



STUDY SESSION “KHETANE KADIMA 2.0 – COMBATING ONLINE HATE SPEECH”

Report of the study session held by
Phiren Amenca International Network
and
The European Union of Jewish Students

In cooperation with the
European Youth Centre of the Council of Europe
European Youth Centre Budapest

23rd - 27th October 2017

KHETANE KADIMA 2.0

Combating Online Hate Speech

Report of the study session held by
Phiren Amenca International Network
and
The European Union of Jewish Students

In cooperation with the
European Youth Centre of the Council of Europe
European Youth Centre Budapest
23rd – 27th October 2017

Special thanks to

Team: Denisa Samková, Alina Bricman, Galadriel Vormés Goldberg, András Ligeti, Vicente Rodriquez Fernandez

Educational Advisor: László Milutinovits

Expert: Júlia Mózer

Guest speakers: Anna Daróczi, Rachel Ann Eskesen

This report gives an account of various aspects of the study session. It has been produced by and is the responsibility of the educational team of the study session. It does not represent the official point of view of the Council of Europe.

Contents

About the organisers4

About the Council of Europe.....5

1. EXECUTIVE SUMMARY7

2. INTRODUCTION9

 2.1. Aims and Objectives.....9

 2.2. Profile of the participants.....9

 2.3. Background 10

3. PROGRAMME 12

 3.1. Antigypsyism and Antisemitism 12

 3.2. Hate speech and the Human Rights Perspective 14

 3.3 Online Hate Speech – A Civil Society Perspective..... 16

 3. 4. What Can You Do? A Framework of Choices 17

 3.5 Safety and Reporting 17

4. CONCLUSIONS, OUTCOMES AND FOLLOW UP 18

5. APPENDICES 19

 5.1 List of participants..... 19

 5.2. Programme..... 21

About the organisers

The European Union of Jewish Students (EUJS) is a pluralistic, inclusive and non-partisan umbrella organisation. We support Jewish student unions throughout Europe and represent its members in international institutions and organisations.

Founded in 1978, we currently are composed of 35 member organisations, spanning from Russia to Scandinavia to the United Kingdom. EUJS is led by its elected President and eight Board Members who are voted in by EUJS member organizations every two years at the EUJS General Assembly. The EUJS headquarters are located in Brussels, Belgium.

EUJS envisions a vibrant, sustainable Jewish communal life within an inclusive Europe, open and strengthened by its diversity. We believe that the way to this is through the cultivation of strong, open-minded youth and student involvement.

EUJS seeks to strengthen Jewish communities and European society as a whole through Jewish student activism and advocacy. On one hand EUJS connects peer-led, independent Jewish student unions throughout Europe and supports them in fulfilling the aspirations of the Jewish people; developing Jewish religious, spiritual, cultural and social heritage, and ensuring continuity. On the other hand, EUJS cooperates with other international Jewish and non-Jewish organisations to contribute to the European ideals of equality, brotherhood, rule of law, rights for all, diversity, inclusiveness and the constant bettering of our society

Phiren Amenca is a network of Roma and non-Roma volunteers and voluntary service organizations creating opportunities for non-formal education, dialogue and engagement, in order to challenge stereotypes and racism. We believe that volunteering is a powerful tool of social change, as volunteers dedicate their time and energy to contribute to society. Based on national and international voluntary service programs, the Phiren Amenca network creates opportunities for young Roma and non-Roma to live and engage in local communities and projects for up to one year. Placement themes may include youth and sport activities, social inclusion, arts and culture, environment and human rights. In exchange for their engagement, the volunteers can benefit from an unforgettable life experience, intercultural learning, non-formal education, and new language skills.

Voluntary service organizations in the Phiren Amenca network are European and North American non-profit bodies sending and/or hosting these young adults, and providing

support such as mentoring, on-arrival, mid-term and pre-departure seminars, pocket money, room, board and insurance.

In terms of methodology, we believe in the benefits of non-formal education, the fostering of dialogue and the encouragement and facilitation of engagement and the constant and committed challenging of stereotypes and racism in all shapes and forms.

About the Council of Europe

EUJS and Phiren Amenca received financial, institutional and educational support from the Youth Department of the Council of Europe to develop the study session reported on here. This cooperation reflects the Council's commitment to partnerships with young people and their organisations and the importance it places on empowerment of youth activists to take part in the socio-political processes of local, national and international environments.

The Council of Europe supports young people's initiatives related to the improvement of social inclusion, participation of minorities, the combatting of discrimination and stereotypes based on ethnic or religious differences and the exchanges of best practices between organisations working to achieve the aforementioned. The numerous manuals and publications developed in collaboration with organizations similar to the ones involved in this project are some of the more tangible results of the commitment to rely on youth participation as a motor for change. We have used some of these materials as foundations for developing the methodologies and contents of the study session:

Mirrors¹ - Manual on combating Antigypsyism through human rights education

Compass² - Manual for Human Rights Education with Young People

Right to remember³ - A Handbook for Education with Young People on the Roma Genocide

Bookmarks⁴ - A manual for combating hate speech online through human rights education

¹ <https://book.coe.int/eur/en/youth-other-publications/6458-mirrors-manual-on-combating-antigypsyism-through-human-rights-education.html>

² <http://www.coe.int/en/web/compass>

³ <https://book.coe.int/eur/en/youth-other-publications/6100-right-to-remember-a-handbook-for-education-with-young-people-on-the-roma-genocide.html>

⁴ <https://book.coe.int/eur/en/human-rights-and-democracy/5888-bookmarks-a-manual-for-combating-hate-speech-online-through-human-rights-education.html>

EUJS, Phiren Amenca and the Youth Department of the Council of Europe co-organised this study session in order to contribute to a society that respects human rights, promotes cultural diversity and aims for social inclusion.

1. EXECUTIVE SUMMARY

The aim of this report is to sum up, conclude and emphasize the main points of the Khetane Kadima 2.0 – Combating Hate Speech Online study session organised by Phiren Amenca International Network and The European Union of Jewish Students at the European Youth Centre of the Council of Europe in Budapest between 23rd - 27th October 2018, in cooperation with the Youth Department of the Council of Europe. The main objective of this study session was to raise awareness and strengthen capacity-building between Jewish and Roma young leaders and youth organisations in order to combat hate speech online, with a focus on Antisemitism and Antigypsyism.

The partnership between Phiren Amenca and The European Union of Jewish Students started in 2013 when both organisations realised a need to come together and unite in order to fight against discrimination and promote a positive image of minority groups in the society. Having realised the common passion and motivation the two organisations started cooperating in different projects, such as a “Europe of Diasporas” and bringing Jewish and Roma youth together to explore the topics of Antigypsyism and Antisemitism. The first study session organised by Phiren Amenca and EUJS was held in November 2017 at the European Youth Centre in Budapest focused on Antisemitism and Antigypsyism in a broad sense. Khetane Kadima (‘Khetane’ in Romanes – *together*, ‘Kadima’ in Hebrew – *forward*) as the translation clearly suggests was meant to connect Jewish and Roma youth in order to combat hate speech online and offline together.

The Khetane Kadima 2.0 study session continued this work and brought together a group of 28 Jewish, Roma and non-Jewish/non-Roma activists committed to fight Antisemitism, Antigypsyism, hate speech and all types of racism. Most of the participants are active members of youth organisations through Europe and use non-formal education and peer-learning in their work to give voice to young people and empower them to stand up for inclusive societies on a local, national and international level.

The team of facilitators of the study session was comprised of 5 members: Denisa Samková, Vicente Fernandez Rodriguez (Phiren Amenca International Network), Alina Bricman,

Galadriel Vormés Goldberg, András Ligeti (European Union of Jewish Students). The team is especially thankful to László Milutinovits, our educational advisor for his precious help and useful advice during the whole study session. The study session team met with our educational advisor in July 2017 to prepare the program of the study session and all necessary arrangements in terms of content and logistics.

In what follows, this report provides a description of the main learning points, issues discussed and actions developed during the study session and talks about potential follow up and cooperation.

2. INTRODUCTION

2.1. Aims and Objectives

The aim of this study session was to raise solidarity, awareness and increase capacity of young Romani and Jewish activists and their organisations in combating racism and discrimination, especially Antigypsyism and Antisemitism manifested in online space. The team of facilitators also set specific objectives:

- to develop participants' knowledge and understanding on the concepts, history and structures of Antigypsyism and Antisemitism;
- to reflect on one's own identity and to explore the Roma and Jewish culture;
- to explore common interests and the opportunities to create alliances and cooperation;
- to develop participants' competences to act as multipliers in their local communities;
- to support participants to develop educational activities or further follow up actions

2.2. Profile of the participants

Our goal was to bring together a diverse group of young Romani, Jewish, non-Romani and non-Jewish participants taking an active role in their organisations and being highly motivated to combat Antigypsyism and Antisemitism in their daily work. We searched for participants motivated to build alliances amongst each other and create a solid network of support.

At our preparation meeting in July 2017 we set out the following criteria for recruitment, in addition to the guidelines provided by the Council of Europe. We aimed to target young Romani and Jewish, and “allies” who are already familiar with the Romani and Jewish community, have experience in youth work, human rights and minority issues and as the study session dealt with hate speech online, we targeted participants with an interest in media and advocacy.

We selected participants according to a fair representation in terms of geography and gender (with a slight skew towards female participants) as can be seen in the Appendix

section. As such we brought together 28 participants from 16 European countries, 11 male and 17 female.

2.3. Background

Combating Antisemitism is a key issue of the work of EUJS on local, national and international level. EUJS organizes trainings for non-formal educational multipliers on this issue, as well as youth advocacy trainings in the UN Human Rights Council and EU institutions. EUJS is invited and participates in all major international conferences on Antisemitism, such as by the Council of Europe, the OSCE and the European Commission.

Phiren Amenca developed a wide expertise in human rights and non-formal education on national and international level. Phiren Amenca regularly organizes study sessions with the Council of Europe on topics such as Antigypsyism, racism, gender and multiple discrimination, youth in transition. Moreover, the network often organises national training courses on human rights education for Roma youth leaders as well as an annual Youth Conference on Antigypsyism.

Khetane Kadima 2.0 is a second study session organised by Phiren Amenca International Network and EUJS in cooperation with the European Youth Center in Budapest. After a successful study session in 2016 with Antisemitism and Antigypsyism as the main topics, both organisations decided to continue this cooperation and tradition of bringing together Romani and Jewish young activists and build on the knowledge already gained. In 2018, given the increasing relevance of the virtual space, we decided to have a closer look at how both concepts manifest themselves in the online sphere.

EUJS and PA have started their cooperation already in 2013 through the Roma Genocide Remembrance Initiative, and later through the “Europe of Diasporas” project, which brought Armenian, Jewish and Roma activists together. The “Europe of Diasporas” project created a unique space to share experience, to discover common issues that require solidarity and joint advocacy. The situation of minorities is such that we are most often the object of an exterior discourse. Even we often use the words of “others” to describe ourselves. The purpose of our collaboration is to empower minorities to position themselves as actors, initiators.

The topic of the study session fitted the priority area of the Council of Europe's Youth Department on supporting intercultural dialogue and peace-building, and addressed social inclusion, with a focus on Roma youth participation and inclusion. The study session was also closely linked to the No Hate Speech Movement Campaign and the Roma Youth Action Plan of the Council of Europe and as such gave chance for the promotion of its achievements and related on-going activities and action days.

The key topics of our study session were Antisemitism, Antigypsyism, hate speech, online space, identity, culture, human rights and alliance-building.

3. PROGRAMME

When building up a program within a coalition, it is always delicate and important to strike the right balance between talking about the specificities of each group and the commonalities between both. Thus we incorporated aspects of mutual learning, of discovery of each other's cultures and complex identities, in order to then be able to focus on the joint goal of tackling online hate speech. We aimed to ensure first the creation of a safe space, where participants get in touch with their own identity and the ones of their colleagues, then a common vocabulary and knowledge base. With these in place we were able to look further towards what we want to take beyond the confines of the working days.

3.1. Antigypsyism and Antisemitism

The sessions on Antigypsyism and Antisemitism served as a knowledge base on our very first days of the study session. The sessions were led by a team facilitator from EUJS and a guest speaker *Anna Daróczy* from Phiren Amenca International Network who has expertise and experience on lecturing on this topic. The two facilitators used a variety of non-formal education methods and activities from group work to plenary presentations.

Defining terms

Antisemitism is the oldest form of 'racial' discrimination known and has a long ugly history. Sadly, Antisemitism is again widely prevalent nowadays, having gained a 'new life' by use of internet. Even if Antisemitism is always prevalent amongst far-right extremists and branches of neo-Nazis, we can observe that new trends are becoming more popular among European societies and promote the anti-Semitic online proliferation: the resurgence of conspiracy theories; the popularity of Holocaust denial and Holocaust distortion theories; the stereotypes from the Middle Ages that are resurging today and the development of the trend called "the hidden Antisemitism" whereby people who affirm that they are anti-Zionist are in reality anti-Semitic. This trend has taken its roots in the geopolitical situation of the Middle East and is linked to the Israeli-Palestinian conflict. It has been instrumentalized by left-wing organisations, BDS-organizations⁵ and radical Islam. This phenomenon is even more complex as the Muslim segment of populations can also be victim of online hate speech and offline hate crimes. Antisemitism, originating from very different perpetrator

⁵ Boycott, Divestment, Sanctions

groups, now metastasizes also in non-traditional places, like mainstream internet sites and the social media, in this way rapidly becoming 'mainstream' and 'normalized'. There is an increasing overlap between Islamist, neo-Nazi and extremist left-wing rhetoric and even rhetoric by some of the mainstream labour parties, e.g. UK labour, the Swedish Social Democrats, and the Belgian PS when it comes to Antisemitism and Holocaust denial, uniting old enemies. The common ground for online hate-mongers is called Jews.⁶ The increase in Antisemitism across Europe impacts both the quality of Jewish student life and engagement of young Jews with and on behalf of the community. Expressing one's Jewish identity in public, on campus or online – in whichever way – isn't as carefree a choice as it ought to be anymore, not to mention the security threats, cyber hate and political dangers that have arisen. Over the last two years, EUJS has increasingly been involved in the conversation about online hate, and online Antisemitism specifically. EUJS is part of the Council of Europe's "No Hate Speech" movement, and regularly speaks at the International Conference against Cyber Hate. Several member unions, e.g. the French Union of Jewish Students, are particularly active on this issue. We are taking part, for the second year in "Get the Troll Out", a 14-month project that strives to engage Europeans – especially young people – in activities that monitor online hate speech and incidents in Europe and counter these incidents and attitudes with fact-based messages and actions of inclusion that embrace Europe's diversity.

Antigypsyism is a specific kind of racism that targets Roma, Sinti and travellers, and other people who are stigmatised by the majority of society as „Gypsies“. There still is not a generally accepted understanding of its significance and possible impact. Antigypsyism is narrowly used to describe attitudes against Roma and Sinti people, public expressions of hate speech and stereotypes. The basis for ideology of antigypsyism is the assumption of fundamental differences between "us" and "them". The notion of insurmountable foreignness was once justified with the concept of a "Gypsy race". Current Antigypsyism usually no longer uses "race" as an argument. However it frequently transports the same ideological construct by attributing a group with an absolutely different "culture" that unalterably characterizes the members of the group. In particular, the "Gypsies" are

⁶ Source: International Network Against Cyber Hate (INACH) - Reports on anti-Semitic, anti-gypsy, homophobic and anti-Muslim Hate Speech

described as not being civilized enough because they don't want to or can't share the standards and values of the majority society or haven't assimilated to them sufficiently. The characteristics attributed to them are the counter-image of the standards and values of the majority society, thus the image of the "Gypsy" always has a disciplinary function for members of the majority. The groups and individuals segregated from society by these associations are thereby also deemed to be less valuable and unworthy of equal treatment. The tendency is that they are not considered to be part of the "nation" or of "society". Right-wing extremist groups are a great danger, posing a real threat to the physical well-being of the affected persons. However, Antigypsyism is not limited to right-wing extremist groups. Many concepts of antigypsyism are widely approved of in all of society. Therefore they must be understood as part of "general knowledge", spread through daily language and cultural products like music, films, literature as well as mass media or political debates. Ideology of antigypsyism is also found in supposedly positive descriptions. All things considered, the romantic cliché of the "carefree Gypsy with a violin" has the same meaning as the image of a "social parasite": he doesn't live off of "hard work" like members of the majority society. It is also important to point out that not all manifestations of Antigypsyism are necessarily malicious. Even well-intentioned motives can underlie racist notions.

Measures against Antigypsyism have to be directed at the entire spectrum of positions in antigypsyism. In order to fight Antigypsyism in Europe it is urgently necessary for all political institutions and those politically responsible to understand this form of racism in all its manifestations and to take it seriously as a social and political problem.⁷

3.2. Hate speech and the Human Rights Perspective

In today's modern society, when access to internet is widely spread and accessible, online hate speech has become a widespread phenomenon that all major international institutions are currently tackling. In many national and international pieces of legislation, hate speech refers to expressions that advocate incitement to harm (particularly discrimination, hostility or violence) based upon the targets being identified with a certain social or demographic group. Especially dangerous is hate speech towards minorities and ethnic groups that could cause a real harm on these vulnerable communities. Something that is lacking on a national

⁷ Source: Antigypsyism in Austria, Romano Centro, Special Edition N.88, December 2017

and international level is a common definition and understanding of these phenomena, and then naturally it is more challenging to fight hate speech as such and hate speech online. Some institutions and bodies have adopted a definition of hate speech, let's take a closer look.

The Council of Europe's Committee of Ministers Recommendation 97(20) defines hate speech as follows: *"covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, Antisemitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin."*

The term is also found in European case-law, although the Court has never given a precise definition of it. The Court simply refers in some of its judgments to *"all forms of expression which spread, incite, promote or justify hatred based on intolerance (including religious intolerance)"*, as it says in the cases of *Gündüz v. Turkey*, and *Erbakan v. Turkey*.⁸

It is also important while combating hate speech to keep into account how broadly media platforms define the term. For example Youtube defines it as: *"Hate speech refers to content that promotes violence against or has the primary purpose of inciting hatred against individuals or groups based on certain attributes, such as race or ethnic origin, religion, disability, gender, age, veteran status, sexual orientation and gender identity."*⁹

Hate speech often collides with freedom of speech, which is one of the basic human rights guaranteed by many national constitutions and international treaties on human rights. Here, it is worth mentioning though that freedom of speech is not an absolute right, but a relative one. In practice it means that freedom of speech can be limited while taking several aspects into account. Freedom of speech is no longer a right of someone when it comes to incitement of hatred and violence to a certain group of people, which could cause a real harm on this group.

There are many campaigns against hate speech on national level. One of the most significant is the campaign NO HATE SPEECH MOVEMENT of the Council of Europe.¹⁰

In this session participants were handed out certain statements of hate speech or freedom of speech in different situations and they had to evaluate them according to their conviction

⁸ Gündüz v. Turkey, op. cit, para. 40; Erbakan v. Turkey, op. cit., para. 56.

⁹ <https://support.google.com/youtube/answer/2801939?hl=en>

¹⁰ <https://www.coe.int/en/web/no-hate-campaign/about-the-campaigns>

of how harmful it could be. This exercise is called “*Say it worse*” and can be found in Bookmarks manual. Participants were also introduced the work of the Council of Europe in this area.

3.3 Online Hate Speech – A Civil Society Perspective

This session was led by an invited expert, *Julia Mozer* from CEJI – A Jewish Contribution to an Inclusive Europe. CEJI offers short and long-term training courses (including courses for trainers) and programme development opportunities to address the specific needs of schools, youth and public authorities and works to combat prejudice and discrimination and to promote social cohesion through training, education, dialogue and advocacy.

CEJI is engaged in the fight against online hate speech in its projects > Facing Facts Online course on online hate speech,¹¹ Get the Trolls Out, eMore and EC monitoring exercise.

Participants got familiar with these projects and worked in groups to introduce them to each other.

Get the Trolls Out - a project and campaign to combat discrimination and intolerance based on religious grounds in Europe. Led by the Media Diversity Institute (MDI) with the support of 6 partners spread throughout Europe the campaign will harness the power of social media to disseminate innovative media outputs and generate dialogue in order to deliver a powerful counter-narrative against diverse forms of hate speech, including Antisemitism, Islamophobia, anti-Christian sentiment, and associated attempts to turn public opinion against migrants and asylum-seekers.¹²

eMore - addresses the need to support the development/improvement of efficient monitoring and reporting mechanisms for online hate speech and hate crime and, in particular, the need to foster the integration between monitoring and reporting tools into a joint innovative knowledge model. The overall Project objective is to contribute to developing, testing and transferring a knowledge model on online hate speech and offline hate crime, based on a circular and advanced joint monitoring-reporting system, to gain a sound understanding of the phenomena/trends over the Internet and offline, to allow

¹¹ <https://www.facingfacts.eu/>

¹² <http://www.getthetrollsout.org/about/project.html>

comparative analysis at national/EU level, and to support the harmonised combating against hate-motivated offences at EU/national level.

3. 4. What Can You Do? A Framework of Choices

The goal of this session led by our expert *Julia Mozer* was to review the possible counter – actions along with their risks and benefits.

Participants brainstormed on possibilities to counter online hatred, from reporting to counter campaigns and each group had to list the risks and benefits of the given methods. The focus of the session was the individual and the tools that everyone has at their disposal to act. The participants came up with these methods: *monitoring, counter-speech, counter campaign, reporting, developing a counter narrative, naming and shaming, do not fight fire with fire.*

Participants agreed that all these options can be used to fight hate speech and that everyone can and should fight hate speech in the way they are more comfortable with. Some of the expressions might need an immediate reporting or removal while others might inspire a counter-campaign. It is also important to be aware of negatives and positives of each listed method, because safety should come first in every counter-speech activity.

3.5 Safety and Reporting

In this session the group of participants reflected on emotional and technological safety. It was stressed out that when reporting, we should be aware of our personal triggers and how to protect ourselves emotionally and technologically. Only then should any action be taken. Participants learned how to report a hateful content with downloading the eMore application or to report it directly to INACH or its member organisations. INACH - The International Network Against Cyber Hate unites organizations around the world. Incorporating different cultural backgrounds and speaking many languages, INACH has a diverse perspective, allowing the network to counter and address all forms of online discrimination. INACH adds value to the Internet and brings the online in line with Human Rights.

4. CONCLUSIONS, OUTCOMES AND FOLLOW UP

With the rise of right-wing extremism, growing nationalistic sentiments and populist discourses spreading all over Europe, activities such as this study session are of crucial importance. Supporting youth to tackle social issues, creating networks of activists that have a broad understanding of both inclusiveness and discrimination - an understanding that goes beyond their own social experience and engages with that of other groups – is, we believe, the main tool to further educate the majority society and to positively impact communities that are dealing with racism.

We believe this study session achieved its goals and has also received a positive feedback from the participants and from the team. The study session mostly cultivated the solidarity, awareness and capacity-building among Jews, Roma and allies. Participants exchanged their views, experience and expressed their attitudes and questions regarding each other's culture, traditions and struggles. The topic of hate speech online was important to them, as they are using internet and other media on daily basis and counter Antigypsyism and Antisemitism online.

In the very first days participants learned about the concepts of Antisemitism and Antigypsyism and hate speech online vs. freedom of speech in order to use their knowledge in the more practical part of the week that came after. Together with our expert Julia Mozer, they explored more ways of how to concretely fight hate speech online through reporting it and creating counter narratives taking into account their safety.

The study session contributed to Phiren Amenca's priorities of 2016, one of which is the focus on Antigypsyism as well as to one of the priorities of 2017, alliances with other (minority) youth organizations and networks. As Phiren Amenca is a network of volunteers, youth activists and youth organizations, the organization was also able to increase its network. The study session has also contributed to a number of important objectives that EUJS had set out for 2016 and is pursuing further in 2017. It has enhanced intercultural cooperation, strengthening one of our most important partnerships, that with Phiren Amenca, and a number of concrete projects created by participants during the session are taken into consideration as potential future joint project applications. We are incredibly thankful to the Youth Department of the Council of Europe who supported and contributed to our work and helped us achieve the goals we had set out for the study session.

5. APPENDICES

5.1 List of participants

Name	Country of residence
Amela Foric	Austria
Anna Nicholson	Hungary/USA
Anna Wishnyakowa	Ukraine
Bendegúz Moldován	Hungary
Benjamin Fishman	Italy
Cefi Halegua	Turkey
Dea Cela	Albania
Deniz Selmani	"The former Yugoslav Republic of Macedonia"
Dition Latifi	Albania
Fikrija Tair	"The former Yugoslav Republic of Macedonia"
Gurali Haxhillari	Albania
Iris Weissbuch	Belgium
Jasar Dzemailovsky	Germany
Johnson Welch	United Kingdom
Kathryn Rose	United Kingdom
Krista Stanley	Hungary/USA
Lina Kapeta	Greece
Martina Zuliani	Slovenia
Naomi Guttman	Romania
Olaf Stando	Scotland
Paola Quendraj	Albania
Pearl Penumaka	Hungary/USA
Ronni Gurwicz	Sweden
Saska Dimic	Austria
Tetiana Malykh	Ukraine
Tijana Racic	Serbia
Victor Moysis	Greece

Team members

Denisa Samková	Phiren Amenca International Network
Vicente Fernandez Rodriquez	Phiren Amenca International Network
Alina Bricman	European Union of Jewish Students
Galadriel Vormés Goldberg,	European Union of Jewish Students
András Ligeti	European Union of Jewish Students
László Milutinovits	Educational Advisor, Council of Europe

Guest speakers

Julia Mozer	CEJI - A Jewish Contribution to an Inclusive Europe
Anna Daroczi	Phiren Amenca International Network

5.2. Programme

SUNDAY 22nd October 2017

Arrival of the participants

19:00 Dinner

20:30 Welcome Evening

MONDAY 23rd October 2017

09:15 Welcome and Introduction to the Council of Europe and the study session (aims, objectives, expectations, program)

11:00 Coffee break

11:30 Getting to know each other

13:00 Lunch

15:00 Roma and Jewish culture and identity

16:30 Coffee break

17:00 Why to cooperate

18:20 Reflection groups

19:00 Dinner

TUESDAY 24th October 2017

09:15 Hate speech and human rights perspective –the No Hate Speech Movement

11:00 Coffee break

11:30 Antisemitism and Antigypsyism 1

13:00 Lunch

15:00 Antisemitism and Antigypsyism 2

16:30 Coffee break

17:00 Human rights

18:20 Reflection groups

19:00 Dinner

WEDNESDAY 25th October 2017

09:15 Online space – what is happening, best practices

11:00 Coffee break

11:30 Online Space – what is happening, best practices

13:00 Lunch

Free afternoon

19:00 Dinner out together

THURSDAY 26th October 2017

09:15 Train yourself, develop skills!

11:00 Coffee break

11:30 Train yourself, develop skills!

13:00 Lunch

15:00 Hate speech – React!

16:30 Coffee break

17:00 Follow up

18:20 Reflection group

19:00 Dinner

FRIDAY 27th October 2017

09:15 Follow up and available support: EUJS, Phiren Amenca and the Council of Europe (European Youth Foundation)

11:00 Coffee break

11:30 What we learned

13:00 Lunch

15:00 Wrapping up, evaluation, closing

16:30 Coffee break

17:00 Shabbat Dinner

SATURDAY 28th October 2017

Departure