Amsterdam University of Applied Sciences

Picture your Story – Foundation Bricks

de Kreek, Mike; Abu Ghazaleh, Nesrien; Barel, Arjen; Bos, Eltje; van Maris, Erma; Janssen, Edward; Garlytska, Diana; Paskevicius, Raimondas; Reilent, Kristi; Seikleja, Karolina; Naumoski, Marjan; Pipidzanoska, Irena; Jordanoski, Hristijan; Carmona Tapia, Sonia; Vicent Bohorquez, Jaime

Link to publication

Picture your Story – Foundation Bricks

Estonia
Lithuania
North Macedonia
Spain
Netherlands

Colofon

Authors
Mike de Kreek
Nesrien Abu Ghazaleh
Arjen Barel
Erma van Maris
Edward Janssen
Diana Garlytska
Raimondas Paskevicius
Kristi Reilent
Karolina Seikleja
Marjan Naumoski
Irena Pipidzanoska
Hristijan Jordanoski
Sonia Carmona Tapia
Jaime Vicent Bohorquez

Organizations
Storytelling Centre (The Netherlands)
Youth association Info front – Prilep (N. Macedonia)
SMK University of Applied Social Sciences (Lithuania)
Seiklejate Vennaskond (Estonia)
Asociación Cultural por la investigación y el desarrollo independiente del teatro profesional en Andalucía (Spain)
Faculty of Social Work and Law - Amsterdam University of Applied Sciences (The Netherlands)

Storytelling Centre
http://storytelling-centre.nl

Content

Glossary

In this text we intend certain meanings with commonly used words.

- Narrative: a narrative is an overall term for a story about a community or a country, but is also used for a paradigm of social interventions and research.
- Picture: with 'picture' we mean 'photo'.
- Picture talk: an intervention with pictures that stimulate participants to express things which they don't easily express in words.
- Storytelling: the word 'storytelling' may imply both a unique human phenomenon and an intervention in which participants tell stories.
- Story: a narrative structure described as a challenging journey the main character makes – departure, initiation and return – meeting helpers and opponents.

1. Introduction

1.1. Urgency for social change towards connectedness

In urban societies all across Europe youth from various backgrounds – religious, ethnic or cultural – live together. And let's not forget to mention the differences in economic terms; the haves and the have nots. This kind of society is referred to as a 'heterogeneous society'. And without wanting to be too negative, these kinds of societies are at risk of conflict.

This probably needs more explanation, as this does not refer to conflict as in war zones, but to conflict that endangers the peace in a society like the one we are living in. Not all conflicts endanger this peace; conflicts are actually part of our society. But conflict becomes a danger when we do not know how to handle it. Or, as Bart Brandsma states in his publication Inside Polarisation: Peace is not the absence of conflict, it is the way we deal with a series of conflicts in a constructive way (Brandsma, 2017).

Thus, when we say our society is at risk of conflict, we do not mean the conflict itself is the risk. It is about the way we deal with it.

In heterogeneous societies, groups are divided by walls. These may be physical walls, but most of them are invisible. Or mental walls. These walls cause a typical human way of thinking, namely in terms of us versus them, which is linked to a certain behaviour. Instead of talking with each other, we are talking about the other. We create assumptions and labels to identify the other, but meanwhile we are just reinforcing our own identity. This 'us versus them thinking' has more to do with ourselves than it has with the other. And, as before mentioned Bart Brandsma explains, it is often about similarities instead of differences, though we focus on the latter. To put this more strongly: we are inclined to focus on the differences between us and them, because the idea that the other is equal to us is unbearable.

And this is exactly why we have started the Picture your Story (PicS) project: to encourage young people to climb out of their trenches and overcome their differences and possible conflicts by connecting with each other through storytelling and by learning how to deal with differences and conflicts in a constructive way. Not only for their individual benefit, but also – in the long run – for the benefit of their communities. By taking out the risk of conflict in the sense of what we've said before, communities will become more resilient, more peaceful and

safer environments, and as many studies point out, people perform better in such environments.

1.2. Aim of the Picture your Story Foundation Bricks

The aim of the *Picture your Story – Foundation Bricks* is to offer youth professionals 'theoretical bricks' to think about and develop workshops to connect youth with different backgrounds in order to build strong, resilient, respectful and peaceful communities. *Picture your story – Foundation Bricks* forms a duet with *Picture your Story-Guidelines* where the process is described in which exercises can be selected and used for specific contexts. Together with *Picture your Story – Exercises* and a set of pictures they form the *Picture Your Story Toolkit.*

Like Kurt Lewin wrote in 1951: "There is nothing so practical as a good theory" (Lewin, 1951, p. 169), the *PicS Foundation Bricks* are theoretical and at the same time practical. Its objective is to further equip professionals with knowledge necessary to organize workshops with youth in order to facilitate connections among them. The Foundation Bricks are composed based on expertise and experience of the six partners participating in the PicS project from different countries and contexts: Estonia, Lithuania, North Macedonia, Spain and the Netherlands.

The PicS Toolkit is aimed at:

Youth workers, teachers, artists, young leaders, social workers, volunteers, social entrepreneurs:
1. who work with groups of youngsters segregated from each other;
2. who work in training/ education institutions with students or pupils with diverse backgrounds;
3. who are involved in community art projects facilitating social cohesion among youth;
4. who have their own organization that attempts to empower youngsters.

This list is not exhaustive, so other professionals might find other contexts in which the toolkit is useful.

1.3. Outline of the Foundation Bricks

In the second chapter, we first explore concepts and processes that help to understand how contexts of disconnection, segregation and polarization might come about. Aspects of in-group and out-group processes are very useful for this aim. Then we show how empathy and emotional intelligence offer possibilities for interventions.

In the third chapter we move on to the kind of thinking and the approaches we applied and combined in the project: picture elicitation and storytelling. These connect with the theoretical bricks by building a logic of the processes and intended outcomes for both individuals and the group as a whole. Ideally individuals arrive at open mindedness and groups at an increased connectedness.

In the fourth, and final, chapter we describe the contexts where we consider to be an urgency or possibility to connect various youth groups based on the countries in the project. In these contexts we tested our interventions by applying them. The lessons learned are incorporated

in the PicS Guidelines, but these contexts give the reader an idea of where and when to use the PicS Toolkit.

2. In-group and out-group processes and remedies

In today's society, we are able to distinguish people in many different ways, such as gender or age but also in ethnic, religious, economic or political ways, as do the youngsters participating in this project. Individuals also tend to derive personal sense from their group membership in terms of these group prototypes, which reflect a set of beliefs, attitudes, norms, values, and behaviours. Each of these distinctions can lead to a shared identity to those who feel the same and form a group membership. This is an important source for social identification (Brewer, Gonsalkorale & van Dommelen, 2012).

The PicS Toolkit focuses on decreasing (or even eliminating) any form of disconnection, segregation or polarization between youth with different backgrounds in (potentially) conflicted areas. One of the characteristics of people living in areas with segregation or conflicts is that they tend to stick more to their own identities and traditions. A consequence of this could be that youth growing up in these societies is not really able to understand that there might be other points of view, which might lead to disconnection and even polarization, which will be discussed further on. The reasons of these causes can be diverse; first of all they might be brought up with good stories about their own 'tribe' and bad stories about the others. Additionally, youth – certainly under 18 – is occupied with forming their own identity, which does not always leave space for the points of view of others, certainly not when they are not close to the world of the young person. For that reason, it is important to create awareness about the fact that your point of view is not necessarily everyone's point of view.

In this chapter we elaborate on the theoretical rationale of these point of views of others, by exploring in- and out-group forming processes and possible remedies.

2.1. Group identity

Social identity has been defined as: "the individuals knowledge that he/she belongs to certain social groups together with some emotional and value significance to him/her of this group membership" (Tajfel, 1972, p.292). Social identity theory proposes that the focus of people's self-definition is partly caused by their group membership and contributes to a person's self-concept and self-esteem. People tend to classify themselves and others into categories based on certain features and then identify more with members of their own category (in-group) than with members of other categories (out-group) (Turner, 1987). A strong social identity can thus lead to a high group identity. Individuals with a high group identity tend to incorporate aspects of that group in their self-concepts. This, in turn, influences their social perceptions or positive feelings about their in-group (Goldman, Gutek, Stein& Lewis, 2006).

When interpersonal similarity among in-group members is high, this also tends to increase attraction between individuals (Byrne, 1971). This leads to a similarity bias in favour of similar in-group members and bias against out-group members. This is also in line with the similarity-attraction paradigm which posits that the more similar people are the more the similar people are liked. Considerable research has provided evidence for the similarity attraction paradigm (see Byrne, 1997, for a review). The social identity theory was extended through the development of self-categorization theory (Hogg & Terry, 2000).

The self-categorization theory focuses on interpersonal similarity, such as attitudes and values (Byrne 1971). It makes a distinction between social and personal identity, such that the social identity relies on the individuals' group memberships and the personal identity does not and is relatively independent of group membership (Trepte & Loy, 2017).

This perspective mentions that social identities can be activated by comparing yourself and others on the basis of relative differences and similarities. This process is gone through in the social context of the person and therefore a person can have different social identities in different contexts, depending on the contextual cues provided. Additionally, the context is also of influence whether the social or personal identity (or both) become salient and hence what behaviour is shown (Trepte & Loy, 2017).

When looking at youngsters it has been shown that a strong identification with one's group promotes group formation, self-esteem, and the ability to cope with developmental issues and feelings of insecurity while growing into an adult (Tanti et al., 2011). It also consequentially creates in-group/out-group distinction, decreases liking and increases the use of stereotypes for the out-group members (Lankau, Riordan & Thomas, 2005) and self-stereotyping of in-group members (Tanti et al, 2011). Having an excluded out-group even sometimes is seen as a necessity and legitimate means to maintain group identity and group cohesion.

Additionally, according to the rejection-identification model (Branscombe, Schmitt, & Harvey, 1999), a smaller minority in-group is discouraged from identifying with the majority host group, which may result in a tendency to disengage from this group. Here also group cohesion and identification is increased, which provides them with a sense of belonging and counters the negative impact of potential discrimination or feelings of insecurity. Consequently, in-group favouritism can occur which is defined as 'the relatively positive evaluation and treatment of the in-group'(Mummendy & Wensel, 1999 p.161). People are no longer represented as individuals but as being a part of an in-group prototype. Their sense of belonging is triggered as they feel part of an in-group.

In certain contexts, being part of that particular in-group brings the self-perception and the way a person behaves together according to the in-groups prototype. This can also lead to stereotyping or ethnocentrism. The group of young adolescents specifically experiences changes in cognitive and social domain, because of the activation of cognitive categorizations of the self in social situations, which play a significant role in the effect on their social identity. We can conclude that social identity is dynamic, it depends on the power of the self (Hogg & Terry, 2000).

2.2. Intergroup Bias and Stereotyping

Based on the above mentioned social identity theory and self-categorization theory and the similarity-attraction paradigm, we now know people tend to classify themselves and others into categories and in terms of group prototypes that reflect belief sets, attitudes, norms, values and behaviours.This is the cause of in-group and out-group formation. As people tend to like their in-group members more than the out-group members, bias in favour of similar in-group members and bias against out-group members is created (Hewstone, Rubin, & Willis, 2002).

These biases can be very broad and recent research has shown that intergroup bias

> " includes a broad collection of reactions to out-group category members, ranging from the earliest stages of neural responses associated with face encoding and affective responses, to shifts in attention and eye gaze, to the automatic activation of conceptual associations, to manifold downstream consequences that include deficits in emotion recognition and identification of out-group faces, and ultimately a lowered willingness to interact with an out-group member. The list goes on." (Kawakami, Amodio & Hugenberg, 2017 p, 4,).

For example, if a person does not recognize a face as clearly human, thus it fails to activate human related concepts, it is more difficult to categorize it as human. As a consequence that person can be dehumanized. Also, the face can categorize people as being warm or dominant for example. In addition, also from bodily cues (shape, way of walking) it has been shown that we can also extract certain intergroup differences. Even more invisible cues such as sexual orientation, religion or even political preference can be perceived quite correctly by people and put in a social category (see full review of Kawakami et al., 2017).

This means that very early cues can shape our categorization of others and the way we behave towards them. These are all bottom up examples which can also be found in the figure 1 below.
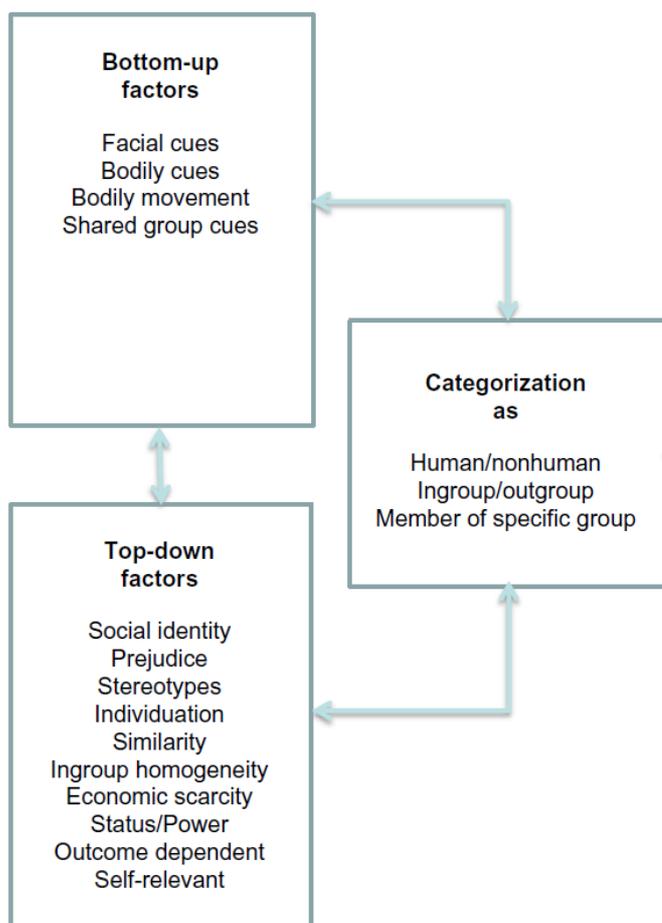

Figure 1: factors of categorization ((Kawakami et al.,2017)

Figure 1 shows that also top down factors influence the way we categorize people in 'us versus them'. This can be prejudice, motivation, prior knowledge or certain expectancies. An example is that black men are perceived as more muscular than white men even when they are similar and as a consequence white people also perceived the black muscular men as more threatening and potentially harmful. This means that black stereotypes, affect the bodily perceptions and are translated into different threats across the race of the perceiver. People who are clear representatives of groups, visible features like gender or race, are often more stereotyped than when it is less clear (Kahn and Davies, 2011). Also, stereotyping has been shown to be rooted in mechanisms of semantic memory and are more likely to be expressed in, for example, verbal responses. This means there is some neural basis of stereotyping. Further research is needed but it seems to depend on multiple processes.

Stereotypes are the characteristics that we link to people in a social category. It is interesting to realize that stereotyping is considered to be the cognitive component of the in-group/out-group process and prejudice is the evaluative component. And as we already know, we usually (however, there are some exceptions) tend to evaluate the out-group more negatively than the in-group (Dovidio et al, 1997). Stereotypes and prejudice can influence our ability to identify emotions in out-group members (Kawakami et al.,2017).
However, there are also implicit processes that can operate outside of a persons' conscious awareness. People may not recognize that they have specific associations with social groups for example, or are unaware of how these associations affect the way they react to certain social out-group members (Kawakami et al., 2017). Additionally, according to the intersectionality theory, it is mentioned that identity is a subjective, even fragmented, set of dynamics (Levine-Rasky, 2011). Research has shown that with intergroup bias, peoples implicit motivation is to discriminate, and the process of perception facilitates this motive.

Additionally, research by Sommer and Baumeister (2002) has shown that rejection threat resulted in a pattern of withdrawal and failure. People sensitive to rejection also possess fewer resources for coping with experienced rejections. Attributing negative feedback to discrimination may act as a mechanism for protecting one's self-esteem in the face of
failure (Sommer & Baumeister, 2002), thus perceiving discrimination can arise as a coping mechanism. Blaming failure or rejection upon discrimination implies that control for outcomes rests with others and not with oneself (Verkuyten, 1998). This may constrain self-regulation, and is thus particularly evil (Kawakami et al., 2017). Next, we will discuss how these effects can be diminished or decreased.

2.3. Emotional Identification and empathy

Emotional identification is very important to facilitate communication and research has indeed shown that we are better in recognizing emotions of members of the in-group instead of out-group (Elfenbein & Ambady, 2002). What is even more disturbing is that people have the tendency to not be very emphatic when something bad happens to an outgroup and sometimes even experience pleasure from it. Research has shown that people experience brain activity in the reward related area when a socially competitive target (out-group) experiences physical and emotional suffering (Cikara, Bruneau & Saxe, 2011). Implicit out-group identification, stereotyping, and prejudice influence our ability to understand emotions in out-group members, as well as our empathy for and reactions to the misfortunes of out-group members. When trying to reduce biases, it has been mentioned that inclusiveness and overarching commonalities between groups should be emphasized (Dovidio, Gaertner, Ufkes, Saguy & Pearson, 2016).

Reduction in biases can be activated when you can have people identify more with a certain out-group (see them as more similar to self) and increase empathy and care about their wellbeing. Empathy means that 'people recognize emotional experiences in others, experience matched sensations and emotions, and are motivated to alleviate those others' suffering, frequently resulting in helping behaviors' (Cikara et al., 2011 p.149).

It is mentioned that inducing empathy for a person in an outgroup can improve the attitude toward the whole group. Batson and colleagues developed an empathy attitude model that claims that there are several steps to increase the positive attitudes towards a group:

1. Adopting the perspective of a needy individual who is a member of a stigmatized group (i.e., imagining how this individual is affected by his or her situation) leads to increased empathic feelings for this individual.
2. These empathic feelings lead to a perception of increased valuing of this individual's welfare.
3. Assuming that this individual's group membership is a salient component of his or her plight, the increased valuing should generalize to the group as a whole, increasing positive beliefs about, feelings toward, and concern for the group (Batson et al.,1997).

When looking at adolescents, research has shown that the ability to show empathy was related to less relational peer victimization, social problems, and internalizing disorders, such as depression (Gleason, Jensen-Campbell, & Ickes, 2009). Additionally, students who are better able to perceive, understand and regulate their emotions, show more emotional awareness, which as a result leads to a better understanding of self and others' emotions and consequences of their behaviours. Therefore, empathy plays an important role in the promotion of psychological and social adjustment in youth (Castillo, Salguero, Fernández-Berrocal & Balluerka, 2013). Emotional regulation has been linked to emotional intelligence, which we will discuss next.

2.4.   Emotional Intelligence

Taking these findings into account, emotional intelligence (EI) may play an important role when looking at mistreatment of an out-group and the promotion of empathic abilities.
EI is a person's ability to:

1. Perceive emotions in the self and others.
2. Understand the meaning of these emotions.
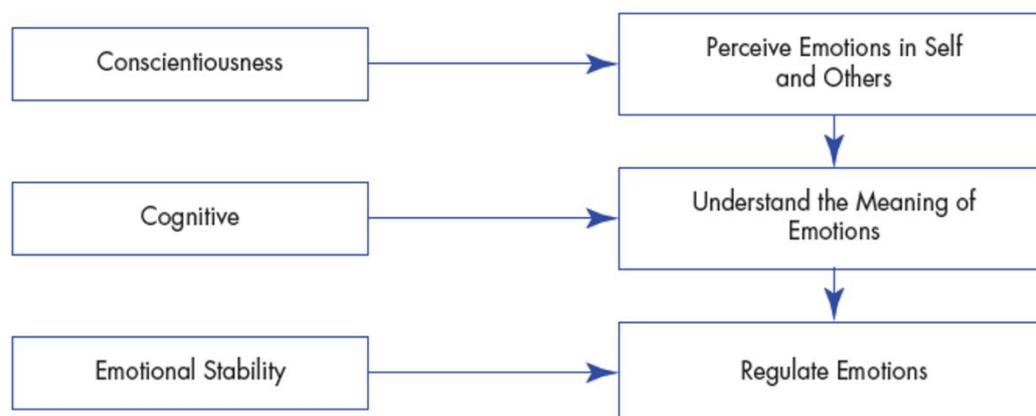3. Regulate one's emotions accordingly in a cascading model (see figure 2)

Figure 2: Cascading model of EI (Robbins & Judge, 2015)

People who know their emotions and can read emotional cues are likely to be more effective in different aspects of life than people who are low in EI. For example, when a person is able to recognize, understand and regulate one's own and others' emotions, it will increase skills to solve conflict and be able to create more healthy relationships (Brackett, Rivers, & Salovey, 2011). Additionally, EI can influence the development and maintenance of relationships and can play an important role in the quality of interpersonal relationships (Schutte, Malouf, Bobik, Coston, Greeson, Jedlicka, Rhodes & Windorf, 2001) . Research has also shown that people with a low degree of emotional intelligence (and therefore see less in the other's perspective) have more subtle, racist attitudes and prejudices (Onraet, Van Hiel, De Keersmaecker, Fontaine, 2017).

When looking at youth literature, for students who received EI instructions, a positive classroom climate was created (Brackett, Reyes, Elbertson, & Salovey, 2012) and they experienced less anxiety, social stress, and depression, than students that were not trained in EI .

2.5.   Existing interventions

Programs to reduce conflict, stereotyping, bias and prejudice often focus on the increase of empathy. Cikara et al. (2011, p) mention that tolerance and willingness to help is increased when empathy for specific out-group members is increased (Batson & Ahmad, 2009). A 'personalizing contact' (Batson & Ahmad, 2009) or 'approach training' (Kawakami et al., 2017) is advised where contact is made with one or more out-group members. When personal contact is established, people will be less likely to be seen as one of the out-group and it will bring the out-group closer to the self. Through such contact, members of one group are led to deal with members of the other group on a personal basis, not are not simply seen as one of 'them' (Batson & Ahmad, 2009) and as a consequence psychological closeness is created (Kawakami et al., 2017).

Research has shown that even drawing circles of yourself and the other group and bringing the circles more together or further apart can reduce biases.This approach orientations tends to increase identification with the other. Positive feelings towards out-groups can also be fostered by evaluative conditioning, such as training in positive association of a (stigmatized) out-group. Additionally, increasing out-group identification can increase empathy (Kawakami et al., 2017) this can be done by gaining a better understanding of why members of a certain group behave the way they do, noticing that one group is actually causing harm towards another, increasing positive feelings towards the out-group and increase of valuing the

welfare of the out-group (Batson & Ahmad, 2009). Another aspect is trying to match the experienced emotions, sometimes linked to emotional contagion (Batson et al., 2009). Emotional contagion is referred to being able to share another person's feelings but also have the ability to feel the way the other person is feeling (Hatfield, Rapson, & Le, 2009) and is seen as a specific component of empathy.

Besides empathy interventions, EI interventions can be effective as they can lead to a promotion of empathic abilities among adolescents. Cognitive reappraisal, or reframing our outlook on an emotional situation, is one way to effectively regulate emotions and thus increase EI. Cognitive reappraisal may allow people to change their emotional responses even for emotionally charged subjects as the Israeli-Palestinian conflict, for example. Another important aspect is social sharing or venting, once a person expresses their emotions it can help regulate these emotions. Additionally, it can reduce anger reactions when people can talk and share their feelings about the facts of a certain bad situation (Robbins and Judge, 2015). Indeed this is only a small scope of the many interventions that have been designed.

3.   Combining picture talk and storytelling

So far we have discussed the theoretical rational of in-group and out-group forming, what influences the reduction of the forming in-group and out-groups and that certain interventions can aid this reduction. Below we will elaborate on this into a logic of change of interventions combining picture elicitation and storytelling.

3.1.   Picture talk – more than 1000 perspectives

Today, we cannot imagine a world without images. Think of pictures, television, the internet, and apps such as Instagram. When looking at a picture or making one, Blackman and Fairey (2007) rightfully say that: 'No picture, of course, depicts 'truth'.' Perception and frame of reference are of influence. Perception is the process in how individuals organize and interpret what they see so that they are able to give meaning to their environment. Peoples' behaviour is very much dependent on what they perceive as a reality not on what the reality in itself is (Robbins & Judge, 2015). What a person sees is influenced by their frame of reference such as the personal characteristics of the individual perceiver, factors in what the person is looking at or the situation itself (Robbins & Judge, 2015).

So you can imagine that when pictures are taken or used, this subjective perception of the way a person sees the world is channelled through a picture. Therefore, pictures can be used to enhance having participants talk about their everyday experiences as well as express their perspectives and values (Holm 2008 in Migliorini & Rania, 2017).

Pictures have been used for a long time in stimulating conversations or interviews. Pictures are able to elicit a deeper meaning and understanding of a particular subject. It helps to give people voice in complex subjects, it sharpens their memory and reduces misunderstandings (Collier 1957 in Fleron & Pedersen, 2010). This has been explained by the fact that certain parts of the brain that process visual information has been shown to be evolutionary older than the part of the brain that processes verbal information. Thus, the pictures can induce deeper, more unconscious, levels of the brain than words can (Harper, 2002).

There is a psychological therapeutic method to use pictures which is often called "phototherapy" or "therapeutic photography" (Loewenthal et al., 2017). In this method a set of picture cards is used and the client needs to pic one to start the therapy.

Another way to use pictures is called Picture or Photo elicitation. This is mostly a method where pictures are used in interviews to guide and stimulate the conversation. Compared with normal interviews, interviews with the use of pictures provide 'deeper ' interviews, this is what Collier first said in 1957 (Fleron & Pedersen, 2010) and may add validity and reliability to when only words are used (Harper, 2002).

The pictures can be preselected and subjects are asked to evaluate them, or the subjects choose the pictures that will elicit the interview. The second option usually is seen as having the participant be more meaningfully involved and when participants interact with each other they can figure out things together and increase collaborative knowledge (Bessell, Deese, & Medina, 2007). A common and deeper understanding is induced by means of dialogue (Fleron & Pedersen, 2010). Pictures facilitate a representation of a situation or phenomenon for participants that they have to explain to each other (Carlsson, 2001; Schwartz, 1989; Pink, 2001 in Fleron & Pedersen, 2010).

Harper (2002) mentions that pictures can be put on a continuum, where on the one side scientific more visual inventories of objects, people and artefacts. In the middle pictures that represent events that were part of collective or institutional pasts and on the other side of the continuum more intimate dimensions of the social, family or other intimate social group, or one's own body (Harper,2002).

Sometimes the participants are trained in becoming able to take the pictures themselves, it is said that that can add an extra ownership of the pictures they took and show things that are not readily available for researchers (Oliffe & Bottorf, 2007 in Kong, Kellner, Austin Els & Orr, 2015). However, it has been noted that the key element is the relationship of what needs to be studied. Thus, pictures can be made by the researcher or the participants during the study (think of using pictures from picture archives, use of historical pictures or when the focus is on certain picture techniques such as double flash) (Harper 2001 in Harper 2002).

An expansion of picture elicitation is Photovoice. With Photovoice, participants are also involved in the analysis and conclusion that will be reported and is more of a co-learning process (Wang and Burris 1997 in Kong, Kellner, Austin Els & Orr, 2014; Migliorini & Rania, 2017). As photo elicitation is mostly a method where pictures are used in interviews to guide and stimulate the conversation with photovoice focuses on a specific issue in order to build a specific understanding of it, and seeks to empower participants to take actions or to advocate for changes. Usually photovoice projects concentrate on a specific issue with the purpose of facilitating a lasting change in the participants. One can think of empowerment to be able to inform others or to be able to participate in decision making that is of importance to them (Harper, 2002; Blackman & Farley, 2007).

Harper (2002) mentions that pictures can be used as a bridge for cultural diversity. Van der Does et al (1992 in Harper 2002) used pictures to highlight the different perceptions of elderly in a neighbourhood and the migrant youth living there. This way people from different cultural backgrounds can look at the same picture but see different things (perception), but this way the differences in perceptions come to light, can be defined, compared and understood by the different groups (Harper 2002).

3.2.   Storytelling – empowerment meets narrative

The definition Shimor Liponi uses for storytelling is: "*Storytelling is a dynamic oral communication activity in which ideas are shared in a group by a messenger who is able to combine text, voice and movement in order to recreate a story in the imagination of his or her listeners. That's the only place the story exists*".

A unique characteristic of sharing stories as a human phenomenon is that it is considered not only to reflect reality, but also – and maybe more importantly – to construct that reality (Czarniawska, 2004; Spector-Mersel, 2010). The combination of two other characteristics of storytelling form the bedrock for thinking about interventions with storytelling in contexts of segregation or tension between groups: 1) Storytelling is strongly related to empowerment on individual, group and community level and 2) Storytelling is the engine of virtually all human knowledge development.

Firstly, storytelling has a strong connection to empowerment aspects on individual, group and community levels: "The ability to tell one's story, and to have access to and influence over collective stories, is a powerful resource" (Rappaport, 1995, p. 802). In this context Rappaport distinguishes three types of narratives: a story, a community narrative and dominant cultural narratives. A 'story' is defined as being an individual's communication of events or experiences unique to that person. A community narrative is characterized by the fact that it is recognized and shared by a group of people. Neighbourhoods, for example, may have shared narratives that "tell the members something about themselves, their heroes, their history, and their future" (Rappaport, 1995, p. 803). Dominant cultural narratives are distributed through mass media or institutions and may communicate stereotypes which are known by most people in society and, as such, "serve as an influential backdrop against which more localized community narratives and personal stories are told" (Rappaport, 1995, p. 803). If one cannot relate to a community narrative, one's personal stories are easily ignored, if not devalued, by others who do link to a community narrative. This brings up issues about who controls the creation, the selecting and telling of stories about oneself or narratives about a community. Places where various personal stories and community narratives are shared and valued open-mindedly, are considered as empowering settings (Kreek, 2014; Rappaport, 1995).

Secondly, storytelling is the fuel of social learning processes that communicate ideas, thoughts and shared values: "[v]irtually all human knowledge is based on stories constructed around past experiences" (Schank & Abelson, 1995, p. 1). According to Rossing, community members involved in narrative processes discover connections between selves and others, penetrate barriers to understanding, come to know more deeply the meanings of their historical and cultural narrative and develop their understanding of self and others through a sense of connection across individual narratives (Rossing & Glowacki-Dudka, 2001). Narrative reasoning "functions by analogy, moving from story to story rather than from specific to general. New stories are seen as similar, but not identical to previous ones, thereby causing us to reflect on the nuances of the situation" (Rossing & Glowacki-Dudka, 2001, p. 733). As such, these processes can lead to shared values and common beliefs, outcomes which ought to be studied critically, because, when becoming too dominant, they might also exclude or stigmatize individuals (Rappaport, 1995; Rossing & Glowacki-Dudka, 2001; Speer, 2008). According to Speer this shaping of "collective consciousness" is a manifestation of social power in which individuals and communities can be influenced through "ideologies, knowledge, customs, and belief systems" (Speer, 2008, p. 201).

The above characteristics touch upon two major challenges in our present societies: segregation and polarization. Segregation: in which a subordinated group is forced to separate itself from the dominant community as a result of disconnection with the dominant cultural narratives. Polarization: in which two opposing poles use moral self-righteous, ideological narratives to influence and seduce neutral or hesitating people in the middle to choose sides. Both segregation and polarization form a feeding ground for conflicts between the involved groups or communities. Storytelling used in an antisocial way can be seen as part of the 'disease' in present societies, but, luckily, at the same time, storytelling applied in a social way can be the 'remedy'. This brings us to the ideas of 'applied storytelling' as developed by the Storytelling Centre among others (https://www.sharetoconnect.nl/more-info).

In applied storytelling humans are seen as storytelling beings. Participants are not taught to tell a story, but made aware they have the ability to do so. Storytelling is a tool which encourages respect, mutual understanding and acceptance in a responsible manner that often is more profound than many other disciplines aimed at connecting people. Key is using the personal and authentic experiences on which the stories are based. Creating and, above all, telling a story is a very useful skill. Someone who can tell a good story will be able to really connect to the listener and will be awarded by a concentrated and interested 'audience'. This also contributes to increasing self-confidence and facilitates empowerment. Someone who can tell a story can also articulate their own aspirations, problems and fears, as well as articulating those of others.

Listening is just as important as telling. The participants therefore also learn to listen and respond. Learning to listen to 'the other' is a competence that participants can use especially in conflictive situations they might be faced with in their own lives. Listening to someone is often the beginning of a solution. The actual process of listening to someone's story also encourages the listener to vocalize his or her own story, beliefs and experiences. The profound nature of Storytelling is, and always has been, that one story generally tends to lead to another. This way storytelling lends itself to being a perfect means of creating and developing dialogue between people from a variety of diverse backgrounds. Furthermore, storytelling helps define who we are and connects us and our communities.

Various competences grow when being involved in storytelling. Creating understanding, increasing self-confidence and raising awareness are amongst the most important aspects. However, the cathartic effect of Storytelling is also of great importance. 'The release and relief', as Stu Packer, storyteller and storytelling coach, calls it. Storytelling helps many people to find a way of dealing with their feelings and emotions. When a safe environment is created (one of the main conditions for a successful outcome), people are willing to share many stories. Consequently, storytelling can even be healing, though the Storyteller should always be aware of the fact that he / she is not a therapist.

In creating an intercultural understanding, telling each other stories is key. However, learning about your own culture and identity is also important, as confidence in self-identity enables people to respect, and even appreciate others' identities. Storytelling is a very strong tool in fighting prejudices. The image of the 'other' is often constructed upon first sight. When we take the time to listen to someone's story, we often learn something completely different. We discover the human being behind the image. This principle is used in, for example, the Human Library projects that are initiated in different countries (after its invention in Roskilde, Denmark, in 2001). Individuals are actively invited to listen to the story of someone else.

Most of the time this ends in a dialogue about the story that has just been told, about differences and about similarities. Both the storyteller and the listener leave the workshop with a changed attitude and full of positive thoughts.

3.3.   Logic of change and workshop phases

As the previous sections show, both picture elicitation and storytelling can be applied individually to acquire more open views on others and in a mixed group to facilitate connections. The changes on individual and group level are interdependent, but below we isolate them to be able to give insight into the various involved aspects. Then we turn to five phases a workshop can go through ultimately finding common ground. Figure 3 gives an overview of this logic of change on individual and group level, and how these levels are interconnected in five phases which a workshop can contain.
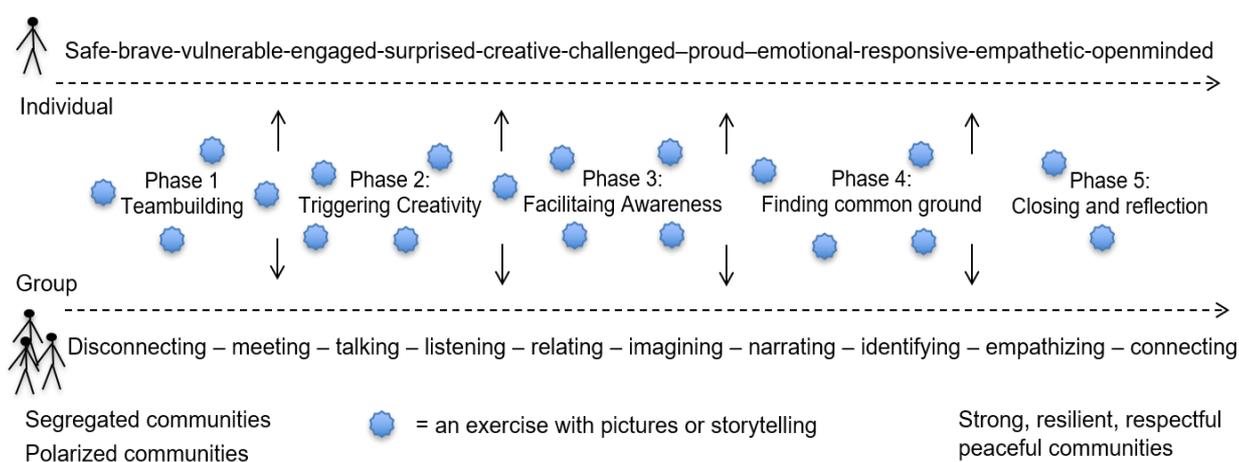
Safe-brave-vulnerable-engaged-surprised-creative-challenged–proud–emotional-responsive-empathetic-openminded

Individual

| Phase 1 Teambuilding | Phase 2: Triggering Creativity | Phase 3: Facilitaing Awareness | Phase 4: Finding common ground | Phase 5: Closing and reflection |

Group

Disconnecting – meeting – talking – listening – relating – imagining – narrating – identifying – empathizing – connecting

Segregated communities
Polarized communities

= an exercise with pictures or storytelling

Strong, resilient, respectful peaceful communities

Figure 3: Workshop phases incorporating individual and group changes..

3.3.1.   Individual change in states of being: towards an open mind

Before going from a situation where youngsters from different backgrounds feel disconnected to a situation where they feel somewhat connected a lot has to happen. This starts with having more or less a limited view on 'the other' as described in the previous chapters, such as being in- or out-group members. At the end we intend that the PicS - Exercises will have contributed to connecting processes where individual participants have become more or less multi-perspective or open viewed when it comes to other persons. So, ideally, participants go through different processes which can be described with concepts used in the foregoing, like safety, imagination, emotion and so on.

As in every delicate situation trust needs to be created as participants need to feel to feel safe within themselves in the context of the group. In the guidelines this is called team building. For example, a comfortable and friendly conversation about the differences and similarities, when two youngsters choose the same image from a set, but their associations are very different. Some youngsters might feel kind of invulnerable by being connected to 'their' group. They might have to overcome their embarrassment and feel the courage to present themselves with vulnerability being an individual not only part of a certain group. Other youngsters that might feel bored a little or don't know what to expect, might start to feel

a certain engagement by some level of surprise and/or play that triggers their mental creativity.

Next, participants hopefully start to imagine what the life of another person might look like (triggering creativity). Describing what is going on in one singular picture starts this process. For example, describing another person based on nine pictures from an Instagram profile triggers their imagination further, especially if they have to explain who someone might be, based on the profile. Asking for the story behind a picture triggers their narrative imagination to make up a truthful story. The challenge of having to actually tell the story for an audience might feel enormous. On the other hand overcoming it and being vulnerable in doing so, can give pride.

The participants start to hear more and more of each other's personal stories, for example when they are asked for a reason why they would like to send a particular picture as a postcard. This will trigger their awareness and emotion will start to play a role on both sides of the teller and the listeners. Identification processes may develop when more and more participants are making themselves vulnerable this way. If everything flows the right way the responsiveness of the participants for each other and each other's situation starts to grow, fostering reciprocal empathy and creating common ground. Up to a certain level, participants slowly have a more open view on 'the other' and themselves.

3.3.2. Group changes in states of being: towards connection

Parallel to the changes in the states of being on an individual level, the group level states of being can also be imagined by using concepts mentioned before.

When participants of a group meet for the first time, most of them don't know each other. Therefore the group can be framed as a disconnected group. On the other hand, they are in the same space now, which implies that the participants see, greet and maybe talk to each other, bridging can occur. Moreover some intention is present among the participants to actually want to meet or participate, maybe without properly knowing what it brings each of them.

The use of a physical icebreaker, for example an imaginary map where participants position themselves based on where they were born, helps the group to loosen up a bit. A picture-choosing exercise, like mentioned before, helps the group to listen to one person who talks. At the same time participants start to relate to each other if they discover others have chosen the same picture, but for other personal reasons.

Exercises that trigger ad hoc storytelling or have participants prepare their story before sharing put participants in a creative and narrative mode, but also the group in a collective flow. For example, stories with a strong emotional core, open up the group participants, because they identify with these stories, although they are not completely familiar, causing the group to reflect on the nuances of the situation. Most of the time this ends in a dialogue about the story that has just been told, partly about differences and partly about similarities. Empathizing explicitly and collectively with emotions that are mentioned, brings the group to a common ground and a new collective consciousness that connects the individual participants

3.3.3. Workshop phases incorporating individual and group changes

In order to combine and connect individual and group changes we propose five phases the group ideally goes through. Regardless of the time available for the workshop, all five phases should be present in the design of your workshop, though you can decide to shorten or extend each of these phases. The exercises comprising a workshop are divided across these five phases. Both are described comprehensively in the PicS - Guidelines together with the sets of pictures.

The five phases for which we developed exercises, are:

1. Team building
    a. Focussing on creating a safe environment.
    b. Focusing on collaboration.
    c. Focusing on building trust
2. Triggering creativity
    a. Focusing on play and fun.
    b. Focussing on overcoming fear or embarrassment.
    c. Focusing on engagement.
3. Facilitating awareness
    a. Focussing on vulnerability as strength.
    b. Focussing on awareness of other points of view.
    c. Focussing on group sensibility for new ways of perceiving.
4. Finding common ground
    a. Focussing on revealing emotions.
    b. Focussing on feelings of empathy.
    c. Focussing on a dialogue about experienced similarities.
5. Closing and reflection
    a. Focussing on zooming out by sharing experiences.
    b. Focussing on what participants want to do with their experiences.
    c. Focussing on celebration of what was shared and connected.

The fives phases that connect the intended changes on individual- and group level are further elaborated in the guidelines with accompanying exercises.

4.   Working with culturally diverse youth groups

In this chapter we describe five contexts where there is an urgency to connect youth groups that for some reason have become disconnected. The aim is to illustrate where the guideline might offer intervening tools to attempt to improve the existing situation.

4.1.   Estonia

The disconnection focussed on
The PicS project in Tartu focuses on the connection between Estonian and Russian groups of youngsters. In Estonia, there is a strong division between these groups which hardly integrate with each other especially in smaller cities and in some districts in bigger ones. There are stereotypes that prevent the interaction or integration from taking place. Many Russian speaking youngsters are left behind in the labour market or in education where they do not achieve the best results because of the language barrier. As a consequence, they do

not have the same possibility to take part in leisure time or youth activities as information about these activities do not reach them.

Historical background of disconnection
After the collapse of Soviet Union and Estonian independence, the problems from that past created a separation between the two groups. There tend to be specific areas where Russian speaking minorities live in – both inside cities and also entire (separate) cities that are considered Russian cities as they are closest to the borders and mostly Russian speaking habitants live there. Living in these cities create the illusion for youth that they can manage with Russian, as everything surrounding them is in Russian. Unfortunately there are not many jobs in these regions or opportunities for youngsters to fulfil their wishes. There is just one university in the area that provides some of its courses in Russian. For many years, the government avoided the issue – there are separate schools for Russian youngsters and cities with Russian speaking population were left as they were. So this created the problem that many Russian youngsters coming from these regions did not speak Estonian and therefore if they wanted to move for better jobs or universities it was very challenging for them.

The contrasting opinions and beliefs on the Russian and the Estonian side keep each other in a tight mutually enforcing grip. On the Estonian side, people of all age groups tend to have the opinion that as the Russians are the ones who live here, they should speak our language. There is also an intergenerational belief that that Estonians have always 'managed' with Russian and can also do this now and in the future. There are false beliefs that they are not integrated because they do not want to be. On the Russian side, as they are sent to separate schools and live if different regions, they tend to group themselves and find friends that also have the same background and do not interact much with Estonian speaking youngsters. A lot of them are also in only Russian media. Moreover, they do not feel acceptance from Estonian youth. The division is increased by the many stereotypes created between the groups: that Russians are loud and beat their wives, they steal and cheat you if they can etc.

Government policy
The government has taken some steps to influence the division. They made a decision to change the learning in these Russian schools partly to Estonian, but the support provided for teachers and schools to do this was not very efficient. However, it created some kind of diversity in language use. The government has now decided to lose these Russian schools for better integration but this step has not been taken yet so the effect is still uncertain. In larger Russian speaking cities the street signs have also been changed into Estonian and it is said that it is possible to navigate better there with Estonian. In the capital, more Russian youngsters have started to interact with Estonians, go to schools, learn Estonian and get better payed jobs as well. Though there are also bigger groups of youngsters that rather keep to themselves and do not interact much with Estonian youth and the other way around equally so. So much of the mutual stereotypes still apply and youth that don't speak Estonian well, struggle in universities and in jobs.

Current youth work
Youth workers can be found almost in every sphere in Estonia that is connected with youth: schools, youth centres, NGO's, employment departments in municipalities, environmental organizations and holiday camps. Most of them have payed staff and volunteer staff. Youth work in Estonia has quite strict national laws, guidelines, strategies and ethics that all youth workers should follow. With respect to the division of Russian and Estonian youth some

issues can be identified. Firstly, youth organisations in Russian regions tend to do their activities only for them in Russian. Wider information and possibilities in Estonian does not go out to these youngsters because of the language barrier. Secondly, schools do not often see the advantage of working together with youth field organisations as they do not seem to see the added value of the work. Thirdly, there seems to be a separation between organisations that provide activities for Russian speaking youngsters and those that work with Estonian speaking youngsters. They hardly collaborate and only provide activities for their specific target group. Sometimes the activities they provide are not even in the interests of the other group.

4.2. Spain

The disconnection focussed on
The PicS project in Sevilla is focussed on connecting pupils from five high schools, three from Polígono Sur, one from the historical centre of the city of Sevilla and one from a village in the Aljarafe where rural and middle-high class people from the city coexist. In Andalucía , there is a rate of youth unemployment of 46% (45,1 % men 47, 2 % women). In the neighbourhood Poligono Sur these rates are even higher and, at the same time, there are very high rates of truancy and school dropouts. The hatred towards the Roma community is well known and often very visible in Sevilla. One of our partners will work in Poligono Sur, a neighbourhood that is stigmatized as one of the most dangerous neighbourhoods in Europe. The relation between the Roma and the other groups in this part of Sevilla is far from peaceful and there are hardly any chances created for the youth living there.

Historical background of disconnection
The neighbourhood is enclosed by large road and rail infrastructures that act as physical borders, isolating it geographically and socially from the rest of the city. In the 1970s, the National Housing Institute built the first housing developments that sought to accommodate the population from rural immigration, those affected by the floods of 1961 and the 1969 earthquake, and the population evicted from the shacks and of the dilapidated houses of Seville's old town.

Thus, since the 70s, the worst re-housing plan in the history of Seville has been launched, in which it took priority to place people in flats above their right to roots and obviate the socioeconomic circumstances of the population. A bad example of a solution to the problem of social marginalization and slums, which literally cleaned entire families from the city and crowded them vertically in a neighbourhood without endowments of any kind. Endowments that had to be conquered later through citizen mobilization. A clear example of neighbourhood conquest is the Skeleton Civic Center, the heart of the neighbourhood, so called because for years the work was stopped leaving the work in "the skeleton".

The current result in the Polígono Sur is a heterogeneity of families with a high number of people living in poverty. The result in the center of Seville and the historic neighbourhoods is the total disappearance of poverty and shanty town. To justify this work of social exclusion and geographical expulsion to the Sevillian citizens, it is necessary to accompany it with a harsh dominant discourse: "The Three Thousand houses are like this and their neighbourhood is responsible", "The Three Thousand Houses are inhabited by dangerous people and the best is that they are there together and controlled so that 'people of good' can live in peace in the rest of Seville" .

The Polígono Sur is well known for its fame for violence, drugs and crime. Power needs to construct this myth not only to justify the need for exclusion and isolation, but also so that no one can think of going to verify it in person, since the attempt to create their own opinion could be a risk to their integrity. These examples show how the mass media builds the myth:

"The 3000 houses, one of the most dangerous places in Spain", head of Antena 3 TV Public Mirror program.

"The three thousand houses, the most dangerous neighbourhood in Seville. 80% of the residents are dedicated to street vending. The biggest problem in the neighbourhood is the bonfires", headline in the Ana Rosa de Telecinco TV program.

The mantra is repeated: "The Three Thousand are dangerous, don't go." So nobody goes and everyone is relieved to live far away. The Polígono Sur neighbourhood inhabitant carries the stigma behind it and hides its address to get a job downtown, because not all of them are street vendors. They also have to lie to enter the swimming pool in the neighbourhood next to it, where the entrance to people residing in Polígono Sur is expressly prohibited.

The abandonment of the public administration and the mafias in collusion with the drug market has generated, of course, undesirable habitability situations. Even though lots of economic resources (no exact numbers can be found, as transparency doesn´t seem to be a priority) have been appointed to "solve" the problems, the facts prove that far from solving anything, some of the situations are even worse as time passes, with 80% of people either unemployed or under no legal contract. All of this has caused disconnection among Poligono Sur´s inhabitants (30% Roma population) and the rest of the city. And what is more, it has made the coexistence within the neighbourhood very difficult as many blame the Roma population for the existing problems.

Government policy

Youth work in Spain has a tradition of 30 years. It is understood as working with and for young people and it is strongly embedded in governments (national, regional and municipal) through public policies on youth between 15 and 30 years old. Governments support youth associations, organisations delivering youth services and social entities that work with young people. However, even though Spain uses the term 'youth worker' or 'youth technician', it is still not clear on its definition and the competences that such a role implies. A 2014 European Commission report "Working with young people: the value of youth work in the European Union" shows a number of key facts that describe the situation in Spain (European Commission, 2014). There is only non-formal education and training for professionals who work with youth in the fields of culture, sport, volunteering and social inclusion. Furthermore, there is

> "no legislation regulating youth work, youth work is the responsibility of the autonomous communities, but the constitution made provision for the Spanish Institute for Youth, which coordinates and promotes policies, but does not govern youth policy. Since 1993 there has been an inter-sectorial strategy, but there is no national youth strategy. The white paper on Youth Policy in Spain 2020 has been in progress since 2009, but it seems that the process has stalled. The economic crisis has also reduced funding." (European Commission, 2014, p. 204-205).

Summarizing, from policy point of view, there is no strong tradition in formal youth work. However, social workers and social educators working for national, regional and (especially) local administrations deliver youth work.

Current youthwork

Basically "youth workers" can be found in public administrations, but unfortunately most of their work is done in their offices, very far away from the youngsters of the city. We can also find youth workers in associations: social, cultural, religious or political ones. Usually they are the ones especially dealing with the day to day realities of the youngsters. The problem is that often these organizations have a lack of resources so lots of the work gets done on a voluntary basis. We can also find youth work done at educational institutions such as high schools and universities. In the province of Sevilla (with a total of 105 cities ranking from 284 inhabitants of El Madroño, the less populated village, to 689.434 inhabitants of Sevilla) only 73 youth organizations are registered. In the city of Sevilla there are 59 youth associations registered in the official portal of the town hall. Many of them have almost no activity throughout the year. Some of them are just created in order to apply for grants.

Coordination and collaboration is one of the main problems identified. Each organization tends to be suspicious or uninterested in what the others are doing. Some institutions are more concerned about looking good on paper than about the real needs of the youngsters. The long term aim in Poligono Sur is to establish meaningful communication channels between various groups in order to foster a dialogue between people of different positions. The local people are interdependent as a community in order to make a collective movement. In this process differences are important which implies respect for others' different social, political and economic situation. Youth work tries to work in a coordinated way developing strategies and implementing programs in a coordinated manner. A big challenge in Poligono Sur will be to get youngsters interested and to gain their trust.

4.3. Lithuania

The disconnection focussed on

The project focuses on connecting university students with various backgrounds in their introduction weeks at the beginning of their study. Lithuanian and Polish communities have lived in Vilnius area historically as the boarder lines were changing over the past centuries. During Soviet times Russian speaking population was relocated to Lithuania in general and Vilnius area in particular. The latter mostly associate themselves with Russian culture. A complex historical context has triggered the creation of prejudice and stereotypes that could create social conflicts or discrepancies in the social context. Basically, the language is a defining factor for separation of the groups, including youth groups by ethnic principles. And therefore, often individuals stick within their ethnic groups in all fields of life. The society as well as youth groups usually firmly represent either one of the ethnical communities (i.e. Lithuanian, Polish, Russian and Belarusian as well as expat communities).

Historical background of disconnection

In Lithuania, as in many other post-communist countries, we have experienced an interesting phenomenon, which we can call a Soviet paradox of participation. At the very end of the Soviet era the level of youth participation in youth organisation (not in organisations, because there was only one correct organisation – Komsomol) was very close to 100%. But the first research conducted on the subject in independent Lithuania, just a couple of years after the

collapse of the Soviet Union, found that the participation level was down to 3%. It is likely that the real percentage of participation in Soviet times was closer to this 3 %. Real participation and belief in youth participation had long been decreasing; only obligatory participation in Soviet documents was increasing.

We had to face this situation in the post-Soviet area from the very beginning, because it was not hidden anymore. But the lack of a belief in participation turned from a passive attitude to that of active disbelief, or cynicism. Everything that was related to youth enthusiasm, with any idea-based movement, was immediately associated with Komsomol: the Leninist Young Communist League. And Komsomol had mostly negative or very negative connotations.

Government Policy

There was an obvious challenge to re-establish a positive picture of participation, to patiently encourage new forms of youth participation in society. This became a primary goal of youth policy and youth work in the first decade of independent Lithuania (or the last decade of the 20th century). Youth organisations organised themselves into an umbrella organisation – the Lithuanian Youth Council, which LiJOT succeeded in joining the Council of European National Youth Committees (CENYC). Even more: LiJOT survived and did not split into alternative national youth councils, which was the case in some countries of the former Eastern bloc.

So the non-governmental sector of Youth work was more or less developing in its own way, which was not the case at governmental level. There was no policy and/or budget for youth work at the national level or in municipalities. The only active player in this field that had a more or less clear policy and funding for youth work was the Open Society Foundation (the Soros Foundation). It had a very clear idea, which was the empowerment of youth initiatives. The Open Society foundation began the tradition of funding the non-governmental sector, which was followed by the state at a later stage. The foundation also had a very direct influence on the creation in 1993 of the youth division in the Ministry of Education and Culture. Its main influence was through good practice examples, which became possible because of Soros Foundation funding. But the foundation was also influential in encouraging and advising the creation of the first state institution to take over responsibility for the development of youth policy and youth work.

Current youthwork

Youth work as such can be viewed in Lithuanian context as one that serves the youth or where youth is involved as stakeholders and/or volunteers. Therefore, it can be found at youth centers, community centers, churches, hospitals, various NGOs, (local) government, youth organizations, political associations for youth, administrative employees and pedagogues at educational institutions (i.e. schools, gymnasiums, lyceums, colleges and universities as well as educational centers).

All the varieties of youth work, in the sense of target groups, methods used, and geographical coverage, exist in Lithuania. But a striking view is that accessibility is limited, as reflected by some experts. They say: "Youth work has become very rich and lively", but it has not become a massive phenomenon known and accessible to everyone everywhere. There might be different reasons for this. One of the reasons could be a pitfall of the subsidiarity principle. Since this principle was established from the very beginning, it could be seen that it was implemented in a way that the responsibility for the development of youth work lay very

much in hands of youth organisations. From one perspective this is good – youth organisations have real power in decision-making processes concerning youth work at all levels.

But at the same time it seems to make it easy for the governmental sector to escape their share of responsibility. Sometimes one gets the impression that youth work is not the business of senior politicians anymore. It seems that they are happy that youth work has its own "sand box" (instead of an empty box) and they are happy to let youth work play there. Maybe this is not the reality quite yet, but there is definitely a risk.

4.4. North Macedonia

The disconnection focussed on
The PicS project in Prilep, North Macedonia focuses on students in the local high school, because these youngsters are coming from different ethnic, religious, and economical backgrounds. For example some are coming from rural areas and others from the city. The youngsters show a lack of motivation to participate and to be active in the local community activities. The politics has penetrated in every sphere of society- education, culture, health, business etc and it's big part of people's lives.

The young people do enrol in political parties or the youth unions of them with high hopes of better possibilities in the future for finding job and they blindly follow negative propaganda. This means that they are not taking part in any public activities that are presumed to be organized by the opposite political block. It seems that the young people do not think with their own heads, thus forming their opinions according to their parents or surroundings. There is an obvious separation based on ethnic and religious background since there are rarely activities that involve youngsters in multicultural activities. There are also different cliques based on status and income of the parents that can be identified. The privatisation in the 1990's and the cheap labour force contributed in destroying the middle class.

In the last period of 10 years there are attempts to improve the situation but it is difficult and the activities are just too less. The issues that are coming from this situation are: lack of collaboration between the youngsters, lack of their socialisation and participation in every part of the society. Also there are problems regarding discrimination especially among the marginalized youth and there is a presence of stereotypes and prejudices which influence the youth participation.

Historical development
The above written tensions did not appear before the over-politicising of the society. Most of the conflicts around the beginning of 21st century are believed to be politically induced, in order to create instability, so the political parties would gain more influence and distract the people from the real economic problems.

The issues that we see among the young people come from the economic inequality and over-politicised society. This means that the people, also youngsters of 18 years and above who are able to vote can choose only between two political options. There's no third option in the country. This leads to division and mutual accusation on different levels between the two supporter groups. The youth activism is almost non-existing and when it occurs, it's often taken out of context. Most of the time, it receives a political label, even though that's not the case.

Another thing that leads to issues is the culturological background and Balkan mentality of the inhabitants and youngsters in particular. The social norms that we should keep in mind are mostly coming from the fact that our society is a bit conservative and not very open to certain topics, like interculturalism, LGBTIQ+ issues, different religions, gender norms, non-stereotypical jobs, alternative ways of living etc. Many of the cliques are formed based on the fact if the members are supportive or against a certain topic or way of living.

Another problem is stigmatising and not talking openly about certain topics, which creates antagonism among different groups of youngsters. Many youngsters comply with this behaviour in order to belong in a group and not to stand alone.

Current youthwork and government policy
In Macedonia, especially in the municipality in Prilep youth work is still a new concept, not very popular and not taken seriously. The youth work is a field where just several non-governmental organisations work. These are organisations which are working in the Erasmus+ Programme, Peace Corps etc. The youth workers can be found in youth associations, non-governmental organisations and university student organisations.

Collaboration in the field of youth work can be found between youth organisations and the local government in public projects usually connected with using public space. Also, there is collaboration between youth organisations and schools/universities in a sense of organizing educational workshops, presentations and promotions. The main challenges are: lack of youth centres/ venues, lack of support of the local government, lack of funds and funding opportunities, lack of the recognition of youth work and lack of motivation of the youngsters to participate and to be active in the local community activities.

4.5.   Netherlands

The disconnection focussed on
The PicS project focuses on mixed groups from different neighbourhoods in Amsterdam, with a special focus on Amsterdam Nieuw-West. We specifically target youth with a Dutch background and youth with a Northern African or Turkish background. The main focus is on youth between 16 and 24, still studying or just started working (or looking for a job). The Amsterdam Nieuw-West district is home to more than 45,000 children and youth (0-23 years old). Most children and young people are doing well. But the neighbourhood is also home to a relatively large number of vulnerable families and youth at risk. Nearly 60% has a non-western origin, mainly Moroccan and Turkish.

The potential and talent of youth should be better utilized. About 30% of children with a Moroccan, Turkish and Caribbean origin (Suriname / West Indies) become HAVO / VWO councils, compared to 72% of the native population in Amsterdam. In addition, the participation of youth sports in New West is low and 30% of children suffer from obese. Nieuw-West has a relatively high percentage of school dropouts and high juvenile delinquency. In addition, the feeling of insecurity is larger than in the rest of Amsterdam (38.2% of the population sometimes feel insecure, compared to 29.6% of the inhabitants of Amsterdam). 14% of young people in Nieuw West are unemployed.

Historical development and local policy
After the Second World War, the Western Garden Districts in Amsterdam Nieuw-West were built in the 1950s and early '60s as an expansion of the city to house Amsterdam-based

labourers. From the '60s onward, the city council also stimulated migration to other cities to compensate for the shortage of housing during renewal projects elsewhere in the city. This situation, in combination with high rents and small houses in the still rather new Garden Districts unexpectedly resulted in a high migration flow to other cities in the 1970s and '80s. In turn, the many available houses inspired many of working immigrants to move from inner-city houses to the Western Garden Districts. In the late '70s, the government did not have any policy that supported the immigrants' inner-city migration, because it was still felt that their stay would be temporarily. Most of the migrants thus found new housing through and close to their networks, resulting in concentrations in the West. In the '80s, the city council started to build new quarters to the west of the Garden Districts to put a stop to what was called the "white flight" and keep the middle-class people in the city.

In the '90s, an urban renewal discourse started to form, based on various arguments. One of the arguments was that the urban renewal of some of the Western Garden Districts could solve the problems of segregation and improve social cohesion by allowing a better integration of immigrants. The "problems" were not scientifically substantiated, but the conviction was that more variation in housing and inhabitants would be the solution. The magic word was "differentiation". After 1995 the renewal projects started under the umbrella "Parkstad" (Park city) and, during the ten years that followed, it became clear, both in practice and in research, that there was no relation between a growth of differentiation and any improvement of social cohesion. In other words, "the effect of concentration on integration could not be shown" (Translated from: Hellinga, 2005, p. 196). Nevertheless, without any scientific evidence, the discourse that started in the early '90s produced a fear for immigrants and possible concentrations of them. Hellinga relates this to a more hidden argument for the renewals which would spread the immigrants: "their presence, as such, is negative for the image of the neighbourhood and (thus) for the market value [of houses]" (Translated from: Hellinga, 2005, p. 197).

Though Nieuw-West seems to host relatively quiet neighbourhoods, just as in most neighbourhoods in greater Amsterdam, you cannot say that it is free of conflicts. The majority of youth with a migrant background does not trust most governmental institutions nor the police. Sometimes, this leads to little riots, but more importantly: it leads to a less coherent community, in which people do not share responsibilities. Ethnic profiling is one of the main sources for this distrust. So, this might be one of the main topics for the tools we will develop in the framework of this project as well.

Current youthwork

Youth work has been able to develop throughout the 20th century in the Netherlands. In the 80s, 90s and 10s, both crises and the boom in the economy translated into government policy that led to various developments within youth work. It results in the bottom-up development of new working methods such as Youth Development, Ambulant Youth Work, Girls' Work, Talent Development and Individual Guidance. Since European regulations make tendering possible, professional youth work is offered by welfare organisations, youth work organisations, commercial providers, self-organisations and social entrepreneurs. Youth workers thus have many faces and various roles. They seek young people in the field, are masters in making contact and try to get young people on the track of their own possibilities.

What can youth work be used for, and what can't be used for? Three remarks. First of all: youth work is good at reaching young people, even if they are difficult to reach or threaten to fall out for other facilities. This is because youth work visits young people in their living

environment (outreach work) and works from the living world and young people's own perspective. Secondly: from the contact with young people, youth work is primarily development-oriented and preventive. It is the developmental orientation of youth work, known as Talent Development, which gives young people the strength and motivation to work seriously with themselves and their environment, even if there are problems. In concrete terms, youth work contributes to the development of young people and to increasing the civic participation. Third: What can youth work not do? Solve early school leaving, youth unemployment, juvenile delinquency and multiple problems. Although all youth workers know individual success stories and some specific projects that successfully target a selective group of young people prove the opposite, it has not been demonstrated that youth work is a permanent solution to such structural problems (Translated from: Metz, 2013).

5. References

Batson, C. D., & Ahmad, N. Y. (2009). Using empathy to improve intergroup attitudes and relations. *Social issues and policy review, 3*(1), 141-177.

Batson, C. D., Early, S.,& Salvarani, G. (1997). Perspective taking: Imagining how another feels versus imagining how you would feel. *Personality and Social Psychology Bulletin, 23,* 751–758.

Branscombe, N. R., Schmitt, M. T., & Harvey, R. D. (1999). Perceiving pervasive discrimination among African Americans: Implications for group identification and well-being. *Journal of personality and social psychology, 77*(1), 135.

Bessell, A. G., Deese, W. B., & Medina, A. L. (2007). Photolanguage: How a picture can inspire a thousand words. *American Journal of Evaluation*, *28*(4), 558–569. https://doi.org/10.1177/1098214007306372

Blackman, A., & Fairey, T. (2007). The Photovoice Manual: A Guide to Designing and Running Participatory Photography Projects. London, UK: PhotoVoice.

Brackett, M. A., Reyes, M. R., Rivers, S. E., Elbertson, N. A., & Salovey, P. (2012). Assessing teachers' beliefs about social and emotional learning. *Journal of Psychoeducational Assessment, 30*(3), 219-236.

Brackett, M. A., Rivers, S. E., & Salovey, P. (2011). Emotional intelligence: Implications for personal, social, academic, and workplace success. *Social and Personality Psychology Compass, 5*(1), 88-103.

Brandsma, B. (2017). *Polarisation - Understanding the dynamics of Us versus Them*. Schoonrewoerd: BB in Media.

Brewer, M., Gonsalkorale, K., van Dommelen, A. (2012). Social identity complexity: Comparing majority and minority ethnic group members in a multicultural society. *Group Processes & Intergroup Relations*. 16*(5)*, 529-544

Byrne, D. (1997). An overview (and underview) of research and theory within the attraction paradigm. *Journal of Social and Personal Relationships, 14*(3), 417-431.

Byrne, D. (1971). The attraction paradigm. Orlando, FL: Academic Press.

Castillo, R., Salguero, J. M., Fernández-Berrocal, P., & Balluerka, N. (2013). Effects of an emotional intelligence intervention on aggression and empathy among adolescents. *Journal of adolescence, 36*(5), 883-892.

Cikara, M., Bruneau, E. G., & Saxe, R. R. (2011). Us and them: Intergroup failures of empathy. *Current Directions in Psychological Science, 20*(3), 149-153.

Czarniawska, B. (2004). *Narratives in Social Science Research*. London: Sage Publications.

Dovidio, J. F., Gaertner, S. L., Ufkes, E. G., Saguy, T., & Pearson, A. R. (2016). Included but invisible? Subtle bias, common identity, and the darker side of "we". *Social Issues and Policy Review, 10*(1), 6-46.

Dovidio, J. F., Kawakami, K., Johnson, C., Johnson, B., & Howard, A. (1997). On the nature of prejudice: Automatic and controlled processes. *Journal of experimental social*

psychology, 33(5), 510-540.

Elfenbein, H. A., & Ambady, N. (2002). Is there an in-group advantage in emotion recognition?.

Fleron, B. R., & Pedersen, C. (2010, November). Exploring the roles in a photo elicitation dialogue. In Proceedings of the 11th Biennial Participatory *Design Conference* (175-178).

Harper, D. (2002). Talking about pictures: A case for photo elicitation. *Visual studies, 17*(1), 13-26.

Gleason, K. A., Jensen-Campbell, L. A., & Ickes, W. (2009). The role of empathic accuracy in adolescents' peer relations and adjustment. *Personality and Social Psychology Bulletin, 35*(8), 997-1011.

Goldman, B. M., Gutek, B. A., Stein, J. H., & Lewis, K. (2006). Employment discrimination in organizations: Antecedents and consequences. *Journal of Management, 32,* 786-830.

Hatfield, E., Rapson, R. L., & Le, Y. L. (2009). Primitive emotional contagion: Recent research. *The social neuroscience of empathy,* 19-30.

Hellinga, H. (2005). *Onrust in park en stad - stedelijke vernieuwing in de Amsterdamse Westelijke Tuinsteden [Turbulance in park and city - urban renewal in the Western Garden Districts of Amsterdam]*. Amsterdam: Het Spinhuis.

Hewstone, M., Rubin, M., & Willis, H. (2002). Intergroup bias. *Annual review of psychology, 53*(1), 575-604.

Hogg, M. A., & Terry, D. I. (2000). Social identity and self-categorization processes in organizational contexts. *Academy of management review, 25*(1), 121-140.

Kahn, K. B., & Davies, P. G. (2011). Differentially dangerous? Phenotypic racial stereotypicality increases implicit bias among ingroup and outgroup members. *Group Processes & Intergroup Relations, 14*(4), 569-580.

Kawakami, K., Amodio, D. M., & Hugenberg, K. (2017). Intergroup perception and cognition: An integrative framework for understanding the causes and consequences of social categorization. A*dvances in experimental social psychology, 55,* 1-80). Academic Press.

Kong, T. M., Kellner, K., Austin, D. E., Els, Y., & Orr, B. J. (2015). Enhancing participatory evaluation of land management through photo elicitation and photovoice. *Society & Natural Resources, 28*(2), 212-229.

Kreek, M. de. (2014). Empowerment from a narrative perspective: learning from local memory websites. In *2014 Digital Methods Mini-conference - My sentiments exactly: On methods of early warning, detection and monitoring through online and social media*. Amsterdam: Digital Methods Initiative - University of Amsterdam.

Lankau, M. J., Riordan, C. M., & Thomas, C. H. (2005). The effects of similarity and liking in formal relationships between mentors and protégés. *Journal of Vocational Behavior, 67*(2), 252-265.

Levine-Rasky, C. (2011). Intersectionality theory applied to whiteness and middle-classness. *Social identities, 17*(2), 239-253.

Lewin, K. (1951). *Field theory in social science—selected theoretical papers by Kurt Lewin*. New York: Harper and Row.

Loewenthal, D., Avdi, E., Chauhan, G., Saita, E., Natri, T., Righi, R., ... & Issari, P. (2017). Evaluating the therapeutic use of photocards in European prisons. *Counselling Psychology Quarterly*, *30*(1), 67-85.

Metz, J. (2013). *De waarde(n) van het jongerenwerk [The value(s) of youth work]*. Amsterdam: Amsterdam University of Applied Science.

Migliorini, L., & Rania, N. (2017). A qualitative method to "make visible" the world of intercultural relationships: the photovoice in social psychology. *Qualitative research in Psychology, 14*(2), 131-145.

Mummendey, A., & Wenzel, M. (1999). Social discrimination and tolerance in intergroup relations: Reactions to intergroup difference. *Personality and Social Psychology Review, 3*(2), 158-174.

Onraet, E., Van Hiel, A., De Keersmaecker, J., & Fontaine, J. R. (2017). The relationship of

trait emotional intelligence with right-wing attitudes and subtle racial prejudice. *Personality and Individual Differences, 110*, 27-30.

Rappaport, J. (1995). Empowerment meets narrative: listening to stories and creating settings. *American Journal of Community Psychology*, *23*(5), 795–807. https://doi.org/10.1007/BF02506992

Robbins, S. P., & Judge, T. A. (2001). Organizational behavior.

Rossing, B., & Glowacki-Dudka, M. (2001). Inclusive community in a diverse world: Pursuing an elusive goal through narrative-based dialogue. *Journal of Community Psychology*, *29*(6), 729–743. https://doi.org/10.1002/jcop.1045

Schank, R. C., & Abelson, R. P. (1995). Knowledge and memory: the real story. In R. S. Wyer (Ed.), *Knowledge and Memory: The Real Story* (pp. 1–85). Hillsdale, NJ: Lawrence Erlbaum Associates.

Schutte, N. S., Malouff, J. M., Bobik, C., Coston, T. D., Greeson, C., Jedlicka, C., ... & Wendorf, G. (2001). Emotional intelligence and interpersonal relations. The Journal of social psychology, 141(4), 523-536.

Sommer, K. L., & Baumeister, R. F. (2002). Self-evaluation, persistence, and performance following implicit rejection: The role of trait self-esteem. *Personality and Social Psychology Bulletin, 28*(7), 926-938.

Spector-Mersel, G. (2010). Narrative research: Time for a paradigm. *Narrative Inquiry*, *20*(1), 204–224. https://doi.org/10.1075/ni.20.1.10spe

Speer, P. W. (2008). Social Power and Forms of Change: Implications for Psychopolitical Validity. *Journal of Community Psychology*, *36*(2), 199–213. https://doi.org/10.1002/jcop

Tajfel, H. (1972). Some developments in European social psychology. *European Journal of Social Psychology*.

Tanti, C., Stukas, A. A., Halloran, M. J., & Foddy, M. (2011). Social identity change: Shifts in social identity during adolescence. *Journal of adolescence, 34*(3), 555-567.

Turner, J., Hogg, M., Oakes, P., Reicher, S., & Wetherell, M. (1987). Rediscovering the social group: A self-categorization theory, Blackwell, Oxford, UK.

Trepte, S., & Loy, L. S. (2017). Social Identity Theory and Self-Categorization Theory. *The international encyclopedia of media effects, 1*-13.

Verkuyten, M. (1998). Perceived discrimination and self-esteem among ethnic minority adolescents. *The Journal of social psychology, 138*(4), 479-493.

Storytelling Centre
http://storytelling-centre.nl