WhErE Do WE STaND?
a Map for hUMaN rlghTS

mural, describing human rights in Turkey, outside of the public education building in Bayramic, Turkey
CONFERENCES, LABORATORY FOR THE FUTURE

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LAST BUT NOT LEAST, THANK YOU!

CONFERENCE PROGRAM

LIST OF PARTICIPATING ORGANISATIONS
CoNfErENCEs, LaBoraToRy for ThE fUTUrE

On 17-22 May 2012, 89 activists from 92 NGOs and 35 countries came together for “Where Do We Stand? A Map for Human Rights”. UNITED conferences have up to now given thousands of people from all over Europe the opportunity to meet, exchange good practices and prepare common campaigns. To ensure that diversity within the UNITED network is represented, each conference is prepared by a rotating International Preparatory Group consisting of activists from different backgrounds and countries.

The ethnic, geographic, political and professional diversity at these conferences is quite unique. Some participants acknowledged that it was the first time they could speak and analyse with people belonging to certain political tendencies. This diversity also emerges when it comes to definitions and concepts. Very early on in the history of UNITED conferences, organisers noticed that some words were not understood in the same way everywhere and could cause conflict during discussions. That is why one of the first activities is for participants to discuss the “danger of words”: Is tolerance equal to respect? Is nationalism always bad when some people use it as a way of political and cultural defence against oppressors? Why cannot migrants be recognised as “economic refugees”? Of course, it is not always possible to agree, but the goal is more to help people accept this “diversity of definitions” and open up new perspectives. This common work is perhaps one of the most important moments in a conference: “danger of words” is the point where everybody reflects together and builds a common language.

From this starting point, the conference kicked off in Sile. The theme and location for each conference is always selected with the needs of the network in mind, thanks to communication that goes on constantly. As Turkey is a hotbed of debate on migration, hate crime and minority issues, it was time for UNITED to visit.

a LENS oN TUrKEY

“Forget what you have learned about Turkey! The European media has failed to understand the Turkish situation”, argued one of the Turkish lecturers. The Turkish Republic arose from the remains of the fallen multi-ethnic, multi-religious Ottoman Empire. When Mustafa Kemal, later named “Atatürk”, founded the Turkish Republic in 1923, he instituted a series of sweeping reforms, shifting the country’s cultural and political focus to the West, to European lifestyle, secularism and Western political standards. The new reforms also included laws that attempted to assimilate all of the languages and cultures within the borders of the Turkish Republic into one homogenous Turkish group. As pride in the nation and its history was such a crucial component of the ideology of the new Republic, criticism of the country of Turkey, the concept of “Turkishness” or Turkish/late-Ottoman history in the broadest sense have traditionally been forbidden by law. This has led to countless arrests, forced closure of political parties and media.

Turkey has also grappled with a variety of minority issues in the past 90 years, involving Greeks, Armenians, Jews, Roma, Kurds and other non-Turkish groups living in the country. Additionally, Turkey has a long history of military coups and the army has always been extremely influential in Turkish politics. The political Left in Turkey tends to have a hard-line nationalist/secularist ideology that has led to the perpetuation of a form of Islamophobia, despite the fact that the vast majority of the country’s inhabitants self-identify themselves as Muslim.

Recently, rather than being homogenous, Turkish society has become polarised between Islamic-conservatives (the currently-ruling AK Party) on the one side and “modernists” (secularists and Kemalists) on the other. This situation has served to open doors for public discussions and reform processes that would have been unthinkable in previous decades. Another major turning point, as explained by another lecturer, was the murder of the Armenian-Turkish journalist Hrant Dink, January 19, 2007, by a young Turkish nationalist.

2.1 hraNT DINK’S MUrDEr, a TUrNINg poINT

Hrant Dink was a non-conformist socialist in the politico-social arena in Turkey. He was the founder of the bilingual Turkish-Armenian newspaper Agos which is still in print. Dink did not focus on the past in his writings, but more on how to improve the daily relations between Armenians and Turks living in Turkey in the present. For this reason, he was something of an outcast among Armenians in Turkey and in the Armenian diaspora abroad. Dink always defended the concept of “living together” in Turkey with respect for all identities and minorities. Dink wanted Turkey to confront its past (including recognizing the mass killings of Armenians by Ottomans in the First World War as a genocide), to make way for a more democratic future. For this reason, he was condemned by Turkish nationalists and proponents of a homogenous Turkish identity, still quite powerful in the judiciary and military.

On 23 January 2007 about 200.000 people gathered spontaneously for Dink’s funeral saying “We are all Hrant, we are all Armenians”. This demonstration was a breaking point in Turkish history regarding the “Armenian issue” which is still broadly a taboo in Turkey. This event has been reflected in the media widely and provoked a wide range of responses from all sides. The word “genocide”, once a major taboo, is now a regular issue in public debates.

Some other issues that start to be addressed more openly in public debates in Turkey are the Kurdish Issue (after decades of armed conflict), Turkey-Armenia relations, racism and hate crimes and the wearing of headscarves. Reforms are being carried out in the
name of possible EU membership and of “democratisation”, though some are sceptical of the motives of the current government with these reforms. The army is also losing power to civilian institutions. There are still major problems with racism, ethnic discrimination, nationalism and antisemitism and organisations like DurDe work hard addressing these issues.

2.2 oUr hoSTS

Say Stop to Racism and Nationalism (DurDe) initiative has been founded in February 2007 by activists to combat racism and nationalism. DurDe has carried out three major campaigns and organised various events since its establishment. Its latest campaign was “Apology to our Armenian Brothers and Sisters”, which has collected over 31 thousand signatures. DurDe is currently setting up a campaign for hate crimes legislation in Turkey. www.durde.org

The Association for Social Change (ASC) was founded to campaign on social, cultural and environmental issues. It has been working on strategies to combat hate crime and intolerance since March 2009. ASC aims for a civil society that is democratic, respectful of human rights, mindful of cultural and ideological differences as sources of richness. To this end, the association carries out advocacy work, launches campaigns and conducts research, training and lobbying. www.sosyaldegisim.org

The Association for Solidarity with Asylum Seekers and Migrants (ASAM) deals with refugees, asylum seekers and internally displaced persons regardless of race, religion, nationality or political conviction and defends their human rights in Turkey. A major objective of ASAM is to promote better understanding and to generate solutions to those problems encountered by migrants. Their main activities are media events and awareness raising, research, advice and counselling. www.sgdd.org.tr

3 rEfUgEE rlghtS, SUSPEndED LIVES?

Refugees and migration were key issues within the conference, not least because of Turkey’s geo-strategic position as an important actor in global migration. A local representative of UNHCR described Turkey as a crossroad between East and West, North and South. Turkey experiences mixed migration; it is both a destination and a transit region, visited by many fleeing insecurity and danger in their own countries. At the end of April 2012, UNHCR had registered over 26.000 persons in the country, mostly from Syria, due to the civil war, but also from Iraq, Iran, Afghanistan, Somalia and other African and Asian countries. Most of them are en route to Europe, to which Turkey acts as a gateway. In 2011, there were 9000 applications for asylum and 8000 rejections. After appeal, 1000 more accepted; 100 on humanitarian grounds. Turkey is also a unique case study as only European citizens can be recognised as refugees, non-Europeans can only be given temporary asylum with a residence permit. This means it is up to the UNHCR to find durable solutions for them; voluntary repatriation, local integration or third country resettlement.

For those lucky enough to be granted “asylum applicant” status, authorities place them in 51 satellite cities and they are subject to a settlement tax and limited assistance from one city to another. Turkey is also found to be violating human rights through long periods of detention in camps.

A dedicated working group spent 5 days discussing these durable solutions, identifying the multiple problems refugees face in each option, then devising strategies to tackle them, including pragmatic changes that could be implemented in each of the processes. It is important that the systems in place reach out to and cater for the basic needs of all those seeking asylum. Concern was expressed for vulnerable groups that often “slip through the net”; children and minors, torture victims, pregnant women, the elderly, disabled, mentally and chronically ill, victims of domestic and gender based violence, LGBTQ communities and those exposed to human trafficking were some of those listed.

3.1 NaViGaTIINg ThE CroSSroaDS

The task was then to identify ways that NGOs can influence and improve these systems to ensure that human rights are fully respected. From one perspective NGOs can work with authorities to offer legal expertise and training, such as advising police how to communicate and deal with Sans-Papiers. From another, they should respond quickly to developments in the field, being present wherever human rights are potentially violated in order to report and challenge them. One such trend is the increased use of airport detention. NGO strategies in working for refugee rights can be focused on lobbying, social integration and international cooperation. In smaller groups, participants brainstormed some examples of good practice that could enhance services for migrants:

- Introduce language courses and informal learning opportunities, such as exchange and support for translation.
- Organise informational sessions giving practical advice, such as how to access healthcare.
- Use abandoned or vacant facilities as accommodation or rent cheap flats to sub-let to migrants.
- Keep publishing costs low by sharing material (such as info-leaflets) among refugee support NGOs - also helps to address migrants in more languages.
- Use social media to circulate information and ensure Internet access via computer points within offices or centres.
- Recruit refugees and migrants as volunteers providing support to others (e.g. to newly arrived migrants). A “buddying” programme can help overcome isolation and fear.
- Involve and co-organise social activities like festivals with local migrant communities.
3.2 Day Without Immigrants

France, like many European countries, has a long history of immigration, in fact our societies have been built on the contributions of migrants. In response to more restrictive immigration laws and the constant criminalisation of migrant communities, activists in France had an idea; for 24 hours, mobilise migrants and those of migrant origin not to contribute to the national economy. This is achieved by not going to work, not spending money and through protest.

This is a protest against stigmatisation and seeks to powerfully highlight the national income that migrants generate as well as the broad range of industries and services they operate. Immigration does not ruin or threaten society but enriches it. What is a better way to symbolically prove this than by depriving society of this contribution for one day?

"La Journée Sans Immigrés" was chosen to take place on 1 March as this marked the date that the new restrictive laws came into force. It aims to take a stand against policies that clearly prove that France’s attitude to migration is utilitarian, based on solely its economic requirements, by proving that economic growth is dependent on migrant communities.

This is a true civil society initiative as each person plays a crucial role in the action, with a direct quantifiable impact. It sends a very clear message that immigration is important to France and for 24 hours, paints a shocking snapshot of how the country would look and feel without it. The idea is so popular that it has quickly spread to Spain, Italy and Greece; days without migrants stunt economies across Europe! By abstaining from consumer spending and working, this campaign calls on migrants, their communities and all those in solidarity to mark their presence with their absence.

www.la-journee-sans-immigres.com

3.3 Last Exit: Accessing Fortress Europe

It is still as difficult as ever for foreigners to pass the Fortress walls.

One working group discussed the many obstacles and developed strategies to overcome them.

> Challenge 1: EU neighbourhood policy
  - Policy priorities that prevent irregular migration through border control have caused many human tragedies.
  - Instead, it should be focused on the structural problems that lead people to migrate, such as war and poverty. The EU must promote sustainable and democratic development in the migrant-sending countries in Africa and Asia after having exploited their resources during colonialism.
  - The so-called “Dublin Convention” has put so much pressure on the EU border countries that it prevent migrants to seek asylum where they want.
  - It must be revised so that EU countries introduce refugee quotas based on their population. The principle of first country of asylum, upon which the Convention is based, must also be removed.

> Challenge 2: Information and training
  - There is a lack of information regarding the procedures and implementation of Fortress Europe policies.
  - Some solutions could be: training for officers and border guards conducted by NGOs or encouraging the formation of migrant and refugee community organisations. Other measures that would help are the provision of basic social services and raising awareness of relevant UN conventions.

> Challenge 3: Border controls
  - The European border agency FRONTEX has created a new iron wall, with a video and digital monitoring system.
  - The UNITED campaign Fatal Realities of Fortress Europe clearly shows the connection; border control leads to deaths - 16264 documented migrant deaths through Fortress Europe since 1993 – unsafe migration must be the last resort.
  - What are the solutions?
  - Better access to asylum, which has become more difficult, weakening of the borders, even destroying them completely.

> Challenge 4: Living conditions
  - Regarding housing and accommodation, smaller shared housing, inhabited on a purely voluntary basis, could be a solution.
  - Regarding poor access to the labour market, it would be useful to develop youth apprenticeship programmes.
  - Regarding poor health and access to care, which can have far-reaching consequences for the wider community, participants recognised voluntary doctors and a free health system to be important measures.
  - For education, informal community-initiated schooling should be supported.

> Challenge 5: Stereotypes
  - Stereotypes promoted through the media need to be deconstructed.
  - Journalists can be better informed about the real situation at the borders, as NGOs we can provide them with data and personal stories, both of which are media-friendly.

Even if all the structural problems are solved, refugees still have more to face, especially as a result of racism against them, incited by populist propaganda, stereotypes and inaccurate information. It is therefore especially important to create intercultural dialogue, finding common ground among cultures, via festivals, theatre performances, sports, movies and education.
MINorITIES IN EUropE: a DIaLogUE for rECogNITIoN

4

When speaking about antiracist struggles, we often fail to recognise the work of the communities affected, especially minorities. This working group aimed to raise visibility of minorities, addressing the issue of recognition, networking and developing effective political strategies.

The key challenges minority groups face: discrimination and segregation (with Roma often at the heart of this issue in most countries), recognition of their status or history (such as the deportation of Crimean Tatars in 1944); lack of infrastructure, education and employment; language, culture, health, women’s rights issues, and of course, very often economic development and low participation.

Some country-specific examples brought up in discussion were lack of recognition for some minorities over others within a certain country simply because the community is numerically too small. Some minorities are supported by kin states, as Russian minorities in Ukraine or Baltic states, or Armenians in Georgia, but those without a kin state have not always been able to rely on support to preserve their cultural identity if legislation is lacking or not implemented, as was the case with Tatars in Crimea and Roma in Central Europe.

Looking historically towards the United Kingdom, migrants coming from the countries within the former British Empire have been able to transform themselves into “new and emerging communities”. The group used this term frequently as it better reflects the challenges faced by such communities than “minority” does. The group also asked UNITED to include and look at developing this definition in the “danger of words” booklet.

4.1 TogEThEr for oUr rIghTS

All participants agreed there is a clear need for the Network for Minority Rights to be created. As some main NGOs working on minority rights are going through an unstable period, a sustainable Working Group involving different organisations could have a consultative function and actively interact with international organisations such as UN, CoE and OSCE. Developing the idea further, they identified the main functions of the Network such as: consultancy/expert support, advocacy, public awareness and campaigning, solidarity missions and experience exchange.

European Minority Rights Network should be open to any organisation that shares the general principals of antidiscrimination and the Network should be active along two lines; general Network Initiatives, and Specific Thematic Initiatives such as minority women, indigenous people and new small minority groups.

4.2 INfLUENCINg ThE proCESS

Advocacy needs detailed preparation so that realistic outcomes are matched to resources. This includes comprehensive stakeholder analyses and mapping decision-makers’ roles and influence in decision-making processes. Important aspects of advocacy are:

- Understanding the cycle of information and how it is used in decision-making processes;
- Careful consideration of your relationship with decision makers and how this is perceived;
- Understanding and using the language of decision makers

Advocacy processes must include minority communities and beneficiaries. The group concluded that means for greater coalition building are needed. This may involve the use of international regional coalitions to support national advocacy and greater public advocacy. In the past, smaller thematic sub-networks have also been developed within the wider UNITED structure, comprising NGOs with shared interests. This working group laid the groundwork to establish a coalition of members to support national advocacy for minority rights.

5 CoNfLICT prEVENTIoN aND rESoLUTIoN

Since the Balkan wars, conflict prevention and resolution has been explored at UNITED conference via training on active non-violence to case studies, passing by refugees issues. In Sile, it was discussed in no less than two workshops.

“Violence is not a solution”. This is the usual statement when it is a question of war and peace. Therefore participants were extremely surprised to hear two of their colleagues, active in the field of peace building, saying war can be seen as a solution too. Many nations have been built up -or destroyed- by wars. It is used to eliminate enemies, dominate a country and control economic resources.

All societies experience inner conflict and resolutions enable them to evolve; the only way to create a peaceful situation is by reaching “consensus”. Elections are one of the best-known ways to deal with conflict in a consensual way.

In times of war civil society greatly suffers: it is under attack by the aggressors, but also manipulated by propaganda, oppressed by reduction of civil liberties, suspected of treason if there is a dissident voice. In this situation, can solidarity within civil society exist?
5.1 NECESSarY pEaCE EDUCaTioN

What can we do to create a culture of peace?

History in many cases feeds myths and nationalism, therefore it is urgent to re-write many history books with a critical approach. In the past, members of the UNITED Network in fact created the leaflet “History as a Cause of Conflict”. A Cypriot participant raised concern about the transfer of war trauma to the next generation and how enemies are de-humanised in the media. As a positive example, the group brought up the Serbian NGO Women in Black, active also in many other (post-) conflict countries. Women in Black keeps the memory of war alive thanks to those women -wives, mothers, sisters- that have lost family members during war.

5.2 roLE of WoMEN IN CoNFLICT rESoLUTioN

Although there are numerous initiatives that call for increased participation and representation of women in peace-building processes and adding the gender perspective to the existing mechanisms such as the 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), women are excluded from the political arena and decision-making processes including conflict-resolution efforts.

The workshop kicked off with the provocative statement that women are naturally peaceful, therefore they are the best mediators in conflict resolution. In this argument, the notion of preservative love is introduced, claiming that the responsibility of the mother to preserve and protect the child is the basis for women’s peacefulness, which is also learned by daughters and creates a non-violent female nature. This was widely contested by all attendees of the workshop, as values of non-violence, protecting and caring are not innate, but rather learned. Such ways of thinking reinforce sexism and reproduce gender roles.

5.3 raISINg WoMEN’S VoICES

Gender perspectives need to be integrated in peace-building processes and into human rights in general, through acknowledging that women and men experience conflicts and wars differently and the consequences are more complicated for women (victimisation, need to look after men, produce more soldiers) intensifying the existing gender inequality. Mainstreaming gender is necessary; there needs to be wider support for women’s organised efforts, however just representation of women at peace tables is insufficient, they need to be assigned active roles to be able to shape the agenda.

6 ISLaMophoBlA, or ThE ThEorY of ThE NEW SCapEgoaT

Probably the most widely accepted definition of Islamophobia was given by the Runnymede Trust (GB) and says “Islamophobia is the dread or hatred of Islam and therefore, to the fear and dislike of all Muslims” leading to discrimination by excluding them from the economic, social and public life. It includes the perception that Islam has no values in common with other cultures, is inferior to the West and is a violent political ideology rather than a religion.

Islamophobia is a prejudice that starts from fearing those perceived as different, unknown and therefore as dangerous. It is on this level that right-wing populist politicians and extreme right groups efficiently play and gain new supporters. To attract voters, right-wing politicians do not use openly racist rhetoric, but more hidden populist statements. Under this new body of logic, more and more people adopt Islamophobic discourse, even those considering themselves from left: in the name of secularism, defence of women, LGBTQ and other democratic values. Even without joining populist parties, members of established social democratic parties, like Thilo Sarrazin in Germany or well-known feminists in France do not hide their explicit Islamophobia.

To see Islam as a danger makes people forget that Muslim people in Europe are often part of the most fragile segments of society and are frequent victims of discrimination and harassment. As one of the speakers said; “is Islam monolithic and static, or diverse and dynamic? Other and separate, or similar and interdependent? Inferior or equal? Aggressive enemy or cooperative partner? Manipulative or sincere?” Answering those questions generates thinking about Muslims in ways other than as enemies.

6.1 ISLaMophoBlA rEVEaLED

One of the speakers enlightened us on bad practices for tackling Islamophobia. To play on an anti-establishment feeling by mocking and ridiculing populist politicians where populists appear to be victimised by a moral majority is not an effective strategy to speak to voters and allay their concerns. Fighting Islamophobia should not involve a narrow target group, such as only Muslim youth, as all participants will share the same views and approaches to the “problem”.

In fact, participation is most effective when we come together as individuals. A good practice example presented by the working group on Islamophobia was “dialogue tables” used this approach. The concept underpinning dialogue tables is that the racist or Islamophobe is not an identifiable target group, but our neighbour, ourselves, society in general. Labelling people as racist pushes them into defensive mode and stifles dialogue. At dialogue tables, a group of up to 8 participants sit together talking about his/her backgrounds, without a community leader but with a skilled facilitator instead. By removing the group identity factor, dialogue becomes more personal. Not having to represent, defend or speak on another’s behalf allows participants to be open.
Such a methodology is also echoed in the “Meet Your Neighbour” initiatives in the UK and Norway, where people meet in someone’s home to get to know each other. To avoid reproducing power structures, focusing on the “I” is important; people meet as equals. This approach is well-suited to the grassroots; it is very local, brings the community together and raises issues of common interest, such as local development, schools, the environment. When people mobilise together to defend something, they stop seeing their neighbour as in opposition as a Muslim, but as a father, a bus-driver, user of the same park; a member of their own community!

### 6.2 Role of Muslims as Peace Builders in Europe

**What is the particularity of the French Muslim community?**

The Muslim community in France is composed of people coming from Africa; mainly Tunisia, Algeria, Morocco, Mali or Senegal, all former colonies. They migrated during the 60s or 70s. Nowadays, most of the Muslims belong to the national community and have French citizenship. We estimate there are 4 million Muslims in France, almost 7% of French society.

**Is there a big rise of Islamophobia in France?**

For almost the past ten years racism against Muslims has become more and more present in our society. Every year Collectif Contre l’Islamophobie en France publishes a report of Islamophobia in France. In 2010, 152 incidents were reported and in 2011, this rose to 262 incidents. 90% are against Muslim women.

**How can Muslims tackle this?**

We organise non-formal education programmes focusing on youth empowerment. Our target group consists of 15 young people coming from an immigrant background, mostly from Muslim countries. We want to build the capacities to those people coming from less advantaged backgrounds to succeed and be future leaders and, most importantly, to achieve this via an intercultural approach; through reaching “the other”, breaking stereotypes and creating bridges between communities.

For that, we have a youth programme “Jews and Muslims: Together for an Open Generation”. Over a one-year period, the group gets together to explore identities, history and geopolitics. We use conversations between individuals, non-formal education, speaking out in ONE voice if needed (e.g. regarding Toulous shootings) and also running a charity enterprise together.

**But what is the aim?**

It is important that Muslims stop considering themselves as “victims” and react by speaking out. It is up to us to create new paths. [www.parlerenpaix.org](http://www.parlerenpaix.org)

### 7 Community Responses to Hate Crime

The term “hate crime” or “bias crime” describes a criminal act motivated by bias or prejudice towards specific groups of people or property. The perpetrator of a hate crime selects the victim based on their membership or perceived membership to a particular group. The prejudices or biases at the base of hate crimes vary. People may be targeted because of their “race”, religion, sexual orientation or other factors. People with mental or physical disabilities and migrants are frequently targeted. A hate crime does not have to involve “hate”; it is any crime committed with a bias motive.

Frequently the victim lives in fear of future attack, as they are unable to change the characteristic that made them a victim in the first place. Hate crimes have a similarly destructive impact on the community sharing the same characteristics that were the object of the prejudice behind the attack.

When hate crimes are not thoroughly investigated and prosecuted, this can send a signal that the perpetrators are free to continue their activities, which may encourage similar crimes. Impunity for the perpetrators contributes to rising levels of violence. [www.osce.org/odihr](http://www.osce.org/odihr)

#### 7.1 EglISlaTlon for a haTE-frEE aTMoSpherE

NGOs are often uniquely positioned to serve as bridges between victims, police agencies, community leaders and other actors. That is why the dedicated working group focused on a civil society approach, a multi-target strategy to fight against hate crime.

First of all, a strategy aimed at addressing the general population was developed, albeit with a focus on where vulnerable groups live. Anyone can become a target because of their gender, colour of skin, ethnicity, religion or more, which is why it is important to recognise hate crime and be ready to report it. With an encouraging and informative mood, the group agreed it was good to occupy street space (billboards, etc.) in places where most of the crimes occur. By creating websites which provide a definition of hate crime, how to recognise it, how to act, where to report, victims and targeted communities can feel less abandoned. The group strongly recommended not using photos of people belonging to minorities to avoid further victimisation.

The second strategy aims to involve another target group: journalists and media. If words can kill, words can give life too. The media can influence public opinion, tackle stereotypes, provide different views and choices. This approach can also aim to shock journalists in order to attract more media attention to the issue; we can send advice, videos, posters to them to make their job easier.
Last but not least are strategies to target young people, who are the most active, dynamic and responsive part of society. These should contain a catchy message and be supported by a strong educational approach. For example, a strategy to tackle homophobia could be to emphasise the idea that sexual orientation is part of a person’s identity. Trying to deny it means denying the person’s his/ her self. “Nobody cares who you sleep with. You should not care either”. With this message, a campaign using social networks, new media, guerrilla marketing (badges, T-shirts, posters, stickers) can be organised.

### 7.2 LISTENING To THE VICTIMS
Many NGOs provide direct support for victims of hate crime. Support Services can take a variety of forms like helping victims to report to police, legal representation, medical services and psychological counselling. An important issue for NGOs providing victim support is ensuring the best interests of the victim are respected. Many victims feel more comfortable in reporting hate crimes to law enforcement and other official agencies if an experienced person whom they trust accompanies them. NGO representatives being present can ensure that official bodies treat complainants with respect, record testimonies accurately and observe procedures. NGOs, through support and encouragement, can help victims empower themselves and regain a sense of confidence in their community. They can give each victim a voice and ensure that this voice is heard.

### 7.3 a pro-ACtIVE approACh To IDENTIFYING hATE CrIMES
The legal assistance programme for victims of racist and homophobic hate crimes in Ukraine has been launched by No Borders Project - Social Action Centre in 2011

Since 2006 and throughout 2007, there has been an increasing number of attacks by far-right youth mobs on non-traditional or “visible minorities” in Ukraine, understood as migrants and second-generation migrants with non-Slavic origin. Due to the fact that Ukrainian authorities still do not collect specific data on such crimes (also referred to as hate crimes) the lack of official statistics gives possibility for authorities to deny the problem. There are also no special state-run services for victims to receive psychological support, legal representation or proper redress.

Until 2011 when No Borders Project - Social Action Centre (SAC - No Borders) started its special programme, there were no NGOs providing free legal counselling to victims of hate crime. However, the legal assistance programme operated is limited to violent crimes and does not cover all cases of discrimination apart from those that provide a possibility for strategic litigation due to the limited resources of the NGO and deficiencies in Ukrainian legislation.

During 2011 SAC - No Borders received information about 62 incidents and has been able to provide some form of assistance in 32 of those cases. Only one was resolved by the end of the year, mainly because of the inefficiency of the national authorities’ response to incidents of hate crime combined with serious infringements of the rights of victims, denying, for example, possible racist or homophobic motivation behind those incidents.

Victims are afraid of police harassment, re-victimisation or even being accused of initiating the violence that they suffered from (when acting purely in self-defence); so it is easy for the authorities to claim that the problem does not exist. Inadequacy and poor law enforcement by authorities in response to hate crimes occur systematically and might not be changed unless someone dares to face them – starting by reporting the incident.

Another huge obstacle is gaining trust from communities. SAC - No Borders hotline for victims runs 24/7 and although not all cases reported are about hate crimes, they try to at least listen, find a relevant service provider, or give advice. www.noborders.org.ua

### 7.4 a PlaTforM agaInst IMPUNITY
Since Franco’s death, the Valencian community has suffered from violence of far-right groups. Attacks against NGO activists, political parties, trade unions, cultural spaces and organisations and LGBTQ groups escalated in 2007, when more than 600 incidents were reported. Little interest was shown by political parties to take action and police investigations failed to bring the criminals to justice.

Against this, the Platform Popular Action Against Impunity was created, including over 30 organisations, spanning from political parties and governmental representatives to NGO activists to put an end to the impunity enjoyed by right-wing criminals in Valencia.

A key event for mobilising the platform was “Operation Panzer”, a police investigation concerning the illegal actions of a neonazi group. A member of this group was found to be the convicted murderer of Guillem Agulló, a young antifascist killed in 1993. When it emerged the member was running for Spanish municipal elections for a neonazi party, outrage provided the catalyst to launch the platform.

The Platform actively monitors hate crimes, contributing to the RAXEN report of Movimiento Contra la Intolerancia (MCI) and OSCE-ODIHR Hate Crimes Report. It advises and supports victims; deals with police and prosecutors and sends requests to the Valencian, Spanish and European parliament. Each year the platform celebrates the International Day Against Fascism and Antisemitism together with vulnerable groups and organises concerts against racism such as the FESTA COLORS every spring.

Thanks to the activities of the Popular Action Against Impunity the number of hate crimes in Valencia has dropped between 2007 and 2011 according to the RAXEN report. The most active fascists groups started to lose supporters and decrease their activities (boycotts, demonstrations, bombs, attacks...).

A strong message has been sent: we are all together and we are all against hate! http://accio-popular.org
8.1 DE faCTo: EU aND ThE roLE of CIVIL SoCIETY IN aCCEDINg CoUNTrIES

Different roles that civil society might have in the accession process are: the spectator (waiting and hoping for the best, making no contribution), the commentator (following the process and criticising the results of each step in negotiation without being part of it) and finally the player (who claims an active role in the process right from the beginning and uses his/her skill, knowledge and expertise for the success of the process).

The group arrived at a sad conclusion: most civil society organisations choose to be a commentator, reacting to how their national delegation have handled the negotiation and have (not) considered human rights. The obvious conclusion was that as long we only comment on results we will never have the power to influence the negotiation process.

Several strategic possibilities for civil society to be involved were discussed:

• Use personal and organisational networking to get in contact with people in the national negotiation team with the European Commission, pass on information and proposals
• NGOs – Do Your Homework!
  Prepare data, arguments and proposals that could be handed to national delegates in the negotiation teams
• Express direct support for this process towards the national delegates with information and ideas to take to negotiations, supported by data
• Request transparency (access to public meetings, consultations, public documents) in every step of the negotiation process
• Possibly form a national NGO platform/alliance/coalition with the goal of civil society influencing the negotiation process throughout by lobbying

The most important message was: Claim your place as an active participant: acknowledge yourself for having the power and the means to contribute!

8.2 a PlaTforM for DIAloGUe

The essence of networking means not only linking together at NGO level, but vertically too; at governmental and intergovernmental levels down to the grassroots. The Fundamental Rights Agency (FRA) is the EU body collecting information for and advising other EU institutions on the situation and implementation of fundamental rights within member states. These include European Commission, European Parliament, Eurostat and Frontex.

The focus of this workshop was mechanisms for civil society to cooperate with FRA, particularly through the Fundamental Rights Platform (FRP), a network of over 300 NGOs. Its purpose is to exchange information, channel civil society data and developments to FRA and to identify strategies to tackle problems “on the ground”.

For FRA, the “cross-cutting” process is important; face to face contact at the annual meeting and smaller thematic conferences enable dialogue that builds the big picture. Consultation through every project and activity allows different analyses to be compared, building coherence. This furthers cooperation by also enabling participating NGOs to use FRA reports in their own advocacy.

Although third countries are not covered by the mandate, fundamental rights at the borders (for example regarding migrants, detention centres etc.) are covered and FRA is open to consultation requests from these countries.

Concrete ways that FRP participants can cooperate with FRA:

• Via e-FRP, the FRA-facilitated online platform for sharing and networking
• Giving presentations at thematic conferences, sharing your experience on the ground and raising your NGO profile
• FRA looks for contracting partners to produce reports and publications via a tendering process
• Join the Advisory Panel; a mix of elected and appointed members who organise and coordinate platform activities.

8.3 CoNTroL groUp TESTEr: SITUaTIoN TESTINg

“Situation Testing” is an experimental method to identify discrimination on the spot. It brings to light practices where a person who possesses a certain characteristic is treated less favourably than another who does not possess this characteristic.

Pairs of people are established so that they differ solely on the basis of a single characteristic, reflecting the discriminatory ground being tested (ethnicity, sex, age, etc.). If one person in the pair faces different treatment, this points to discriminatory behaviour. With this method, a situation, a sort of role play, is set up. Where a person is presented with fictional “candidates”, some of whom possess a characteristic that may incite discriminatory behaviour. “Situation Testing” therefore allows direct discrimination to be unmasked.

(for more info: The Handbook, ‘Proving discrimination cases: the role of “Situation Testing”’ by Migration Policy Group & the Swedish Centre for Equal Rights)

> How does People Against Racism use “Situation Testing”?

One classical example where “Situation Testing” has been applied is regarding individuals who are rejected (or allowed) to enter a bar or restaurant. We perform testing in other areas as well; in housing, employment etc.
We adhere to some basic rules; use of identical couples who differ only in one characteristic, keep the date of the testing secret to avoid the owners being informed, documenting the situation (how many places, who was refused entry, etc.). The subsequent PR and media work can make a real change in the attitudes of the public.

> What are the possible outcomes?
It can serve either as statistical tool to gather data and raise awareness about discrimination in the media, or it can be used to start dialogue with the owners of bars and restaurants so to make them change their behaviour. It can also be used to file complaints, engage local authorities in ensuring no discrimination is allowed. Lastly, it is important to empower (possible) victims to “take the matter into their own hands” and give a clear signal that discrimination is not accepted in our towns!

> Is this practice widely used among NGOs?
“Situation Testing” is now performed by around 40 organisations from different European countries. These organisations join forces in carrying a “Testing Night”. The idea is to check popular nightspots on the same date; same time but different cities. This data is then used for lobbying European institutions and a joint European press release.

9

ThE aCTIVIST’S TooLKIT

9.1 Make It Loud! PoTenTiAl DaNgErS In the MEDia

The potential of media, especially new media, is often recognised but not fully exploited. From videos, blogs and wikis to podcasts, tweets and social networking sites; social media enable NGOs to easily spread their message, to strengthen links with their target group, to involve a very diverse audience and to implement new fundraising strategies.

Social networking sites are now been embedded in the work of NGOs. Due to the dismantling of the “old media” structure, along with the diverse nature of emerging parallel media (Facebook, Twitter, etc.) there is a clear need for strategies to tackle possible problems with hate speech and unwanted online presence.

NGOs participating in this working group all struggle with securing visibility and an audience. Their work would benefit greatly from the versatility of new media and some NGOs have experimented with alternative ways of media reporting, for example in the form of a short film. They used the existing United info-leaflet “Working with the Media” as a starting point for discussion and agreed on several additions to the publication, such as the inclusion of guidelines for social media and also to address the possible problems presented by this emerging media. NGOs should consider their media strategy carefully. Online presence needs constant attention; both updating and monitoring. By using a clear structure and support from a professional, you will have strong tools for your work.

Some tips:
• Do not underestimate the role of your website, your Facebook page, etc. They are your visiting cards to reach your target group, your possible partners, donors, and to attract volunteers.
• Take care that information is constantly updated, that it is accessible from other NGOs’ links, be clear and use simple messages.
• While social media can bring added value, there are also great threats attached; a Facebook profile can attract unwanted attention in the form of hate speech. Social media sites have their own user guidelines and policies, reporting abuse is a tool!
• Avoid discussions with aggressive opponents and trolls (those who post off-topic or disturbing comments, aiming to disrupt the discussion and provoke an emotional response); report fascist and racist web pages – also here social media can be an ally: create groups for online interventions!

9.2 CoMICS for rESPECT

As activists, we face a constant challenge in engaging others in the issues we care most about. The international comics project RESPECT excels at a particularly appealing approach; a collective of authors and artists creating a series of graphic narratives (such as comics and manga) that speak directly to young people about racism and xenophobia in a language they are ready to listen to.

Dissatisfied with the concept of tolerance, the organisers wanted to promote a new way to deal with change brought about by migration and diversity; arriving at RESPECT.

This creative project targets youth; whilst social tensions can escalate easily in this group and spill into violence, the minds of youth respond best to new ideas and change. Comics are a great way to explore complex problems, so RESPECT has taken a mobile exhibition on tour to youth centres and schools across Russia.

Master classes and discussions accompany each showing, teaching participants how comic book artists work; seeing inspiration - how to; pick out potential themes from their daily observations, develop concepts and narratives collaboratively and the final moment of bringing these ideas to life through images.

An international group of artists spend time together in Russia, observing the culture and brainstorming ways to address the attitudes and social problems they see. Holding the belief that humour is the greatest weapon we have, they see comics as opportunities for political and social satire, tools to trigger reflection, critique and not to forget, laughter.

www.respect.com.mx
9.3 gETTINg aCTIVE agaINST faSCISM aND aNTISEMITISM
The idea for this year’s International Day Against Fascism and Antisemitism campaign was inspired by a working group at last year’s conference in Bratislava and focuses on the use of local history to understand the significance of fascist regimes and resistance. One aim of this approach is to engage not-so-active people by “alternative tourism”, tours, booklets, etc. The group noticed that increasingly, a lot of young people are not aware of the Holocaust; it is urgent to collect oral histories before it is too late.

With this in mind, the group started thinking about powerful images for the poster. As staying silent means approving, they agreed that the poster should motivate people to play an active role in the antifascist struggle and instill a sense of duty. “ResponsAbility” was therefore chosen as the slogan, with the double meaning that we are both able to respond and should respond.

9.4 fUNDraISINg Do’S aND DoN’TS
This workshop was not initially in the programme, but during the course of the conference, it emerged that many participants were keen to acquire more knowledge on how to fundraise for their NGOs. Much of the discussion focused on tips for writing grant and project applications. Participants were warned against certain working processes; having only one person study the call, then develop an idea whilst others offer feedback and opinions constitutes bad practice as the original idea gets twisted and moves further away from the call. It was strongly recommended that everyone reads the call and understands its objectives. Once the application has been finished, it is advisable to send this draft to an outsider to gain an objective opinion. Remember to leave enough time before the deadline to take other opinions into account.

Financial considerations were the next issue to be tackled, as the group looked at grants from the EU. It was strongly advised that applicants are certain they are able to deal with financial requirements, such as co-funding and laborious reporting, before starting with lengthy application procedures. On a positive note, the group was encouraged to look to their local municipalities to provide co-funding.

Ideas were also shared about less well-known donors for small grassroots actions. Other alternative sources of funding could be via corporate social responsibility programmes; engaging with private companies to receive sponsorship. Their motives and requirements for funding your actions need careful consideration – be sure an agreement works for your NGO and is in line with your principles!

10 Last But NoT LEaST, ThaNK YoU!
This conference was made possible only through the dedication and combined efforts of many NGOs, individuals and sponsors. It was made such a success due to the knowledge and enthusiasm of all participating NGOs. We value the contribution of each and every one.

We especially thank:
• Berrin - Say Stop to Racism and Nationalism! - DurDe! (Turkey)
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UNITED

We believe that racism can only be combated by unity. Since 1993, more than 560 organisations from 46 European countries have joined to make Europe a better place - for all. We have to stand together, be united to support the anti-racist and anti-discrimination vision and to speak out against racism and the negative political tendencies in Europe! With an authentic and living movement we can put antiracism into the mainstream of contemporary culture. Young people can and should be a part of the solution to the problem of racism. The movement can grow with their opinions and their visions of the Europe they want to live in.

for

We stand for unity and hope, fascists spread division and fear. Our vision is one of peaceful co-existence and intercultural respect all over the world. Together we want to build a Europe of tolerance and solidarity, a Europe of respect and perspectives. Diversity is for us more than just living our lives next to each other. Intercultural understanding and cooperation is our goal.

INTErCULTUraL

The best way to stop racism is to get to know each other and to learn from common experience. Every organisation is an expert in its field and in its region, all sharing the same goals. Strengthening these existing intercultural relations between civil societies, minority groups and political and economical actors is UNITED’s most important target.

aCTIoN

It’s the variety and creativity that makes UNITED campaigns unique. By linking local and national actions, we can generate European-wide solidarity and publicity. We can show that there is an enormous amount of people that believe in an intercultural open society.

European-wide campaigns against racism (21 March), in support of refugees (20 June) and against fascism and antisemitism (9 November) have been overwhelmingly successfully coordinated by UNITED for more than a decade. UNITED also does effective lobby-work at the European level to make our voice heard. Raising awareness in all fields of life – that’s the