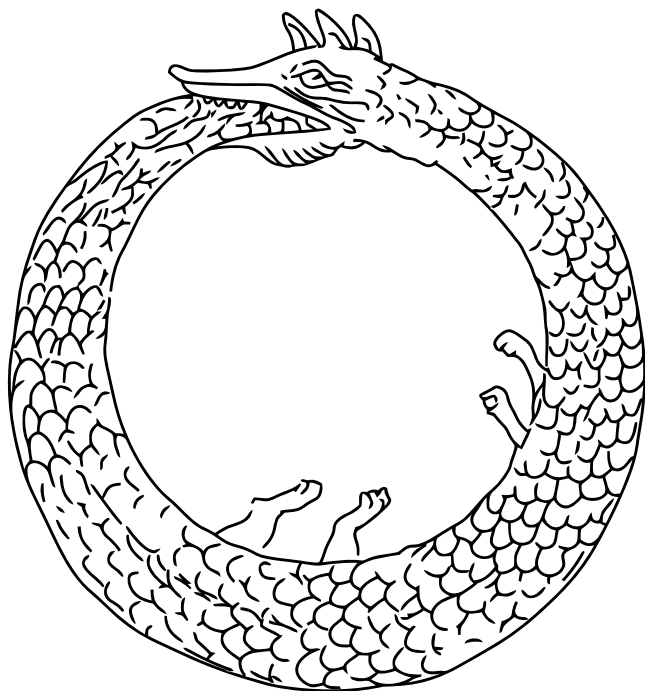
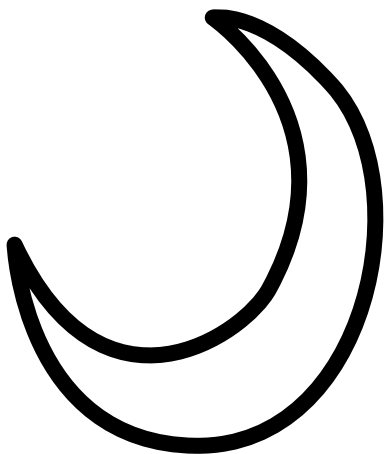












6

**LOCAL
ACTION PLANS**

6. LOCAL ACTION PLANS

COUNTRY: Serbia

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

To counter the hate speech narratives from the local communities towards Roma's youth and change their own perspectives when it comes to their human rights and dignity

Raise awareness of general population of youth about hate speech, their effect on how people perceive the Roma people in general and Roma's youth in particular and the way it is affecting Roma people dignity and human rights

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim):

Gather the young people from both general and Roma population together to encourage multicultural dialogue with the intent of getting to know each other through interaction which will be organized through some activities
Sharing photos and videos of the activities outcomes so the results can be seen by the locals and have an impact on how people perceive youth from Roma population.

ACTION PLAN

Activity Description:

Outreach youth work – “mobile youth club”

Getting to know each other through different activities such as board games ice breakers energizers and other fun, educational activities

Target Group(s):

Young people from both general and Roma population – elementary, high school and university students

Resources Needed (e.g. materials, equipment, space, etc.):

Van, board games, papers, pens, printed materials, camera, space, music, catering, speakers, a mic, photographer, transportable power outlets, cups and refreshment, paper towels

Online campaign that follows the activity:

Collect photographs and videos of the activity and post them on social media. Write an article about the event.

Activity Description:

Photo exhibition

In our youth club, we will organize the exhibition of photos that will be taken at the previous event. They will represent the new perspective we want to show to the general population and local medias. Participants from both sides will be invited to the exhibition to increase the process of integration.

Target Group(s):

Young people from both general and Roma population – elementary, high school and university students; general public, common people, media

Resources Needed (e.g. materials, equipment, space, etc.):

Printed photos, photo holders, ropes, camera, photographer, promo material, catering

Online campaign that follows the activity:

Write an article about the event, share it on social media platforms.



Country: Greece

Objectives:

- To raise awareness on the issues of LGBTIQ+ refugee community
- To work towards building a more understanding and supportive refugee community
- To raise awareness on the stigma attached to the term refugee and homosexuality
- To work towards building more open, accepting and tolerant Greek society

ACTION PLAN

Activity Description:

Find individuals to share their story on broadcast

Target Group(s):

LGBTIQ+ refugees in Athens/Greece

Online campaign that follows the activity:

Writing an article on LGBTIQ+ refugees and the issues they face

Activity Description:

Research and creation of the online broadcast

Target Group(s):

Soundtrack, Mytrack, Mycloud etc.

Resources Needed (e.g. materials, equipment, space, etc.):

Subscriptions to the online broadcast platforms

Online campaign that follows the activity:

Promotion of the activity online and campaign platform

Activity Description:

Create relevant social media accounts for promotion

Target Group(s):

Facebook, Instagram, Twitter etc.

Activity Description:
Finding space for recordings

Target Group(s):
Radio stations, recording studios

Online campaign that follows the activity:
Writing Article in preparations and implementation of the local actions

Activity Description:
Scheduling the recording of the stories by LGBTIQ+ refugees

Target Group(s):
LGBTIQ+ refugee individuals who have accepted being part of the broadcast

Online campaign that follows the activity:
Promotion of the broadcast online and offline



COUNTRY: Kosovo*

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community)

Change the perception of the society towards the Roma, Ashkali and Egyptian (RAE) community through offering success stories and joint activities

1. Raising awareness of the general society that RAE community members are capable of receiving good education and contribute to the society as equal citizens. They can also have proper and decent jobs despite forced work in the street and begging.
2. Offer role models to the new RAE generation for them to follow and get inspired.
3. Take joint actions and activities as an inclusive society and send a message of cooperation, tolerance and achievements.

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim)

ACTION PLAN

Activity Description:

"Testimonials of Success" Video production

Target Group(s):

Successful individuals from the Roma, Ashkali and Egyptian

Resources Needed (e.g. materials, equipment, space, etc.):

- Camera
- Laptop
- Microphone
- Tripod
- Paper
- Pens

Online campaign that follows the activity:

Social Media

Additional steps for the implementation:

- Guiding Questions for the Interviews
- Video footage shooting

Activity Description:

Narratives and how to tackle them 101 – Workshop (developed activities and energizers from the Convention based on the We Can and Bookmarks manuals will be used in this workshop)

Target Group(s):

Youth (RAE + General Society)

Resources Needed (e.g. materials, equipment, space, etc.):

- Venue
- Pens
- Sticky-notes
- Paper
- Colored pens
- Flipchart

Online campaign that follows the activity:

Social Media

Additional steps for the implementation:

All Team

Activity Description:

Art for Activism and Change (A prep meeting based on the messages derived from the previous workshop will be followed by a joint action of painting a mural with positive messages of cooperation)

Target Group(s):

Youth (RAE + General Society)

Resources Needed (e.g. materials, equipment, space, etc.):

- Pictures
- Frames
- Colors
- Brushes
- Camera
- Video-projector

Online campaign that follows the activity:
Local + National Media & Social Media

Additional steps for the implementation:
All Team

Activity Description:

World Café (the concept of discussing related topics through a cup of café in a safe and cozy environment where the above mentioned activities will also be presented to those participating)

Target Group(s):
Youth (RAE + General Society)

Resources Needed (e.g. materials, equipment, space, etc.):

- Venue
- Coffee and Snacks
- Printed scenarios and questions for the tables
- Pen
- Camera

Online campaign that follows the activity:
Media and Social Media

Additional steps for the implementation:
Preparation of scenarios and questions for the tables
Opening of the activity by the CEO of organisation
Ongoing observation and management of the activity will take pictures,

Activity Description:
Two articles about activities

Online campaign that follows the activity:
All Team

COUNTRY: Italy

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

To decrease the hate speech from our local community against migrants and change their perspectives about their cultures and traditions. To raise awareness about the advantages that migrants can bring to our society and enlighten the urgency of actively integrate them in the community.

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim)

Activity Description:

Narratives 101: intro to narratives.

Target Group(s):

High school / Secondary school, Teachers, Migrants and refugees

Resources Needed (e.g. materials, equipment, space, etc.):

- flipcharts
- markers
- printed samples from bookmarks

Online campaign that follows the activity:

Radio, School newspaper, social media, (pictures, videos, lives)

Activity Description:

Storytelling (Anthropological view, and practical activities)

Target Group(s):

High school / Secondary school, Teachers, Migrants and refugees

Resources Needed (e.g. materials, equipment, space, etc.):

- flipcharts
- markers
- papers printed samples from bookmarks
- projector
- old magazines
- cards (better tarots)

Online campaign that follows the activity:
Radio, School newspaper, social media, (pictures, videos, lives)

Activity Description:
Football game

Target Group(s):
High school / Secondary school, Migrants and refugees

Resources Needed (e.g. materials, equipment, space, etc.):
Football field, Football equipment (if it's possible)

Online campaign that follows the activity:
Radio, School newspaper, social media, (pictures, videos, lives)

Activity Description:
Theatre forum

Target Group(s):
High school / Secondary school, Teachers, Migrants and refugees

Resources Needed (e.g. materials, equipment, space, etc.):
Open space / Wide space

Online campaign that follows the activity:
Radio, School newspaper, social media, (pictures, videos, lives)

Activity Description:
"Teatro-canzone" (Song-theatre)

Target Group(s):
High school / Secondary school, Teachers

Resources Needed (e.g. materials, equipment, space, etc.):
Wide space, Musical instruments (if needed)

Online campaign that follows the activity:
Radio, School newspaper, social media, (pictures, videos, lives)

Activity Description:

Intercultural dance (Sharing different way to dance)

Target Group(s):

High school / Secondary school, Teachers, Migrants and Refugees

Resources Needed (e.g. materials, equipment, space, etc.):

Open space / Wide space

Online campaign that follows the activity:

Radio, School newspaper, social media, (pictures, videos, lives)

Activity Description:

Intercultural Graffiti

Target Group(s):

High school / Secondary school, Teachers, Migrants and Refugees

Resources Needed (e.g. materials, equipment, space, etc.):

Open space / Wide space, Spray cans, walls or panels

Online campaign that follows the activity:

Radio, School newspaper, social media, (pictures, videos, lives)

Activity Description:

Games (Board games, Foosball tournament, Role play games, Simulations)

Target Group(s):

High school / Secondary school, Teachers, Migrants and Refugees

Resources Needed (e.g. materials, equipment, space, etc.):

Foosball

Online campaign that follows the activity:

Radio, School newspaper, social media, (pictures, videos, lives)

Gather young people and migrants from Tortona to do a workshop based on NFE education activities (practical and theoretical) : storytelling, theatre lab, cooking lab, graffiti lab, sports matches, and board games. In this way we'll bring people together to deconstruct pre-concepts and help both parts to enter in contact with their society, values and customs.

ACTION PLAN

EXPLANATION:

* Activity developed in the youth center

** Activity developed in the schools



COUNTRY: Azerbaijan

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

Most of our citizens, especially the young people, are victims of public shaming and discrimination based on what they wear. We want to make people realize that clothing does not define anything. Regardless of what you wear, you can be a good citizen, respected person, and someone the society needs.

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim)

- To deliver the message of “Clothing does not define anything” through online sphere (At least 2000 people)
- To encourage people to become more open-minded
- To make young people understand that clothing should not affect their social standing and it is not a part of their personal traits.
- To create posters showing our alternative narrative
- To create handbook in our language, so that people can get informed about hate speech and narratives
- To raise social awareness on this particular issue

ACTION PLAN

Activity Description:

Presenting the notions of narrative and hate speech in general, to make some activities with them in order to gain possible supporters for our online campaigns, who can help us to share and spread our message.

Target Group(s):

Active young members of “IRELI” Public Union

Resources Needed (e.g. materials, equipment, space, etc.):

Basic Training Materials, Working space

Online campaign that follows the activity:

Sharing pictures from the workshop, with mentioning its purpose and goal.

Activity Description:

Creating posters for online campaign (With the theme that “Clothing does not define anything”) and sharing them through social media.

Target Group(s):

Social Media Users of Azerbaijan

Resources Needed (e.g. materials, equipment, space, etc.):

Research, designing tools, creativity and imagination, social media management

Online campaign that follows the activity:

Gradual sharing of posters in Social Media, with chosen hash tag. Also, in the news sites, with the support of our organization

Activity Description:

Creation of handbook in Azerbaijani language, that can deliver the theoretical part of hate speech and narratives, based on local examples of our community.

Target Group(s):

People who speaks only Azerbaijani language

Resources Needed (e.g. materials, equipment, space, etc.):

Time, hard work, research and designing skills, printing equipment

Online campaign that follows the activity:

Making the handbook available online and sharing it.

COUNTRY: Cyprus

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

Provide a friendly and safe ground for the youth, Turkish and Greek Cypriots to meet and get to know each other, share their stories, backgrounds and realities in order to break the glass ceiling between the two communities and raise awareness. We want to erase all political and historical stereotypes and prejudices and embrace each other as individuals and eliminate hate-speech.

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim):

We will bring the two communities together for a noble cause through donations for the families in Cyprus that are in need, in order to help empower the youth and show that both sides can unite and work together despite our differences. Each community has certain economic and social problems so we believe that, through donating and contributing, we can create strong bonds between people and get pass the negative mindset about each other.

ACTION PLAN

Activity Description:

Youth vs. Hate

An outdoor event consisting of the following activities.

Ice Breakers: Name& Interests, Web game

Team Building:

- Human Bingo
- 3 Truths/1 Lie
- 20 Min Break
- Introduction
- Fairytale Narratives
- 15 Min Break
- Match the Country
- Line up
- BBQ Break
- Pin point

Tasks:

- Create an event outline /Schedule
- Contact Local Charity organizations get a better idea for what is needed
- Create and share Facebook event

- Contact potential Sponsors
- Depending on the Sponsors plan the catering
- Gather the Activity Materials needed

Target Group(s):

18-30

(15-20 participants)

Priority will be given to “Turkish Cypriots” and “Greek Cypriots” But the event will be open for everyone to apply

Resources Needed (e.g. materials, equipment, space, etc.):

Outdoor space, paper, pens, drawing material, name tags, wool, water, snacks/food , mats

Online campaign that follows the activity:

Two articles about the Event.

Collect photographic material and videos of the activity.



COUNTRY: Bosnia and Herzegovina

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

To bring youth from different ethnicities together to cooperate and work together to support migrant and refugee children/youth

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim):

To bring different social groups together to work around the issues of migration

ACTION PLAN

Activity Description:

Planning/organizing of the 'workshop' in nature

1. Writing one-pager
2. Send one-pager to donors/funders
3. Team meeting in SJJ and Skype
4. Agree on location and type of workshops (length, participants, etc) depending on funds
5. Contact municipality for approval of venue/accommodation
6. Plan agenda of workshop
7. Make questionnaire for open call for participants
8. Promote open call
9. Confirm participants
10. Finalize transport plans
11. Host the event

Target Group(s):

youth 18-30 from different parts of BiH, donors, internal meeting, municipality persons, participants

Resources Needed (e.g. materials, equipment, space, etc.):

computer, internet, paper, travel

Online campaign that follows the activity:

n/a

Activity Description:
Produce video of activity

Target Group(s):
Participants and YEU Intl

Resources Needed (e.g. materials, equipment, space, etc.):
camera, phone, computer

Online campaign that follows the activity:
Video

Activity Description:
Produce 2 articles for local media and YEU

Target Group(s):
Local community and YEU

Resources Needed (e.g. materials, equipment, space, etc.):
computer, internet

Online campaign that follows the activity:
2 articles

Activity Description:
Movie screening/discussion

Target Group(s):
local youngsters in the youth centre

Resources Needed (e.g. materials, equipment, space, etc.):
projector, film rights, room in the youth centre

Online campaign that follows the activity:
pictures and testimonials

COUNTRY: Turkey

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

The aim of this work is to make people realize that their jobs, their posture do not define their gender. Because the roles we take, our posture, our words are due to the gender roles which have been constructed and developed for ages. We'd like to take part of raising consciousness about the roles coming to surface with gender concept and to gain awareness about it. Regardless of what your gender is, you can be a good citizen, respected person, and someone the society needs.

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim)

To reach equality between genders and prevent discrimination against genders

To help gender mainstreaming

To collaborate with civil society organizations that carry out women studies in local areas

To raise respect for women's individual rights and freedoms

To pay attention to the unequal roles of women and men in daily life

To encourage people to become more open-minded,

To make young people understand that profession should not affect their social standing and it is not a part of their personal traits

ACTION PLAN

Activity Description:

Flash Mob About Gender Roles/ in Bodrum

Target Group(s):

Public

Resources Needed (e.g. materials, equipment, space, etc.):

Flip Charts, Pen, Same Color Clothes, Press, Public Space, Banner

Online campaign that follows the activity:

The whole process is going to be filmed and photographed so that after the project is completed a website for this video can be published as an online campaign.

Activity Description:

Drawing workshop with kids about gender roles in Ankara

Target Group(s):

Kids

Resources Needed (e.g. materials, equipment, space, etc.):

Pen, Paper, Coloring materials, Camera, Video

Online campaign that follows the activity:

The whole process is going to be filmed and photographed so that after the project is completed a website for this video can be published as an online campaign.

Activity Description:

Survey about glass ceiling syndrome / in Antalya

Target Group(s):

Young People

Resources Needed (e.g. materials, equipment, space, etc.):

Online Survey (SPSS)

Online campaign that follows the activity:

After the whole surveys are completed, the feed are going to be uploaded to a website so that an online campaign can be shaped.

Activity Description:

Swapping Predefined
Profession Roles
Gender Norms / in Bursa

Target Group(s):

Laborers

Resources Needed (e.g. materials, equipment, space, etc.):

Camera

Activity Description:
Photography Exhibition (Alternative Narrative)

Target Group(s):
Everyone

Resources Needed (e.g. materials, equipment, space, etc.):
Pen, Paper, Coloring materials, Camera, Video



COUNTRY: Macedonia

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

To create space and time for people to know better “their neighbors” and to promote basic human rights which are guaranteed by our Constitution.

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim):

To raise awareness on the topic;

To engage more people from local community to tackle this issue;

To promote human rights-based narratives and their important role in emancipator and transformative strategies for young people, even more for those who have been direct targets;

ACTION PLAN

Activity Description:

Meeting for defining time and place

Resources Needed (e.g. materials, equipment, space, etc.):

Paper, markers, printed materials, space

Activity Description:

Open call for participants in “Human library”

Target Group(s):

Local community, young people, students

Resources Needed (e.g. materials, equipment, space, etc.):

Laptop, paper, markers

Online campaign that follows the activity:

Facebook, YouTube, Instagram, local media

Activity Description:

Organizing the “Human library”

Target Group(s):

Local community, young people, students

Resources Needed (e.g. materials, equipment, space, etc.):
Paper, markers, pencils, printed materials, space, drinks & snacks, music

Online campaign that follows the activity:
Facebook, YouTube, Instagram, local media

Activity Description:
Evaluation

Resources Needed (e.g. materials, equipment, space, etc.):
Paper, markers, printed materials, space



COUNTRY: Macedonia

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

To create safe space for people from different nationalities to share their opinions and to cooperate between them because there are real issues in our community which are facing all the people living there.

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim):

To raise awareness on the topics of hate speech and hate crime and its negative effects within the society;

To engage youngsters to actively contribute in combating hate speech by organizing events and actions in their communities;

To promote human rights-based narratives and their important role in emancipator and transformative strategies for young people, even more for those who have been direct targets, or agents of hate speech;

ACTION PLAN

Activity Description:

First we will start with open call for all people(volunteers) who want to be part of this activity and with us to create creative graffiti.

Target Group(s):

Young people from 15-30 years who wants to help.

Online campaign that follows the activity:

Share with CID volunteer club

Activity Description:

First meeting with volunteers. Explain what we will do, how we will work, brainstorm for different ideas to cover the graffiti.

Target Group(s):

Young people from 15-30 years.

Resources Needed (e.g. materials, equipment, space, etc.):

space: MultiKulti (CID), Basic workshop materials (papers, pencils etc.), supported by CID

Online campaign that follows the activity:

Share with volunteers the main activity(graffiti)

Activity Description:

Together with volunteers we will go around the town to explore where are the graffiti's that we are searching for.

Resources Needed (e.g. materials, equipment, space, etc.):

Take pictures of the graffiti's

Activity Description:

Write to the municipality for approval to remake(cover) the graffiti's around the town.

Resources Needed (e.g. materials, equipment, space, etc.):

Support from CID

Activity Description:

The final step is to remake(cover) the graffiti.

Resources Needed (e.g. materials, equipment, space, etc.):

Materials: sprays, colors, brushes, help from YEU

Online campaign that follows the activity:

Share photos on social medias.

COUNTRY: Slovenia

AIM (Overall goal you want to achieve by tackling harmful narratives in your local community):

To decrease the hate speech from the local people against the migrants coming in/through our country and change their perspective on migrants/refugees and their intentions

Make sure the locals accept them when they come and see that they're humans as us, with their own religion and culture

OBJECTIVES (Specific and measurable steps that you will take to achieve your aim):

Make a workshop with local people

Present them the difference between migrant and refugee

Tell them positive, good stories (experiences) with refugees, so they see not everything is negative. With that, make them less judgmental towards and frightened of refugees

ACTION PLAN

Activity Description:

Workshop with participants in the exchange and some locals.

Target Group(s):

People on the exchange and some locals.

Resources Needed (e.g. materials, equipment, space, etc.):

Pens, papers, the hostel from MC Bit

Activity Description:

Lecture by sociologist with local people and a discourse with a former refugee.

Target Group(s):

locals

Resources Needed (e.g. materials, equipment, space, etc.):

The room from our local library.

Online campaign that follows the activity:

Before: press release

After: share pictures and goals we achieved on Facebook, Instagram



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