



# EU-CARES

**EUropean Collective nArratives for Reconciliation and  
trauma hEaling through youth engagement and Storytelling**



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## **D2.1. Comparative Research Report**

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## Introduction

Storytelling is an art of telling stories used in various contexts from entertainment, tourism, marketing strategies and lectures, reconciliation and trauma healing. The method of storytelling is often used in communication, whether its purpose is to sell a product, building a brand, or transfer values and ideas. (Kay, 2018.).

The key idea of storytelling is to connect with the audience to emotional levels through the story. This is achieved by using the story that contains the protagonist, plot, conflicts and solutions. The story is transferred in form of oral tradition, written text, video, pictures or any other form that is adapted to the target audiences. (Penn, 2018.).

The story used in storytelling can be true or fiction, but what is important is that it contains elements that will attract audience's attention and enable them to connect with the protagonist and the topic. (McKee, 1997.) Storytelling is a powerful tool for creating emotional connection with the target audience and achieving desired goals.

The storytelling is also used in resolving collective trauma. Collective traumas are traumatic events pertaining to the entire society, such as wars, natural disasters, political repression, pandemic and similar. Such events can leave deep psychological wounds to people and society as a whole.

When using storytelling in resolving collective trauma, people are urging other people to share their stories about a traumatic experience and thus process their emotions and sentiments. This method is used in the therapy work with traumas, but also in various other forms of work with people who survived traumatic experience. Through the dedication of story, people can express their pain, suffering, but also hope and recovery. This creates a common sense of connection and empathy, which can help build a community that will support those who suffered trauma.

In that regard, storytelling can be a powerful tool to build a community and process of traumatic's experiences in collective exchange.

*Efforts to build and sustain peace are necessary not only once conflict has broken out, but long beforehand through preventing conflict and addressing its root causes.*

*We must work better together across the peace continuum, focusing on all the dimensions of conflict.*

*- UN Secretary-General António Guterres*

### **Definition of a best practice:**

A technique or methodology that through experience and research has proven reliably to lead to the desired result. By definition, a best practice should meet at least the **effectiveness, efficiency, relevance and ethical soundness** criteria, but not necessarily all of them simultaneously.

Documenting and sharing best practices offers an opportunity to acquire knowledge on lessons learned, how to improve and adapt strategies and activities through feedback, reflection and analysis, and implement large-scale, sustained and more effective interventions.

**Up-to-date best practice** on storytelling methods for supporting reconciliation and collective trauma healing.

**BOSNIA AND HERZEGOVINA – PERPEETUM MOBILE**



PERPETUUM MOBILE  
Institute for Youth and Community Development

#1

Country of the best practice	Evidence/what is to be delivered
Title of the best practice	Collective Memory Work by Visits to Places of War Sufferings
What was the problem being addressed and objectives achieved with the best practice?	Collective memory work addresses problems like silence, ignorance, trauma transmission, divisions, and injustice related to collective traumas. Its objectives include breaking the silence by promoting open dialogue, providing historical understanding, facilitating healing and trauma transformation, fostering reconciliation and peacebuilding, and pursuing truth and justice. Through these efforts, collective memory work aims to validate experiences, educate about past traumas, empower individuals and communities, bridge divides, and promote healing, understanding, and accountability.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	Storytelling techniques in collective memory work help young people understand and empathize with diverse experiences. By humanizing the trauma through personal narratives, they develop empathy and perspective-taking. Sharing stories builds bridges across cultures, highlighting shared humanity. Dialogue and exchange foster understanding, challenging biases. By telling the stories of places where war sufferings have happened, a sense of collective memory is formed through empathy and joint narrative of collective suffering. Young people through visitations to these places are told that on all sides innocent people have been victims. This storytelling technique aims to build empathy between young people from different ethnic backgrounds that have been involved in a conflict, but also aims to build a collective memory that extends over particular ethnic narratives.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	Storytelling techniques in collective memory work encourage dialogue and cooperation among young people who have experienced trauma or conflict. Safe and supportive environments are created, enabling them to hear personal stories and foster



	<p>empathy. Activities that foster a technique such as this, bring different speakers that speak of the human suffering in a certain area. The speakers are more or less unbiased. Balance is achieved by including people with different backgrounds, and who most likely played different roles in the conflict. For example, in one town it is possible to hear about the abandoned hospital place and speak to a medicine worker, but also with a soldier. Active listening promotes understanding and reflection, bridging divides and building connections. Storytelling inspires collaboration and collective action, empowering individuals to heal and transform. By sharing narratives, young people find validation, reclaim their identities, and work together towards a more inclusive future.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Youth are affected in their everyday life because of the conflicting ethnic narratives and the lack of empathy and understanding between young people who have not been a part of the initial trauma, but through transference of traumatic stress from one generation to the next. This disrupts their psychological well-being, identity formation, and social relationships. It hinders their development, creates intergenerational effects, and fosters a sense of displacement. Collective memory work addresses these challenges by providing support, healing, and opportunities for youth to process their experiences. It validates their emotions, promotes resilience, and empowers them to actively engage in the collective healing process. This technique allows them to work through their emotions and the different understandings of a situation that initiated trauma in a different environment – far from home.</p>
<p>How does the best practice address collective trauma?</p>	<p>Collective memory work addresses collective trauma by documenting and preserving history, promoting truth and reconciliation, educating about the trauma, providing healing and support, creating commemorative rituals, facilitating dialogue and engagement. It validates experiences, fosters healing and reconciliation, and empowers communities to learn from the past and build a more just society. It helps young people overcome the ethnic divide by showing that innocent people have suffered on all sides, and</p>



	<p>that a joint action towards achieving peace is needed. It also uncovers stories that would not be told in a household or in the classrooms where most often only one narrative is pushed. This technique helps young people to release the anger towards the other side by learning of their sufferings and uncovering to that point unamaginable stories.</p>
<p>How does the best practice address reconciliation?</p>	<p>Collective memory work addresses reconciliation by promoting truth-telling, dialogue, and engagement. It recognizes and acknowledges the suffering, facilitates healing and restoration, and fosters trust and social cohesion. Commemoration, prevention, and education are vital for preventing future traumas and building a more inclusive society. This technique is crucial for a reconcillation process because it overcomes the main obstacle – and that is the lack of understanding due to excluding ethnic narratives.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>In collective memory work, norms, values, and culture are considered by practicing cultural sensitivity, adopting a collaborative approach, ensuring inclusive representation, adapting to the local context, adhering to ethical guidelines, promoting intergenerational and intercultural dialogue, and planning for sustainability. This fosters respect, inclusion, and relevance to the community, honoring cultural heritage and facilitating a deeper understanding of collective memory within its cultural context.</p>
<p>Were there any resource implications?</p>	<p>Implementing collective memory work entails resource implications, including financial resources for activities like documentation, education, therapy, and events. Human resources are needed for research, facilitation, and management. Infrastructure, technology, collaboration, and outreach require additional resources. Evaluation and monitoring also necessitate resource allocation. Securing funding and partnerships is vital to support and sustain the implementation of collective memory work initiatives.</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in society?</p>	<p>Collective memory work intends to bring explicit changes to society, including truth and reconciliation, empathy and understanding, healing and resilience, prevention and education, social transformation, community empowerment,</p>



	<p>and solidarity. By achieving these outcomes, it contributes to a more just, inclusive, and compassionate society.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>Similar practice is engrained in the program implemented by Youth Initiative for Human Rights and called „School of Different Memories“. The School of Different Memories is a summer educational program based on study visits whose goal is to share the experiences of the local community, human rights activists, representatives of religious communities, historians, victims and witnesses about the process of reconciliation and dealing with the past. The school includes visits to places of suffering and war crimes from the Second World War and the last war in Bosnia and Herzegovina from 1991 to 1995, connecting the experiences of communities from a wider area of one region.</p> <p>Initiated by its activists, YIHR BiH launched this program in 2014 with the aim of increasing the level of familiarization of young people about the events of the last two wars in the area of Herzegovina, and since 2017 in the area of Eastern Bosnia. The School's activities include tours of places of suffering, locations of mass graves, concentration camps, religious buildings, cemeteries, monuments and memorials. Since 2016, the School has a regional character, and participants from BiH are joined by a smaller group from neighboring countries - Croatia, Serbia and Montenegro.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<ol style="list-style-type: none"> <li>1) Embrace participatory approach involving affected communities, fostering ownership and sustainability;</li> <li>2) Foster multidisciplinary collaboration, engaging experts from diverse fields to enhance impact;</li> <li>3) Prioritize ethical considerations, ensuring informed consent, privacy, and responsible use of narratives.</li> <li>4) Pay special time and effort to select the participants that have the lack of opportunities to hear other narratives</li> </ol>

#2

Country of the best practice	Evidence/what is to be delivered
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<p>Title of the best practice</p>	<p>Constructive Use of Veteran Experiences (The KUVI Methodology)</p>
<p>What was the problem being addressed and objectives achieved with the best practice?</p>	<p>The Constructive Use of Veteran Experiences (The KUVI Methodology), where the war veterans from all three sides in BiH are using storytelling techniques to work with youth from all parts of the country, educating them on their personal experience as to why it is important to protect peace in the region. The main problems that are being addressed are challenges like mental health, community integration, and policy improvements. Objectives include utilizing veterans' experience, promoting peace, mental health support, fostering community integration, advocating for policy changes, and sharing knowledge through storytelling.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Storytelling techniques help young people connect with war veterans' experiences by creating personal connections, promoting perspective taking, facilitating cultural exchange, evoking emotional responses, enabling historical learning, and fostering dialogue. Through storytelling, empathy and understanding are cultivated, breaking down barriers between different ethnic and cultural backgrounds and nurturing a generation of peace.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Storytelling techniques encourage dialogue and cooperation among young people who have experienced trauma or conflict using veteran experiences. It provides a safe space for sharing, fosters identification and connection, validates and empowers participants, expands perspectives, and builds bridges between different communities. By utilizing storytelling, young individuals find support, learn from veterans, and collaborate towards healing and positive change.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>The problem addressed by the KUVI Methodology is the challenges faced by youth who have experienced trauma or conflict. These challenges include emotional distress, social isolation, limited support and resources, interpersonal difficulties, and obstacles in education and career. The constructive use of veteran experience provides support, mentorship, resources, and guidance to help youth overcome these challenges. By leveraging the experience of war veterans, it</p>



	promotes peace, which is helping youth in their private and professional life.
How does the best practice address collective trauma?	The KUVI Methodology addresses collective trauma by shared experience and understanding, community support, and promoting peace. Veterans offer empathy, insights, and promote peace and awareness. Their engagement contributes to healing, well-being, and social cohesion in communities affected by collective trauma.
How does the best practice address reconciliation?	The KUVI Methodology addresses reconciliation by promoting truth-telling, bridging divides, inspiring healing and forgiveness, supporting peacebuilding initiatives, engaging in restorative justice, and empowering future generations. Veterans contribute to understanding, reconciliation, and sustainable peace through their stories, perspectives, and participation in these processes.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	The design and implementation of the KUVI Methodology consider norms, values, and culture by being culturally sensitive, inclusive in representation, respectful of values and ethics, engaging communities, and customizing approaches. This ensures respect, understanding the other side, and promotes peace in the region.
Were there any resource implications?	The KUVI Methodology entails some resources, including place and financial resources for workshops, human resources for workshops that include, in BiH case, representatives of all three militaries from the 1990s war. Effective resource management is crucial for successful implementation and maximizing impact.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in society?	The KUVI Methodology aims to bring explicit changes to society, including increased empathy and understanding, healing and resilience, reconciliation and peacebuilding, community cohesion, education and awareness, and policy/systemic change. These outcomes contribute to a more compassionate, inclusive, and resilient society that values the experiences of veterans and promotes healing, reconciliation, and positive social change.
Is the best practice part of a large project (national, regional)?	In BiH, one NGO "Pravipožar" - an organization for support of war veterans, families and victims of





	the1990s war - are using the KUVI methodology, which they took over from the War Trauma Center in Novi Sad. They are implementing workshops all over BiH using the war veterans from all three militaries from the war in BiH.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	1) Prepare war veterans to share their experience; 2) Promote workshop that it is impartial; 3) Establish monitoring and evaluation mechanisms.

### #3

Country of the best practice	Evidence/what is to be delivered
Title of the best practice	Psychodrama
What was the problem being addressed and objectives achieved with the best practice?	Psychodrama is a therapeutic approach combining drama and group therapy. It aims to address emotional issues by reenacting scenes from individuals' lives. Objectives include self-expression, increased self-awareness, improved relationships, trauma resolution, new perspectives, problem-solving skills, empowerment, and personal growth. Through role-playing, participants explore emotions, gain insights, release pent-up feelings, and develop empathy. It provides a safe environment to work through conflicts, heal past traumas, and promote positive change. Skilled therapists guide the process to ensure a supportive and beneficial experience.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	Storytelling techniques in psychodrama foster empathy and understanding among young people from diverse backgrounds. Sharing personal narratives promotes understanding and empathy by providing insights into unique perspectives. Role-playing allows participants to step into others' shoes, promoting perspective-taking and breaking down stereotypes. Exploring cultural narratives broadens perspectives and encourages appreciation for diversity. Psychodrama creates a safe space for dialogue, validating experiences and fostering connection. Collaborative participation builds teamwork and respect for diverse contributions. Overall, storytelling in psychodrama bridges cultural gaps, promotes empathy, and deepens understanding among young people.



<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Storytelling techniques in psychodrama encourage dialogue and cooperation among young people who have experienced trauma or conflict. By externalizing experiences, creating shared narratives, and empowering storytellers, participants find a safe space to share and explore their stories. Active listening, multiple perspective exploration, and collaborative problem-solving foster empathy and understanding. Through narrative transformation, young people build connections, promote cooperation, and find healing and resolution.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Psychodrama addresses various challenges faced by youth, including trauma, conflict, self-expression, identity development, cultural diversity, and emotional well-being. It provides a therapeutic approach to help them heal from trauma, navigate conflicts, explore their identities, build empathy, and develop coping strategies. By addressing these issues, psychodrama promotes the overall well-being and resilience of young people.</p>
<p>How does the best practice address collective trauma?</p>	<p>Psychodrama addresses collective trauma by creating a safe environment for individuals to express and explore their emotions related to shared traumatic events. Through collective storytelling and witnessing, participants validate and support each other's experiences, fostering empathy and a sense of belonging. Enacting and reprocessing traumatic events allows for emotional release and new insights. Psychodrama builds resilience and empowerment by engaging individuals in the therapeutic process, envisioning positive futures. Community support and connection reduce isolation. Exploring socio-cultural contexts promotes understanding. Trained therapists are crucial for effective and ethical facilitation.</p>
<p>How does the best practice address reconciliation?</p>	<p>Psychodrama addresses reconciliation by promoting dialogue, perspective-taking, and empathy. It provides a safe space for expression, healing, and closure. Through collaborative problem-solving, trust-building, and fostering forgiveness, psychodrama supports the reconciliation process. While additional interventions may be necessary, psychodrama</p>



	plays a role in facilitating understanding and resolution among individuals or groups affected by conflict or harm.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	Psychodrama considers norms, values, and culture by being culturally sensitive, inclusive, and respectful. It integrates cultural narratives, adapts communication styles, and respects boundaries. Role-playing is flexible, collaborative decision-making is emphasized, and ethical guidelines address cultural competence. Psychodrama aims to create a culturally sensitive therapeutic environment that honors and integrates diverse cultural perspectives and experiences.
Were there any resource implications?	Implementing psychodrama has resource implications such as trained professionals, suitable spaces, materials, interpretation services, training, supervision, research, and accessibility considerations. Adequate resource allocation and planning are needed to ensure effective implementation and sustainability of psychodrama programs.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in society?	Psychodrama aims to bring emotional healing, improved relationships, self-awareness, conflict resolution, empowerment, community cohesion, cultural appreciation, and societal change. It seeks to foster personal growth, empathy, reconciliation, and empowerment, contributing to positive transformations within individuals and communities, ultimately influencing society.
Is the best practice part of a large project (national, regional)?	Psychodrama can be implemented as part of projects on different scales (national, regional, local) focused on mental health, trauma healing, community development, or social integration. Its best practice can be integrated as a standalone program or within larger initiatives, depending on the context and goals of the implementing organization.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ol style="list-style-type: none"> <li>1) Ensure professionals have proper training and expertise;</li> <li>2) Embrace cultural sensitivity and inclusivity;</li> <li>3) Prioritize evaluation and research to measure effectiveness and inform improvements.</li> </ol>



Country of the best practice	Evidence/what is to be delivered
Title of the best practice	<b>The empty chair technique</b> – the way to authentic personality
What was the problem being addressed and objectives achieved with the best practice?	<p>The empty chair technique is performed by placing an empty chair in front of the person (client). The client's task is to act out a conversation between the chairs, where the sitting alternately represents both parties in the conversation. This technique can be used to address various psychological and emotional issues. Some of them are:</p> <p>The empty chair can represent a person with whom the client has unresolved conflicts or unfinished business. By engaging in dialogue with the empty chair, the client can express their thoughts, emotions, and grievances, allowing for a cathartic release and potentially gaining insights into ways to resolve the conflict.</p> <p>It can also provide a safe space for the client to freely express and explore their emotions. By externalizing their feelings and engaging in dialogue, the client can gain a deeper understanding of their emotional experiences and potentially identify underlying causes or triggers.</p> <p>This technique can be used to represent different perspectives or people, enabling the client to see a situation from multiple viewpoints.</p> <p>The empty chair can also be used to represent different parts of the client's own personality or conflicting aspects within themselves. This allows the client to engage in an internal dialogue, gain self-awareness, and explore their beliefs, values, desires, and fears. It can promote self-reflection, integration, and personal growth.</p> <p>The idea of this technique is to project the rejected content onto an empty chair and through dialogue the client re-identifies with the rejected content, and creates the possibility for its integration and assimilation.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	<p>Empty Chair Technique can indeed enhance empathy and understanding among young people from different ethnic and cultural backgrounds.</p> <p>Utilizing storytelling techniques involves sharing narratives that resonate with young people from diverse backgrounds. These stories can depict characters or situations that reflect the</p>



	<p>experiences, challenges, and emotions of individuals from different ethnic and cultural backgrounds. Through engaging narratives, young people can connect emotionally and intellectually with the stories, facilitating empathy and understanding.</p> <p>Stories can be chosen or created to represent the cultural diversity of the participants.</p> <p>Stories provide an opportunity for young people to explore different perspectives, including those of individuals from different ethnic and cultural backgrounds. By experiencing the story through the eyes of characters from diverse backgrounds, participants can develop perspective-taking skills, gaining insight into the thoughts, emotions, and motivations of others. This process cultivates empathy and helps break down stereotypes and biases.</p> <p>When young people encounter relatable characters in stories, they often develop a sense of identification. By identifying with characters from different ethnic and cultural backgrounds, young people can emotionally connect with their experiences, challenges, and triumphs. This emotional engagement nurtures empathy, as participants are more likely to understand and care about the characters' journeys.</p> <p>By incorporating storytelling techniques within the Empty Chair Technique, young people can engage with narratives that promote cultural representation, perspective-taking, empathy, and meaningful dialogue.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Storytelling provides a safe and non-threatening space for young people to express their thoughts and emotions related to their experiences of trauma or conflict. This sense of safety and belonging encourages open dialogue and cooperation.</p> <p>Storytelling encourages empathy by providing a platform for young people to listen to and understand each other's stories. Through the act of listening and empathizing, participants can gain a deeper understanding of the impact of trauma or conflict on individuals' lives.</p> <p>Storytelling techniques within the Empty Chair Technique can involve opportunities for reflection and understanding. After sharing stories,</p>



	<p>participants can engage in reflective activities, such as journaling or group discussions, where they can process their own emotions and thoughts. This process helps participants gain a deeper understanding of their own experiences and promotes empathy and cooperation by encouraging others to listen and respond with compassion.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Young people often face polarities within themselves, i.e. the existence of a conflict between two parts that are in complete opposition or when they have unresolved relationships with a significant person in their life.</p> <p>By integrating storytelling techniques within the Empty Chair Technique, young people who have experienced trauma or conflict can engage in dialogue, cooperation, and mutual support. The power of shared narratives, active listening, empathy, and reflection helps to build trust, understanding, and resilience among participants.</p>
<p>How does the best practice address collective trauma?</p>	<p>The empty chair represents the absence or presence of those affected by the collective trauma. It serves as a symbolic representation of the individuals or groups impacted. By inviting participants to engage with the empty chair, the technique provides a safe and supportive space for collective expression of emotions, thoughts, and experiences related to the trauma.</p> <p>The Empty Chair Technique can incorporate storytelling elements, allowing participants to share their narratives and personal experiences related to the collective trauma.</p> <p>The Empty Chair Technique promotes dialogue and empathy by providing a structured framework for participants to actively listen and respond to each other's experiences.</p> <p>It's important to note that addressing collective trauma requires sensitivity, cultural competence, and the guidance of trained professionals or facilitators. The Empty Chair Technique should be applied in a supportive and inclusive manner, ensuring the well-being and consent of the participants throughout the process.</p>
<p>How does the best practice address reconciliation?</p>	<p>The Empty chair serves as a powerful symbol representing the absence or presence of someone</p>



	<p>involved in the conflict or harm. It can represent a person who has been harmed, a perpetrator, or even a representative of a larger group. The empty chair creates a tangible presence that evokes reflection and acknowledgement of the past.</p> <p>The Empty Chair Technique provides a space for participants to engage in open dialogue and actively listen to each other's perspectives. By taking turns sitting in the empty chair, participants can express their thoughts, emotions, and experiences related to the conflict or harm.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The Empty Chair Technique is adapted to respect and honor the cultural values and sensitivities of the participants. Facilitators should be mindful of cultural norms and customs related to communication, storytelling, and expression of emotions. They should ensure that the technique aligns with the cultural context and does not inadvertently cause discomfort or offense.</p> <p>Language plays a crucial role in the design and implementation of the Empty Chair Technique. Additionally, facilitators should encourage open and respectful communication that allows for cultural nuances, diverse communication styles, and the expression of emotions in culturally appropriate ways.</p> <p>The Empty Chair Technique can be customized to suit specific cultural contexts. This may involve incorporating traditional storytelling methods, incorporating specific symbols or metaphors relevant to the culture, or adapting the structure of the technique to align with cultural preferences.</p> <p>By considering the norms, values, and culture of the participants, the design and implementation of the Empty Chair Technique can be culturally sensitive, inclusive, and respectful.</p>
<p>Were there any resource implications?</p>	<p>The application of this technique does not require special resources. In order for the technique to be successful in addition to human resources, i.e. the facilitator and the person who applies the empty chair technique (a person who thereby overcomes internal conflict or some dilemmas) for applying the said technique, it is necessary to provide a safe space and two chairs.</p>



<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>The Empty Chair Technique intends to foster empathy and understanding among participants. By engaging in dialogue, actively listening to others' perspectives, and stepping into the shoes of those affected by conflict, participants develop a deeper understanding of the experiences, emotions, and motivations of others.</p> <p>Through the Empty Chair Technique, participants practice effective communication and conflict resolution skills.</p> <p>The Empty Chair Technique aims to facilitate reconciliation and healing among individuals or groups who have experienced conflict or harm. This can lead to the restoration of trust, the resolution of grievances, and the building of stronger and more cohesive communities.</p> <p>Participants have the opportunity to learn about and understand different cultural backgrounds, challenging stereotypes, and fostering a sense of respect and appreciation for cultural diversity.</p> <p>These outcomes contribute to the creation of a more empathetic, understanding, and harmonious society.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>This technique can be incorporated into existing programs or initiatives focused on conflict resolution, peacebuilding, reconciliation, trauma healing, or community engagement. It can be part of broader projects that aim to address societal issues, promote intercultural understanding, or support individuals and communities affected by trauma or conflict. While the Empty Chair Technique itself may not be part of a specific large-scale project, it can be integrated into broader initiatives that have a wider scope and involve multiple stakeholders, such as government bodies, NGOs, or international organizations. These projects may incorporate the Empty Chair Technique as one of the methodologies or tools used to achieve their objectives.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>It is crucial to receive proper training and guidance on the effective implementation of the Empty Chair Technique. Facilitators should be knowledgeable about trauma-informed approaches, conflict resolution techniques, and cultural sensitivity.</p> <p>The Empty Chair Technique should be adapted to the specific context, cultural norms, and needs of</p>





	<p>the participants. Consider the cultural, social, and emotional factors at play to ensure that the technique is relevant and respectful.</p> <p>It is essential to provide a supportive follow-up process to address participants' well-being and ensure ongoing support. This may involve referrals to mental health professionals, providing resources for continued healing and reconciliation, or establishing support networks within the community. The follow-up process helps to maintain the positive impact of the technique and supports participants in their continued growth and development.</p> <p>Technique is a tool, and its success relies on the facilitators' expertise and the commitment to fostering a supportive environment for participants.</p>
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## #5

Country of the best practice	Evidence/what is to be delivered
Title of the best practice	Human Library
What was the problem being addressed and objectives achieved with the best practice?	The Human Library addresses stereotypes, prejudice, and lack of empathy. It promotes dialogue, understanding, and empathy by allowing conversations with diverse individuals. It aims to break down stereotypes, challenge biases, and combat discrimination. Objectives include meaningful dialogue, breaking stereotypes, promoting understanding and empathy, building bridges, and raising awareness. It fosters social cohesion, unity, and education, encouraging individuals to question biases and create an inclusive society.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	Storytelling in the Human Library helps young people understand and empathize with different ethnic and cultural backgrounds. It creates personal connections, engages emotions, and promotes perspective taking. Storytelling breaks stereotypes, facilitates cultural exchange, and builds common ground. It empowers individuals to share their stories and inspires young people to embrace diversity, fostering empathy and a more inclusive society.
How are storytelling techniques used to encourage dialogue and cooperation among	Storytelling techniques in the Human Library encourage dialogue and cooperation among young



<p>young people who have experienced trauma or conflict in this best practice?</p>	<p>people who have experienced trauma or conflict. It provides a safe space for sharing, fosters empathy and understanding, breaks isolation, promotes healing and resilience, and offers different perspectives. It builds cooperation, solidarity, and can contribute to conflict resolution and reconciliation. Through storytelling, young people find support, understanding, and pathways to healing and cooperation.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>The Human Library addresses the lack of empathy, understanding, and social inclusion among youth. It tackles stereotypes, prejudice, limited exposure, emotional distance, and the impact of trauma. Through dialogue and personal stories, it promotes empathy, challenges biases, and fosters connections among young people from diverse backgrounds.</p>
<p>How does the best practice address collective trauma?</p>	<p>The Human Library addresses collective trauma by providing a safe space for individuals to share their stories, fostering empathy and understanding. It promotes healing, challenges dominant narratives, and builds connections among those affected. Through dialogue and reconciliation, it contributes to a more inclusive and empathetic society.</p>
<p>How does the best practice address reconciliation?</p>	<p>The Human Library addresses reconciliation by creating a space for dialogue, empathy, and understanding among individuals affected by conflict or trauma. Through personal storytelling, it promotes mutual recognition, healing, and the building of bridges towards reconciliation.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The Human Library considers norms, values, and culture by respecting diversity, ensuring inclusive representation, being sensitive to cultural context, promoting cultural exchange and learning, upholding ethical considerations, and engaging with local communities. It creates an inclusive and respectful space that fosters cultural understanding, appreciation, and dialogue while prioritizing the well-being of all participants.</p>
<p>Were there any resource implications?</p>	<p>The implementation of the Human Library may require resources such as human personnel for organizing and facilitating events, securing venues, promoting the program, providing training and support, evaluating impact, and ensuring long-term funding. Resource implications can vary</p>



	based on the scale and context of implementation, requiring careful planning and partnerships to address them effectively.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in society?	The Human Library intends to bring explicit changes in society by fostering empathy, challenging stereotypes, promoting social inclusion, building bridges, inspiring action, and creating a more inclusive environment. It aims to increase understanding, break barriers, and encourage advocacy, ultimately leading to a society where diversity is embraced and individuals are treated with equality and respect.
Is the best practice part of a large project (national, regional)?	The Human Library can be implemented in various contexts, from local to national or regional projects. It has grown into a global movement, with events taking place worldwide. Its flexibility allows adaptation to different levels, making it suitable for both large-scale and smaller-scale initiatives based on the specific needs and resources available in each setting. One of the projects in Bosnia and Herzegovina is implemented by Helsinki Citizens' Assembly Banja Luka, implemented from 2015 in 5 municipalities across BiH.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ol style="list-style-type: none"> <li>1) Ensure inclusive representation by embracing diversity among human books;</li> <li>2) Provide comprehensive training and support for both human books and facilitators to handle sensitive conversations;</li> <li>3) Collaborate with local communities, engage in outreach, and seek feedback to maximize impact.</li> </ol>

**ITALY – CESIE**



#1

Country of best practice	ITALY
Title of the best practice	Re-enacting trauma through acting



<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>This best practice wants to create a point of contact with people from different backgrounds through active listening and movement</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Storytelling is a powerful tool to encourage young people to develop their critical thinking skills on intricate and controversial subjects in an engaging way. These techniques are necessary to learn how to see situations with different lenses. Participating in stories that seem distant from what you have experienced, can also activate interest towards your own background and identity and make yourself more aware of the fact that a different tradition can be a special feature more than a deterrent.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Storytelling can help trauma survivors to organize their thoughts around the event and step into feelings of empowerment. The phase in the best practice where people share their feelings around life events and situations, can help reducing self-blame and feelings of isolation.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Young people, especially trauma survivors, really struggle with being able to have their stories acknowledge and recognized by other individuals. They might have shared their story and was not well-received or not understood.</p>
<p>How does the best practice address collective trauma?</p>	<p>Through the central theme of providing close human contact, trauma is desensitized to make space for yourself and the other, breaking free from stigmas attached to the negative experience.</p>
<p>How does the best practice address reconciliation?</p>	<p>In this the acting phase is fundamental: expressing feelings through acting can bring out parts of the psychological aspects of trauma that stay hidden in the unconscious parts of the mind.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>This has been done by providing a free judgement zone. The practice was designed in a way that was meant to get people look beyond social groups and have an introspection on the individual. A person-centered approach</p>



	was put into place to allow the participants to be have a sense of ownership over the stories they wanted to tell.
Were there any resource implications?	/
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	The practice was able to destigmatize trauma. This vicious cycle of misconceptions about trauma often isolates survivors in feeling that they are alone in their struggles.
Is the best practice part of a large project (national, regional)?	N.A.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ul style="list-style-type: none"> <li>- Self-checking</li> <li>- Boundaries</li> <li>- Listening</li> </ul>

## #2

Country of best practice	ITALY
Title of the best practice	Draw your past and future
What was the problem being addressed and objectives achieved with this best practice?	This practice is aimed at using drawing to reconcile with parts of your past and future.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	Storytelling is a powerful tool to encourage young people to develop their critical thinking skills on intricate and controversial subjects in an engaging way. These techniques are necessary to learn how to see situations with different lenses. Participating in stories that seem distant from what you have experienced, can also activate interest towards your own background and identity and make yourself more aware of the fact that a different tradition can be a special feature more than a deterrent.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	Storytelling can help trauma survivors to organize their thoughts around the event and step into feelings of empowerment. The phase in the best practice where people share their feelings around life events and situations, can help reducing self-blame and feelings of isolation.
How is youth affected by this problem that the best practice addresses? Which problem is it?	Trauma can affect the ability of young people to process events in their lives and being present.



How does the best practice address collective trauma?	Through the visualization of past events that can bring more positive outcomes if properly addressed.
How does the best practice address reconciliation?	By reintegrating narrations that are lost within your consciousness.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	The dimension of the practice is extremely personal.
Were there any resource implications?	/
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	Individuals were able to open up more to other participants and be proud of their stories.
Is the best practice part of a large project (national, regional)?	N.A.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ul style="list-style-type: none"> <li>- Use your imagination</li> <li>- Be inspired by what is around you</li> <li>- Go somewhere where you can really focus</li> </ul>

### #3

Country of best practice	ITALY
Title of the best practice	Folk Tale Work
What was the problem being addressed and objectives achieved with this best practice?	To improve the preparedness of young people for their life choices by developing their self-reflection, their resilience as well as having them actively make decisions and steps forward their future.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	Storytelling is a powerful tool to encourage young people to develop their critical thinking skills on intricate and controversial subjects in an engaging way. These techniques are necessary to learn how to see situations with different lenses. Participating in stories that seem distant from what you have experienced, can also activate interest towards your own background and identity and make yourself more aware of the fact that a different tradition can be a special feature more than a deterrent.



How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	Storytelling can help trauma survivors to organize their thoughts around the event and step into feelings of empowerment. The phase in the best practice where people share their feelings around life events and situations, can help reducing self-blame and feelings of isolation.
How is youth affected by this problem that the best practice addresses? Which problem is it?	Storytelling and folk/fairy tales has been guiding people's lives for generations in the past. And actually, they have a lot to say about how to start an adult life, how to navigate in-between separation from parents, study and work for young people. Working with folk tales is a good coaching method to work with all the different issues around the life start of young people.
How does the best practice address collective trauma?	When the future is completely uncertain because of climate change, world migration and economic crises, folk tales can help be prepared for life challenges, from collective to personal.
How does the best practice address reconciliation?	In the development of self-help and coaching / training tools to think through choices, motivation, and design your life steps.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	The activity itself saw in its design a valorization of different cultures and backgrounds through stories.
Were there any resource implications?	N.A.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	It changed way of talking and thinking about nature as well as of other cultures.
Is the best practice part of a large project (national, regional)?	Youth Folktale Probing Our Fortune – Carrier Preparedness and Life navigation with Folktales
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ul style="list-style-type: none"> <li>- Be curious</li> <li>- Share stories from your communities</li> <li>- Be open to unconventional forms of storytelling</li> </ul>

#### #4

Country of best practice	ITALY
Title of the best practice	Letter to myself



<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>Preventing negativity from becoming the usual attitude, focusing on positive aspects of ourselves, maintaining a balance between qualities and negative aspects</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Storytelling is a powerful tool to encourage young people to develop their critical thinking skills on intricate and controversial subjects in an engaging way. These techniques are necessary to learn how to see situations with different lenses. Participating in stories that seem distant from what you have experienced, can also activate interest towards your own background and identity and make yourself more aware of the fact that a different tradition can be a special feature more than a deterrent.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Storytelling can help trauma survivors to organize their thoughts around the event and step into feelings of empowerment. The phase in the best practice where people share their feelings around life events and situations, can help reducing self-blame and feelings of isolation.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>This best practice affects the inability of some young people to be aware of their emotional states.</p>
<p>How does the best practice address collective trauma?</p>	<p>It can be used as a practice to develop intercultural competences in a multicultural world.</p>
<p>How does the best practice address reconciliation?</p>	<p>Self-writing turns out to be an important and innovative methodology because it can be used with different groups of people, and it works in very different areas.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The writer has an active part in the creation of the story and in the consequent development of certain skills. It is a dialogue where the relational dimension with the self is constructed.</p>
<p>Were there any resource implications?</p>	<p>N.A.</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>The ability of young people to deal with their emotions has improved considerably.</p>





Is the best practice part of a large project (national, regional)?	N.A.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ul style="list-style-type: none"> <li>- Write without self-judgement</li> <li>- Decide if you want to share or keep the story to yourself</li> <li>- Be curious about what happens within you</li> </ul>

## #5

Country of best practice	ITALY
Title of the best practice	Digital storytelling
What was the problem being addressed and objectives achieved with this best practice?	To enhance the participation of third-country nationals through involvement of local communities and volunteering activities using digital storytelling
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	Storytelling is a powerful tool to encourage young people to develop their critical thinking skills on intricate and controversial subjects in an engaging way. These techniques are necessary to learn how to see situations with different lenses. Participating in stories that seem distant from what you have experienced, can also activate interest towards your own background and identity and make yourself more aware of the fact that a different tradition can be a special feature more than a deterrent.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	Storytelling can help trauma survivors to organize their thoughts around the event and step into feelings of empowerment. The phase in the best practice where people share their feelings around life events and situations, can help reducing self-blame and feelings of isolation.
How is youth affected by this problem that the best practice addresses? Which problem is it?	It has been attested that newly arrived migrants and refugees can better participate into the host country through personal narratives of their experiences.
How does the best practice address collective trauma?	By promoting meaningful interactions between the local community.
How does the best practice address reconciliation?	The discussion of past experiences, their interests and hopes can help people to build on



	their coping mechanisms and handling of trauma, support their skills regarding starting a new life
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	Newly arrived people had the opportunity to contribute to the development of local community through their stories, a fact that can lead to increased awareness of their needs among the local population.
Were there any resource implications?	N.A.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	Newly arrived migrants and refugees were able to experience a smooth transition into the host communities.
Is the best practice part of a large project (national, regional)?	DIGIMI – DIGItal storytelling for Migrant Integration
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ul style="list-style-type: none"> <li>- Try to include everyone in the group</li> <li>- Pay attention to mutual differences</li> <li>- Look for points in common in different narrations</li> </ul>



#1

Country of the best practice	Albania
Title of the best practice	My story through phototherapy
What was the problem being addressed and objectives achieved with this best practice?	<p><b>Problem:</b> S. is a boy who had a conflict with his classmate M. due to a conflict carried over in relation to a girl.</p> <p><b>Objectives achieved:</b> Through phototherapy we have worked to bring to the surface the negative emotions that accompany each of the persons involved. The main objective is: Empathy for A.S in the classroom environment and not exposing him as a "thief", minimizing the feelings of guilt, and maintaining the balance of the class.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	<p>The two young people involved belong to two different cultures and backgrounds. One is a child born and raised in the city, with an elevated and rich family background. The other party came from the mountainous areas for a better life in the city. He grew up in a family with limited economic opportunities. He wanted the little one to deal with agricultural work to help the family. Cultural changes often lead to differences and misunderstandings. What is allowed in one culture may not be allowed in another. The use of photographs to tell stories is the best bridge or element of common understanding</p>
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	<p>The parties in conflict have not decided to discuss the conflict between them. It would bring even more problems and misunderstandings, which is why Storytelling through personal photographs is used to discuss the conflict and common trauma.</p>
How is youth affected by this problem that the best practice addresses? Which problem is it?	<p>Youth are quite often "victims" of misunderstandings which in some cases it results in physical conflicts. Prejudices and stereotypes which youth are grown result a problem which needs to apply special therapies.</p>
How does the best practice address collective trauma?	<p>Individuals are different. Discussing with them about a certain issue is not always easy because</p>



	<p>they belong to different social and cultural realities.</p> <p>This good practice through photos increases the individual's ability to express himself in the collective and increases his experiential and healing ability, without killing him even more spiritually in aggressive and careless re-experiences.</p>
How does the best practice address reconciliation?	This good practice puts individuals in equal conditions for discussing and experiencing trauma. They are more likely to talk about the problem and encourage reconciliation
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	As stated above, the cultural affiliation of each one was carefully analyzed in order to understand the limits and differences. That is why it is used as a technique of Storytelling-Phototherapy
Were there any resource implications?	NO
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	<ol style="list-style-type: none"> <li>1. Establishing communication between the parties</li> <li>2. Establishing peace between the parties</li> <li>3..Eliminating the possibility that the conflict will restart</li> </ol>
Is the best practice part of a large project (national, regional)?	NO
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ol style="list-style-type: none"> <li>1. Use and careful selection of personal photos</li> <li>2. Use in a group of no more than 7 people</li> <li>3. This practice serves very well for individual participants who belong to different cultures.</li> </ol>

## #2

<b>Country of the best practice</b>	Albania
Title of the best practice	<b>After the rain there is always sun</b>
What was the problem being addressed and objectives achieved with this best practice?	<b>Problem:</b> A.S. is in a class with M.D. They attend the same class. After the lesson, when M.D. goes home, he realizes that he doesn't have his phone with him. He claims that someone took the physical education class. For this he blames/doubts A.S.



	<p>Under these conditions, M.D. reports to the school directorate. The staff gathers and, in the discussion, above, A.S. tells him that he took it. A conflict has emerged between the two young people and work must be done so that A.S does not feel over-blamed, himself and especially from the class. For this, he cooperates with the class.</p> <p><b>Objectives achieved:</b> Through sequences of the film "Un cuento chino", we managed to have storytelling. The film is full of ideas and events that are based on misunderstanding and lack of empathy for others.</p> <p>The main objective is: Empathy for A.S in the classroom environment and not exposing him as a "thief", minimizing the feelings of guilt, and maintaining the balance of the class.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>By watching the film and its thematic, we can understand that the lack of empathy can lead us to thoughts or misunderstandings regarding issues related to the reasons that led an individual to perform this or that action.</p> <p>A.S came from a family in great economic need. He emphasized that he had performed all his actions only to sell the phone and secure income.</p> <p>Therefore, the economic impossibility had pushed him to perform that action</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>In this situation we have two parts. In one, two young people live with each other. On the other side are all the classmates. The film and the created situation made A.S's actions better understood and the class's empathy in relation to him increased, giving A.S the opportunity not to repeat the action.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Prejudice and lack of empathy is what is missing in our society. Young people are becoming more and more insensitive about these issues related to understanding the world and the reason why someone did this and that, putting themselves in their place.</p>



	Also, the bullying after the event is a situation that would have long-term effects on A.S., in the psycho-emotional aspect.
How does the best practice address collective trauma?	Put the other in the other's place. There is no better understanding than putting yourself in someone else's "feet". The film put the other in this format. Therefore, the collective trauma (of having a person who takes personal things in class) could be better treated and is a guarantee that it will not return or influence anyone's life later.
How does the best practice address reconciliation?	This good practice puts individuals in equal conditions for discussing and experiencing trauma. They have more opportunities to talk about the problem and find a way to discuss and deal with it. In this, balances are restored and reconciliation is more acceptable
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	As stated above, the cultural affiliation of each was carefully analyzed in order to understand the limits and differences. That is why it is used as a storytelling-film technique
Were there any resource implications?	NO
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	<ol style="list-style-type: none"> <li>1. Establishing communication between the parties</li> <li>2. Establishing peace between the parties</li> <li>3. Increasing empathy in class from classmates.</li> <li>4. Eliminating the possibility that the conflict will restart</li> </ol>
Is the best practice part of a large project (national, regional)?	NO
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ol style="list-style-type: none"> <li>1. The use of this film for issues related to the lack of empathy.</li> <li>2. It can be used for 20 people</li> <li>3. The creation of a circle, where the two main subjects are in the center, and the class around them.</li> </ol>



#3

<b>Country of the best practice</b>	Albania
Title of the best practice	Driving without a license
What was the problem being addressed and objectives achieved with this best practice?	<p>Problem: Three young people different ethnic background together, take their father's car to a friend's house (B.). At the wheel is (K.), as the best to drive the vehicle. Traveling by car, a police patrol signals them to stop. They did not obey Him because they were afraid and did not have driving licenses. By speeding, they have an accident with a traffic divider. Fortunately, with minor injuries.</p> <p>After recovery, B. asks K. for compensation for the car, since he was at the wheel and he caused the accident.</p> <p>Objectives achieved: Avoiding conflict between two young people and establishing mediation between them.</p> <p>The main objective is: Establishing understanding between the two parties in conflict.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	<p>The three young people involved were taken together and shared the experience of that day. Experience and trauma through storytelling. The aim was to encourage them to talk about the experiences of that day. Fortunately, everything ended successfully and the minimization harms the least of people.</p>
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	<p>Realizing how one cast can change the whole day is the greatest experience a person can have. The situation could have consequences for people. Their lives could be lost.</p> <p>Photos of the accident were taken and photos from similar cases when there was a risk to exploed a conflict on ethnic base. The young people were asked to reflect on them.</p> <p>They have reviewed from their point of view all the feelings and experiences, looking at the photos of the car and the accident in general, focusing not on the material damage but on the potential human damage and finding together strategies for reconciliation</p>



<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>The lack of empathy and understanding of others is the biggest problem that accompanies the youth today. Quite often conflicts get worsen based on the foundation of ethnic base, prejudices and stereotypes created on the youth mind. In this story its shown the care of the technique to not allow youngsters things on ethnic base but on the real sense of the story</p>
<p>How does the best practice address collective trauma?</p>	<p>This practice keeps in mind to not allow the conflict to be spread in ethnic base. In the car there was one Albanian, one from Serb minority and a roma young. There have been stories of conflicts among Albanians and Serbs or in several time Roma people have as well never granted their right but creating on people mind as person which still, beg on the street and so on. So, giving to the youth similar cases which end with reconciliation and guiding them</p>
<p>How does the best practice address reconciliation?</p>	<p>The reconciliation in this practice is directly through the happening but as well indirectly to avoid every ethnic base to constitute the foundation of any extended conflict</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The three young people belong to different economic, social and ethnic backgrounds. These have been analyzed and the conclusion has been reached that the best form of intervention is storytelling (by re-experiencing) the situation.</p>
<p>Were there any resource implications?</p>	<p>NO</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<ol style="list-style-type: none"> <li>1. Establishing communication between the parties</li> <li>2. Establishing peace between the parties</li> <li>3. Understanding that material importance has no value before the life of a friend/person .</li> <li>4. Eliminating the possibility of the conflict being carried over in other forms like ethnic base.</li> </ol>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>NO</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<ol style="list-style-type: none"> <li>1. The use of photographs from the scene requires care that the images are not heavy.</li> </ol>





	<p>2. The use of photographs from similar cases which ended in peaceful way stressing on what is negotiable</p> <p>3. This technique is used by no more than 5 people who have been present in the trauma and have experienced it in different forms, in the same situation..</p>
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#### #4

<b>Country of the best practice</b>	Albania
Title of the best practice	To break the law for the love of life
What was the problem being addressed and objectives achieved with this best practice?	<p>Problem: The parents of the minor (V), who is 16 years old and has left the house, come to the police station to present themselves. Her family belongs to the Roma community in Shkoder. The parents claim that she left the apartment with another minor (N), who does not belong to the Roma community. They are afraid for the girl, that's why they filed a complaint with the Shkodra police.</p> <p>Objectives achieved: Avoiding conflict between two families and restoring the law in accepting the fact that there can be no family or sexual relationship before the age of 18.</p> <p>The main objective is: Establishing understanding between the two parties in conflict.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	<p>The two persons involved together with the close family have been called to restore stability and avoid conflict in the future between them. Also, in the stability of their relationship, knowing that the law does not allow marriages and sexual relations before the age of 18, as it is called a criminal offense.</p> <p>The storytelling technique is used, with five "Cs", which are: 1. Circumstances, 2. Curiosity, 3. Characters, 4. Conversations and 6. Conflicts. A similar event passed by some other minors was used and, on this page, they highlighted the trauma and the way they can cope with changes of this type.</p>



<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>The storytelling technique was used to reach dialogue as a start, as it was difficult to establish a relationship of trust and communication. The biggest problem is understanding and non-discrimination due to ethnic or cultural affiliation. Let's not forget that marriage between the two communities is "taboo" in the local community of Shkodra. We managed to establish the broken relationships and in particular, the trauma of the minor girl for which she was prejudiced and discriminated against by the wider community and mutual families.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Such a case is very delicate as it can provoke a wide conflict between communities. Young people create stereotypes and, as the case may be, react in different ways by expressing lack of tolerance, respect, aggressiveness, etc. In this case that we are describing, we do not try to encourage love in violation of the laws. But we aim to increase the spirit of non-discrimination and minimize the personal and collective traumas that these discriminations cause to people, especially minors.</p>
<p>How does the best practice address collective trauma?</p>	<p>In this case, the "change of roles" was used, where the family of the boy, who does not belong to the Roma community, is placed at the feet of the other party. This is where the good and efficient treatment of collective trauma originates.</p>
<p>How does the best practice address reconciliation?</p>	<p>The practice first of all try to make understand the affected parties that first of all we shall apply the law. Secondly parties shall be aware to respect the culture of each other through arguments and reasonable facts</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The marriage with a person from Roma Community is considered a "taboo" and this has been considered. To avoid every misunderstanding first of all the technique tried to explained that the relation goes against the law in charge.</p>
<p>Were there any resource implications?</p>	<p>NO</p>

<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<ol style="list-style-type: none"> <li>1. Try to make clear and everybody understands the rules of law</li> <li>2. Avoiding every misunderstanding based in ethnic or minority base</li> <li>3. Eliminating the possibility of the conflict being carried over in other forms like ethnic base.</li> </ol>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>NO</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>The technique requires a good understanding of the law and good understanding of the history of the relations among communities. Its important to keep very confident the case and to try to communicate with the influenced people from related families in conflict</p>

## #5

<p><b>Country of the best practice</b></p>	<p>Albania</p>
<p>Title of the best practice</p>	<p>Never again</p>
<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>Problem: Stela (Albanian Roma) and Mateo (belonging to the Montenegrin community living in Shkoder) have known each other at the University. They have been together for about 1 year, in a relationship where the families did not agree. One day, Stella's father notices that there is no money at home. For this, he accuses you (Stelen) of falling together with your lover. Under these conditions, he goes to the police. The two families get into a strong conflict between them accusing in stereotypes created for Roma as people who know only to still. They blame each other. One side blames Mateo as a "robber." Mateo's family says that the story is twisted to blame Mateo in these conditions, he would be separated from his daughter.</p> <p>Objectives achieved: Breaking down prejudices and avoiding conflict between two families and restoring peace with them.</p> <p>The main objective is: Establishing understanding between the two parties in conflict.</p>



<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>In that case was identified a family relative who have good relations with both families. In separate meeting he was invited to speak about his good experiences in relations with Roma people and Montenegrin minority. Through his talks and presentation of stories he managed to build empathy and understanding among different ethnic families involved in that conflict.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>In this case through these techniques, we have used a oral story telling from a positive person which have confidence and trust in both families. He was telling good example of overcoming such conflicts and encouraging the parties to reconcile and build trust among each other.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>The storytelling technique was used to reach dialogue as a start, as it was difficult to establish a relationship of trust and communication. After the oral storytelling, it became possible to discuss it. Know how unfair blame affects you. Stela's repeated interference with her family has made her father accept the blame and realize that the most important thing is the happiness of their daughter.</p>
<p>How does the best practice address collective trauma?</p>	<p>The collective drama in that case is treated by using oral story telling a practice which creates confidence and make people involved in the trauma by getting to know the past to build the future.</p>
<p>How does the best practice address reconciliation?</p>	<p>Reconciliation comes through the reflection by getting to know previous example. Trying to recognize everyone mistake and incent a process of reflection based on principles of tolerance positive thinking. This is done through key people who have the ability to transmit the best of their experiences</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>In this practice norms, values and culture has been a key principle to be considered. Getting to know the fact of ethnic diversity in the conflict it has been important to prevent further conflictual behaviors which origin in the</p>



	conflictual stories among ethnics and stereotypes already established.
Were there any resource implications?	NO
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	The practices intends to bring: <ol style="list-style-type: none"><li>1. Positive feeling among the conflictual story</li><li>2. A deep process of reflection and positive thinking</li><li>3. Analyzing and preventing all sources of further potential conflict.</li></ol>
Is the best practice part of a large project (national, regional)?	NO
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	The key recommendations are: <ol style="list-style-type: none"><li>1) To analyse and identify all positive aspects that could influence to restore peace</li><li>2) To bring positive sides who could influence on preventing the conflict</li><li>3) To Create an environment of trust and confidence which could give best chances to reconcile</li></ol>

**POLAND – IDEA LAB**



#1

<b>Country of the best practice</b>	Poland
Title of the best practice	Tell me your story implemented by Fundacja Zdrowia i Rozwoju Człowieka
What was the problem being addressed and objectives achieved with this best practice?	In the study of research pertaining expressive writing as storytelling and its effects on subjective well-being, physical and psychical health and coping with emotions in subjects, who experienced difficult, including traumatic, situations, was presented. The mechanisms explaining the positive effects were described, as well as the limitations of therapeutic intervention. Considering expressive writing to be one of bio-therapeutic tools was proposed.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	They have worked with a group of 12 young people at the age between 18 - 27 . They were working together 7 days in sessions 2 hours a day. Different and cultural backgrounds had an impact on the way people are able to talk about their traumatic experiences. Step after step they were able to imagine other’s traumatic experiences and it has created a very special way of trust to each other.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	Many of them, after hearing what has happened to their colleagues were able to open themselves, coming into the state of building their trust to speak about difficult experiences.
How is youth affected by this problem that the best practice addresses? Which problem is it?	The biggest problem has always been to encourage young people to build their trust after traumatic situation to be able to talk about things like war, rape, mental or physical violent.
How does the best practice address collective trauma?	They have worked with several young people from war effected countries and the main problem was the trauma of losing their safety, fear after leaving own countries , difficulties in finding themselves in a foreign countries with



	feeling as a stranger , having less meaning in every day life.
How does the best practice address reconciliation?	Participants of the workshops have been sharing their feelings and traumatic experience through writing and storytelling with other colleagues and peers which gave them feeling of relief and also healing as the deeper they share the topics and experience the more reconciliation effect have been observed during the sessions.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	At the beginning of our work they have created a common contract with the most important values they were supposed to respect. Values that are connected with countries we all were born in, countries we had to leave and country we live in. They have created symbols of the most important values and they were put into the place all group was working in. All the symbols were included in stories we have created.
Were there any resource implications?	They have observe after our common work better understanding of problems other nations, better conversations and more trust to each other. After sessions young people said they felt that their problems are very universal and are the same for every country. The activities have their own result materials however there is not such publication or result book yet.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	During our common week we have created a story with several symbols of values that counted for every nation. The story was divided into all participants and they will be working with it in their countries - CD, radio performance, theater performance to make it possible for all people interested in the topic to join such workshops and work on such problems together with other engaged.
Is the best practice part of a large project (national, regional)?	Project is implemented at local scale with local community to be able to reach effective outcomes and impact on the participants in Wroclaw, Poland



<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<ul style="list-style-type: none"> <li>- The atmosphere of workshops is very important.</li> <li>- The topics are very difficult and every single person must feel that discretion is supported.</li> <li>- The process must be created slowly that everyone in the right speed may open himself and it doesn't matter what will be said everyone is accepted.</li> </ul>
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## #2

<p><b>Country of the best practice</b></p>	<p>Poland</p>
<p>Title of the best practice</p>	<p>“We are here to help” programme implemented by the ADRA Foundation</p>
<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>The problem was the war trauma experienced by the people affected by the Armenian-Azerbaijani war in the Nagorno-Karabakh region. The people living there for almost 30 years have been experiencing consequences of displacements and armed conflicts. The project focused on getting rid of psychological problems and dealing with PTSD.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Sharing personal stories by young people aimed to releasing the trauma, understanding personal and collective identities and their role and exchanging ideas and practices that the participants could implement in their communities.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Young people have a chance to listen to other people who have been through a similar experience, and share their story with people who are able to fully understand it.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Young people in the region for all their life have been experiencing the effects of displacements and armed conflicts like family separation, loss of livelihood, lack of access to services and anxiety about the future.</p>
<p>How does the best practice address collective trauma?</p>	<p>The programme is a chance to receive psychological support through interactive activities in a safe environment and atmosphere.</p>
<p>How does the best practice address reconciliation?</p>	<p>During the training, participants learned about forgiveness, acceptance of their situation and life without hatred.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>Yes. The programme was implemented with a local partner (ADRA Azerbaijan) whose role was taking care of the local context in terms of norms, culture etc.</p>





Were there any resource implications?	The project also included Film meetings (film therapy) and educational games on building peace. Participants planned to take part in simulation games in which they will be given the role of a decision maker. The purpose of specially selected games will be to broaden the participants' point of view, develop empathy and communication skills, and gain experience in conflict resolution. You can find on YouTube "We are here to help" video by ADRA Foundation for further information.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	The use of storytelling techniques gave young people a chance to find out how others are dealing with the same problem and exchange practice. Being not only the one in need of support, but also the one to provide it which changed their perspective.
Is the best practice part of a large project (national, regional)?	The best practice is a part of a regional programme led by the ADRA Foundation in an international cooperation (ADRA Poland and ADRA Azerbaijan).
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ol style="list-style-type: none"> <li>1. Take into consideration the local context.</li> <li>2. Make sure to provide psychological support.</li> <li>3. Pay attention to avoid the hate speech, prejudice and stereotypes.</li> </ol>

### #3

<b>Country of the best practice</b>	Poland
Title of the best practice	StoryDeC Educational Paths "European (Erasmus Plus) project implemented in Poland as one of the 7 main partner countries."
What was the problem being addressed and objectives achieved with this best practice?	The necessity of civic and social competences on everyday life of people to overcome the challenges and conflicts among societies through new skills such as storytelling and other to be committed active and democratic participation. Main objectives exploring relationships for participation and social change; knowing important aspects of social life through other people stories; developing critical knowledge and encourage active participation; developing key competences to create texts, narratives and usage of ICT tools; enhance civic and social skills as such.



<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>As one of the main objectives of the project is to hear the insights and history from other peoples voice and also critical knowledge and understanding through new skills and competences aim to build empathy and understanding at local, regional and European level both ethnic and cultural backgrounds and information among societies and communities in particular. This is enhanced through ICT tools and creating texts and narratives which resulted with best practice enhancing civic and social skills in this regard.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>The project, in nature, implemented with the main goal of creating educational paths and tools to develop social and civic skills in young people, through autobiographical methodologies, digital storytelling and video narration. These three main tools had great contribution on building understanding towards other cultures and their insights as well as establishing dialogue among societies and finally cooperation through sustainable dialogue among young generations who are members of communities as part of conflict and/or trauma today and/or in past.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Young people at most has the second or third generation of conflict or trauma and therefore considered as the part of the problem such as lack of communication or dialogue among communities, post-conflict challenges and/or trauma, etc. In this example, project focused on to empower young generations to be the positive social change through storytelling techniques and ICT tools to reach to sustainable cooperation and building necessary understanding on sensitive topics which bothers the societies they come from. The project did not limit to one main problem but more on diverse conflicts which bothers young people as such.</p>
<p>How does the best practice address collective trauma?</p>	<p>The project itself mainly focuses on cultural differences and understanding the insights of peoples stories which is defines self-narration. In this perspective as best practice trauma is addressed as the sharing certain types of experiences, such as traumatic experiences, which helps to free the individual from these types of experiences carried by them. Moreover, passing the traumatic experience</p>



	through a dialogue with others and with the world. During the exchange of experiences can be collective or individual trauma simultaneously.
How does the best practice address reconciliation?	During the exchange of traumatic experiences (collective and/or individual one) the individual as being able to share the stories through dialogue with others and with the world obtaining listening and acceptance and recognition of own history by others is the main channel towards reconciliation and rediscovering the value of our history. Innovative ways of sharing the stories and collective digital archive and increasing the possible interaction among individuals is the main key approach the best practice address reconciliation through various educational methodologies for young people.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	The project includes the main approach where the stories told by people especially about their lives includes values and norms of their culture. Best practice through educational methodologies tries to enhance the awareness of individuals towards the world and relationships at first. Secondly, to get to know people (norms, values and culture) and overcoming differences and prejudice. Thirdly, promote communicating and sharing values, vision of the world as well as common actions for social change.
Were there any resource implications?	Storytelling Methodologies; Autobiographical methodologies, Digital Storytelling, Participatory Video Handbook; StoryDeC Educational Paths A game (digital and board version); StoryDeC Game Training Module; StoryDeC Training Module Digital archive of stories; StoryDeC Digital Archive
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	As main outcome of the best practice there are several outputs which are practical and applicable. There is a Tool-kit which offers young people and educators practical tools to use storytelling (3 particular storytelling methodological themes), There is an online App where various and diverse groups of young people and individuals share their stories and learn from each other, Storytelling Game where everyone can use and develop new



	<p>competences, on storytelling and civic and social competences. Training Module which can be implemented and/or included in educational programmes and finally a digital archive where stories and discussions and results of the project can be found online which is accessible and sustainable for future generations. As a result of the project both young people, youth organizations and youth workers had the enhanced knowledge on storytelling and how it can be used innovative ways for building dialogue, communication and overcoming prejudices among societies for peace and stability. All outcomes and results supporting to develop social and civic skills in young people through storytelling methodologies and several examples can be found within the webpage, app and also examples of workshops and training for youth.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>The best practice is part of a larger scale European Erasmus Plus project where projects partners are from Italy, Romania, Poland, France, Sweden and UK. We have reached out to Polish organization and their activities in order to understand the insights and impact on Polish youth.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<ul style="list-style-type: none"> <li>- Adaptation of ICT tools and new technologies are very crucial to reach out and engage young people on storytelling methods for supporting reconciliation and collective trauma healing.</li> <li>- Young people needs more (alternative) opportunities and channels to share and understand values, norms and culture of other youth to build dialogue and communication for social change.</li> <li>- The storytelling methodologies needs to be supported by other civic and social skills and competences in order to be fully and effectively understood and used by young people and professionals working with young people in particular.</li> </ul>



#4

<b>Country of the best practice</b>	Poland
Title of the best practice	The Art of Storytelling For Migrants Project implemented in Poland by Ukrainian House Foundation
What was the problem being addressed and objectives achieved with this best practice?	The migration of Ukrainians since 2014 and especially after 2022 by Russian war has the negative impact and experiences on the individuals and their social and economic integration to society in Poland. Main objective is through storytelling methods and the initiative is dedicated to the development of storytelling skills through a series of workshops. The particular workshops were aimed at people of immigrant origin who cannot afford the storytelling course offered on the market and provide social support in this regard trauma healing and dialogue among communities.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	The series of workshop is designed to build a creative community of migrants, which is the largest in Wrocław compared to other Polish cities. The main purpose is also to create dialogue and build channels of communication among the societies with different cultural background and opening common perspectives through narratives reflecting empathy towards both sides.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	The period started with pandemic and migration during pandemic times resulted with deeper trauma and needs special attention. The workshop participants are encouraged to create a safe, impartial and compassionate space of dialogue for sharing their stories and building relationships. As an example participants were encourages to bring food for a common meal and lashes that are associated with home and about which the participants tell a story. Further on the stories were build upon each other and reflected diverse trauma regarding migration, pandemic, war and other personal experiences.
How is youth affected by this problem that the best practice addresses? Which problem is it?	The project did not have particular age group however majority of the participants were young individuals and couples who are willing to share and listen stories as well as learn new methods which will help them to further integrate social and economic spheres in Poland. Regarding the young people main



	<p>problem was to build connections and dialogue with peers to be able to share emotions and opening common perspectives in the city they live together.</p>
<p>How does the best practice address collective trauma?</p>	<p>The trauma is collective in the sense of history, culture and extreme emotions connecting with the war period and the difficulties to adapt to another culture. Workshops started with sharing the emotions, telling various stories and giving the possibility to be heard and as a result building safe space for dialogue with different backgrounds who are living in same geographical location due to the various external measures.</p>
<p>How does the best practice address reconciliation?</p>	<p>All these workshops had a practical goal which is to create a space for dialogue. The ability to tell a story as a practice of self-presentation helps in writing texts for social networks, scripts, in job search. The impact of the project was the development of artistic competences and the integration of immigrants, including women and under-represented minorities, changing the stereotypical image of migrants in Poland, and helping in recovering from the pandemic, and including young people in the world of creativity.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The project and workshops has been build by the Foundation that is representing Ukrainian culture and values as well as located in Poland where they have been experiencing the norms and values of the Polish culture and therefore they have provided the sensitive approach during the design and implementation of the workshops.</p>
<p>Were there any resource implications?</p>	<p>The participants besides the new skills and empowerment, they have deepened their knowledge of the history and architecture of Wrocław and designed a map of Wrocław in the future.</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>The series of workshops were overall 3 cycles. Overall number of participants were 28. The outcomes of the workshop was to strong steps towards trauma healing (personal, collective) and building safe space and dialogue among migrant background and local community in particular. Participants gain the storytelling methods and channels through new skills and competences. Overcoming stereotypical approach of Polish communities towards</p>



	migrants and helping them recovering war trauma including young people in the world of storytelling world.
Is the best practice part of a large project (national, regional)?	The workshops were implemented at local level in the city of Wroclaw by the Ukrainian House Foundation.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	Storytelling methods and techniques are although very helpful on trauma healing and reconciliation they are not much available in market and mainly a paid service by experts. Therefore, youth organisation and experts should provide more opportunities in this regard. Storytelling methods are playing key role in building dialogue among different cultures as majority of conflicts and trauma is lack of knowledge and real true information at first source stories by the parties. Creative and interactive methods for storytelling are powerful tool for participants to engage and take part in activities as well as building safe environment in particular.

## #5

<b>Country of the best practice</b>	Poland
Title of the best practice	Towards the Healing of Souls - Crocheting, Collaborating, and Commemorating.
What was the problem being addressed and objectives achieved with this best practice?	The approaches of women who were born and raised in different countries to femicide, the feelings they want to share while they come together and practice knitting, and the traumas experienced by women in relation to the violence they experience in society are among the objectives. Thus, the woman makes a silent protest against the violence in different countries with her small braids.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	By telling their own story, everyone realizes how much they share in common, even if they come from different cultures and origins. It develops the ability to empathize with each other
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	They used knitting technique in our practice. The women tried to reduce their trauma with a meditative method with the pouches they knitted. They also felt good because they supported other women.
How is youth affected by this problem that the best practice addresses? Which problem is it?	While young people sometimes get rid of the problems and traumas they experience inside themselves, they sometimes use the knitting



	meditation technique, which is now accepted all over the world. This makes them feel good and they produce something useful.
How does the best practice address collective trauma?	The works for the tram are also treated with therapies made with art, and knitting is a practice that is suitable for aesthetic and artistic works as it is a handmade practice. Doing the same thing all together unites people on a common ground and provides them with a happier and healthier space. Up to 600 characters
How does the best practice address reconciliation?	With this application, cultural fusion is achieved by seeing how useful storytelling and artistic practices are in trams, and by bringing more groups together with these practices. Borders disappear.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	People from different cultures and social circles tried to get rid of their own traumas by uniting themselves on a common ground. Practices were made by respecting everyone's own culture and social environment, listening to their stories, sharing the pain as a partner to the stories told, and developing coping methods together.
Were there any resource implications?	Techniques commonly used in art therapy were used, and storytelling showed how many people had the same stories and thus how much they had in common.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	With this application, it is planned to create awareness among people, to reduce the traumas by sharing, and to try to improve them by seeing the problems in their own stories. In the meantime, this unity provided information transfer between cultures and people. It has opened up different avenues for healing.
Is the best practice part of a large project (national, regional)?	The activities have been implemented at local level and under the research program of academic and experts who has background on art and traumatic experience relief in communities.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	Many people come together and experience that listening to their problems and traumas is good for human psychology and social development, thanks to storytelling, is a recommended technique for many projects. Doing any action together allows people to be together by integrating themselves with art, without distinction of culture, religion, language.





## MONTENEGRO – NVO PRIMA



#1

<p><b>Country of the best practice</b></p>	<p>Montenegro (and other countries in the region)</p>
<p>Title of the best practice</p>	<p>A book: "I cannot feel good if my neighbor does not", published by CNA (Centre for Non-violent Action) Available: _____ at: <a href="https://www.nenasilje.org/publikacije/pdf/susjed/susjed-eng.pdf">https://www.nenasilje.org/publikacije/pdf/susjed/susjed-eng.pdf</a></p>
<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>The book "I cannot feel good if my neighbor does not" contains interviews with people from the former Yugoslavia region on their view of reconciliation, the past, responsibility, guilt, nationalism, and the future.</p> <p>A regional NGO, CNA, with offices in Sarajevo and Belgrade, published the book and presented it in the cities of Podgorica and elsewhere in the region. People in Montenegro were interviewed by young peace activists who spoke their native language (Montenegrin/Serbian/Albanian).</p> <p>It addresses the issue of lack of communication between people in the ex-Yugoslavian region during the armed conflict of the 1990s. Moreover, the objective was to facilitate the healing process among "ordinary people" who were suffering from collective trauma.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>In this book, we find stories about ordinary people reflecting on how the war affected their lives, whether or not it is possible to heal, and their thoughts on collective and individual guilt. Interviewees discuss in depth their views on the reconciliation process, the most appropriate way to deal with the past, and the role of the media in this process.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>It is worth noting that this publication is unique in terms of its process of preparation, form and presentation. The first step in the process of preparing this joint publication was to prepare interviews in all the local languages of the region, translate them, and present them together in a single document. As not all of the people who were interviewed were youth, this book provides a space for both peer and transgenerational dialogue between the people interviewed.</p>



<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>As a result of war conflicts, young people in all countries involved were deprived of the opportunity to meet their basic needs and protect their fundamental rights. Due to limited mobility and a collective sense of insecurity, young people from the region had few opportunities to interact with their peers.</p>
<p>How does the best practice address collective trauma?</p>	<p>The interviews were conducted with people from around the former Yugoslavia<sup>1</sup> representing different backgrounds, ages, professions, genders, and ethnicities. In common with each of them was their willingness to talk about the past, perceive the present, express fears and hopes for the future. Throughout the book, "ordinary" people are given a voice - whose stories are rarely heard in social dialog or the media. There was a first approach to the process of trauma, which was explored solely during the interviews led by young peace activists, and later on all the stories gained a written format, which served as a new form of communication regarding such a sensitive issue.</p>
<p>How does the best practice address reconciliation?</p>	<p>In order to answer the question of reconciliation directly, interlocutors were asked to describe how they understand reconciliation and what it means to them - in other words, what does reconciliation mean to them; How does that process work, and who is responsible for taking the steps in that process; Is there a feeling within their community that people are willing to reconcile.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>Authors and editors were trained in conflict resolution and non-violent communication, and were sensitive to the different identities, points of view, and values of interviewed persons. As a result of the decision to publish a publication that would be accompanied by a translation in all languages, it enhances a sense of respect for cultures, and the opportunity to explore creative ways of interconnecting them.</p>
<p>Were there any resource implications?</p>	<p>No.</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>Providing of the opportunity for "ordinary people" to share traumatic experience, to be heard and understood.</p>

<sup>1</sup> The Socialist Federal Republic of Yugoslavia consisted of six republics and two autonomous provinces: Bosnia and Herzegovina, Croatia, Macedonia, Montenegro, Slovenia, Serbia, and Vojvodina and Kosovo.



	<p>Increased sense of understanding and empathy among members of divided societies.</p> <p>Established constructive communication of joint future in a post-war period.</p> <p>The book was presented in all the ex-yu counties and is available online for interested audience.</p>
Is the best practice part of a large project(national, regional)?	Yes. All of the participants within the project, including authors, editors, interviewers, and interlocutors, were ex-YU nationals.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<p>The publication continues to be relevant and moving for both regional and national audiences despite the fact that it has been around for almost 20 years.</p> <p>Having all languages in one book increased the size of the publication (600 pages), but it also created a more comprehensive output with powerful messages and a sense of unity among the different target audiences.</p> <p>There are many possibilities for this practice to be multiplied. It is essential that trained, sensible professionals conduct the interviews since interlocutors are sharing sensitive personal information.</p>

## #2

<b>Country of the best practice</b>	Montenegro
Title of the best practice	EX YU LIVING LIBRARY
What was the problem being addressed and objectives achieved with this best practice?	<p>This project aims to involve youth from the countries of former Yugoslavia, that are working in the field of human rights protection and promotion, social inclusion, intercultural dialogue and to challenge prejudices and discrimination in their respective societies by using Living Library method. This project is needed because more and more youth NGOs from the target region have recognised Living Library as one of the most effective tools for challenging stereotypes, stigma, prejudices and discrimination. The main effect of this method is to contribute to the social inclusion of different marginalised groups of young people and reduce social distance of the citizens towards people from disadvantaged groups who are a</p>



	subject of stigma and bias and breaking stereotypes and prejudices.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	The "Living Library" functions just like a real library in that readers are able to borrow a "book" for a specified period of time. However, there is one difference: books are people in the "Living Library," where Books and Readers can engage in a real dialogue. Groups represented in the books are often the targets of prejudices and stereotypes as well as victims of discrimination and social exclusion. The books in this library are not only able to communicate, but they are also able to answer readers' questions, ask questions, and, most importantly, learn from them.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	It has been demonstrated that Living Libraries can have a powerful impact on wider communities where they have been established. Living Libraries can mobilize not only youth, but also the general public, and are highly visible.
How is youth affected by this problem that the best practice addresses? Which problem is it?	The practice is used to address variety of issues affected by youth. The topics are indirectly connected to the social and political consequences of the past events, so the selected roles in the country of the region included: Albanian girl in CRO school Refugee from Afghanistan Army deserter Asylum Seekers Victim of Sexual Violence Atheist Jewa girl & a hijab Feminist Migrant Abuse victim Person who tried to commit suicide Young Serbian who lives and works in Kosovo Story of the poor Immigrant teacher Person working with trafficking victims
How does the best practice address collective trauma?	Collective trauma was addressed by opening dialogue on individual level, where persons with traumatic experience share their stories in peer interaction.
How does the best practice address reconciliation?	In order to achieve reconciliation, topics representing burning issues of conflict are addressed indirectly. Examples include



	nationalism, religion, migration, and the post-war situation of certain social groups.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	In the format of Living Library, all selected identities are designed to represent specific values, norms, and cultures.
Were there any resource implications?	<p>The first-ever Living Library (Menneske Biblioteket in Danish) was organized in Denmark in 2000 at the Roskilde Festival. The original idea had been developed by a Danish Youth NGO called 'Stop the Violence' (Foreningen Stop Volden) as part of the activities they offered to festival goers.</p> <p>The Living Library became part of the Council of Europe's programme in 2003 and the driving force behind its inclusion was the realisation that human rights cannot be defended and promoted by legal texts alone. There is – today more than ever in the recent past – a need to raise awareness of the wider public of the importance of human rights to the fabric of our democracies and the responsibility of the individual citizen in realizing abstract human rights in his or her everyday interactions.</p> <p>Information available at:  <a href="https://barinfo.me/ziva-biblioteka-u-galeriji-velimir-a-lekovic">https://barinfo.me/ziva-biblioteka-u-galeriji-velimir-a-lekovic</a>  <a href="https://exyull.wordpress.com/catalog-of-books">https://exyull.wordpress.com/catalog-of-books</a>  <a href="https://www.coe.int/en/web/youth/living-library">https://www.coe.int/en/web/youth/living-library</a></p>
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	<p><i>The Living Library is a tool that seeks to challenge prejudice and discrimination. It works just like a normal library: visitors can browse the catalogue for the available titles, choose the book they want to read, and borrow it for a limited period of time. After reading, they return the book to the library and, if they want, borrow another. The only difference is that in the Living Library, books are people, and reading consists of a conversation.</i></p> <p>A one-day training on the use of the LL methodology was organized by the NGO Portret. After learning about the concept and the general approach, the catalogue was created, as well as simulations of "book readings".</p>



	In total, 67 readings were conducted by over 38 readers as a result of the efforts of volunteers and "books."
Is the best practice part of a large project(national, regional)?	Yes: The living library organized within the EXYULL project in Montenegro took place on 7 February 2020 in Bar. NGO "Portret" from Montenegro was implementing the project as one of partners to the Group "Let's..." from Serbia, Bonsai, Croatia; The ideas partnership, Kosovo; Subverziven front, Macedonia; Independent-Zenica, Bosnia and Herzegovina and SloMo, Slovenia. Project is co-funded by the Erasmus+ Programme of the European Union.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ul style="list-style-type: none"> <li>- <i>As a result of the simplicity of the methodology, it can be adapted to any local context.</i></li> <li>- <i>It does not require a significant amount of logistical and financial resources to implement the method. The process, however, requires a high level of facilitation skill and the creation of a safe working environment.</i></li> <li>- <i>Video and audio recordings should not be made without permission. There should be certain ethical standards in place and presented in transparent manner even in cases of consent.</i></li> </ul>

### #3

<b>Country of the best practice</b>	Montenegro
Title of the best practice	Forum Theatre (also known as Boal's Theatre, 'Theatre of the Oppressed' or 'Theatre for Development').
What was the problem being addressed and objectives achieved with this best practice?	<p>The Forum Theatre (also known as Boal's Theatre, 'Theatre of the Oppressed', or 'Theatre for Development') was invented by Augusto Boal in the early 1970s.</p> <p>The forum theater was introduced to Montenegro and the region after the 1990s primarily through the efforts of the regional NGO CNA (Sarajevo and Belgrade) and other peace organizations.</p> <p>The purpose of this for of theatre is to address different forms of violence, oppression, and discrimination. Some Montegrin examples</p>



	include dealing with police oppression, peer violence, family violence, war crimes, trafficking, and , most recently cyber-bullying.
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Through the use of this method, members of the community are involved in the simulation of oppressive situations, while the audience is provided with the opportunity to directly intervene with proposed changes to the role of an actor. There are two main effects that are produced in this way: "actors" are able to put themselves in the shoes of perpetrators, victims, or observers, which leads to an increase in the level of understanding and empathy among audiences. A second effect of the performance is that it encourages the audience to recognize the power of the individual in times of oppression in order to transform their situation.</p> <p>In the two Montenegrin municipalities with Roma settlements, a forum teatar was used to engage about one hundred members of the community in a dialogue regarding the position of the Roma minority.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>There is a concrete situation of trauma and conflict being presented by the actors, who are members of the community. It is intended for the dialogue to be promoted in such a way that anyone from the audience is invited to propose a change in behaviour that might lead to the transformation of the situation: resolving the conflict and heal the traumatic experience.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>This particular method has been mostly used as part of training/workshops for youth to improve their conflict resolution skills. In recent years, NGOs have collaborated with local schools to provide extracurricular activities involving forum theater.</p> <p>Interestingly, at the beginning of 2023, the Institute for Social and Child Protection of Montenegro organized a licensed training for the application of the Forum Theater technique for working with children and young people who are in conflict with the law, children and young people with behavioral problems and children and young people without parental care.</p>
<p>How does the best practice address collective trauma?</p>	<p>Collective trauma is addressed in a way that representatives of the community present the</p>



	<p>situation, than analyse different roles of stakeholders, reflect on how they feel in the certain set-up and propose a transformative intervention. Simulation of communication between “victims”, “perpetrator” and “observer” and how those roles are used to create, maintain or prolongue trauma helps the healing process at a collective level.</p>
<p>How does the best practice address reconciliation?</p>	<p>Young people of various ethnicities, religions, and cultures are encouraged to engage in dialogue with each other with the aim of promoting reconciliation. Using this technique, individuals can change their conventional roles and increase sense of empathy and solidarity. It can also address conventional historical narratives in order to envision a future based on a shared healing processealing process. Furthermore, it can be used to address traditional historical narratives in order to imagine the future as a result of the joint healing process.</p>
<p>How have the norms, values and culture beentaken into consideration in the design and implementation of this best practice?</p>	<p>Participants are free to contribute based on their authentic identity. However, Forum Theatar is dedicated to reconsidering the existing norms and values, particularly in relation to violent aspects of cultures and traditions (e.g. the history of war, patriarchal views, etc.).</p>
<p>Were there any resource implications?</p>	<p><a href="https://www.mreza-mira.net/vijesti/forum-teatar-u-prevenciji-nasilja">https://www.mreza-mira.net/vijesti/forum-teatar-u-prevenciji-nasilja</a> <a href="https://mladiniksica.me/forum-teatar-i-sajam-romske-kulture-u-zahumlju">https://mladiniksica.me/forum-teatar-i-sajam-romske-kulture-u-zahumlju</a> <a href="https://www.zsdzcg.me/kalendar-dogadaja/36-treninq-obuka-seminar/150-obuka-za-primjenu-tehnike-forum-teatar-za-rad-sa-djecom-i-mladima-koja-su-u-sukobu-sa-zakonom-djecom-i-mladima-sa-problemima-u-ponasanju-i-djecom-i-mladima-bez-roditeljskog-staranja-nastavak">https://www.zsdzcg.me/kalendar-dogadaja/36-treninq-obuka-seminar/150-obuka-za-primjenu-tehnike-forum-teatar-za-rad-sa-djecom-i-mladima-koja-su-u-sukobu-sa-zakonom-djecom-i-mladima-sa-problemima-u-ponasanju-i-djecom-i-mladima-bez-roditeljskog-staranja-nastavak</a></p>
<p>Please describe the outcomes of this best practice.What are explicit changes the practice intends to make in the society?</p>	<p>When participants change roles, they are in a better position to understand the "opposite" side of the conflict and take responsibility for improving the situation.</p>
<p>Is the best practice part of a large project(national, regional)?</p>	<p>Not necessarily.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>There are many benefits to using forum theater as a means of resolving trauma and conflict. At grass root level, its power lies in identifying the problem and generating mutually acceptable solutions.</p>





	This model has a comparative advantage in recognizing the possibilities for change and imagining the role that each party will play in the ideal scenario.
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#### #4

<b>Country of the best practice</b>	Montenegro
Title of the best practice	Exhibition "History That No More Exist", Kotor, 29/4/2014.
What was the problem being addressed and objectives achieved with this best practice?	<p>"History That No More Exist" is an artistic project encouraged by the research entitled: "Women Map of Boka Kotorska", which was realized by the NGO Anima from June to December 2013. The original idea was to explore the layers of women's history in the Boka Bay, and then present them, creatively, to the public through artistic intervention in public space. NGO Anima research consisted of resource searching in libraries and archives (search for original documents and books, newspapers and magazines), and discussions with a number of individuals.</p> <p>During the research work on "Women Map of Boka Kotorska" it became clear that in the libraries and archives there is very little information about women, that information are not integrated or are difficult to access.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	In traditional societies, it is well known that history is man's interpretation of the past. Storytelling about women was used in this case to promote communication and dialogue regarding past events. The project focused on the history of Boka Kotorska, an area known for its vibrant multicultural characteristics. As a result, the dialogue about the common history of Boka was an effective catalyst for interaction.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	<p>The exhibition was not primarily targeting young people, but youth took part as an audience since organizer used the public space.</p> <p>On International Women's Day, March 8th, 2014., NGO Exeditio has sent a public invitation to the citizens to send a scanned photo of their mothers, great-grandmothers, neighbors, friends, teachers, maid of honor,</p>



	<p>and another beloved women that marked their lives (and are no longer with us). It was important to submit a short story along the photo, noting the reasons that person was special. The invitation was sent to everyone, regardless of gender and age. During the month project team gathered over 60 personal stories and lots of photos</p> <p>Therefore we decided to, after the exhibition, launch a web site "History That No More Exist" , on which will be published and available to all, valuable material that was collected. The web site will also allow the existing collection of memories to enrich with new stories.</p>
<p>How is youth affected by this problem that the bestpractice addresses? Which problem is it?</p>	<p>There is a general lack of awareness among young people of the feminine side of history, as well as the important role that women played throughout history in the resolution of conflict, the preservation of families, and the enhancement of community cohesion.</p>
<p>How does the best practice address collective trauma?</p>	<p>The compilation of narrative stories and photographs, which were based on a variety of sources, helped the younger generation connect with the past and gain a deeper understanding of how women see the world today.</p>
<p>How does the best practice address reconciliation?</p>	<p>Reconciliation was addressed indirectly through the sharing of a common history between women from diverse ethnicities, religions, and power structures.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>Photographs and stories were gathered from family members of the women presented at the exhibition by the project team.</p>
<p>Were there any resource implications?</p>	<p><a href="https://expeditio.org/index.php?Itemid=544&amp;catid=112&amp;id=1248:izloba-istorija-koje-nema-2942014&amp;lang=en&amp;option=com_content&amp;view=article">https://expeditio.org/index.php?Itemid=544&amp;catid=112&amp;id=1248:izloba-istorija-koje-nema-2942014&amp;lang=en&amp;option=com_content&amp;view=article</a></p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>As part of the project, young people were mobilized to explore and become aware of their family history and stories within their families, which will become part of a common story by means of a joint exhibition. This will enable youth to relate better with their ancestors, which could play an important role in the healing process.</p>
<p>Is the best practice part of a large project(national, regional)?</p>	<p>Lead partner on this project was NGO Expeditio, in cooperation with the NGO Anima and the designer Tanja Radež from Ljubljana.</p>



	<p>This activity is realized through the projects: "ECLECTIS- European Citizens' Laboratory for Empowerment CiTles Shared" funded by EU within Culture Programme 2007-2013; public spaces as a field of intercultural dialogue and the promotion of social values" funded by Ana Lindh Foundation; Promotion of Sustainable Development in Public Spaces of Boka Kotorska, funded by the Rockefeller Brothers Fund.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>Women's perspectives should be included in the storytelling process: in case of armed conflict and other events in the past, it is clear that the women's side of the story is not official and is less known.</p> <p>The project demonstrated strong multiplication potential by using a unique method to mobilize community members to contribute to the process of resolving the past. As a result, instead of being passive readers, community members play an active role in interpreting past events.</p>

## #5

<p><b>Country of the best practice</b></p>	<p>Montenegro</p>
<p>Title of the best practice</p>	<p>The Project "The past for the future - Against the darkness, against the force", implemented by NGO CDT, Montenegro</p> <p>The best practice: Launching and ACTION with various creative activities, including <i>Digital exhibition of historical monuments as well as women who were heroines of the anti-fascist movement in former Yugoslav countries</i></p>
<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>The project examines the rise of fascism in Montenegro and the Balkans and the weakening of collective memory on important antifascist values, events, people and historical monuments. CDT was inspired to mark the 80th anniversary of the battles on the Neretva and Sutjeska, as well as the second session of The Anti-Fascist Council for the National Liberation of Yugoslavia (AVNOJ).</p> <p>The project is using digital media to shed light on the inspiring heritage from the post-war period.</p>



<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>The exhibition included the presentation of persons and cultural/historical monuments from all the countries in ex-Yugoslavian region. The event was organized in public space/ bar, visited mostly by young generation.</p> <p>A total of 60 contemporary illustrations of monuments related to the national liberation struggle were shown on LED screens, together with illustrations of national women heroines of all nations and nationalities in a pop-art style. Zoran Kardula, a famous Macedonian graphic designer, illustrator, and painter, was the author of the exhibition.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>The project started with the ACTION, a public call for artistic interventions, campaigns, workshops and the like with the objective to revive anti-fascist values in the modern age. Young people were invited to propose any action and later they were encouraged to participate in the youth -friendly designed actions.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>More than 15,000 monuments were built on the territory of the former Yugoslavia, but it is not known how many have been preserved to this day. Those that were not demolished due to historical revisionism on the territory of Montenegro and in other republics, were devastated or partially damaged. Young generations are not familiar with the stories associated with this type of heritage, their historical or artistic value. Because of this, they do not have a sense of ownership, nor do they draw from the monuments of the common struggle to build a common future.</p> <p>As a result of the absence of historical interpretation on the one hand, and the rise of populism and extremism in Europe on the other, young people choose to destroy monuments instead of using them to connect with the past in a constructive manner.</p> <p>Recent research (CGO, 2023), revealed that less than half of surveyed students (43.57%) could count at least three countries that belonged to the anti-fascist movement. Furthermore, more than ¾ (77.5%) of surveyed students did not know to name at least three people's heroes from Montenegro. Only 14,29% of students were able to name three women who were people's heroes during the anti-fascist war in Yugoslavia.</p>



<p>How does the best practice address collective trauma?</p>	<p>Firstly, the best practice address directly the lack of awareness of women faces in antifascist movement and history of the region in general. A further aspect of this practice is the use of modern media to present memorial monuments that depict the stories of our ancestors, who lost a significant number of their lives during armed conflicts in the name of freedom and the common good.</p>
<p>How does the best practice address reconciliation?</p>	<p>Communication of the joint values from the country and the region, re-framing it as a new age discussion about history, and engaging art and design for easy understanding by the younger audience, are key aspects of reconciliation address by this practice.</p>
<p>How have the norms, values and culture beentaken into consideration in the design and implementation of this best practice?</p>	<p>By launching several creative activities, the antifascist action promotes the values of antifascism and explores the meaning of these values in the modern world. The principal objective of the project was to involve and activate as many citizens as possible who believe that anti-fascism is as relevant today as it was 80 years ago. The aim was to encourage activism among various social issues connected with history and tradition: nationalism, revision of historical facts, glorification of war criminals and collaborators of fascists and Nazis, the oppression of women and destruction of secular societies, etc. A number of social issues related to history and tradition were examined in order to encourage activism: nationalism, revision of historical facts, glorification of war criminals and Nazi collaborators, oppression of women and destruction of secular societies. By searching for the causes of all the problems listed today, the young generation would be able to gain a deeper understanding of the past.</p>
<p>Were there any resource implications?</p>	<p><a href="https://www.youtube.com/watch?v=EBY_Rq-Lr6U">https://www.youtube.com/watch?v=EBY_Rq-Lr6U</a> <a href="https://www.cdtmn.org/analize/crtezi-i-borbe">https://www.cdtmn.org/analize/crtezi-i-borbe</a></p>
<p>Please describe the outcomes of this best practice.What are explicit changes the practice intends to make in the society?</p>	<p>The action generated concrete creative initiatives as innovative tool to present historical facts, people and heritage in format accessible to young generations. The results were inspiring not only for Montenegrin but also regional artists, media and general public.</p>
<p>Is the best practice part of a large project(national, regional)?</p>	<p>The project is national, but includes cooperation with prominent artists from the</p>



	region. In addition, the artistic work produced are providing narratives about important historical persons and comic book authors.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	Digital exhibitions combined with pop-art design attracted significant interest among the younger generation; The scale-up of the project at the regional level proved to be relevant due to the interest in the exhibition among regional artists, the media, and the general public; In the context of the degradation of women's positions as a result of the return of patriarchy, the inclusion of women's faces in story-telling is a crucial component of overcoming trauma and empowering young women.

## SERBIA – CENTRIFUGE



### #1

<b>Country of the best practice</b>	Serbia
Title of the best practice	EDUCATING FOR INTERCULTURAL DIALOGUE, PEACEBUILDING, CONSTRUCTIVE REMEMBRANCE AND RECONCILIATION <sup>2</sup>
What was the problem being addressed and objectives achieved with this best practice?	This manual was created by UNICEF in 2019 for educators of the Western Balkans as a result of an activity which emphasized intercultural dialogue, brainstorming, and negotiation of meanings. While the impact of past conflicts on the daily lives of young people in the WB is widely acknowledged, their voices are often excluded from policy-making and seldom integrated into formal education curricula. There are limited spaces where adolescents from diverse backgrounds can come together to share their personal experiences and perspectives on the legacy of conflict, express their aspirations for the future, and collaborate on effective ways to build that future. Without greater participation from young people, peacebuilding initiatives often fall short of their intended goals.

<sup>2</sup> <https://www.rycowb.org/wp-content/uploads/2021/10/A-TOOLKIT-FOR-EDUCATORS-IN-THE-WESTERN-BALKANS.pdf>



<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Participants are taught to become active listeners and use nonverbal involvement, paraphrasing, and asking questions. The toolkit emphasises the importance of power, which can be used positively to transform relationships and narratives. Individual storytelling, poetry, and music were suggested as creative ways for participants to express themselves, and to build community and understanding through shared listening. The activities encourage participants to write a story, poem, or song on a theme and present it to a group.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>The primary focus of this Toolkit centres around fostering education on intercultural dialogue, peacebuilding, constructive remembrance, and reconciliation. It has been specifically designed for educators and trainers who engage with adolescents aged 14-18 from the Western Balkan countries in both formal and non-formal educational settings.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>They are influenced by social and political narratives that are distorted due to prejudice, denial, revisionism, and nationalism. Specifically, adolescents and youth with limited opportunities face difficulties in accessing mobility activities and have limited chances for exchanges and hands-on experiences with peers from neighbouring countries in the region. Avoiding discussions of challenging topics in schools, young individuals from various backgrounds are deprived of opportunities to become change agents within their communities and contribute to shaping a more peaceful future. As a result, many young people in the region feel frustrated and disillusioned, leading them to disengage from public discourse or align with divisive political ideologies.</p>
<p>How does the best practice address collective trauma?</p>	<p>This Toolkit aims to support teachers and youth workers in their endeavours to educate youth about regional dialogue, civic engagement, and reconciliation rooted in remembrance. By equipping youth and youth organizations with enhanced skills, exposure to diverse cultures and perspectives, a deeper understanding of complex issues, and the ability to think innovatively, they will be better equipped to articulate their needs and advocate for feasible and effective solutions. This will empower them to actively contribute</p>



	<p>to and benefit from an inclusive environment that fosters reduced prejudice and discrimination between communities in the region while building resilience against destructive nationalistic forces.</p>
<p>How does the best practice address reconciliation?</p>	<p>The activities aim at nurturing reconciliation between different groups, which relies on building mutual trust, fostering collaboration, and rejecting negative stereotypes. Encouraging cross-group interactions, enhancing education related to social cohesion, promoting historical and cultural exchanges, and fostering increased volunteerism within the region can all contribute to this effort. Through training in peacebuilding and advocacy, youth is empowered to interact with their peers and decision-makers throughout the region.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The methods presented in this resource build upon established best practices from the Western Balkans and worldwide. Moreover, the training modules in this volume were piloted and reviewed by 6 RYCO's partner schools across the Western Balkans. The intention of this resource is to complement existing formal and non-formal education programs by introducing innovative approaches and interactive methods carefully selected to enhance young people's competencies in intercultural dialogue, peacebuilding, conflict transformation, and processes related to addressing historical events.</p>
<p>Were there any resource implications?</p>	<p>Dozens of programmes, projects and resources have inspired the development of this Toolkit. These include:</p> <ul style="list-style-type: none"> <li>● UNICEF's Adolescents as Peacebuilders Toolkit (2016)</li> <li>● UNICEF Tajikistan's Peacebuilding Competences Curriculum (2018)</li> <li>● UNICEF's Adolescent Kit for Expression and Innovation (2015)</li> <li>● United Nations Dialogue for the Future Manual (2018)</li> <li>● UNOY's Youth4Peace Training Toolkit (2018)</li> <li>● Council of Europe's Competences for Democratic Culture (2018)</li> <li>● Council of Europe's Teaching Controversial Issues Training Pack (2015)</li> <li>● CDRSEE's Teaching for Learning Guide</li> </ul>





	<p>(2013)</p> <ul style="list-style-type: none"> <li>● ForumZFD's MemorInMotion Toolkit (2016)</li> <li>● Council of Europe and European Commission's Youth Transforming Conflict T-Kit (2012)</li> <li>● Arigatou's Learning to Live Together Manual (2008)</li> </ul>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<ul style="list-style-type: none"> <li>- Enhanced teachers' professional skills to effectively involve adolescents and youth in intercultural dialogue.</li> <li>- Utilizing teaching strategies and techniques that promote open and respectful dialogue among youth.</li> <li>- Developing teachers' capabilities and confidence to engage adolescents and youth in discussions on controversial topics, particularly those related to past and current causes of conflict in the region, and to manage such discussions safely and effectively.</li> <li>- Creating inclusive and secure environments within the classroom, where adolescents and youth can freely explore issues that are relevant to them without fear of judgment or reprisal.</li> <li>- Teachers' professional competencies strengthened to foster young people's comprehension of the fundamental pillars of sustainable peace.</li> </ul>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>Yes, the tool was tested by RYCO's partner schools across the Western Balkans.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>The competencies and methodologies highlighted here can be seamlessly integrated into various subjects across the curriculum, and the Toolkit provides ideas and suggestions on how to achieve this integration. It can be adapted to suit other contexts and age groups, such as working with older youth, pre-service teacher training, and teacher professional development programs.</p>

## #2

<p><b>Country of the best practice</b></p>	<p>Serbia</p>
<p>Title of the best practice</p>	<p>Storytelling for Peace, Gender Partnership and Cultural Pluralism</p>
<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>The project was launched in Novi Sad, Serbia, in 2009, with the primary objective of promoting</p>



	<p>educational strategies that challenge the prevailing norms of a dominant society and foster the emergence of alternative, progressive, and socially inclusive futures. In pursuit of this goal, constructive storytelling was identified as an effective educational practice capable of instigating change. It was chosen as a tool for conveying alternative viewpoints due to its indirect and flexible nature. The project primarily targeted students at the University of Novi Sad, as well as teachers and children in primary schools within the Novi Sad region.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Drawing upon local knowledge and languages, the project aimed to nurture narratives of peace and partnership by engaging participants in the process of writing alternative stories and reimagining traditional Serbian and European tales. Through this endeavour, participants gained the ability to deconstruct dominant narratives, comprehend the profound aspects of culture, and recognize how underlying myths shape national identity. Alternative stories became a means to foster critical thinking and amplify diverse voices, encouraging a multiplicity of perspectives.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Storytelling techniques used empowered students to explore the widespread presence of myths and metaphors that uphold dominant and "colonized" visions of the future. By engaging in Storytelling, students were able to develop a critical distance from these narratives. This process allows for interaction and dialogue across various levels of comprehension. Moreover, integrating "futures" thinking and methods into pedagogy, along with the use of storytelling, has been shown to facilitate a shift away from dominant and hegemonic future narratives. Instead, students are guided towards paths that are vital for envisioning alternative and sustainable futures.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>There is no shortage of literature critiquing outdated educational paradigms, with many arguing that mainstream education still adheres to an industrial mindset rooted in the 19th century. Additionally, discussions surrounding the future in education often revolve around singular, vague, and abstract concepts, or are treated as implicit, token gestures. The pervasive influence of neoliberal ideology in</p>



	<p>education further hinders the ability to challenge mainstream perspectives on the future. Consequently, official and unofficial curricula continue to reinforce images that restrict young people's imaginative exploration of alternatives, perpetuating a "colonization of the future" and normalizing various forms of violence. Moreover, young people's relationship with the future is complex and contradictory, often evoking feelings of trepidation and ambivalence.</p>
<p>How does the best practice address collective trauma?</p>	<p>Some of the reimagined tales focused on addressing cultural, ethnic or national stereotypes by introducing surprising elements into familiar storylines. These narratives presented new and positive roles and models, while also offering peaceful resolutions to conflicts and alternatives to discrimination and violence. The retold stories primarily tackled current issues prevalent in Serbian society, as well as broader global challenges. Consequently, topics such as school-based violence among peers, hatred and destruction were also explored. In essence, these revamped stories utilized familiar plots and narratives to engage with contemporary and future issues, empowering young people to propose a variety of alternative solutions and envision diverse futures.</p>
<p>How does the best practice address reconciliation?</p>	<p>By actively involving young people in the creation of new stories and mythologies that promote a society based on peace and partnership, critical literacy is cultivated, identities are negotiated, and meanings are constructed. Storytelling also enhances understanding of the interplay between social structures, human agency, and the role of power in knowledge formation. In the specific context of post-conflict Serbia, storytelling can aid in healing trauma, fostering forgiveness, and promoting reconciliation, thereby breaking the cycle of violence prevalent in society. Furthermore, incorporating discussions on gender and multicultural issues within transformative and sustainable peace processes is essential to eliminate negative stereotypes and work towards social justice and the inclusion of marginalized groups.</p>



<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>This experience holds particular significance for education students, considering that they will soon be employed as primary school teachers. It provided them with a valuable opportunity to critically examine the master narratives they had memorized during their own schooling and to explore how these cultural patterns continue to shape the political and cultural landscape of Serbia today. They came to realize the significant role played by deep culture in the formation of national identity and the dominant discourses that underpin the nation as a social construct.</p>
<p>Were there any resource implications?</p>	<p>F. Hutchinson, Educating beyond violent futures in children's media, <i>Futures</i> 26 (1994) D. Hicks, Retrieving the dream: how students envision their preferable futures, <i>Futures</i> 28 (1996) F. Hutchinson, I. Milojevic', Learning for peaceful futures. Elise Boulding: her life and work, <i>Journal of Peace Education</i> 9 (2) (2012)</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>The initial phase of the project involved the authors of this article writing alternative stories. While revising traditional Serbian and European tales to reflect explicit narratives focused on gender, peace, and multiculturalism. The objective was to provide alternative narratives, solutions to problems, and story endings through the revision of classic Serbian stories, presenting a plurality of options rather than replacing one "truth" with another. A total of ten stories and one poem were used as materials for workshops with students, parents, teachers, and community members between 2009 and 2010. The new stories were also tested with primary school children. In 2010, the project was accredited as an in-service training program for teachers' professional development, leading to the formation of a ten-trainer team for this purpose.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>The project was introduced as a pilot study and carried out in five primary schools in Novi Sad, with the participation of education students from the Department of Pedagogy at the Faculty of Philosophy, University of Novi Sad. These students received project-specific training as part of their practicum, which served as a pre-service experience in schools</p>



	for undergraduate students. The project consisted of 52 workshops, involving 32 pedagogy students, 17 teachers, and 400 children. Additionally, another similar project was undertaken in collaboration with the City of Novi Sad Library.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	The feedback received from students reinforces the findings of existing literature, highlighting that when young people are provided with the chance to actively engage in the creation of meaning, they wholeheartedly embrace it. Traditionally, folk literature has been approached primarily through memorization and repetition. However, in the workshops where both traditional and newly retold stories were compared, students were granted the freedom to follow a similar path through their creative endeavours. As a result, a vibrant and joyful atmosphere was cultivated, leading to enthusiastic participation from the children.

### #3

<b>Country of the best practice</b>	Serbia
Title of the best practice	Performing trauma on post-conflict stages – Strategies of DAH Theatre
What was the problem being addressed and objectives achieved with this best practice?	Established in Belgrade, Serbia on the brink of the Yugoslav Wars (1991-1999), DAH Teatar has dedicated itself to engaging with and influencing the collective recollection of these significant events for over thirty years. The theatrical and performance endeavours undertaken by DAH Teatar during the wartime and postwar periods assert that theatre and performance possess distinctive instruments that enable us to explore the concept of trauma, manipulate it, and push it in new directions. DAH is a professional performance troupe and research centre working at the crossroads of theatre, dance, and the visual arts, creating daring artistic forms that inspire personal and social transformation.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	The troupe's artists operate within Serbia creating performances that bear the indelible imprints of their own wartime encounters. While they are based in Belgrade, their creative processes and development strategies have a strong international focus,



	<p>reaching far beyond the contested borders of their nation. Given their entanglement in an environment where cultural memory serves as a prism for contentious and unresolved questions in contemporary international politics, the personal becomes inherently political for them in the stories they tell through the voice of theatre. Consequently, their work inevitably delves into discourses concerning human rights and transitional justice, the potential role that the performance of trauma can assume in individual rehabilitation and social transformation within a post-conflict backdrop.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Their works portray the Yugoslav Wars as traumatic experiences and explore how trauma is employed as a performative element in them. The expectations that these performances place on their audiences, open ground for discussion about what occurs when these expectations are met, disregarded, or rejected. If we consider trauma to be performative, it becomes evident that its representation and framing carry profound political implications, sparking discussions about witnessing, memory, and restitution.</p>
<p>How is youth affected by this problem that the bestpractice addresses? Which problem is it?</p>	<p>DAH Teatar has been engaging in a dialogue with their country's painful history for the past three decades. The work of DAH Theater is based on devising theatrical form (methodology), and performances and projects are the results of a long-term process allowing both those that create and consume it to deconstruct the inherited narratives, question them and create new ones collectively. Starting from the theme, working at the crossroads between theatre, dance and visual art, DAH Theater creates performances with a vision of creating a non-violent and tolerant society.</p>
<p>How does the best practice address collective trauma?</p>	<p>When considering the broader context of the plays the questions posed by them hold significant political and ethical implications. They prompt the audience to contemplate the extent of personal responsibility for crimes they did not commit and the relevance of such matters. Within the framework of its unique performance language, plays achieve two interconnected objectives. Firstly, through theatrical techniques such as gesture, embodiment, repetition, citation, and speech, they aim to aesthetically and emotionally</p>



	<p>depict war trauma. Secondly, by employing these techniques within the specific performance context, they also portray war atrocities as a deeply traumatic experience. DAH theatre uses storytelling to explore trauma in performance and its wider social impacts and emotional responses i.e. how trauma is represented in performance while also considering trauma itself as a performative act.</p>
<p>How does the best practice address reconciliation?</p>	<p>People not only experience trauma, but they also harness and manipulate it, leveraging its concept for various purposes, both positive and negative. DAH theatre’s work aims to utilize trauma as an active force, constantly exerting its influence and examining its political, economic, social, and aesthetic aspects—as integral components not only of the performance dramaturgy but also considering the stage as a metaphor of life.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>DAH’s 30-year career offers the opportunity to explore in depth how issues around trauma in/and/as performance in the catalogue of a single group can evolve as the temporal gap between the work and the wars it engages grows. DAH’s international profile also enables us to observe how the same performances “play” in Serbia, Bosnia, or Kosovo, as well as in the United States or Western Europe. They show the various ways trauma can be “deployed in space and disclosed in time” by the same artists, how these representations and performances are subject to the distortions of memory, and how they remain available to a limitless variety of reinterpretations and re-inscriptions by both artists and audience members over time and around the world.</p>
<p>Were there any resource implications?</p>	<p><a href="https://pure.manchester.ac.uk/ws/portalfiles/portal/216120049/FULL_TEXT.PDF">https://pure.manchester.ac.uk/ws/portalfiles/portal/216120049/FULL_TEXT.PDF</a> <a href="https://rowman.com/ISBN/9781498527149/DAH-Theatre-A-Sourcebook">https://rowman.com/ISBN/9781498527149/DAH-Theatre-A-Sourcebook</a></p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>Some of the outcomes include cooperation and joint projects, visits to the region, exchange of experience among young people through joint work, and the creation of a modern educational centre for contemporary arts and management that provides opportunities for practical work on concrete projects.</p>



	It is a place that offers strong support for its members, participants and audience in facing the problems of society in transition.
Is the best practice part of a large project(national, regional)?	No
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	Trauma should not be viewed as a limiting factor, but rather as a catalyst that compels us to transcend the barriers of silence and uncertainty. It urges us to seek innovative approaches to connect with others and to stand together in empathetic solidarity. The praxis of DAH Teatar exemplifies how theatre and performance can stimulate such transformative thinking.

#### #4

<b>Country of the best practice</b>	Serbia
Title of the best practice	CNA's Peacebuilding education programmes
What was the problem being addressed and objectives achieved with this best practice?	During its fifteen years of experience working on building peace in the region of the former Yugoslavia, CNA (Center for Non-violent Action) has developed a unique concept of peace-building and non-violent work training of conflicts, adapted to the specific needs and communication patterns of countries in the region of the former of Yugoslavia. An important segment of every training is working with youth on dealing with the past.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	The programmes deal with processing difficult war experiences and learning to live with them. This presupposes giving meaning to it as well as giving structure to individual traumatic experiences, and identifying with others' experiences of uncertainty, loss, fear, or hatred. Societies in the territory of the former Yugoslavia were often faced with challenges in their past of finding meaning in war and sacrifice. They have their own established grounding mechanisms and a ceremony of shared remembrance through which we establish our own collective identities. The collectivization of the victims also means the collectivization of mourning. We feel sad and proud together, proud and defiant. Above all, we feel together.





<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>The manual used in the program <u>contains many activities that use</u> storytelling methods for supporting reconciliation and collective trauma healing. The manual was created as a result of the need for peace-building workers to gather experience and knowledge on the topic of reconciliation to inspire others to also work with it. This approach provides an important prerequisite for a better understanding of the mechanisms at the social level: there is a better understanding of one's role and one's relationship to the past, because, learning about dealing with the past, we are actually dealing with that past. These processes can be very emotional and difficult, especially when the discussion moves from the political to the personal level and when we try to hear and understand others when they speak, but also to honestly share our own experience with others. This necessarily leads to a better understanding of the other. Even to empathy.</p>
<p>How is youth affected by this problem that the bestpractice addresses? Which problem is it?</p>	<p>The consequences of the turbulent past of the WB region are fear, hatred, collectivization of guilt and victims, self-victimization, and hatred towards others on a national basis. If all these consequences disappeared with the generation that felt the war on their skin, maybe we could push it under the carpet and wait for it to emerge. Unfortunately, it's not that simple. These consequences have a multigenerational dimension because they are transmitted from generation to generation through narratives and education, and prejudices also generate new experiences that self-confirm and further develop them. The educational system proved to be an exceptional ground for absorbing such narratives and multiplying them. Moreover, youth has been plagued with the pandemic's limitation of the freedom of movement and socialising, and finally, material poverty and lethargy.</p>
<p>How does the best practice address collective trauma?</p>	<p>Thematizing dealing with the past within peace education is very fruitful. Simply put the effort pays off because the topic can be covered deeply and in a committed manner, and peace education provides the conditions for building trust among participants. Through careful work, the conditions are achieved for the effective breakdown of the enemy's images, for the understanding of other narratives, for questioning dominant narratives and the role of "one's side", for questioning one's role, for motivating young</p>



	<p>people to become active citizens who bear responsibility for themselves and the society in which they live.</p>
<p>How does the best practice address reconciliation?</p>	<p>Peace education programs necessarily focus on dealing with the past as a process necessary for building peace. They are intended for different groups with different professions and veterans from the so-called "Dayton Triangle" (from Bosnia and Herzegovina, Croatia and Serbia. One of the first tasks is to build trust between the trainers and the people they work with, and then transfer that trust from personal to social level (which is a reduction of existing mistrust). Trust is important because it opens up space to deal with difficult topics constructively, without falling into the trap of accusing each other, transferring the responsibility of individual criminals to the entire group, and then from the entire group to individual members present when talking about topics that hurt.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>Among the important basic goals is the deconstruction of images of the enemy, by assigning a human figure and striving to develop empathy for their fate. It is much easier to work with war veterans than with younger ones - a population that declares itself as an anti-nationalist or liberal-civilian option. In working with war veterans, at the very beginning, it becomes evident that those images of the enemy exist. In working with youth, the existence of stereotypes is often denied and the problems are marginalized. The program also aims to influence the changing of the dominant narratives about the war and the past by creating the conditions for reconsideration, even completely changing narratives adopted by individuals.</p>
<p>Were there any resource implications?</p>	<p><a href="#">Manual for dealing with the past</a></p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<ul style="list-style-type: none"> <li>• Sensitization for the whole spectrum of social problems that are often on the margins of interests of state institutions, education system, etc</li> <li>• Reviewing one's attitudes and values, and better understanding one's position in society</li> <li>• Obtaining the necessary knowledge and skills needed to work on positive social change, that is, in the fight against social injustices</li> </ul>



	<ul style="list-style-type: none"> <li>• Encouragement and empowerment for concrete social engagement, at the local, state or regional level</li> <li>• Connecting with people in the region who are working on the same or similar problems</li> <li>• Building the necessary alliances in building a stable and lasting peace</li> </ul>
Is the best practice part of a large project(national, regional)?	No
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<p>In confronting the past, it is important to focus on the process and the process pitfalls that we can expect (when with the best intentions we do more harm than good). Honest analysis and learning from past experiences offer a very good starting point and give reasons for optimism.</p> <p>What the process of constructive coping must be and cannot avoid is crossing borders, learning from others, being ready to change oneself through the development of empathy, cooperation and respect. Understanding the meaning and importance of multiperspective in interpretations of history is crucial.</p>

## #5

<b>Country of the best practice</b>	Serbia
Title of the best practice	Facilitating dialogue and listening
What was the problem being addressed and objectives achieved with this best practice?	<p>Creating structured spaces where storytelling can take place, emphasizing active listening and respectful dialogue as well as providing opportunities for participants to engage in meaningful conversations, ask questions, and seek clarification, is essential for fostering a sense of shared humanity in the post-conflict era in the WB region. This process is hindered by a variety of factors such as the sensitivity of the topic and stigma related to it, polarization and divisions in societies, determining accountability and seeking justice, political challenges and finally lack of resources and support.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	<p>Dialogues can be facilitated in group settings where people are encouraged to share their experiences and emotions. The use of storytelling techniques can create a safe and</p>



	<p>supportive environment where individuals can process their trauma and find common ground with others who have experienced similar hardships. Active listening is also an essential tool for overcoming collective trauma. When people feel heard and understood, they can begin to heal from their trauma. Active listening involves giving the person speaking your full attention, using open-ended questions to clarify their thoughts and feelings, and reflecting on what they have heard to ensure mutual understanding. By using these tools, communities can move towards healing and recovery from the impact of traumatic events.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>In recent years, there have been efforts to use storytelling, dialogue and listening as tools to encourage dialogue and cooperation among young people. Dialogue workshops can be an effective tool for creating a space for dialogue and listening. There are various organizations and initiatives that organize dialogue workshops to address collective trauma. One of the examples is the <i>Belgrade Centre for Human Rights</i> which has organized workshops to address the trauma of war and political conflicts in the country. Another example is the <i>Youth Initiative for Human Rights in Serbia</i> which uses storytelling as a tool for promoting transitional justice and reconciliation, through its program “<i>Dialogue for the Future</i>”.</p>
<p>How is youth affected by this problem that the bestpractice addresses? Which problem is it?</p>	<p>Discussions surrounding trauma and reconciliation often touch upon deeply personal and painful experiences. Young individuals may be reluctant to share their stories due to the sensitive nature of the topic, fear of judgment, or the stigma associated with being a survivor or perpetrator of violence. Furthermore, reconciliation requires open dialogue and a willingness to listen to different perspectives, which can be hindered by ongoing polarization and the presence of “inherited” opposing narratives. Addressing past atrocities and human rights abuses is crucial for reconciliation, but it can also be a source of tension. Determining responsibility, seeking justice, and ensuring accountability for the crimes committed can complicate the healing process and create further divisions, especially among the young population who tend to adopt and replicate nationalistic and populist narratives.</p>



<p>How does the best practice address collective trauma?</p>	<p>Commemoration and memorialization events can provide a platform for dialogue and listening. In Serbia, there are numerous commemoration events, such as those for the Srebrenica massacre, which bring together people from different backgrounds to share their stories and experiences.</p>
<p>How does the best practice address reconciliation?</p>	<p>Truth and reconciliation commissions and fostering Interethnic dialogue can be powerful tools for overcoming collective trauma in multiethnic communities. In Serbia, a Truth and Reconciliation Commission was established in 2001, which aimed to provide a platform for dialogue and the acknowledgement of past wrongdoings. Furthermore, there are various interethnic dialogue initiatives, such as the <i>Interethnic Association for Tolerance and Dialogue</i>, which aims to promote understanding and dialogue between different ethnic groups.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>Trauma and conflict can lead to complex dynamics within families, communities, and social networks. Navigating these dynamics and creating an environment where individuals feel comfortable expressing their experiences and perspectives requires sensitivity and skilled facilitation. Establishing safe spaces for dialogue and healing requires resources, including trained facilitators, mental health support services, and funding for initiatives aimed at creating and sustaining safe spaces for meaningful discussions. Reconciliation and trauma healing are inherently political processes, involving difficult decisions about memory, justice, and social transformation. Political factors, such as power dynamics, interests, and political will have to be taken into account as factors that influence the ability to create safe spaces and foster genuine dialogue.</p>
<p>Were there any resource implications?</p>	<p>-</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>Facilitating dialogue and listening can lead to increased understanding and empathy among the members of societies that were engaged in past conflicts, healing and empowerment, conflict transformation, building trust and social cohesion, reducing stigmatization and stereotypes, policy and societal changes and long-term peacebuilding.</p>



Is the best practice part of a large project(national, regional)?	No
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	Ensure that the environment is non-judgmental, respectful, and supportive. Encourage empathetic listening, where individuals genuinely try to understand and validate each other's experiences without interrupting or imposing their views. Set ground rules for respectful communication, encourage participants to listen to different perspectives, discourage personal attacks or blame and build trust among participants by emphasizing confidentiality and creating a confidential setting where individuals can speak freely.

## BOSNIA AND HERZEGOVINA – SMOC



#1

Country of the best practice	Bosnia and Herzegovina
Title of the best practice	Shining Humanity: Life stories of women peacebuilders in Bosnia and Herzegovina – Cambridge Scholars Publishing
What was the problem being addressed and objectives achieved with this best practice?	The book by the author Zilka Spahic Siljak is a collection of eleven extraordinary stories told by Bosnian women about their paths to peace, reaching out to other human beings, moral dilemmas and choices during the war in Bosnia '92-'95. It was written as a stimulus for younger generations who seek the motivation and inspiration to act in determination and strong belief that brave people can change lives.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	The book depicts women peacebuilders who were brave and had a vision of how to re-establish relationships within their communities in extremely complex political settings during the '90s. They walked the path of peace despite the horrible destructions around them.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	Presenting to the world the most intimate life stories of brave women who decided to share them is one of the the best ways to encourage dialogue and cooperation among young people



	<p>who have experienced trauma or conflict. Courageous people do not allow the light of humanity to be extinguished. This book, the collection of their narratives and their courage reminds us of the importance and sacred nature of humanity. There is always hope that the good will prevail, even in the darkest moments of life.</p>
How is youth affected by this problem that the best practice addresses? Which problem is it?	n/a
How does the best practice address collective trauma?	The women who's narratives are collected for this book believed that all people reflect humanity. Through sharing their stories, they tried to give a voice to the voiceless people in Bosnia and Herzegovina, but all across the world. They foster dialogue, women's human rights, providing a safe place to heal trauma.
How does the best practice address reconciliation?	The content of the entire book through storytelling implies the importance of reconciliation.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	The participating women come from three different ethnic groups (Croat, Bosniak and Serbian) hence three different religions (Catholic, Muslim and Orthodox). They all come from the same city
Were there any resource implications?	n/a
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	Stories are compelling and powerful motivations for actions. Their purpose is to give courage and thus encourage heroic acts in the most difficult moments in life. The personal stories of these women speak about unique journeys and learning to be human, faithful and moral. Moreover, the stories of these women go beyond personal narratives and help to situate women in society.
Is the best practice part of a large project (national, regional)?	Thanks to the UN Women Project Office in Sarajevo who supported the project "Women, Peacebuilding and Reconciliation in BiH" this book was documented and published by the author. The research carried out and interviews conducted during the project were documented into a single document, and later published as a book.



<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<ul style="list-style-type: none"> <li>- Community life and faith in peaceful future remains in this region</li> <li>- Human beings can overcome all barriers based on identity</li> <li>- Moral imagination can mobilize women to become peacebuilders</li> <li>- The role of religion in peacebuilding</li> <li>- Women work on peace building at grassroots level</li> </ul>
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The link to the book:

[https://books.google.ba/books?hl=en&lr=&id=1hpQBwAAQBAJ&oi=fnd&pg=PR7&dq=The+use+of+storytelling+techniques+in+trauma+healing+and+reconciliation+in+Bosnia+and+Herzegovina&ots=M-lqhlw3gd&sig=cGFTMlx9tt6hhx2NzIPIKZOg5Ns&redir\\_esc=y#v=onepage&q&f=false](https://books.google.ba/books?hl=en&lr=&id=1hpQBwAAQBAJ&oi=fnd&pg=PR7&dq=The+use+of+storytelling+techniques+in+trauma+healing+and+reconciliation+in+Bosnia+and+Herzegovina&ots=M-lqhlw3gd&sig=cGFTMlx9tt6hhx2NzIPIKZOg5Ns&redir_esc=y#v=onepage&q&f=false)

## #2

<p><b>Country of the best practice</b></p>	<p>Bosnia and Herzegovina</p>
<p>Title of the best practice</p>	<p>Societal Transformation and Reconciliation in Bosnia and Herzegovina – Manual</p>
<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>This manual is a joint project of the organizations that collaborated on the Societal Transformation and Reconciliation (STaR) project: Centar za Izgradnju Mira, Mali Koraci, PRONI Center for Youth Development, Youth Initiative for Human Rights, and Karuna Center for Peacebuilding. It details the philosophy of practice, approach, and methodology as well as dialogue and training tools in the hopes that they will be useful to other peacebuilders promoting social healing in Bosnia and Herzegovina (BiH) and other countries recovering from mass violence. The project worked both with adults, who lived through the horrors of the Bosnian War, and with youth, who grew up in its shadow, mostly in highly segregated communities, where they were influenced by biased post-war narratives and had little opportunity to understand the lived experience and perspective of the other side.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Anyone old enough to remember the war has an experience, memory, and trauma unique to survivors, which creates deep barriers for interethnic interaction, reconciliation, and</p>





	<p>healing. Thus, when working with adult survivors, those directly affected by violent conflict, the critical step of acknowledging the horrors of war is central to opening the space for reconciliation to take place through the facilitation of purposeful intergroup contact. Because the “wrong kind” of intergroup contact can actually heighten attachment to group identity and increase the appeal of nationalism, tailored approaches to different groups, combined with opportunities for meaningful, purposeful intergroup contact within a “safe space”, lowers the level of threat. Thus, this guide provides a variety of frameworks for helping those directly affected by conflict (adults) to discuss honestly the impacts of violence and discrimination in a way that feels safe.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>This manual details two key tools, roundtable discussions and film screenings, that enable meaningful dialogue within a space that is both diverse and safe.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Whereas many survivors of the Bosnian war have memories of positive interethnic relationships, many Bosnian youth today have little or no interaction with other ethnic groups as a result of ethnic separation in cities and schools. Their views of other groups are formed by descriptions in their communities, the adults they look up to, traditional and social media, and political discourse, many of which are harsh and prejudicial. The methods employed in STaR thus sought to provide youth with interethnic experiences that would challenge their preexisting prejudices. Even within a subgroup of “youth”, however, evaluating how and when to broach sensitive issues is key to meeting people where they are on the path to peace. Some methods took a direct peace education approach, exposing youth to the experience of direct dialogue and then training youth in how to facilitate such dialogues and organize peacebuilding activities in their own</p>



	<p>communities. Methods employed as part of this methodology included: ▶ <b>Peace Camps and Caravans</b>, facilitated by CIM, that bring together a gender-balanced group of youth from multiple ethnicities and religions to participate in a transformative process of peace education, dialogue, and interethnic relationship building.</p>
<p>How does the best practice address collective trauma?</p>	<p>The approach of gathering youth in “safe spaces” where their prejudices would naturally be challenged by having everyday, low-pressure interactions with young people of other ethnic backgrounds was used to address collective trauma. The methodology behind this approach postulates that bringing divided groups together is most effective in reducing prejudice when the interaction reduces anxiety about intergroup contact and fosters empathy. Diversity combined with opportunities for meaningful, purposeful intergroup contact leads to lower levels of threat. Activities implemented based on this method include: ▶ <b>_Youth Clubs, opened by PRONI</b> in Mostar, Bijeljina, Sarajevo, and Banja Luka, that provide a gathering point for diverse youth to integrate through spending time together, engaging in sports, going on day trips, and participating in various workshops on a variety of topics. ▶ <b>_Participation in the MESS International Theatre and Sarajevo Film Festivals</b> where youth open their minds to the value of coexistence by spending time in diverse and international groups, and learning diverse perspectives through the arts.</p>
<p>How does the best practice address reconciliation?</p>	<p>An approach highlighted in this manual works with youth by combining dialogue and integration by discussing inclusion and social healing through more normative concepts, such as human rights, art, theater, literature, sport, etc. Similar to the way in which the project works with adults, this approach provides spaces for meaningful contact and</p>



	<p>diversity amongst youth, while exploring, through an inclusion and social healing lens, themes that may be “softer” than directly engaging around topics of war, trauma, and reconciliation. In this way, groups of interethnic youth who may not be ready to engage in direct dialogue are pushed to think about how sport, art, human rights, etc. can be approached through a peace lens.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The entire manual and activities that led to its creation highly take into consideration the norms, values and culture seeking to reach a high number of adults and youth throughout BiH.</p>
<p>Were there any resource implications?</p>	<p>n/a</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>A <b>human rights workshop, organized by YIHR</b>, for youth of secondary school age, and young adults, that covers diversity, issues of identity, prejudice, and human rights.</p> <p><b>YIHR</b> organized <b>workshops, dialogues, and youth-led events about theater, art, film, literature</b>, etc. with cadres of youth participants from national theater and film festivals.</p> <p><b>CIM’s youth-led online #Let’s Talk platform</b> that engages youth in conversations around social healing and inclusion through the lens of sport, literature, tourism, art, etc.</p> <p>Whether a survivor of war or a young person with inherited trauma, the methods detailed in this manual have been proven to lead to personal transformation that enables a decoupling from the narratives of conflict which often plague communities decades after mass violence.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>This manual is the result of multiple actions implemented through the project STaR funded by USAID.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>1. Facilitating open and honest dialogue about the impacts of violence and discrimination on those directly affected;</p>



	<p>2. Facilitating interethnic dialogue among post-war generation youth;</p> <p>3. Developing integration amongst interethnic communities;</p> <p>4. Learning about inclusion and social healing through more familiar lenses.</p>
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### #3

<b>Country of the best practice</b>	Bosnia and Herzegovina
Title of the best practice	Youth and media in Bosnia and Herzegovina: Recognize similarities and learn from differences
What was the problem being addressed and objectives achieved with this best practice?	Regional Youth Cooperation Office (RYCO) and Deutsche Welle organized a discussion in Sarajevo on Diversity in Bosnia and Herzegovina – Youth and Media. More than 25 young people from the University of Sarajevo and the University of Mostar had an opportunity to learn more about social and personal identities and the various ways of introducing and representing different groups in media. In a multicultural society such as Bosnia and Herzegovina, it is crucial ensuring access to media platforms that facilitate dialogue among diverse groups. That was the conclusion of the discussion led by Adelheid Feilcke, Deutsche Welle Program Director for Europe, Ines Bulajić from RYCO, Lejla Turčilo from the Faculty of Political Sciences Sarajevo and Hajde platform mentor, as well as Vedran Prodić, Chief Editor of the Youth program of BH Radio 1 and Maida Muminović, Executive Director of Mediacentar Sarajevo.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	“Diverse content is very important to keep the media relevant to the audience. Allowing those who often have no opportunity to be heard to send their messages is a prerequisite for combating the social distance that separates different groups. We need to ensure that these groups are present in the media, and this does not necessarily mean that they have to speak only from the perspective of the group they belong to, but we need to enable them to find the right tools and channels to talk about all



	<p>topics of their interest. We can do this through continuous cooperation, as we have with RYCO.” said Adelheid Feilcke.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Ines Bulajić from RYCO says: “The cooperation that RYCO and Deutsche Welle have on the Balkan Booster project is an example of successful synergy and regional networking of young journalists who represent the future of responsible reporting and critical thinking in the Western Balkans. Through the Hajde platform, we plan to deepen this cooperation and thus expand the range of stories that young people create and increase the number of those who will have the opportunity to see and hear the content. Encouraging critical reflection on the possibilities of action in the regional communities, impacting the development of youth policies, with priority work on peacebuilding and reconciliation, remains our goal.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Youth is the target group of this best practice.</p>
<p>How does the best practice address collective trauma?</p>	<p>n/a</p>
<p>How does the best practice address reconciliation?</p>	<p>Two young journalists from former foes Kosovo and Serbia work for the multimedia project and platform “Balkan Booster”. Instigated by Deutsche Welle (DW) it just started its second edition. Experience firsthand how they report, speak up and share their views and thoughts on topics such as reconciliation, dealing with the past and identities in the Balkans. The current tense relations between Kosovo and Serbia demonstrate the special importance of the Balkan Booster Project which involves a total of twelve people from eight Balkan countries. In this session the two young journalists together with a DW representative will jointly report on this issue as well as various other aspects of cultural and political life in the two countries.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>They’ve been taken into consideration in all aspects.</p>
<p>Were there any resource implications?</p>	<p>n/a</p>



Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	n/a
Is the best practice part of a large project (national, regional)?	Balkan Booster project
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	Bringing young journalists from the Balkans together to report and create truthful stories jointly Good way to face the past for youth

#### #4

<b>Country of the best practice</b>	Bosnia and Herzegovina
<b>Title of the best practice</b>	WESTERN BALKANS YOUTH LAB PROJECT
What was the problem being addressed and objectives achieved with this best practice?	The three-year EU funded and RCC implemented Western Balkans Youth Lab Project that kicked-off in January 2020 aims to provide opportunities for youth to participate in decision-making. The project is covering Western Balkans Six economies (Albania, Bosnia and Herzegovina, Kosovo*, Montenegro, Serbia and North Macedonia) in which youth constitutes 21.27% of the overall population.
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	The Western Balkans Youth Lab Project strives to create a longer-term structured regional dialogue between youth organisations and national administrations focused on jointly developing policies which will increase youth participation in decision-making, to improve the overall socio-economic environment for and mobility of youth in the Western Balkans economies through different types of activities.  EU-Western Balkans Summit in 2018 placed special emphasis on creating further opportunities for youth, and called for establishment of a Western Balkans Youth Lab in order to provide space for innovative policy-making addressing the needs of young people and to tackle the issue of brain-drain.
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	Youth Policy Lab brings a participatory and youth centred approach to policy-making processes. It provides a safe space for youth to participate on equal basis with policymakers and engage meaningfully in policy development, policy evaluation or policy



	<p>revisions based on the principles of co-management and co-production.</p> <p>It is an approach which provides opportunity for decision-makers to better understand young people’s realities, challenges and needs in order to work together with them and co-design new innovative solutions to the pressing issues youth face. Youth Policy Lab is an inclusive process, designing open and transparent youth-centred policies.</p> <p>Most important aspects of Youth Policy Lab implementation at the level of each economy include:</p> <ul style="list-style-type: none"> <li>• Creation of the Working Group at economy level</li> <li>• Step-by-step implementation of the process</li> <li>• Monitoring and ensuring the impact</li> </ul>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p><b>Beneficiaries</b></p> <ul style="list-style-type: none"> <li>• Youth in the Western Balkans region</li> <li>• National Administrations</li> <li>• National Youth Councils</li> </ul> <p><b>Expected Outcome</b></p> <ul style="list-style-type: none"> <li>• Increased mobilisation of youth in policy-making</li> <li>• Increased co-creation of relevant policies with youth</li> </ul>
<p>How does the best practice address collective trauma?</p>	<p>This project addresses collective trauma indirectly through its actions and activities.</p>
<p>How does the best practice address reconciliation?</p>	<p>Through strengthening formal and informal mechanisms of youth participation.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>n/a</p>
<p>Were there any resource implications?</p>	<p>n/a</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p><a href="https://www.rcc.int/pages/159/strengthening-national-youth-councils-in-the-western-balkans">https://www.rcc.int/pages/159/strengthening-national-youth-councils-in-the-western-balkans</a></p>



Is the best practice part of a large project (national, regional)?	Yes, this is a regional project.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ul style="list-style-type: none"> <li>- It is good to encourage youth to participate in decision making processes as well as policy making</li> <li>- Developing Youth Dialogue campaigns is welcoming</li> </ul>

## #5

<b>Country of the best practice</b>	Bosnia and Herzegovina
Title of the best practice	Superschools project <a href="https://superschools.net">https://superschools.net</a>
What was the problem being addressed and objectives achieved with this best practice?	<p>Superschools is a RYCO programme for school exchanges in WB6 with the objectives to support the peacebuilding and reconciliation process and intercultural learning and dialogue among schools, students and their communities. The programme is part of a multi donor project “Western Balkans School Exchange Scheme” co-financed by the European Union and the German Federal Ministry for Economic Cooperation and Development (BMZ) and implemented by Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) together with the Regional Youth Cooperation Office (RYCO). The project contributes to the overall objective of increasing skills and knowledge of young people in the Western Balkans by enhancing education systems and promoting cooperation in the region, through establishing a regional school exchange scheme.</p> <p>In order to participate in the Superschools exchange scheme, each school has to find another school to form a partnership and jointly apply online with an exchange idea. The location of the school and the fields of interest are used as filters in order to facilitate partner matching.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	RYCO Superschools call aims at providing the ground for creating strong and sustainable bonds between secondary schools within the region and building long-term partnerships. By participating in this initiative, secondary schools will have the chance to apply and, if





	<p>selected, implement school to school exchanges as well as to participate in the programme’s activities dedicated to their capacity building, networking and cooperation.</p> <p>Regional Youth Cooperation Office (RYCO) is an independently functioning institutional mechanism, founded by the Western Balkans 6 participants (WB 6): Albania, Bosnia and Herzegovina, Kosovo*, Montenegro, North Macedonia and Serbia, aiming to promote the spirit of reconciliation and cooperation between the youth in the region through youth exchange programs.</p> <p>RYCO’s programme focuses on creating opportunities for young people to engage in activities that build mutual understanding and reconciliation in the civic, social, educational, cultural, and sports domains. In pursuing its mission, RYCO will demonstrate its commitment to human rights, human dignity and the building of peace based on mutual respect and trust.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>During the exchange programme between two schools of the WB, a variety of storytelling techniques are used to encourage peace building among the participants. No specific examples are listed, nonetheless, the Superschools is an excellent example of a platform that aims to connect and rebuild trust among youth in the WB.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>The ongoing problem in the WB after the war in the '90 is distrust among different generations of this region. By bringing youth together from different WB countries for exchange programmes, this problem of distrust could be overcome more easily over the years as it is a long process.</p>
<p>How does the best practice address collective trauma?</p>	<p>Such programmes offered by the Superschools help directly and indirectly in overcoming collective trauma – this implies older generations (teachers who participate in the exchange programme), the youth, but also the parents of the sending children to other cities/countries in the WB.</p>



<p>How does the best practice address reconciliation?</p>	<p>The Superschools exchange programme across the WB region in its application process address very specific questions prior to approving any Super school as an exchange school partner, such as:</p> <p>Please describe your local communities (ethnic/religious composition, socio-economic background/opportunities for the young people or challenges they face). What are the needs of the young people in your communities? How will this exchange proposal tackle the above mentioned topics affecting young people in your local communities?</p> <p>RYCO's programme focuses on creating opportunities for young people to engage in activities that build mutual understanding and reconciliation in the civic, social, educational, cultural, and sports domains. In pursuing its mission, RYCO will demonstrate its commitment to human rights, human dignity and the building of peace based on mutual respect and trust.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>Yes</p>
<p>Were there any resource implications?</p>	<p>No</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>Each school will have the possibility to send a partnership request to only one school from another Western Balkans Contracting Parties. A school reserves the right to withdraw a partnership request that has not been accepted by the other school. Once a partnership is confirmed, the two partners will be able to start the filling of the joint application form. The users cannot be logged to the application form at the same time and cannot edit at the same time the application.</p> <p>After you have established a school partnership, you may collaborate on the Superschools Exchange idea and apply together online. The application process will be completed through the platform by filling the joint application form where both schools will</p>



	shortly explain their joint idea for two-way exchange.
Is the best practice part of a large project (national, regional)?	Yes, it's a regional project that enables schools from the WB to apply for an exchange programme (students and teachers) using the project platform and choosing the WB country and school of their choice.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	Youth and teacher exchange programmes are efficient in peace building processes Such programmes subliminally help in overcoming collective trauma and reconciliation

## BELGIUM – EUROPEAN BEST PRACTICES - Out of The Box International



### #1

<b>Country of the best practice</b>	Ireland, The Glencree Centre for Peace and Reconciliation
Title of the best practice	The Bottom-Down Approach to Making Peace with the Past.
What was the problem being addressed and objectives achieved with this best practice?	<p>Problem: Coping with the Northern Ireland conflict, also known as The Troubles, lasting around 30 years from the late 1960s to 1998 when the Good Friday Agreement (GFA) was reached. More than 3,500 deaths were attributed to these hostilities.</p> <p>Objectives:</p> <ul style="list-style-type: none"> <li>• Empowering victims/survivors by providing them with a platform to share their experiences and giving them a voice.</li> <li>• Seeking the truth about specific incidents of violence from the past, as it serves as a catalyst for personal healing for those affected.</li> <li>• Preventing the transference of unresolved pain, trauma, and a sense of injustice to future generations.</li> </ul>
How does the use of storytelling techniques help build empathy and understanding among	The procedure entailed peer storytelling, group circles employing a "talking stone," assistance



<p>young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>for trauma, and trails through nature to empower victims/survivors in reclaiming their personal voice, attaining self-awareness, and progressing towards achieving as much emotional closure as feasible.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>The Glencree Centre for Peace and Reconciliation provided a secure and confidential residential setting over a weekend at Glencree, welcoming both victim/survivors and former combatants from Northern Ireland and Britain.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Engaging in peace work needs specific psychosocial abilities to address trauma and effectively transform the troubling experiences of the past. Its objective is to prevent the heavy weight of history and toxic narratives on the future of young individuals, aiming instead to establish a lasting, democratic peace.</p>
<p>How does the best practice address collective trauma?</p>	<p>It tackles the challenges of collective trauma, delving into the dynamics of the process of remembrance and healing in the aftermath of violence. It raises thought-provoking questions: How do we effectively recall and process the lived experiences of past violence and injustice? How are the pursuit of truth by victims, the official acknowledgment and sense of justice interconnected? Alternatively, do individuals just simply wish to move forward and leave behind the painful past, fostering a future-oriented social unity? Through purposeful activities, it becomes possible to acknowledge past grievances enabling individuals to avoid feeling trapped in the currents of distressing memories.</p>
<p>How does the best practice address reconciliation?</p>	<p>It focuses on reconciliation through the peacebuilding pyramid, which illustrates the diverse paths of peacemaking that have developed over the last two decades.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The primary political objective is to ensure the complete implementation of the Good Friday Agreement (GFA) and successfully achieve the transformation of the conflict, eventually</p>



	<p>leading to a sustainable peace in the long run. It is evident, as Northern Ireland is realizing, that this phase may require more time than the three decades of the actual conflict. However, on a global scale, the GFA has shown remarkable resilience compared to the majority of peace agreements, which often collapse within a five-year timeframe, as reported by the Peace Accords Matrix (Joshi et al., 2015).</p>
Were there any resource implications?	The projects were financially supported by the American Irish philanthropist Chuck Feeney and the EU peace funds.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	<p>Separate residential weekends were organized for groups of victims, survivors, former combatants and political prisoners. Participants from various projects willingly volunteered to engage in informal dialogues fostering interaction between victims and combatants. Additionally, an eco-therapy initiative was introduced for both victims/survivors and former combatants. They embarked on joint journeys through the mountains of Scotland and South Africa, immersing themselves in the wilderness as part of the therapeutic experience.</p>
Is the best practice part of a large project (national, regional)?	<i>No.</i>
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<ol style="list-style-type: none"> <li>1. Establish a secure and supportive environment for individuals to openly share their personal experiences.</li> <li>2. Ensure the presence of a skilled team with expertise in psychosocial skills to effectively address and assist with trauma.</li> <li>3. Prioritize thorough and meaningful team-building efforts through previous collaboration and deep connections.</li> </ol>

Reference: The Bottom-Down Approach to Making Peace with the Past. Glenree Journal, 2021.  
<https://www.glenree.ie/wp-content/uploads/2021/04/83639-essay-6-Geoffrey-Corry-1.pdf>



<b>Country of the best practice</b>	Türkiye
Title of the best practice	<b>Women Cooperatives for Social and Economic Empowerment</b> - The Turkey Antenna of the Mediterranean Women Mediators Network
What was the problem being addressed and objectives achieved with this best practice?	<p>In the context of escalating conflict in Turkey and the deep divide regarding the resolution of the Turkish-Kurdish conflict, there are two main approaches: prioritizing security measures or advocating for democratic reforms.</p> <p>Women mediators networks (WMNs) offer platforms for women in polarized societies to unite under a shared "women identity" and engage in discussions about divisive issues. These networks aim to find common ground where collaboration is possible.</p> <p>Therefore, by connecting women's cooperatives throughout Turkey, not only can economic cooperation be fostered among women's groups, but it can also lead to positive peacebuilding outcomes such as transforming relationships and promoting understanding.</p>
How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?	<p>WMNs create a secure and inclusive space where women with differing fears and needs, who are polarized in their perspectives, can openly discuss their visions for peace as well as express their concerns and requirements. In addition to enhancing essential communication skills, such as active listening and reframing, WMNs serve as examples for peaceful interactions and raise awareness about the crucial role of women in mediation.</p>
How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?	<p>Engaging in the bridging activities described above can contribute to building trust within society, which is fundamental for accepting and embracing differences in a community. Despite the challenges posed by the pandemic, the Turkey Antenna conducted visits to various cities in Turkey and engaged in conversations with different women's cooperatives. The resulting report reveals that these cooperatives play a significant role in fostering socialization among women, promoting values of reciprocity, solidarity, and empathy. These</p>



	values can be channeled as powerful tools for peacebuilding.
How is youth affected by this problem that the best practice addresses? Which problem is it?	Women in Turkey face various challenges related to their gender, which impact all women equally. These challenges encompass areas such as the economy, education, and violence. In terms of violence against women, Turkey ranks at the top among OECD countries, with 38 percent of women having suffered from such violence <sup>3</sup> .
How does the best practice address collective trauma?	Women perceive cooperatives as safe spaces where they can openly discuss their problems and concerns, considering them as therapeutic centers. By engaging in such dialogue, they can effectively address issues related to their homes, children, or other challenges before they escalate further. Moreover, these cooperatives play a vital role in fostering a sense of unity and solidarity among women, empowering them to tackle more significant problems in their lives through collective support and solidarity.
How does the best practice address reconciliation?	Cooperatives serve various purposes, including increasing awareness among members who have experienced violence, providing education on their legal rights when needed, and offering support and assistance to women trapped in situations of domestic violence due to fear of their spouses or others. One significant aspect is that in this context, women can come together based on their shared identity as women, regardless of differences in political beliefs or socio-economic status.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	The securitization approach involves concerns that the country may face division due to "terrorist activities" supported by foreign powers (referred to as the Sèvres Syndrome). This syndrome leads to the belief that external forces are actively attempting to undermine Turkey's territorial integrity and enforce the

<sup>3</sup> Apud. Ayşe Betül Çelik (2023). What Can Women's Groups Do to Rejuvenate Peace Processes? The Example of Turkey. Reviewed, May 2023 in: <https://www.iai.it/en/pubblicazioni/what-can-womens-groups-do-rejuvenate-peace-processes>



	<p>terms of the 1920 Sevres Treaty signed by the Allied and Associated Powers. These fears persist strongly within society, particularly among Turks.</p> <p>To address these concerns, there are various resources that can be used and one of them is the Turkey Antenna of the Mediterranean Women Mediators Network.</p>
<p>Were there any resource implications?</p>	<p>N/A</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>The report emphasizes the positive impact of these cooperatives on women's empowerment, solidarity, gender equality, and social harmony.</p> <p>Women's cooperatives are organizations that offer goods and services to the community, generating a modest income for their members. They also play a crucial role in preventing women's poverty through the "more work, more profit" approach.</p> <p>The primary goal behind establishing women's cooperatives is to transform the labor of women who produce goods at home with limited resources into financial opportunities. The research shows that the majority of the interviewed women's cooperatives were founded by women without any initial capital, aiming to create employment opportunities for themselves.</p> <p>In addition to providing economic independence and jobs for women, these cooperatives also serve as social networks and spaces for solidarity.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>The researchers conducted comprehensive interviews with a total of 70 women who belonged to 37 cooperatives located in 7 diverse regions and representing 14 cities across the country. A portion of these interviews was conducted using the focus group discussion method.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>1) When peace processes come to a halt, various actions can be taken by different actors, particularly civil society members to energize it. These actions aim to prepare society for peace and</p>





	<p>exert pressure on leaders to initiate peace negotiations.</p> <p>2) Peace entails a transformation in emotions, attitudes, and behaviors among the individuals, institutions, and groups involved in the conflict or those perceived as adversaries. It requires adopting a new approach to interacting with the opposing group.</p> <p>3) Moreover, this fresh more equitable relationship should be safeguarded through institutional mechanisms and the political culture should foster a new language that promotes inclusivity and eliminates discrimination.</p>
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Reference: **Women Cooperatives for Social and Economic Empowerment**. The Turkey Antenna of the Mediterranean Women Mediators Network, 2023. <https://womenmediators.net/mwmn-turkey-research-women-cooperatives-out/>

### #3

<p><b>Country of the best practice</b></p>	<p>Türkiye</p>
<p>Title of the best practice</p>	<p>Storytelling Project - Emergency Social Safety Net (ESSN) programme</p>
<p>What was the problem being addressed and objectives achieved with this best practice?</p>	<p>Turkey currently has the highest number of refugees globally, with over 4 million individuals seeking shelter within its borders. A significant proportion of these refugees are from Syria, escaping a decade-long conflict. It is estimated that over 98% of the refugee population in Turkey resides outside of official camps.</p> <p>Objective: The goal is to provide support to Syrian refugees living in Turkey, enabling them to share their personal stories and shed light on the realities and concerns that hold significance for them.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Using storytelling techniques is instrumental in engaging with refugees who possess a strong desire to narrate and exchange stories through diverse means. This initiative aims to empower them by providing the necessary skills, knowledge, and tools to express their voices in their unique and individualistic manner.</p>



<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>The young storytellers undergo practical training in various areas such as photography, videography, social media, and effective storytelling techniques.</p> <p>Each storyteller has been matched with an expert who serves as their mentor and guide, supporting them in achieving their communication objectives. These mentors offer valuable insights and assist in enhancing the storytellers' social media and storytelling skills.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>The challenge lies in bringing attention to the social issues that have the potential to greatly impact or even devastate the lives of refugees. By sharing their personal stories, refugees can create a sense of solidarity, ensuring that others do not feel alone in their struggles and can contribute to preventing harm from happening to more individuals.</p>
<p>How does the best practice address collective trauma?</p>	<p>This initiative provides refugees with opportunities and resources to share their personal stories in impactful and suitable ways ultimately, creating a positive influence on society. By sharing their experiences, they can instill hope in other refugees who may be facing similar situations.</p>
<p>How does the best practice address reconciliation?</p>	<p>The pursuit of peace entails engaging in respectful conversations with individuals whom you have previously vilified for an extended period. This needs the cultivation of a fresh language that humanizes those who were once labeled as "traitors," "enemies," or "terrorists," as well as those who have been marginalized in society. Through storytelling, this initiative creates a platform for interaction fostering comprehension and honing reconciliation.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>Refugees should be granted equal opportunities to empower themselves and receive support in expressing their own voices. It is crucial to reshape the way media and others portray them, recognizing their resilience, passion, and aspirations for the future. Their voices play a critical role in</p>



	<p>enabling the humanitarian sector to improve its response and drive substantial policy changes at both local and global levels on issues that are of significance.</p>
<p>Were there any resource implications?</p>	<p>Refugees should be granted equal opportunities to empower themselves and receive support in expressing their own voices. It is crucial to reshape the way media and others portray them, recognizing their resilience, passion, and aspirations for the future. Their voices play a critical role in enabling the humanitarian sector to improve its response and drive substantial policy changes at both local and global levels on issues that are of significance.</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in society?</p>	<p>The program has successfully provided participants with valuable training in active listening, comprehension, and empathy, enabling them to acquire new communication and storytelling skills. Additionally, it has facilitated collaboration with local communities, promoting security, violence prevention, human rights advocacy, and fostering connections between diverse groups. Notably, it has contributed to enhancing trust within society, which serves as a foundation for embracing and accepting societal differences.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>The program emerged through a collaboration between the International Federation of Red Cross and Red Crescent Societies (IFRC), the Turkish Red Crescent Society, and received financial support from the European Union (EU).</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>Here are three recommendations for implementing this storytelling project:</p> <ol style="list-style-type: none"> <li>1. Identify your audience and understand their needs: It is essential to define your target audience and gain a thorough understanding of their specific needs and interests before embarking on your storytelling project.</li> <li>2. Craft a well-defined narrative arc: A successful storytelling project should</li> </ol>



	<p>have a clearly structured narrative arc that captivates the audience. This entails creating a storyline that takes them on a journey with a compelling beginning, a well-developed middle, and a satisfying end.</p> <p>3. Utilize multimedia elements: Enhance your storytelling project by incorporating multimedia elements such as images, videos, and sound effects. These multimedia components can enhance engagement and interactivity, making the storytelling experience more immersive and memorable for your audience.</p>
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Reference: Storytelling Project - Emergency Social Safety Net (ESSN) programme

<https://www.ifrc.org/our-work/disasters-climate-and-crises/cash-and-voucher-assistance/ESSN-storytelling-project>

#### #4

<b>Country of the best practice</b>	Serbia
Title of the best practice	EMPOWERING THROUGH DIGITAL STORYTELLING
What was the problem being addressed and objectives achieved with this best practice?	<p>The main goal of this project is to enhance the skills of youth workers in utilizing storytelling as a powerful tool to engage, motivate, and inspire young people.</p> <p>Specifically, the project aims to:</p> <ul style="list-style-type: none"> <li>Explore the concept of storytelling and various techniques associated with it.</li> <li>Provide participants with knowledge about the digital storytelling approach and its potential benefits in youth work.</li> <li>Enable participants to understand how storytelling can be effectively integrated into non-formal educational activities within their youth work.</li> <li>Encourage youth workers to share their own personal and professional stories.</li> <li>Equip participants with the necessary skills to design digital storytelling projects within their respective communities.</li> </ul>



	<p>Enhance participants' proficiency in information and communication technology (ICT) and encourage them to employ open-source technologies in their day-to-day youth work.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>Each individual possesses a distinctive personal history shaped by their experiences, thoughts and emotions. Sharing these stories with others can wield significant influence, transforming attitudes and providing inspiration to both the storytellers and the listeners.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>Digital storytelling involves the use of multimedia tools and digital technology to share narratives. It combines various elements such as text, video footage, photos, illustrations, background music and audio recordings to create a visually captivating story. Through digital storytelling, young people are encouraged to engage in dialogue and collaborate. It is an artistic process that combines written or verbal storytelling with other art forms to visually convey a compelling narrative.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>This initiative aims to foster the active participation of young individuals in civic matters. It seeks to engage young members of society who are receptive to expanding their understanding and awareness of different cultures and digital storytelling subjects. Additionally, it seeks experienced individuals who can effectively share their knowledge with young people and facilitate the transfer of knowledge to them.</p>
<p>How does the best practice address collective trauma?</p>	<p>The sessions are centered around the development of stories that can inspire social change. They cover topics such as incorporating diverse perspectives into impactful narratives and effectively communicating messages related to collective trauma. After the sessions, motivated young participants are encouraged and equipped with the necessary tools to continue engaging in similar activities within their communities.</p>



<p>How does the best practice address reconciliation?</p>	<p>In this workshop, young participants gained knowledge and skills in using positive storytelling techniques to bring about positive changes and foster goodwill and reconciliation in their communities and beyond. The workshop, titled "The Power of Positive Storytelling," empowers young people to lead by setting a positive example. They learn effective strategies for crafting impactful short stories that inspire and motivate others to follow in their footsteps.</p>
<p>How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?</p>	<p>The art of storytelling possesses the remarkable ability to transform how we perceive and act in the world. It is particularly effective in engaging and empowering young individuals. In this project, digital storytelling is employed as a means to foster a sense of belonging and unity among diverse European youth, while also promoting European values and identity. As part of the training, intercultural evenings are organized, providing participants with a platform to showcase their country's traditions, cultures, or any other aspects they believe represent their heritage. Each participant is given approximately 15 minutes to present their unique contributions to the entire group.</p>
<p>Were there any resource implications?</p>	<p>This project has been funded with support from the European Commission (Erasmus+ programme) and the German National Agency.</p>
<p>Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?</p>	<p>Expected outcomes: Participants can expect the following outcomes from the program: Empowerment: Participants will experience a sense of empowerment as their personal stories are shared and heard, giving them a platform to express themselves and make their voices heard. Reflection: Participants will engage in self-reflection, considering their own growth and the knowledge gained from the courses they have taken. Skill Enhancement: Participants will enhance their digital, creative, social, and language skills through the activities and exercises in the program.</p>



	<p>Self-Confidence: By participating in the program, individuals will cultivate a more positive self-image and increase their self-confidence.</p> <p>Creative Thinking: The program will stimulate participants to think creatively, encouraging them to explore innovative ideas and approaches.</p>
Is the best practice part of a large project (national, regional)?	Countries involved in the Project are: Germany, Serbia, Estonia, Austria, Portugal, Bulgaria, Greece, Poland, Turkey and Croatia.
What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?	<p>The following recommendations can be made to implement this project effectively:</p> <p>Encourage Participation: Implement strategies and activities that stimulate active participation of all individuals involved in the project.</p> <p>Foster Interaction: Create opportunities for meaningful interaction within the group, such as group discussions, collaborative activities and shared experiences.</p> <p>Cultivate Empathy: Design activities and exercises that promote empathy among group members, fostering understanding and compassion for one another.</p> <p>Build Positive Group Dynamics: Establish a supportive and inclusive environment that encourages positive relationships and collaboration among project participants.</p>

Reference: EMPOWERING THROUGH DIGITAL STORYTELLING. Serbia, 2022.

<https://www.salto-youth.net/tools/european-training-calendar/training/empowering-through-digital-storytelling.10653/>

## #5

<b>Country of the best practice</b>	Wales, United Kingdom
Title of the best practice	Forty Voices, Forty Years
What was the problem being addressed and objectives achieved with this best practice?	<p>The project acknowledged the marginalization of women's experiences in national heritage. Forty Voices, Forty Years aims to collect and preserve the voices and stories of individuals involved in the movement against male violence targeting women and girls in Wales.</p> <p>The primary objective of the project was to identify the influential women who have</p>



	<p>contributed to the development of a feminist social and political agenda in Wales.</p> <p>The project sought to gather the memories, insights, and reflections of activists, survivors, and refuge workers who have been involved in the movement. These personal stories will be transformed into accessible digital narratives and shared through a tour of Welsh community spaces, including formal venues like museums and educational institutions, as well as informal settings such as libraries, community centers and virtual online platforms.</p>
<p>How does the use of storytelling techniques help build empathy and understanding among young people from different ethnic and cultural backgrounds in this best practice?</p>	<p>The digital story provides a valuable resource for training, education, and informing service provision and policy based on survivor stories. It eliminates the need for survivors to continually relive their experiences of abuse or invest their time and energy in retelling their story. The digital story captures a specific moment in time, serving as a permanent reference, while allowing survivors to move forward with their lives.</p>
<p>How are storytelling techniques used to encourage dialogue and cooperation among young people who have experienced trauma or conflict in this best practice?</p>	<p>These digital stories show the different and complex aspects of experiences like coercive control in a way that people can understand and relate to. They don't require survivors to keep repeating their stories in uncomfortable and scary situations.</p> <p>These stories make survivors feel strong and confident about sharing their experiences, and they also give hope for positive changes to happen. It's a way for survivors to take back some control over their lives that the abuse took away. It turns something very painful and traumatic into something positive and helpful.</p>
<p>How is youth affected by this problem that the best practice addresses? Which problem is it?</p>	<p>Sharing a story can bring relief and strength, but it can also have its challenges. <i>The Beneficial but Triggering report from Victim Focus</i> shows that storytelling can give survivors a voice when they haven't been heard before. However, there's a risk that some organizations may take a survivor's story without showing respect or giving proper credit. It's crucial to</p>





	avoid this appropriation of stories and instead, collaborate with a specialized organization in collective trauma to create stories together with participants.
How does the best practice address collective trauma?	A digital storytelling method has been utilized to help survivors of domestic abuse share their stories in a supportive and validating setting. This approach aims to create a lasting digital resource that can be used permanently.
How does the best practice address reconciliation?	The ethical practices established in the Forty Years Forty Voices project are crucial for any future research endeavors that involve survivors sharing their stories in their own words and maintaining control over their representation. The primary principle to uphold when working with survivor stories is to ensure that the storyteller remains the rightful owner and has full control over their narrative – what they express, how they express it, and how it is shared. This respect for autonomy and control is essential for achieving reconciliation.
How have the norms, values and culture been taken into consideration in the design and implementation of this best practice?	The project collects information, memories, achievements and materials from the entire 40-year history of the Welsh Women's Aid movement. This movement originated as a network of women's organizations that emerged from the Women's Liberation Movement in the early 1970s and continues to this day.
Were there any resource implications?	The project has received funding from various sources, including the Heritage Lottery Fund, the National Lottery Awards for All from the Big Lottery Fund and Hanfod Cymru.
Please describe the outcomes of this best practice. What are explicit changes the practice intends to make in the society?	<p>Outputs and Impacts:</p> <p>The project recorded the stories of 26 women who played a crucial role in the women's liberation and Women's Aid movement in Wales.</p> <p>A total of 46 oral histories and digital stories were created, capturing the experiences of activists, survivors, and staff involved in the movement over the past 40 years.</p>



	<p>Through digital storytelling workshops, 18 survivors contributed 22 stories to the project. The project shared 46 accessible digital stories across Wales and online platforms such as The People's Collection Wales, YouTube, and Facebook.</p> <p>A team of 68 volunteers dedicated over 100 days to support the project.</p> <p>The project's online resources and social media reached approximately 10,000 individuals, providing them with information about the project.</p>
<p>Is the best practice part of a large project (national, regional)?</p>	<p>The project was a collaboration between Welsh Women's Aid and the George Ewart Evans Centre for Storytelling at the University of South Wales. It took place in 2018-2019 and was led by Welsh Women's Aid.</p>
<p>What are three key recommendations and/or conclusions you would make for others who intend to adopt the best practice?</p>	<p>Three recommendations to implement the project:</p> <p>Prioritize good practice and ethical considerations when working with survivors of domestic abuse. Recognize that their voices may have been stolen or silenced and ensure that their privacy and well-being are carefully protected.</p> <p>Use storytelling as a tool to profile survivor journeys, showcasing both the positive and negative experiences they have encountered and highlighting key points of intervention along the way.</p> <p>Uphold the principle that the storyteller must retain control over their narrative. This includes having autonomy over what they share, how they choose to share it and the extent to which it is shared.</p>

Reference: Forty Voices, Forty Years. Welsh Women's Aid, 2019. <https://welshwomensaid.org.uk/what-we-do/campaigning/forty-voices-forty-years/>



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<https://outofthebox-international.org/>

SARAJEVO MEETING OF CULTURE  
<https://smoc.ba/>

CESIE  
<https://cesie.org/>

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<https://www.pm.rs.ba/bh/>

Intelektualet e rinj, Shprese  
<http://irsh.al/>

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