



LIBRARY OF LIVES

**METHODOLOGY GUIDE ABOUT INCLUSION OF REFUGEE YOUTH
THROUGH AND APPROACH TO LIFELINE MAPS AND ART:**



Co-funded by the
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of the European Union





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**“ALL HUMAN BEINGS ARE BORN FREE
AND EQUAL IN DIGNITY AND RIGHTS.
THEY ARE ENDOWED WITH REASON AND
CONSCIENCE AND SHOULD ACT TOWARDS
ONE ANOTHER IN A SPIRIT OF
BROTHERHOOD.”**

**ARTICLE 1 OF THE UNIVERSAL
DECLARATION OF HUMAN RIGHTS**

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1. PROLOGUE

The Methodological Guide on inclusion of refugee and migrant youth through the approach of life maps and art: Library of Lives has been created to share the Orographies methodology and provide innovative tools and methodologies to other organizations with the desire to generate an impact positive in migrant and refugee youth in the European context.

It has opted for an inclusive model that eliminates the social stigmas that certain groups carry and encourages an egalitarian coexistence that puts people at the center to guarantee their social participation beyond their culture, origin, age and socioeconomic situation, having taking into account the intersectionality that the present social challenge is going through. Also applying the triple helix innovation model, working together with the university, public administration, private entities and civil society to develop a project with a sustainable impact on the territory.

Orographies is a methodology to generate shared spaces for intercultural coexistence, in which volunteers from different cultures and / or experiences share their personal stories, sharing their identities, and generating an experience that contributes to undoing stereotypes and hate speech, promoting the empathy between different people.

Through encounters between peripheral neighborhoods such as migrant youth and neighborhoods that do not carry social stigmas and are part of the community network. The different processes that are shared in this methodological guide encourage recognition towards the other person, and to recognize oneself in the other person, avoiding labels.

The application of the Orographies methodology is intended to generate community and social ties that, if not promoted, will not occur due to the lack of spaces in European territories where to develop intercultural coexistence.

The methodology has a neighborhood, city, country and European scope, since it develops strategic lines to provide tools that guarantee access to social participation as a right of people, in the city they inhabit; and international, by proposing replicable and adaptable processes to diverse socio-cultural realities at a European level that address similar challenges in terms of participation, associative fabric, migration and youth.



PARTNERS

Entities from three European countries have collaborated in the preparation of this guide:



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Team Leader.
Art and Education. Interculturality,
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SOVINT. CULTURA Y
DESARROLLO
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Culture and education for
development.
Intercultural awareness

Sovint
cultura y desarrollo



FONDAZIONE EMMANUEL
Italy
Intercultural inclusion with migrant
and refugee people.

EDUCATIONAL INNOVATION
Greece
Intercultural inclusion with migrant
and refugee people.



DROSA TEXNI
Greece
Intercultural inclusion with migrant
and refugee people through art.

All entities work for young migrants and refugees, using artistic tools, networking between organizations and claiming an intercultural society to fight hate speech.

2. DIAGNOSTIC

The Mediterranean is a cultural source, from which the countries that are part of it drink. The link with the Mediterranean and the dialogue between States has historically established a cultural relationship between countries, reflected in our way of relating, of perceiving the world, in our policies and the challenges we face. In this sea we find the main migratory routes not only from Europe, but from the world. Spain, Italy and Greece are facing the arrival of thousands of migrants through the Mediterranean.

The European Union is currently facing great challenges due to the arrival of large migratory flows to its coasts, which jeopardize a system that is not designed to assume this reality.

In the three countries, we find a mixed migratory flow, existing marine routes and land routes. The countries that receive migratory flows by sea are Greece, Italy, Spain, Cyprus and Malta; while those that receive by land are Greece and Spain.

In 2019, a total of 128,536 people arrived in Europe, while in 2020, 99,475 people arrived. In 2021, at the end of June, 48,944 people have already arrived.

Faced with this migratory reality, there is an anti-humanitarian reaction in Europe, such as the increase in xenophobia and hate speech in European countries. Various European and international organizations such as the UN have expressed their concern: The European Commission against Racism and Intolerance (ECRI) of the Council of Europe expressed concern about the "strong increase in nationalist populism" on the continent, which was the "trait distinctive" according to the 2016 annual report.

Spain, Greece and Italy are the three largest countries receiving migration in Europe, as already mentioned, although migratory flows vary in the number of arrivals between one country and another annually. Depending on the situations that each country is going through, we propose a review of different factors that have influenced the work of the organizations involved in the field, as well as their ability to generate a social impact.

In general terms, **the three countries have seen a growth in far-right politics, which has spread hate and xenophobic speeches throughout Europe, and which have affected the economic distribution, social dehumanization and the dismantling of initiatives. and social mobilizations.**

Since 2015, the country that has had the most arrivals is Greece, followed by Italy and then Spain. However, in recent years the arrival of migrants has been greater in Spain than in Italy. What factors cause this contrast to exist in Italy between a huge reception between 2015 and 2018 and then sharply decrease? And what does the massive arrival mean for Greece, why is this situation occurring? And why does Spain have so many concentrated arrivals between 2018 and 2019, as opposed to the rest of the years since 2015?

Changes in migratory flows vary depending on the management with which each territory faces these challenges, depending on its multifactorial system influenced by internal politics, its economy, culture, historical memory, the media and its social fabric, but also international relations.

"IN 2019, A TOTAL OF 128,536 PEOPLE ARRIVED IN EUROPE, WHILE IN 2020, 99,475 PEOPLE ARRIVED. IN 2021, AT THE END OF JUNE, 48,944 PEOPLE HAVE ALREADY ARRIVED."

In Italy there is a key element that represents a point of no return in migration policies: the decree on security matters of Matteo Salvini, Minister of the Interior since 2018 by the political party Liga. The decree law is an anti-immigration action that establishes fines and sanctions for NGOs that rescue people in the Mediterranean and gives greater power to the Ministry of the Interior to manage migration issues and limits the protection rights of refugees and asylum seekers.

In Greece the situation in different parts of the country is variable. However, we also find the rise of the extreme right in 2014 with the fascist Golden Dawn party, which continued to gain parliamentary power despite having its top leadership in jail, until 2019, the year in which it lost its power of representation.

In Central Macedonia we find a particular ecosystem. Faced with the great wave of arrivals in Greece, for which the country is neither structurally nor systemically prepared, in the same way that occurs with all of Europe, society reacts in a violent and anti-immigration way, raising organized social mobilizations in order to spread speeches hate and contribute to the expulsion of migrants. Faced with this situation, there is a lack of organizations and initiatives, both public and private, for the rights of migrants, refugees and asylum seekers; as well as a lack of a supportive and strong community and associative fabric that makes it possible to face hate and xenophobic discourses. This situation forces the few entities that work to face a tense social situation, without allies or institutional support.

In Spain, we find ourselves in a more optimistic situation than the Greek one in organizational matters. There is a public institution that makes the migration issue visible and that works in collaboration with third sector entities and associations to guarantee certain rights. However, co-management is not yet regulated and organized, with a communication that guarantees the correct fulfillment of rights. The existence of a system of resources and legislation that contemplates migration often hides the reality that the institutions have a racist operating structure.

Likewise, the political rise of the extreme right with the Vox political party, with parliamentary representation and co-governance in some territories, has shaken the welfare system and compliance with human rights, when laws that violate the guarantees of right of migrants, refugees and asylum seekers, moving to the streets, where part of society has seen their exclusionary and hateful actions on the streets legitimize towards migrants and also minority and racialized groups.

In the absence of institutional intervention that fosters greater social inclusion, we face a challenge of coexistence between the native and migrant population, little participation of the young population in social demands and a rise in violent radicalization.

“CHANGES IN MIGRATORY FLOWS VARY DEPENDING ON THE MANAGEMENT WITH WHICH EACH TERRITORY FACES THESE CHALLENGES, DEPENDING ON ITS MULTIFACTORIAL SYSTEM INFLUENCED BY INTERNAL POLITICS, ITS ECONOMY, CULTURE, HISTORICAL MEMORY, THE MEDIA AND ITS SOCIAL FABRIC , BUT ALSO INTERNATIONAL RELATIONS.”



To combat hate speech and generate a support network in cities that face this population reality, this methodological guide is created, sharing actions and work tools that allow youth, education, social and cultural work professionals to address this problem in the day to day.

Addressing this reality as professionals, the following questions may arise:

How can we, through work with young people, combat prejudices about the migrant population and promote coexistence?

How can we include young migrants through educational and inclusive processes?

The methodological guide for the inclusion of migrants and refugees through art: Library of Lives aims to make available to people a methodology that solves these questions, which makes the opportunity for professionals and young people and migrants available to become agents of social change.

3.OBJETIVOS

General Objective:

- Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity.

Specific Objectives:

- Encourage the inclusion of young migrants, asylum seekers and refugees through a methodology for the exchange of experiences, based on art, and intercultural dialogue.
- Encourage dialogue between the different agents of the community to act on hate speech.
- Promote empowerment among young migrants in the European context.
- Create didactic tools for the sensitization of European indigenous youth to prevent racism, xenophobia and hate speech.

The project is part of the Sustainable Development Goals (SDG). The objectives of the project are to reduce the tolerance of hate crimes and their various manifestations in both public and private spaces. We address the social impact of this problem at three levels:

a) From an educational point of view, ensure that the project promotes sustainable development, including through education for sustainable development and sustainable lifestyles, human rights, gender equality, the promotion of a culture of peace and non-violence, global citizenship and the appreciation of cultural diversity and the contribution of culture to sustainable development, as contemplated in Goal 4 of the SDGs.

b) Institutional alliances (public or private) at the local level that with coordinated, sustainable work and united by the same common goal can transform the structural violence of the city for the construction of cities of peaceful coexistence, as contemplated by Goal 16 of the SDGs; in this case we address the intersectionality of the concepts of ethnicity, culture, geographic origin, social class and gender.

c) In relation to sustainable cities and communities, supporting through practice the integrated policies and plans in Valencia to promote inclusion, favoring an inclusive urbanization for migrants, as included in Goal 11 of the SDGs.



4. BENEFICIARIES

The fundamental community that benefits from the project is that of young migrants residing in Europe, since the project intends to end hate speech towards the migrant population. The second group that benefits, by making the reality of the young migrant population and their daily challenges visible, is the indigenous European youth.

The project has been developed in various contexts: Valencia (Spain), Giannitsa (Greece) and Lecce (Italy). The strategy is proposed as a flexible methodology to various contexts, replicable and accessible.

Another community that benefits from the project is the network of public and private institutions that participate in the project, since the project is designed to start from collaboration and the creation of networks between entities and people.

To form a group of participants, it is necessary to have the collaboration of educational, social and youth organizations that work in the intervention area. Networks with collaborators must be established at the neighborhood and city level, so that they provide this resource to their users and reach the largest number of possible participants.

The entities are facilitators not only of participants, but also knowledgeable about the realities that each person experiences and that must be known for the correct development of the project and its activities.

SPAIN



5. METHODOLOGY

5.1. METHODOLOGICAL STRATEGIES

Human Library. Contributions to the methodology

Human Library is a methodology created in 1993 by Dany Abergel, Asma Mouna, Christoffer Erichsen and Ronni Abergel in Copenhagen, proposing a solution to the situation of night violence in the city. The objective of the methodology is to build understanding towards diversity from dialogue between people.

As in a common library, in this methodology people play the roles of books and readers. Readers can select a book person and “read” a story.

In Orographies, the Human Library methodology was taken as a basis to promote the encounter and dialogue between neighboring people, in order to give visibility to peripheral people, generating a space for intercultural coexistence.

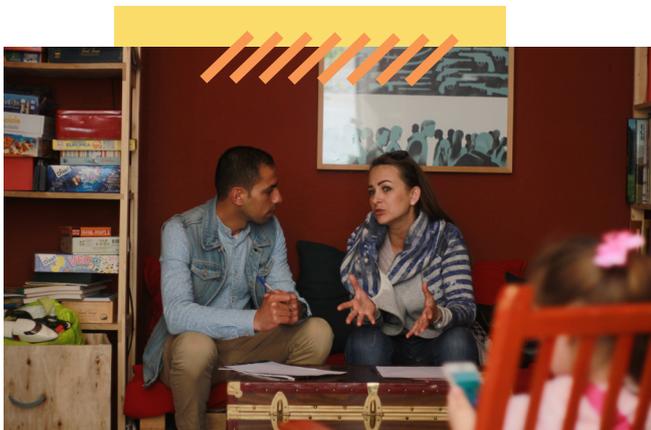
In this project, volunteers from different cultures lend themselves to tell their personal stories as “books”, sharing their identities, and generating an experience that contributes to undoing stereotypes and fostering empathy between different people.

The “books” are those volunteers who lend themselves to tell their personal stories, with powerful and / or non-hegemonic characteristics. Counting on migrants for economic, sexual, political, religious reasons and personal persecution.

The “readers” are those people who go to the libraries to hear the stories of the “books”. They will be selected by open call, although they will have to attach to the application a small motivation for why they want to participate and a small personal and / or professional bibliography that facilitates putting them together with a book with which they have things in common. All this with two fundamental interests: To guarantee the well-being of the Books and to motivate relationships that are based on equality and the search for common points, not on labels and stigmatization.

The execution in Orographies has some differences with respect to the original methodology, in order to guarantee egalitarian and inclusive relationships:

- In the traditional methodology, “books” are given a title that summarizes their history or profile. In order not to promote stereotypes or social labels, in Orographies the “books” do not have a title. Thus, no one knows the reasons why that person has been selected as a “book”, and therefore does not stereotype them or compromise their conversation.
- The conversations are not planned. It is not even stipulated which items should appear in the conversation in relation to the life of the “books.” The conversations are spontaneous and private, which prevents the stories from being constructed and ensures that they are authentic.
- The conversations are between two people: From you to you, so that a relationship of equality is generated. People do not know each other, and they have the opportunity to understand each other and find common ground. If the critical or tragic part of the person “book” that can be sensed does not come out in the conversation, it does not matter. Because the priority is to give the opportunity to two people who would never have met despite living in the same territory, the opportunity to meet and get to know each other.
- The space in which the Human Library is held must be a safe space, guaranteeing that all people will be in a space of safety and freedom, free from prejudice and hate speech. For this reason, the “readers” are selected in advance, to guarantee that they defend human rights.



Systemic methodology

The intervention model is the systemic model, since it allows the integration of different intervention models within the same framework of action. The group and its characteristics are so in that they are affected by a complex and multifaceted human and sociocultural environment. The human being is a whole, made up of many perfectly coordinated subsystems: the physical, chemical, biological, psychological, social, cultural, ethical-moral and spiritual subsystems. (Martínez Miguélez, 2011). On this side, education is closely related to other realities and sociocultural factors. We will include in this project the role of the environment in the existence of their needs and in solving them: Focusing on alleviating discrimination based on race, culture, origin, age and socioeconomic situation.

Orographies provides participants with educational, social and cultural tools to communicate their needs, denounce social problems and contribute as agents of change to social transformation; through innovative methodologies that use culture and art to promote dialogue and generate collaborative networks to prevent discrimination and promote social coexistence.



Participatory Action Research

To promote the empowerment process, this project uses a Participatory Action Research (PAR) methodology, the ultimate goal of which is to involve the population in socio-cultural processes that contribute to collective development. With the IAP it is intended that people have direct knowledge of the processes and are given a space to raise their voice. It combines knowledge and action, translated as involvement with the context and the participating people. For this, we start from the shared knowledge about the territory, its characteristics and its inhabitants, forming part of it; because by fostering a relationship with the context, a commitment to the community is established, motivating social solutions that are born from it.

Arts-Based Research

Investigating through visual methods and methodologies such as Arts-Based Research (IBA) allows the inclusion of another type of non-hegemonic language in research. In this way, the arts are transformed into a language for the individuals or the community that comes into contact, generating forms of representation from micropolitics. For Eisner (1991-92) it is therefore a cognitive, literacy process that externalizes the private in something public. Far from seeking an answer to the research problem, this methodology works from the stories of the context where it is situated. Therefore, the transformative character is more powerful, allowing the generation of new questions.

This type of research allows negotiation and dialogue combining different perspectives where researchers are the conduit through which to externalize them, abandoning the elitist character of the self. Thus, generating a free solution where methodologies can be linked and new ways of seeing are offered (Haywood 2010).





5.2 PROJECT PHASES

- 1 Mediation with public and private institutions to start a networking project and facilitate access to a participating group.
 - 2 Activity 1: Self-awareness and social resistance workshops with young migrant participants.
 - 3 Opening of the registration period for Activity 2 of indigenous people.
 - 4 Generate pairs between the migrant youth participating in Activity 1 and the indigenous people registered for Activity 2.
 - 5 Creation of material for the participants to document the experience of Activity 2.
 - 6 Activity 2. Human Library among young migrants and the native population.
 - 7 Compilation of all the documentary and audiovisual material of the meeting
 - 8 Sample of the results of Activity 2 in short-documentary format and a mural in the public space.

Activity 3: Organization of transnational events on the occasion of the Books with Life project, in which the Orographies methodology is shared and adapted for its application in Europe. Creation of replicable tools.
 - 9
 - 10 Activity 4: Fanzine workshop for the awareness of indigenous youth in relation to the information extracted from Activities 1 and 2.
 - 11 Activity 5: Creation of a short documentary that synthesizes the experience in the Human Library (Activity 2).
 - 12 Activity 6: Creation of a mural in Valencia (Spain) that makes visible the work done in Orographies and Books with Life, and that shows some of the shared testimonies.
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5.3 PROCESSES

ACTIVITY1	Paths of life: Workshop on self-knowledge and social resistance	DURATION	3H
OBJETIVES	<ul style="list-style-type: none"> • Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity. • Promote empowerment among young migrants in the European context. 		
DEVELOPMENT	<p>Activity 1 proposes the realization of self-knowledge and social resistance workshops through artistic strategies such as collage, storytelling and performance with young migrants, refugees and asylum seekers.</p> <ol style="list-style-type: none"> 1. Presentation dynamics: We will say our name and a wish, something that we would love to do or have. 2. From an image model, we will learn to organize our history individually. With two pages, one with the negative moments and the other with the positive ones, from when we were born to the present. We will write down all those moments on these sheets. (The didactic resource is attached in Annexes). 3. Collage and storytelling workshop. Using the collage technique, the participants will build a new image by juxtaposing other images (photographs, advertising images, drawings, etc.) and texts, which visually represent a chapter of their personal history as young migrants. 4. Counter-geographic tours: Afterwards, the whole group will carry out a movement activity through space (performance). On the floor there will be posters stuck on which are written different sensations and feelings. Participants will tell us their story synthesized in the collage, positioning themselves and scrolling through those sensations and feelings that they have experienced in the order in which they have experienced them. <p>The purpose of this workshop is to accompany the group to give them security when it comes to verbalizing and mentally structuring their story, specifying those aspects in which they want to influence and omitting those that they are not interested in telling. (The photographs with the activity can be found in Annexes).</p>		
RESOURCES	<p>Projector, computer, HDMI cable, photo camera, printer. Pencils, erasers, tape, folios, prints, cardboard, recycled material, post-its, markers, colored pencils, permanent markers, scissors, glue.</p>		



ACTIVITY 2

Human Library

DURATION

2 meetings
2 H / meeting

OBJETIVES

- Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity.
- Encourage the inclusion of young migrants, asylum seekers and refugees through a methodology for the exchange of experiences, based on art, and intercultural dialogue.
- Promote empowerment among young migrants in the European context.

DEVELOPMENT

Human Library sessions are structured as follows:

1. Selection of young migrant participants who will act as "books", through the collaboration of public and private institutions. Individual interviews are conducted to find out their profiles.
2. Dissemination of the activity and collection of requests from local participants to participate in it. It is done through an online form in which personal and biographical characteristics are asked. (The form is in Annexes).
3. Creation of pairs between "books" and "readers", based on personal characteristics, hobbies and common thoughts.
4. Realization of the Human Library:
 - Short introduction for the first "readers" about the project and the characteristics of the activity.
 - Conversations between "books" and "readers". As the conversations are held in private, each participant is shared a document that they must fill out that systematizes and shares the topics of the conversation. (The notebook is in Annexes).
 - Joint interviews with participants to receive feedback on the experience. (The questions asked are found in Annexes).

RESOURCES

Computer, recorder, camera, printer.
Pencils, erasers, folios, prints.



ACTIVITY 3

Transnational meetings Books with Life

DURATION

3 transnational meetings in Valencia (Spain), Giannitsa (Greece) and Lecce (Italy).

OBJETIVES

- Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity.
- Encourage the inclusion of young migrants, asylum seekers and refugees through a methodology for the exchange of experiences, based on art, and intercultural dialogue.
- Encourage dialogue between the different agents of the community to act on hate speech.

DEVELOPMENT

There are 3 transnational meetings and 1 online between the entities Asociación Cultural Fractals Educación Artística, ONGD Sovint, Educational Innovation EDV, Drosa Texni and Fondazione Emmanuel.

- The first meeting is held in Valencia, by the Fractals Artistic Education Cultural Association and the NGO Sovint. The Orographies methodology is shared, the entities and their lines of work are known, and the reality of migrant youth in Spain is contextualized.
- The second meeting is held in Giannitsa, by Educational Innovation EDV and Drosa Texni. The Orographies methodology is adapted to the context of migrant youth in Greece and social intervention strategies are shared through art.
- The third meeting takes place in Lecce, by Fondazione Emmanuel. The Orographies methodology is adapted to the context of migrant youth in Italy and a political advocacy event is held around the reality of migrant youth in Italy.
- The fourth meeting is held online and the results obtained are evaluated using the Orographies methodology.

RESOURCES

Resources vary depending on the encounter. Regarding fixed resources necessary to carry out the activity, we find: Computer, HDMI cable, recorder, photographic camera, printer.



ACTIVITY 4	I d' Interculturalitat. Awareness workshop in educational and social center	DURATION	3H
OBJETIVES	<ul style="list-style-type: none"> • Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity. • Encourage the inclusion of young migrants, asylum seekers and refugees through a methodology for the exchange of experiences, based on art, and intercultural dialogue. • Create didactic tools for the sensitization of European indigenous youth to prevent racism, xenophobia and hate speech. 		
DEVELOPMENT	<p>Based on Activities 1 and 2 and the application of the Orographies methodology, a series of concepts that are repeated among migrant youth in Europe are extracted, and workshops are proposed at the local level in educational and social centers to raise awareness around hate speech and promoting intercultural coexistence.</p> <p>A workshop is held with young people (groups of between 5 and 20 participants) that consists of the following actions:</p> <ol style="list-style-type: none"> 1. Mediation and meetings with educational and social entities that work with young people, especially with young migrants in social challenges. 2. Programming of a workshop adapted to groups. 3. Presentation dynamics: They are arranged in a moving circle, and they will be asked a series of questions whose answers they will have to express with their bodies, such as: What is your favorite music? or what is your hobby? As they act it out, they will have to find a partner who has a similar taste. 4. Image theater dynamics. The large group is divided into small groups. Each group talks about "The first time I felt different" and they choose from among all the situations, one to represent it with their bodies, in a static way. The person affected will be the "sculptor" who places the positions of the rest of the team. The educators analyze the situation and accompany them in reflecting on what would need to happen so that this situation does not occur with the different agents involved. Next, the sculpture person will have to represent these changes in attitude. Finally, a large group sharing is carried out. 5. Next, a mime game is played, in which each person is given one of the concepts selected from the Orographies methodology, and the rest of the group will have to guess it just from their gestures. The diversity of responses will be used to talk about interculturality. 6. Groups are created again, and these concepts are distributed among them. They must represent what they mean to them through the collage technique. 7. Collective reflection on the use and meaning of each concept from an intercultural perspective. <p>The results of the workshops have been synthesized in a fanzine shared on the website of the Asociación Cultural Fractals Educación Artística and that we can find here: https://4fd022fc-1880-4054-8136-04cb24c8a7dd.filesusr.com/ugd/90e650_0ce5d81af9474d3fa037f19002e33cc1.pdf</p>		
RESOURCES	<p>Projector, computer, HDMI cable, camera, printer, editing programs: Photoshop, Indesign, Canva.</p> <p>Pencils, erasers, tape, folios, prints, cardboard, recycled material, post-its, markers, colored pencils, permanent markers, scissors, glue.</p>		

ACTIVITY 5	Creation of a documentary on the Human Library Orographies	DURATION	5H
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- OBJETIVES**
- Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity.
 - Create didactic tools for the sensitization of European indigenous youth to prevent racism, xenophobia and hate speech.

DEVELOPMENT

The experience of the Human Library through the Orographies methodology is synthesized for its socialization and social awareness by means of a short-documentary made by the Cultural Association Fractals Artistic Education in Valencia (Spain). In the short-documentary, images of Activity 1 and 2 and testimonies of the experience collected through the interviews carried out in Activity 2 are shared. The short-documentary was screened for the general population in Valencia, at Sankofa Espai Intercultural together with the NGO Sovint for the general population. It is accessible on Youtube:

Trailer: <https://www.youtube.com/watch?v=9Qd10ZtFcFs&t=11s>
 Short documentary: https://www.youtube.com/watch?v=jTwjFANIN_M&t=22s

- RESOURCES**
- Resources
 Computer, recorder, camera, HDMI cable, projector.
 Projection room.
 Dissemination and promotion channels.
 Video editing program.



ACTIVITY 6	Creation of a Mural on Orographies	DURATION	5H
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- OBJETIVES**
- Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity.
 - Create didactic tools for the sensitization of European indigenous youth to prevent racism, xenophobia and hate speech.

DEVELOPMENT

The experience of the Orographies methodology is also shared with the general population through the realization of a mural in the urban space in the city of Valencia.

The mural is an artistic process of awareness, created from photographs of Activities 1 and 2 and testimonies of the participants collected through the production of the collage of Activity 1 and from the information collected through the systematization materials of Activity 2 .

The record of the production of said mural is collected through photographs (Annexes).

- RESOURCES**
- Wall painting, brushes, prints, glue.
 Information collected through different systematization strategies (we find them in Annexes).
 Photo camera, printer.

ACTIVITY 7

Open call: Ideals that transcend borders

DURATION

Arrangements. A month long

OBJETIVES

- Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation, active citizenship, intercultural dialogue, social inclusion and solidarity.
- Create didactic tools for the sensitization of European indigenous youth to prevent racism, xenophobia and hate speech.
- Encourage dialogue between the different agents of the community to act on hate speech.

DEVELOPMENT

Open call as an exercise in collective reflection on forced migration and borders. The call consists of asking European people to create images through illustration, drawing, collage, etc. through social networks and intervention spaces with groups in which they represent this issue. With these images, postcards will be created to represent the following idea: Unlike people, postcards have no problem reaching their destination, crossing borders by land, air and sea. Therefore, the dynamic consists of asking citizens, especially young citizens, to create images based on this reflection: merging ideas of border, mobility, youth, migration and the future.

These postcards, once created, can be written and sent to people in other countries, fulfilling their "symbolic meaning" that postcards can travel without borders and, although people cannot, the desire to dialogue, know and respect yes. The steps to carry out the activity are:

1. Create the call in an online space and by entities related to the proposal, disseminated through posters and publications on social networks. In the call, the call must be defined: the objective, the subject, the presentation deadline, the format, the place to which it should be sent (mail or physically), a contact for consultations, use that will be given to the images.
2. Collect the images, safeguarding the personal data of the participants.
3. Design the postal format of the images and print them.
4. Advertise with participants and the general population the creation of a sample of the images presented through publication on social networks and posters.
5. Create a sample of the images collected in a physical space or online, inviting people to write a letter that will go on the back of the images to people from other unknown countries.
6. If you have the capacity, send the postcards to other countries so that communication is established between people from different European countries.

You can see the project in this pageweb: <https://idealestraspasanfronteras.tumblr.com/>

RESOURCES

Photo camera, computer, photoshop, indesign, printer.
Physical space or web space.
Social media.

6. EVALUATION. MEASUREMENT OF SOCIAL IMPACT

General Objective: Improve the level of skills and key competencies of the local population, especially those young people with a migratory background, and promote participation in the city of Valencia, active citizenship, intercultural dialogue, social inclusion and solidarity.

Verifiable Objective Indicator: At the end of December 2019, at least 100 people locally and internationally, have improved the level of skills and key competences, promoting participation in democratic life in Europe, active citizenship, intercultural dialogue, social inclusion and solidarity.

During 2019 within the Orographies project, a total of 196 people participated locally and internationally, they have improved the level of skills and key competences, promoting participation in democratic life in Europe, active citizenship, intercultural dialogue, social inclusion and solidarity.

Broken down, the participation by activities has been: ACTIVITIES 1 and 2: 61 people; ACTIVITY 3: 114 people; ACTIVITY 4: 21 people; ACTIVITIES 5 and 6: 30 people.

Specific Objective 1: Promote the inclusion of young migrants, asylum seekers and refugees through a methodology for the exchange of experiences, based on art, and intercultural dialogue.

Verifiable Objective Indicator: At the end of December 2019, at least 60 young people, migrants and refugees have favored their inclusion through a methodology for the exchange of experiences, based on art, and intercultural dialogue.

During 2019 within the Orographies project, 77 young migrants and refugees have favored their inclusion through a methodology for the exchange of experiences, based on art, and intercultural dialogue. Broken down, the participation by activities has been: ACTIVITY 1 and 2: 30 young people; ACTIVITY 3: 26 young people; ACTIVITY 4: 21 young people.

Specific Objective 2: Promote dialogue between the different agents of the community to act on hate speech.

Verifiable Objective Indicator: At the end of December 2019, at least 5 entities have fostered dialogue between the different agents of the community to act on hate speech.

During 2019 within the Orographies project, 15 entities have promoted high-quality work in the field of interculturality and youth.

Likewise, a sustainable collaboration network is established over time with 12 of these entities, and the active collaboration of Fractals begins in 2 platforms of different associations and groups.

Specific Objective 3: Promote empowerment among young migrants in the European context.

Verifiable Objective Indicator: At the end of December 2019, 1 new self-managed project has been created by young migrant participants, asylum seekers and / or refugees, having promoted empowerment among young migrants in the European context.

During 2019 within the Orographies project, 2 new self-managed projects have been created by young migrant participants, asylum seekers and / or refugees, having promoted empowerment among young migrants in the European context.

The first of these is Library of lives, a radio program created by Ousmane Diaby in collaboration with Fractals Educación Artística and ONGD Sovint. It is a program where migration is discussed from the migrant voices themselves, it is about giving a voice to people who are not heard, about approaching new realities to learn from other cultures and understand that it is more that unites us than what we To stop. The second of them is the creation of the Aquarius Survivors Association founded by migrants rescued by the Aquarius Boat in 2018 and supported by the Fractals Artistic Education Association and the NGO Sovint Culture and Development.

Specific Objective 4: Create educational tools for the sensitization of indigenous European youth to prevent racism, xenophobia and hate speech.

Indicator Verifiable Objective: At the end of Orographies, 1 didactic tool has been created to sensitize indigenous European youth to prevent racism, xenophobia and hate speech: I d 'Interculturalitat, a participatory fanzine with young migrants that reflects on the use of intercultural language and the influence of cultural perception on the meaning of words. It also includes a didactic unit for its application in educational centers.

At the end of Orographies, a short-documentary has been created to raise awareness among indigenous European youth to prevent racism, xenophobia and hate speech.

At the end of Orographies, 1 mural has been created to raise awareness of indigenous European youth to prevent racism, xenophobia and hate speech.

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8. GLOSSARY

YOUTH:

The World Health Organization (WHO) defines it as the stage of life between 19 and 30 years, where the human being has the optimal conditions for the development of their physical, cognitive, work, and reproductive potentialities .

REGULAR MIGRATION:

According to the Glossary on Migration of the International Organization for Migration (IOM), regular migration is the “movement of people that occurs in accordance with the laws of the country of origin, transit and destination”.

IRREGULAR MIGRATION:

According to the IOM, irregular migration is one that refers to the “movement of people that occurs outside of the laws, norms or international agreements that govern entry or exit from the country of origin, transit or of destiny.”

ASYLUM SEEKER:

Person seeking international protection. In countries with individualized procedures, an asylum seeker is a person whose application has not yet been the subject of a final decision by the country where it has been submitted. The IOM defines it as a “specific legal situation, which if negatively resolved, the person will become an irregular migrant and can be expelled from the country”.

REFUGEE PERSON:

The IOM defines it as “the person admitted to the territory of a State after seeing his life or dignity in danger as a result of persecution or violation of Human Rights”. The refugee is recognized as a full citizen in the host country. Before being a refugee, you are an asylum seeker, having positively resolved your case.

INTEGRATION:

It consists of the normalization of diversity, enabling tools and strategies that adapt to the specific needs of people.

INCLUSION:

It is a socio-community model in which diversity is a social value; It does not act on people with specific needs, but on the whole of society. He proposes a new paradigm in which the common is promoted, in which the system is built according to its society, and not society (with help) adapts to a fixed system.

CULTURAL DIVERSITY:

A principle that is evidenced by the coexistence and contact of different cultures in the same space. It recognizes the cultural differences of a human group and their coexistence in a territory and / or society.

MULTICULTURALISM:

Existence of several cultures that coexist in the same physical, geographical or social space. It covers all the differences that are framed within the culture, be it religious, linguistic, racial, ethnic or gender, capacity-disability, age, among others. Multiculturalism is a principle that recognizes the existing cultural diversity in all areas and promotes the right to this diversity.

INTERCULTURALITY:

Dialogue and exchange in equality between people, communities, countries and cultures that coexist in the same physical, geographical or social space. It starts from the premise that miscegenation is something intrinsic in the human being, since societies live and develop through cultural exchange and interaction. The naturalness of this reality is at odds with the current system of current globalizations, in which there are hegemonic (dominant) cultures that are imposed on minority cultures, homogenizing and making cultural diversity invisible.

SOVINT

CULTURA Y DESARROLLO

SOVINT. Cultura y desarrollo is an NGO in Valencia (Spain) that develops its activity in the field of social awareness. Acting through intercultural awareness programs, educating in coexistence and respect between different people, claiming the importance of getting to know each other in order to walk together. They currently have two core projects:



Museo Ambulante of cultures . Awareness-raising and non-formal education project based on the methodology of meaningful learning through contact with the original object, which uses the exhibition / workshop as an instrument to make elements of the cultural heritage of humanity accessible to different groups.



Sankofa. Intercultural project of community implantation, born as a space for meeting and dialogue between people and cultures. The versatility of the space enables the development of activities (exhibitions, workshops, concerts, debates ...) linked to the values that they promote.

CONTACT

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FRACTALS

EDUCACIÓN ARTÍSTICA

FRACTALS EDUCACIÓN ARTÍSTICA is an association in Valencia (Spain) dedicated to the vulnerable areas of its region and has experience in gender equality and feminism perspective, intercultural perspective for local community projects, youth work for groups at risk of exclusion and non-formal education with methodology of art. The association is led by artistic educators who are experts in teaching tools and cultural promotion who bring intellectual results to a level of quality that meets the needs of the context.



They develop educational projects for participation with young people such as Somos el sur and Arquitecturas Vivenciales, feminism projects such as Camino a casa and intercultural projects such as Orographies, Library of lives or Imaginarium Cities.

They also carry out workshops and didactic and gamified tools such as I d'Interculturalitat, InOut: Gran Hotel Europa and Comboia't. Slow economy.

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EDUCATIONAL INNOVATION

EDUCATIONAL INNOVATION, EDV (Εκπαιδευτική Καινοτομία) is a private non-profit association in Giannitsa (Greece) that carries out intercultural coexistence programs with other countries, to collectively deal with social problems. It develops local and international projects within the Erasmus + Program of non-formal education for young people. They focus their actions both with people who work with youth and with the youth themselves. They intend to offer different cultural proposals to the local community through their projects.



They network with other professionals or professional groups (such as Drosa Texni) in the municipality. His projects promote inclusion and diversity. They work with people over 18 years of age who have not gone to study and have stayed in the municipality.

CONTACT

<https://educational-innovation.org/>

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FONDAZIONE EMMANUEL

FONDAZIONE EMMANUEL por la migración y el sur del mundo for Migration and the South of the World is a welcoming NGO focused on working with migrants, which was born from the Emmanuel Community to respond to the social need of the migrant population and of the south of the world. His areas of work are: 1) Minors and families, 2) disability, 3) drug dependence and addictions, 4) migration and international cooperation with countries in the south of the world and 5) social and labor inclusion of the people with whom the rest of the areas work .



Its main objective is to create the conditions and endowment of tools for the self-determination of people and peoples. From Italy they cooperate with Albania, Ecuador and Egypt. They have reception centers for unaccompanied minors and refugees. They carry out the procedures so that people have legal recognition and osmosis processes that conclude in a work of awareness through artistic and cultural strategies with the local population with the purpose of intercultural and interreligious coexistence.

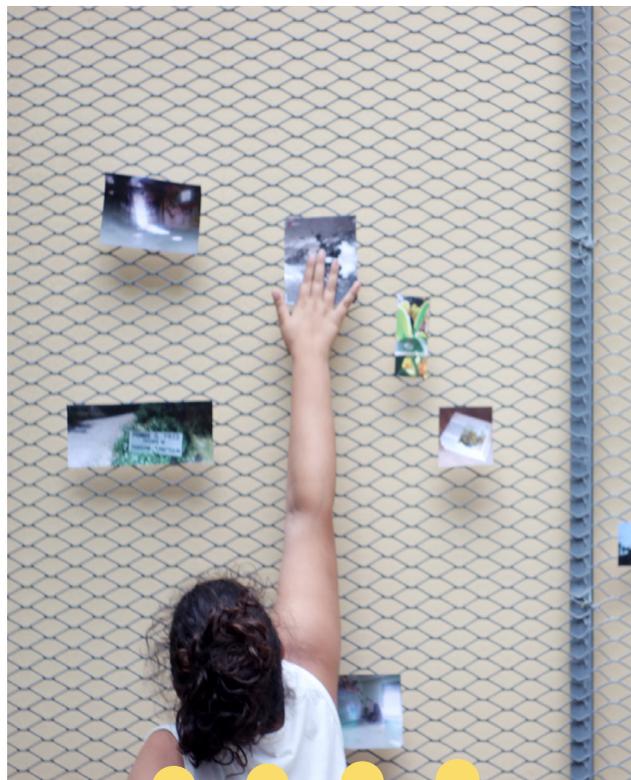
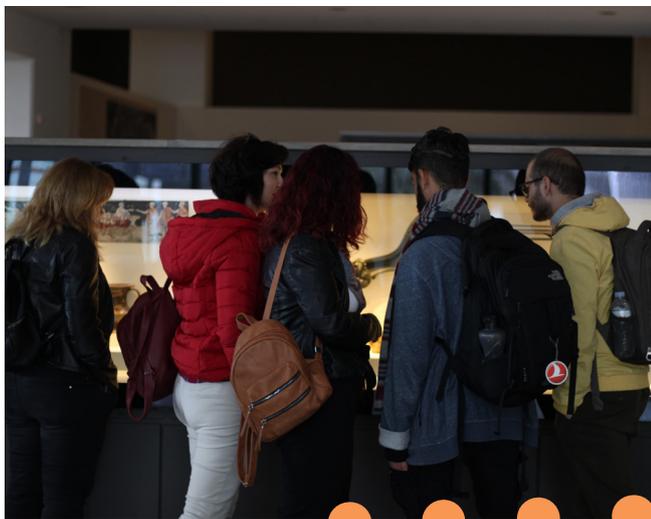


CONTACT

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DROSA TEXNI

DROSA TEXNI (Δρώσα Τέχνη) is a social cooperative that combines education and art for inclusion. Through the organization of quality artistic events, interactive activities, art workshops and training seminars they offer creative employment opportunities and entertainment, socialization and professional literacy to the community. At the same time, its objective is to contribute to a more substantial and quality relationship between people and their place, taking care of the preservation of the collective memory and the development of the local cultural heritage.



9. ANNEXES

9.1. Process teaching resources

Formulario de inscripción a Human Library. Para "lectores".

HUMAN LIBRARY INSCRIPTION

Do you want to be part of the new edition of Orographies? Register and you will receive a confirmation when your match is made to the contact address you provide us.

Tell us about yourself:

.....

Name: _____

Age: _____

E-MAIL: _____

Phone number: _____

Which languages do you speak?: _____

What motivates you to participate in this event?

.....

How would you describe yourself?

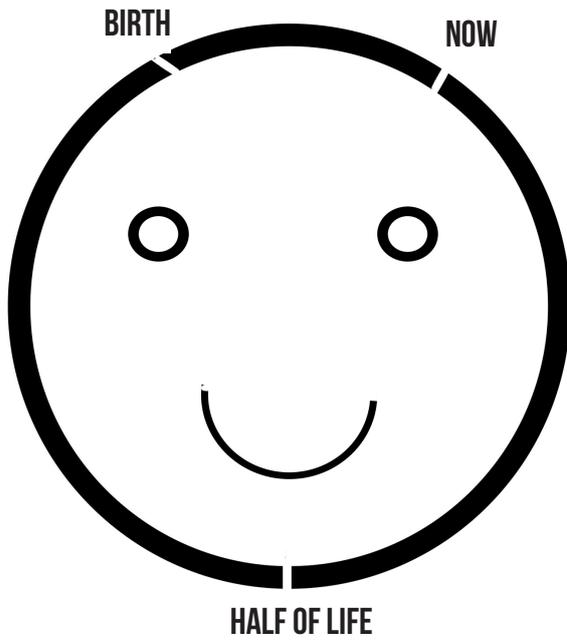
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Tell us some of your interests.

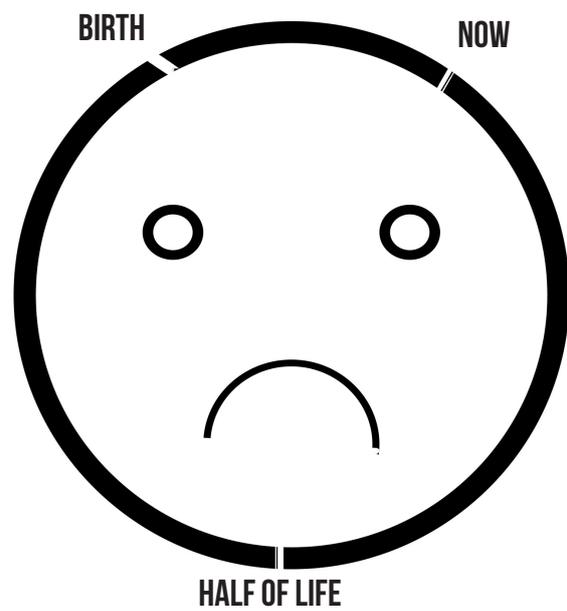
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Image model for Activity 1 Life paths: Self-knowledge and social resistance workshop

GOOD MOMENTS



BAD MOMENTS



Model of a logbook for the content of conversations between “books” and “readers”

CHAPTER 1

JUDGING A BOOK BY ITS COVER

WHAT WAS YOUR FIRST IMPRESSION?

WRITE THE TITLE OF YOUR BOOK AND ITS

CREATE, IF YOU WANT, YOUR OWN COVER

“ “ CELEBRATE DATES

JUDGING A BOOK BY ITS COVER. What was your final impression?

SYNOPSIS

Write the synopsis (summary) that you have read

A large, empty rectangular box intended for writing the synopsis.

THE REVIEW

How you felt?

An empty rectangular box intended for writing the review.

WHERE ARE WE GOING.

What has the experience given you?

An empty rectangular box intended for writing the response to the question.

Thank you very much for participating



OROGRAFÍAS
BOOKS WITH LIFE

Interview with participants from the Human Library.

Questions for “books” and “readers”:

How would you describe Orographies?

Describe your meeting with your partner

How has the experience been for you?

Questions for “books”

What is your reality?

How useful do you think this initiative has? You can help?

Questions for “readers”:

You have learned something?

What has caught your attention the most?

Have you been able to empathize? How?

9.2. Parallel resources

On the occasion of the Books with Life project, various complementary resources have been generated in the areas of youth, art and migration.

VALUES FOR THE SOCIAL INTERVENTION APPROACH

YOUNG PEOPLE AS A TRANSFORMING ELEMENT.

Books with Life project focuses on the youth vision regarding migration, asylum application and refuge, as well as intercultural coexistence in southern European countries.

Youth are not institutionally perceived as a diverse group that responds to different needs or problems based on their socio-cultural, personal, family and socio-economic circumstances.

In this project we focus on the profile of young migrants within the youth group, to: 1) make visible their reality as a group exposed to double discrimination: that of being young and that of being migrants, and the challenges they face in their process of integration and inclusion in European societies; and 2) seek formulas that include the local population of southern European countries in the processes of claiming spaces for intercultural coexistence, taking into account that their integration circumstances vary from one country to another. In Greece, for example, the migrant population finds it more difficult to learn the language, so the communication bridges to initiate inclusion processes are different from those in Spain and Italy, based on verbal communication.

The artistic and cultural methodologies start from the opening to new languages of expression, which do not only compromise the oral, and which allow diverse groups to express themselves and make themselves visible without the need to establish a single path.

The diversity of media allowed in Greece to develop the Orographies methodology using "facilitators", such as objects (loaded with meaning), to communicate between people who did not speak the same language. Through the object and its symbolism, the other person established a contact, understood concepts and could establish feedback. Music, drawing and the body were some of the strategies that gave the objects meaning.

NETWORKING

The Books with Life initiative's main goal is to establish alliances between related entities in southern Europe that work across migration, coexistence and art, in order to promote a more globalized work that meets needs at the European level and encourages involvement Young European local in the fight against hate speech and involvement in creating more inclusive and intercultural societies.

The first step was to establish contact between the partner entities of the project: the Fractals Association, the NGO Sovint, the Fondazione Emmanuel, EDV and Drosa Texni. Know our work, our professional purposes and the problems that we face at the institutional, social and professional level in our respective locations to coordinate joint work.

The second step was to carry out coordinated initiatives for the globalization of our methodologies and generate a European impact.

The third step was to make our project known at the macro and micro level: To the European Union and the local population, while new work actions were formulated that aim to give the project sustainability and generate a longer-term social impact.

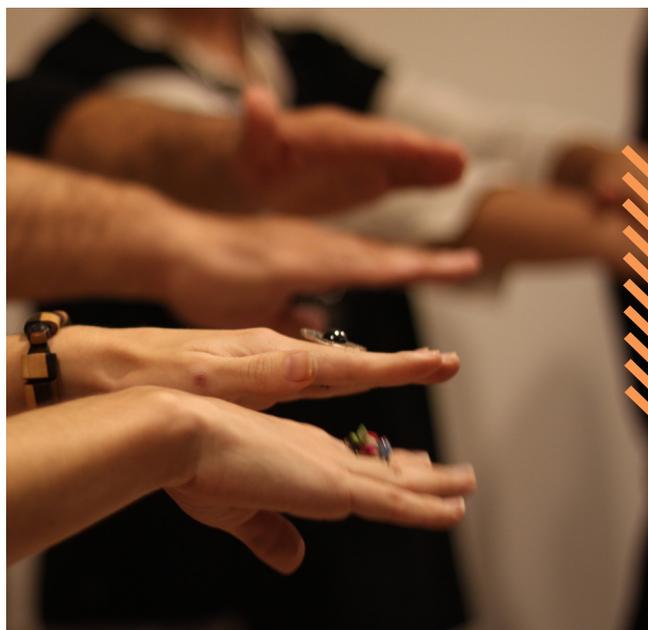
HORIZONTALITY IN THE ORGANIZATION BUT ALSO IN THE PROJECT.

A common problem detected in the work with young people and migrants is the creation of projects that work "from the top down", and are not carried out in a participatory manner with the collective. This in the long term has negative consequences since: it is not based on real needs and fosters a type of passive society not involved in changing the problems that directly or indirectly affect them.

Working in parallel with young migrants in the planning and execution of activities, as well as their commitment to give continuity through their own activities, has been a priority of the project.

HUMAN PERSPECTIVES (WHAT MATTERS IS PEOPLE).

In a project of these characteristics, it is essential to remind ourselves that we are working with people. Both the process and the end always have to guarantee their rights, both being inseparable and of the same relevance.





During the third meeting held in Italy, we focused on the global needs of young migrants in countries such as Italy, Greece and Spain on the lips of the collective itself.

A problem in the community is the lack of social motivation to know the cultural reality and establish communication with the migrant population. The solution is that there is coexistence in institutional spaces by law, such as schools. Migrants will be able to know the law of the country and live integrated according to society.

This allows the independence of migrants, who cannot be accompanied by social workers for their entire lives. Migrants have to develop the tools to be able to live and socialize.

On the other hand, there is a generalized thought that there is little social participation on the part of the youth. Participation, defined by the institution, leaves out the new ways of participating of youth in society, which contributes to their stigmatization. In short, the characteristics of being a young migrant that society gives you prevent you from participating actively with the rules of the game of participation. They ask for independence from the social agents, to be able to function autonomously.

When it comes to understanding why these low levels of participation exist, we must pay attention to the two parts: the young migrant group and society. And the energy is focused on attributing the lack of participation to youth and migrants, and not on intervening with society to make the avenues of participation possible. To guarantee the same opportunities for all people, it is important to create projects in which we shed prejudices and look from a human perspective, putting people at the center.

INSTITUTIONAL VIOLENCE, HATE CAMPAIGNS AND MIGRATION.

Starting from the Books with Life initiative, Fondazione Emmanuel developed an Open Space. In the line of sharing mediation practices of the project, they create "La sombra de Antígona" to discuss the limits imposed by the migration policy, whose links are increasingly hermetic and repressive, and misinterpretations, inappropriate behaviors and exclusion are generated. Social.

The figure that inspires this action, Antigone, is the symbol of the ability to follow the "law of the heart" when it is opposed to "the law of the State." If on the one hand, in fact, the institutional tools seem to be increasingly poor, limited and simple, on the other hand there are different basic practices and the search for possible solutions among those who directly experience the difficulty of moving in a limited system.

Starting from the vision of people with different experiences and origins: migrants, associations, artists, politicians, social workers, institutional actors, professionals, teachers, self-employed workers, mediators, legal operators, activists, researchers and citizens, a space was created for exchange for the creation of proposals, responses, eventual practices, also of the experiences already developed, in Italy, Greece, Spain and in Europe; and forging alliances between the institution and the population.

ART AS A TOOL.

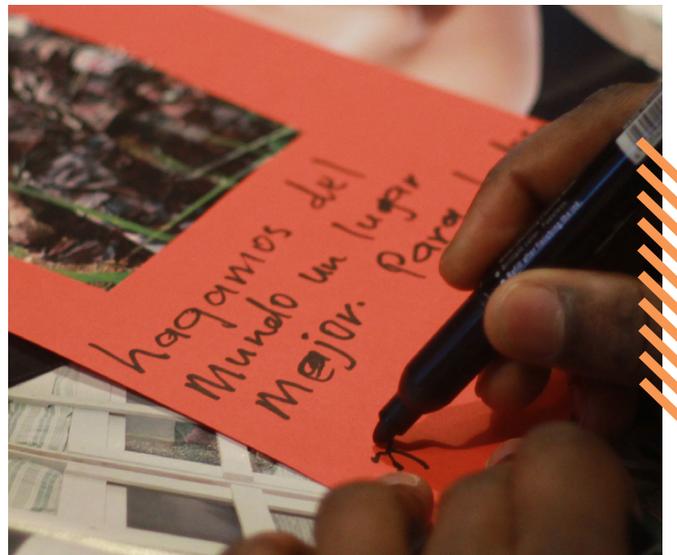
Communication is the basis for producing social change. And for communication to occur, it is important that languages are inclusive.

Art is an alternative means of communication with respect to verbal languages.

Art allows us to reflect on what surrounds us, and to offer new forms of relationship. It can transform an individual struggle into a collective struggle. Transform yourself, and transform the world.

Throughout the Books with Life project, different artistic strategies have been used in order to establish forms of inclusion between the migrant population and the indigenous population, improving intercultural coexistence.

Within the constellation of art tools we find: drawing, painting, comics, illustration, photography, poetry, collage, desktop publishing, conversation, storytelling, performance, crafts, video, documentary, animation and urban art.



PROFESSIONAL REFERENCES

THE YOUTH AS A TRANSFORMING ELEMENT. SPAIN

The information presented here has been extracted from the debate "Youth as a transforming element" in Valencia, Spain, on the occasion of the First Encounter of the Living Books project, and which has included personalities such as: Jesús Martí, director of the Institut Valencià de la Joventut (IVAJ); Aminata Soucko, president of the DJÔ Aminata association, activist against female genital mutilation and intercultural mediator in the MIH Salud Program; Georgiana Oprea, activist in Romi Association of Roma Women of Valencia and intercultural mediator in the MIH Salud Program; Moses von Kallon, president of the Aquarius Survivors Association, contributing to the present debate to its creation as an entity; Xabier Triana, Head of formal, non-formal and international education at the Consell Valencià de la Joventut (CVJ); representatives of the partner entities from Greece, Italy and Spain and the local youth population.

1. The actuality of the Transformative Youth. (Latest youth movements.)

The young population has an active position in social participation. Although the population is unaware of this participation, there are certain movements that are in the collective imagination: non-formal education groups for leisure and free time, student associations, LGTBIQA + movements, youth of parties, politicians or communities on the internet and social networks.

There is a generation gap in the types of participation, and a lack of communication to understand each other between generations, which change very quickly. Young people want to participate, and they mobilize, but momentarily. They have difficulties organizing or being part of an organization in the long term, because youth have not been educated for participation, and they do not believe that there are valid spaces that contemplate their needs and diversities.

The work of the administration should be of public service, but the young collective rejects the official and the institutional.

In sum, it is evident that the mentioned youth movements are directly or indirectly linked to the institutional, and respond to a very specific, privileged youth profile, evidencing the invisibility of the migrant youth group in the debate on them.

2. The evolution of the profile of the mobilized young person. (Changes in the types of mobilization in recent times).

In recent decades, the types of social mobilizations and profiles of young people, as well as their motivations and needs, have diversified. As has already been outlined in the previous point, it is not that there is no commitment, but that the youth are given the role of user and not of production. Youth policies and culture policies should be stressed to change youth dynamics and practices in relation to social action and mobilization. Generally, young migrants are not integrated into youth organizations and councils. They manifest other types of participation and of generating community.



3. Incomplete crowds. The invisible youths. (What crowds are included?)

Throughout the speech, it has been shown that the issues and realities raised only respond to questions from a very specific profile as a young man: a white man and a university student. For this reason, half of the speakers have been directly invisible, which shows the need to include this point in a reflection on youth. Likewise, it is necessary to influence the opportunities for participation based on gender. It is evident in the participation of the debate, that the interventions of men have been much greater.

Other youth realities have been introduced in Spain: the gypsy community and the migrant population, and the little recognition they receive from the administrations, which do not even consider accessibility to the resources to which they are entitled: Because their situation is not recognized in the municipal policies and plans.

4. How to make the invisible visible: Completing the crowds and claiming young people as a transforming element. (Construction: How to integrate the invisible youth? How to get society to understand young people as a main transforming element of the world?)

Different solutions have been proposed in the short and medium term that can, if not solve, at least minimize the problem.

It is detected that a big problem is the fact that our system is based on individuality, on displacing others, and not on thinking about growing collectively. Education plays a fundamental role there.

The main barriers that migrants encounter are due to ignorance of their rights, fear and mistrust towards institutions, lack of freedom of action and self-determination. The system already imposes rules of action on you with migration that incites mistrust. Host organizations, associations and intercultural mediators play a fundamental role in making more peripheral groups visible.

ART AS A TOOL OF INCLUSION. GREECE

Laura María Calderón. "Re-framing Human Rights: The use of Art". Laura Maria is an internationalist, with a Master in International Law and Human Rights, musician, dancer, and project manager. Driven by her artistic interest, she created Music Soul Action in 2016, with the idea to display other ways to understand life and use music as an agent of social development in post-conflict areas.

With the aim of using music as a tool for building self-esteem, mutual respect, and community, Music Soul Action develops an array of activities, including group music-making for children and adults, dancing, painting, and percussion lessons using recycled materials, among others. More recently, the composition of Lullabies with refugee mothers and pregnant women has been included as part of Musicians for Human Rights, in Italy and Greece. We will discuss the creative process among participants, the activities and the impact in their community and individuality.



Verena Fink. "Perception, awareness and self-confidence". Cultural trainer, psychotherapist. Studied theater, Art History, German language, later Theatrical education (University of Munich), Experimental education (Linz University, Austria), and Psychotherapy (Psychiatry).

For over 20 years she has been working as a freelance practitioner in cultural education (theater, arts, storytelling) with vulnerable groups (people with disabilities, refugees, children, the elderly and people with dementia).

She also works as a trainer in seminars on cultural, political, and intercultural education. He studied ('93-'98) and worked (since '95) in Germany and in the fall of 2017 moved to Thessaloniki to work here with refugees and other people working in the field.

Perception as a fundament for art and art as a tool for awareness that we need for an inclusive society. We will discuss some correlations and some examples from the praxis.



Samsonidou Angeliki Gabriela. "Art as a tool of empowerment and integration". Sociologist of Minorities and Vulnerable Social Groups, Youth Trainer, Human Rights Trainer for Young People with Compass Method.

Studied Journalism in Athens, Ethnology and Sociology of Minorities and Socially Vulnerable Groups (Eotvos Lorant University in Budapest, AJK & TaTK), Spatial Planning for Sustainable and Sustainable Development with an Interest in Urban Design, Inclusive Urban Design, Emphasis on social groups at risk of social exclusion (today PESYP - ASPAITE).

In recent years she has been responsible for social and cultural programs and actions to empower and integrate refugees into the local community with the main aim of creating intercultural bridges and communication between the local community and the refugee-migrant population (empowerment through youth groups, planning, coordination and coordination).

THE LAW OF THE STATE, THE LAY OF THE HEART (Institutional violence, hate campaigns and migrations). ITALY



Fulvio Vassallo Paleologo is a lawyer, member of the College of the PHD in Human rights: evolution, protection, limits at the Department of "Legal Sciences" of the University of Palermo. He is a member of the Legal Clinic for Human Rights (CLEDU) of the University of Palermo. He actively works in the defense of migrants and asylum seekers, in collaboration with several NGOs.

Elly Schlein. Activist, reporter, lawyer and politician. Very involved in immigration and prison issues. She fights against tax evasion and tax avoidance for multinationals and against corruption and mafias at European level.

She insists that Italy is the first country with irregular access. There is a huge problem of migrants, many minors, sleeping on the street, which proves that European and Italian laws on immigration issues are poorly formulated. He insists on **the importance of changing the law**, modifying reception strategies and diversifying responsibility. The problem is that the Italian Government is subordinate to the Council of Europe, in which an agreement was not reached. "What we need is a search mission in the Mediterranean Sea to save the lives of people, who are now unprotected. NGOs replace the responsibilities of governments in the Mediterranean. It is necessary to change financial policies in the EU to make this possible. These policies are costing many lives, especially African lives. It is necessary to balance the circuits of international inequality, as well as to influence certain aspects that can change situations such as climate change".

He talks about the European attitude. With particular attention to the contrast of humanity and law. Regarding foreign relations, for example at sea and the actions of NGOs, we see that all outsourcing policies as with the Libyan coast guard do not manifest a contrast between humanity and law, but a violation of national regulations and international by the government, which has used propaganda saying that arrivals have decreased. Migration simply arrives invisible, so internal politics is not forced to guarantee a safe harbor. The government is against whoever tries to modify these policies. There is an agreement between Libya and Italy on migration, which violates national law, violating legal rights. It gives the authority the possibility of reacting quickly and sharply to situations of migration by sea. The government is obliged to respond quickly, preventing redistribution to other countries.

"The principle of legality should be respected by international law, but this does not happen, since it is subordinate to the outsourcing agreements of the EU and Turkey. If these agreements between Libya and the EU are modified, the rights of the people could be guaranteed".

There are different international agreements that are agreed between different EU countries, but there is a contrast between what is written between countries and what is actually put into practice. Faced with this situation, human rights are not being respected at the borders, and activists who try to make it visible in situ are rejected by the police.

However, the responsibility is European, and it also involves the countries of the north, more external to the Mediterranean, which *"spread certain messages that generate hatred and collective tension, such as the arrival of the coronavirus by the African population."*





Antonio Ciniero is currently a Postdoctoral Researcher at ISTAT and was a professor of Sociology of migration processes at the University of Salento. He collaborates with the International Center of Interdisciplinary Studies on Migrations (I.C.I.S.M.I.) of University of Salento and has conducted research on the Roma populations of Southern Italy and the process of social exclusion they are victims of.

He is editor of the blog MigrAzioni and author of numerous feature articles on the social and working conditions of immigrants and refugees in Italy, the socio-economic changes in the labor market, the processes of impoverishment and social exclusion, the practices and power relationships that connote the construction of otherness.

He talks about the social debates around migration, focused on the arrival of migrants, when we really should discuss the Citizenship Law in Italy.

After the arrival of Albanian migrants to Italian ports, there is a contrast with the reception of the first ship in Brindisi, where the neighborhood is organized to host homes and schools transformed into foster homes, with a faster reaction capacity than the Ministry inland. However, in the second community emergency that takes place in Bari, the reception ceases to have human quality and the Albanian people begin to be crowded. "There begins the logic of the refugee camp. Then the permanent detention centers emerge ". The question is: What happened between March and August, the two arrival dates? It is proof of the power that the media and political messages have over the population.



Stefano Galieni. He deals with immigration and anti-racism issues since the late 1980s, initially as an activist, then also as a scholar of African literature published in Italy and as an information operator. He emphasizes the lack of dialogue that exists between institutions and society, however, a strong associative fabric is discovered, especially among young people who resist the government system and the prevailing laws on migration. He comments on how migrants are not admitted to permanent repatriation centers for committing a crime, but for being migrants: I do not have a document, I am poor or I have a certain skin color. The State has the authority to detain a person for 180 days, and then decide whether to repatriate to their country. "The Memory or history of these places are horrible, and Memory should force us not to have these situations."

“THE MEDITERRANEAN SEA IS THE MOST DANGEROUS MARINE ROUTE IN THE WORLD.”

Rima Said is a pedagogue. She works for the inclusion of migrants and refugees with more than a decade of experience in the sector as an educator, trainer, managing awareness programs, international protection, social worker for victims of racism and intercultural mediator. He has developed his work in countries such as Spain, Scotland, Jordan, Palestine and Australia.



"Migrant and refugee people in Spain. Differentiated profiles for access to reception and integration programs".

The migratory flow that exists to Europe is mixed, this means that arrivals are produced by land and by sea, although also by air to a lesser extent.

Currently, of the five countries receiving the highest migration by sea in Europe: Spain, Greece, Italy, Malta and Cyprus; the three most populated are Spain, Greece and Italy, with Greece clearly in the lead. The amount of migrant population that reaches some other coasts is not fixed, it varies annually depending fundamentally on the internal policies of the countries and the border control of each one of them. This means that, for example, Italy being a country that received a large number of migrants, it is currently the third recipient country as a result of the state policies of border closure that have been developed in recent years.

Likewise, the migratory routes by sea of people who are forced to leave their countries of origin and cannot have a visa to arrive by legal means, vary for each country: On the one hand we have the Western Mediterranean Route, which it supposes the arrival in Spain mainly through Morocco. On the other hand we have the Central Mediterranean Route, arriving in Italy from Libya mainly, the hardest of all routes. And finally, the Eastern Mediterranean route, reaching Greece usually from Turkey.

In 2019, the main nationalities arriving by sea and land have been, in order: Afghanistan, Morocco,

Syria, Others, Guinea, Palestine, Iraq, Ivory Coast and Senegal.

Once the person arrives in the host country, it is found that the system differentiates people and access to their rights based on origin, circumstances and other personal aspects such as economic disposition.

We can fundamentally differentiate two types of displaced migrants:

1. **Migrated person.** "Irregular immigrant person". The reasons that move this profile of people are varied: improvement of their living conditions, economic reasons, fleeing poverty ...

2. **Refugee person or Asylum seeker.** Person likely to request international protection (has fled due to persecution or violation of human rights), applying the Principle of "non-refoulement" after formalizing their request. The reasons why a person can be declared a refugee are set out in the Geneva Convention.

Both processes and resources vary according to each European country and its internal policies.

Focusing on Spain, the General Secretary for Immigration and Emigration manages the General Directorate for Migration.

The Program for Humanitarian Attention to Immigrants (PAHI) establishes the following humanitarian profile:

- People from third countries (non-EU) who enter Spain through its southern border, through the southern and southeastern coasts of the country, the Canary Islands and the North African cities of Ceuta and Melilla.
- Mainly from both the Maghreb region and Sub-Saharan Africa.

- Program to address the state of need of immigrants in vulnerable situations due to physical deterioration and the lack of social, family and economic support without the possibility of autonomously facing the coverage of their basic needs.

- Through the Centers for the Temporary Stay of Immigrants (CETI), located in Ceuta and Melilla, and through specialized non-profit social entities (subsidized).



International Protection (IP) encompasses:

1. The Right to Asylum (Geneva Convention +): it is one of the forms of IP that is granted to people who have had to flee their country due to a well-founded fear of being persecuted for reasons of race, religion, nationality, political opinions, belonging to a certain social group, gender or sexual orientation. These people are recognized as a Refugee.
2. The right to subsidiary protection: it is a form of IP that is granted to people who, without being recognized as refugees, are at risk of suffering serious harm in their country such as death, torture, inhuman or degrading treatment or indiscriminate violence in situations of war conflict.

The services provided by PAHI are:

1. Comprehensive reception: attention to the basic needs of accommodation and maintenance, provision of social tools, such as language learning, training and guidance that favor their integration into the host society.
2. Transfers of the beneficiaries from the collection sites (CETI, CIE, coasts, settlements or other accommodation resources) to the reception facilities or locations of social and family networks.
3. Emergency care for large contingents - humanitarian emergencies.
4. Attention in day centers as an instrument to attend to the basic needs of the beneficiaries, providing them with a normalized environment in order to prevent their personal deterioration and social exclusion as much as possible.
5. Intervention in settlements to collaborate in meeting the needs of people who are in areas or places with poor habitability conditions with a high risk of causing serious personal, social and health deficiencies.

Regarding refugees, the profile of an applicant for international protection is:

- Be an applicant or beneficiary of international protection in Spain.
- Have applied for stateless status in Spain or have stateless status recognized.
- Be a beneficiary of temporary protection - in the event of a massive influx of displaced people.
- Other assumptions that are assessed on a case-by-case basics.

The 1951 **Geneva Convention** relating to the Status of Refugees and its 1967 New York Additional Protocol have been the basis and fundamental legal instruments that have made it possible since its approval to protect millions of refugees around the world. Both documents establish who is a refugee, as well as the legal protection, assistance and social rights that the signatory States must ensure. They also set the obligations of refugees vis-à-vis host States.

Asylum seeker: is the person who has submitted a request for recognition of their refugee status and is awaiting its resolution. It is a term that describes the legal situation in which the person is.

Refugee: the 1951 Geneva Convention establishes that a refugee is a person that "due to well-founded fears of being persecuted for reasons of race, religion, nationality, membership of a certain social group or political opinion is outside the country of their nationality and cannot or, because of said fears, does not want to avail themselves of the protection of that country".

People fleeing armed conflicts or situations of generalized violence are also generically considered refugees. At the end of 2009, more than 15 million people in the world were recognized as refugees under the aegis of UNHCR and UNRWA.

The reception and integration system for applicants and beneficiaries of international protection, stateless status and temporary protection has a temporary reception network with different resources:

1. Migration Centers:

- Refugee Reception Centers (CAR).
- Temporary Stay Centers for Immigrants (CETI). Ceuta and Melilla.

2. Other reception devices in Valencia, belonging to the Third Sector.

The objectives of the reception and integration system are:

- Provide coverage for basic needs (accommodation and maintenance) and other more specific (training or psychological).
- Facilitate the acquisition of skills and resources necessary for proper integration in the host country through individualized itineraries that promote autonomy and the development of personal resources.
- Support and accompaniment throughout the inclusion process.

The requirements to access this reception system are: Being an applicant for International Protection in Spain; have recognized refugee status or subsidiary protection in Spain; have applied for stateless status in Spain or have stateless status recognized; be a beneficiary of temporary protection in the event of a massive influx of displaced persons; or other assumptions that are assessed on a case-by-case basis.

In the reception process, the duration of the phases of the integration itinerary is 6 months for the first phase and up to 18 months for the second phase. For those people who are particularly serious, the duration in the first phase can vary between 6 and 12 months, while in the second phase it can reach 24 months.

Faced with all the articulation of a system designed to guarantee opportunities for asylum seekers, we are also faced with a system that unprotects irregular migrants, who are forced to leave their countries of origin in the same way as applicants for asylum. Asylum, although for different reasons, generally linked to the structural and systemic misery of the world, which causes the lack of opportunities to live with dignity and develop in the country of origin.

After a review of the reality of Mediterranean migratory flows and of the Spanish Immigration Law, focus on the reality of irregular migration and the Spanish asylum system and making a subsequent mention of the programs that exist as integration and awareness, it can be seen that the actions of NGOs and public policies are focused above all on meeting basic needs. The small entities of local action, therefore, supply a need beyond related to the promotion of coexistence and the creation of links between the local population and the arrival population.



Why come to Spain? by Loopy Teller Studio based on the lives of the people of the Aquarius, sees the light in the framework of the Artistic and Cultural Residences for young people 2020 of the Youth Council of Valencia

SPECIALIST ARTICLES

“THE CALL EFFECT DOES NOT EXIST.”

WITHIN THE DEBATE “YOUNG REFUGEES IN MEDITERRANEAN COUNTRIES TODAY”.

Kostas Simitopoulos is a Youth and Humanitarian Sector Worker. He coordinates the Diavata refugee camp in Thessaloniki, Greece since 2018.



The arrival of refugees and displaced migrants to the country's borders has been massive in recent years, and the Greek socio-political structure is not adapted to face this situation, evidencing a systemic crisis that has as a consequence the externalization of borders and the agreements of flows of people with the Turkish state, with the approval and collaboration of the EU.

Refugees are in a socio-politically recognized delicate situation, but people with post-traumatic stress find it difficult to be recognized as vulnerable. For this reason, when a refugee is not accepted, the following measures are taken:

1. They are returned to their country of origin: Voluntarily or involuntarily, and in the event that the country of origin accepts them again. This depends on the relationship that exists between the host country and the country of origin.
2. They are returned to Turkey and their situation becomes more complicated.

The Diavata refugee camp receives 30 people per day, but the routes depend on the policies of the countries, since migratory flows are influenced by the opening and closing of borders of the host countries depending on their policies.



Simitopoulos stresses that we must remove the existence of the “call effect” from our collective imagination. **Since we are talking about a complex, multi-causal issue.** The reasons that most influence taking a route are:

1. The internal situation of the country, economically, socially, politically, etc; as well as armed conflicts or wars.
 2. Weather conditions. Natural disasters such as earthquakes, volcano eruptions, tsunamis, etc. Climate change is a reality that is causing environmental havoc in many territories.
 3. Weather conditions. Natural disasters such as earthquakes, volcano eruptions, tsunamis, etc. Climate change is a reality that is causing environmental havoc in many territories.
 4. Personal risks and conflicts, such as improvement of living conditions, economic reasons, fleeing poverty, personal persecution, etc.
 5. Border control.
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“SOMETIMES BEING FAITHFUL TO THE LAW DOES NOT NECESSARILY MEAN DOING GOOD.”



In the words of Nancy Porsia: **“We find ourselves between the law and ethics itself, since we know that in another time by respecting the law we could become fascists, so sometimes being faithful to the law does not necessarily mean doing the right thing. well”.**

When he was a journalist in Libya (since 2011) he published an investigation into the corruption of the Libyan Coast Guard on human trafficking that cost him expulsion from the country. They called him to trial to testify and also from the United Nations Council, to give explanations on this matter. She is currently threatened along with her family by the Libyan government. The Italian ministers also intervened to give effect to these threats, not protecting it.

Since entering Libya, she has always been convinced that many people on the Italian and European left were not really left in practice. Libya’s actions are not born only internally, but are actions, he says, that expand from other countries. There are strong countries like the US that were dedicated to dividing the regions of the country of Libya, which is seen to be a global systemic problem. The youth of the country responds to external wishes.

She assures that European countries did not influence Gaddafi and the country out of fear, being aware that his governance ensured stability in the country and internationally. This invisibility could be translated into “support” that allowed the country to continue developing its activity. The Libyan demands were

Nancy Porsia is an expert journalist on the Middle East and North Africa. He collaborates with various newspapers, radios and stations in Italy. She was the only Italian journalist located in Libya since the end of the Revolution covered the country’s civil war. Specializing in migration, she told not only the version of migrants, but also of smugglers.

mostly from young, conservative people, who were Libyan but had not yet understood the consequences of the dictatorship.

The reasons that led to this situation were caused by the existence of prior geopolitical problems in Libya that did not receive an international response.

When the young people won the revolution, they returned home and said “we have won” in front of the families who did not want them to go down to the streets because they were not conservative. Nadia assures that “This does not represent the culture of Libya, Libyans are generous people.”

After contextualizing the systemic and political situation in Libya, Nadia focuses on the migration issue, and on Libya as a route of migratory flows: **“Migrants who enter Libya come into contact with the Libyan mafia. A migrant makes his way in an irregular way, he meets the mafias, and when they arrive they don’t want to leave because they are terrified of what has happened to them and they shut themselves up”.** Since 2017, he has denounced the practices of the Libyan guard, because he felt he had a moral duty to make visible and contribute to stopping those powers and

“MIGRANTS WHO ENTER LIBYA COME INTO CONTACT WITH THE LIBYAN MAFIA. A MIGRANT MAKES HIS WAY IN AN IRREGULAR WAY, HE MEETS THE MAFIAS, AND WHEN THEY ARRIVE THEY DON’T WANT TO LEAVE BECAUSE THEY ARE TERRIFIED OF WHAT HAS HAPPENED TO THEM AND THEY SHUT THEMSELVES UP”



Nonetheless, politics went ahead. In Tunisia, when speaking to the Minister at a public journalists' conference, Nadia introduced herself and then he started to leave. He did not answer her, although he introduced himself as an Italian journalist like his companions. "I know who you are and what you do, but I cannot answer your questions. I know, but I can't do anything ". Was the minister's reply. "From the criminal system we have passed to a chronic and standardized criminal system", declares Nadia Porsia.

Nonetheless, politics went ahead. In Tunisia, when speaking to the Minister at a public journalists' conference, Nadia introduced herself and then he started to leave. He did not answer her, although he introduced himself as an Italian journalist like his companions. "I know who you are and what you do, but I cannot answer your questions. I know, but I can't do anything ". Was the minister's reply. "From the criminal system we have passed to a chronic and standardized criminal system", declares Nadia Porsia.

In 2014 it was the first time he came into contact with a trafficker. She begins Operation Mare Nostrum. Coinciding with its project on the Syrian diaspora, more than 200 Syrian people died on the journey by sea. He recovered the testimonies of the families of young people who had perished in the shipwrecks. After this, he decided to go to a second level by coming into contact with the smuggler, a passer, a man who helps migrants without regular documents, giving him documents that allow them to travel. An incursion that began with a very pre-established idea about what this man symbolized as a criminal who abused people, collided with the complex reality. The truth was that the passer did all that work with the aim that migrants could get away from the mafias that enslave in Libya. The smuggler postponed trips depending on how the sea was. Nancy went into a crisis, because she realized that what she viewed as the problem was not really the problem. **The problem was not people, but a system that criminalizes borders, and it is something that begins in Europe. There is always talk of gangsters and traffickers, as migration is a consequence of trafficking, and not the other way around: that migration causes trafficking. Migration cannot be stopped, because people move by nature.**

THE PROBLEM WAS NOT PEOPLE, BUT A SYSTEM THAT CRIMINALIZES BORDERS, AND IT IS SOMETHING THAT BEGINS IN EUROPE. THERE IS ALWAYS TALK OF GANGSTERS AND TRAFFICKERS, AS MIGRATION IS A CONSEQUENCE OF TRAFFICKING, AND NOT THE OTHER WAY AROUND: THAT MIGRATION CAUSES TRAFFICKING. MIGRATION CANNOT BE STOPPED, BECAUSE PEOPLE MOVE BY NATURE.



"The passers were the ones who really knew how to move with the boats and in the sea, so they were people who facilitated the movement, they responded to a real demand." They had recovered a Syrian ship whose engine was damaged.

After the recovery to Italian shores of a ship with Syrian migrants that had stopped in the middle of the sea, Nadia asked them "how much did you pay the smuggler to travel?" and they got angry with her and answered "don't allow yourself to ask how much we have paid for this trip. Because luckily we have these people who allow us to travel from Syria to Europe on a safe path". Faced with the inability to be protected in their country, and the insecurity of migration routes, which are private by the EU, interns are the only "safe" option. It is not only Libya, Nigerians and Ethiopians also act as interns in their countries.

Europe criminalizes the figure of interns. The passers who are not traffickers, instead of putting themselves in front of the EU, prefer to change jobs and traffic oil. **It is important to understand the difference, between interns who try to provide people with access and traffickers who do it fully for financial gain.**



**“2. EDUCATION SHALL BE DIRECTED TO THE FULL DEVELOPMENT OF THE HUMAN PERSONALITY AND TO THE STRENGTHENING OF RESPECT FOR HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS. IT SHALL PROMOTE UNDERSTANDING, TOLERANCE AND FRIENDSHIP AMONG ALL NATIONS, RACIAL OR RELIGIOUS GROUPS, AND SHALL FURTHER THE ACTIVITIES OF THE UNITED NATIONS FOR THE MAINTENANCE OF PEACE” .
ARTICLE 26 OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS**





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