

ANTI-RUMOUR YOUTH

Keys to work anti-rumour
content with young people

Tenerife
2020



From the experience of the V Anti-rumour Youth Summit



Chapter 1. Introduction.....p- **2**

- ☀ What is it, how did it come about, for whom and what is the guide for
- ☀ How to read this guide
- ☀ Anti-rumour youth in Spain

Chapter 2. Before the beginning.....p- **10**

- ☀ Building motivation

Chapter 3. The relationships.....p- **24**

- ☀ Youth and institutions
- ☀ Youth and facilitators
- ☀ Diverse youth

Chapter 4. How are we going to what we want to do?.....p- **40**

- ☀ Humour and fun: if we laugh, we think better, we participate more
- ☀ The words: if we communicate well, reality changes
- ☀ Art: if we dance it, we sing it, we perform it, it comes from within
- ☀ The image: if we see it, we do it
- ☀ Movement and the body: if we move, we move the world
- ☀ Go further: if it becomes a challenge, we are unstoppable
- ☀ Decision making: if young people decide, perseverance and commitment will always be present

Chapter 5. A story without ending.....p- **79**

Chapter 6. Our star keys.....p- **81**

Acknowledgements.....p- **85**

Bibliography.....p- **87**



What it is, how it came about, for whom and what is this guide for

This guide has been thought, arranged and narrated with the help of a very particular compass: the story lived by a group of young people from Tenerife who decided to work together to contribute their bit to the intercultural coexistence of the Island. Their experiences, thoughts, conversations and emotions are reflected in each one of these words throughout their story, and it is from these young people that we have extracted and absorbed each of the keys, strategies and conclusions that you will *discover below*.

That is why the idea of writing this guide arises from the need to systematise, organise and structure an experience that seems to us, at best, very particular, and that a priori is so subject to one's own experience that it seems chaotic in its essence. The fact that it can be thought and rethought, written and rewritten and, above all, shared, will help us to put order out of chaos and find a guide that can help us walk along paths that are sometimes a bit abrupt and unknown. We want to *share* this story with you.

Discover and share: the first two key words that emerge in this narrative and are part of the essence of this experience. Some of the ideas that you will find in this guide will be things that you already know. If you work with young people in the field of interculturality, they will already be in your repertoire of thoughts and actions. It will be then, when they will give you that pleasant feeling of recognising yourself and recognising ourselves in others; to speak the same language; to feel that the geographical, cultural and historical distance is not a gap in our ways of thinking and understanding the work with young people in this field. The other ideas, those that you may discover for the first time, will be a plus to the relationship that you already have with the young people you accompany in your daily work. We sincerely hope they may be useful to you, or at least, a source of inspiration to continue building and reinventing. Sharing this experience with you, making bridges between inspiring methodologies and philosophies can help us to turn it into a replicable story, entirely or in part. We expect that you have the opportunity to investigate in action, to test, change, enrich, adorn, explain, prosper, miss... to discover and share, in the distance and through this endless story, with us and with other companions of adventures, your walk along the way.



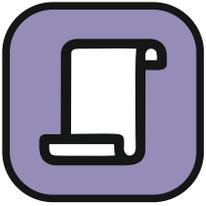
For all this and to end these introductory paragraphs, we want to emphasise that what you have before you is a systematised and narrated from experience lived story, with connections to methodologies, philosophies and specific keys. It is intended to be an inspiring guide for people who work with youth in the field of interculturality, more specifically to professionals who accompany anti-rumour youth groups from public administrations, associations, private entities, etc. It is a handbook for people who want their work with anti-rumour youth groups to be truly participatory and meaningful; for those who live the restlessness of embracing the uncertainty and satisfaction generated by working with other people who find such a special vital moment in their lives: youth; for people who want to be creative, innovative, co-builders of new realities and ways of relating; for those who put young people in the centre of their gaze; for facilitators of multi-voice conversations and processes of change with a wide variety of protagonists; for the curious and seekers of alternatives. In short, this guide is for you.

How to read this handbook

In this guide you will find several sections or spaces for reflection that you can identify by having different formats. You can read them in a linear way, one after the other, like a novel from beginning to end, but you can also do it by jumping from one to another depending on the topic that interests you most: only the experiential story, the keys to work with young people extracted from everything else, or the philosophical theories. The choice is yours!

They will not always be all in every chapter, or in the same order, but the sections that you will find are the following:





First:

The first-hand story experienced by the group of young people and their facilitators over several years of experience. They will be the paragraphs written at the beginning of each chapter, and they will have this initial symbol so that you can identify them.

Second:

An inspiring example of action carried out by this group of young people at that moment in their history. You will be able to differentiate it by this format: it will be inside a yellow box.



Third:

Theories and methodologies that connect with this example and that support it epistemologically speaking. They will be preceded by the image of a book.

Fourth:

A **key** to consider, that can be extracted from the example and that, in turn, can be **transferred** to other contexts or similar situations. Its icon will be a **star**.



Fifth:

A quotation or idea that a young person gives us in relation to that example or that key. It will be quite easy for you to identify. They are the true protagonists of this story.



Sixth:

An idea about how we could improve that example. It will be the light bulb that illuminates the near future.





Seventh:

A space for reflection in which we will invite you to share thoughts, ideas and feelings in relation to everything explained earlier. We will use some questions to reflect by yourself or with the people you share your daily work. These inspiring questions will be inside a blue box like this one. Let us give an example:

What do you think about this reading format?

To what extent can you take advantage of it and make it entertaining to read?

Anti-rumour youth in Spain

Many of us will be wondering where "anti-rumour young people" come from or how they come about. We are going to get off the ground to broaden the perspective at a bird's eye view. Then, we are going to descend towards the mainland to be more specific and refine the vision, until we reach the anti-rumour territorial youth groups.

Intercultural Cities is a European programme supported by Anti-discrimination Department of the Council of Europe. Its objective is to support cities in the review of their policies through an intercultural perspective and to bring a toolkit to help them in the development of intercultural strategies that facilitate the management of cultural diversity in a positive way and multiply its advantages at the local level. The Council of Europe has analysed the experience of the cities in the continent managing diversity as a positive value rather than a threat. It has also underpinned the concept of Intercultural Inclusion with research evidence and a wide variety of international legal instruments. There are many territories participating in this programme, even outside the European continent, such as cities in Australia, Canada, the United States or Mexico. Tenerife has been part of the Spanish cities of the programme since 2012, when Cabildo de Tenerife, the island council, through 'Juntos En la misma Dirección' strategy (translated as Together in the Same Direction), launched the procedure for joining the RECI (Spanish Network of Intercultural Cities).

The RECI is a group of cities from different parts of the Spanish territory committed to fostering diversity management policies based on interculturality. It was born in 2011, promoted by the Council of Europe within the framework of the European Intercultural Cities programme previously



mentioned. Their actions include: the evaluation of the Intercultural Index of each territory, through which they provide instruments to each community to measure the impact of their intercultural policies; work meetings and seminars to share knowledge and generate or identify opportunities to improve intercultural practices in the management of the territories; the promotion of annual areas of work to boost the design of innovative policies based on the intercultural approach; advice and training in the preparation of local strategic plans; and also in the creation of anti-rumour strategies.

The Anti-rumour Strategy is an innovative methodology of public policy and social participation whose aim is to prevent discrimination, improve coexistence and take advantage of the potential of diversity, promoting a change in the perceptions, attitudes and behaviours of the general population and of special interest groups (Bardeli, 2018). Trying to combine a public policy strategy with a social participation process involving a wide variety of community actors and with a real measurable and replicable social impact is a great challenge. In the space for citizen participation is where people engage, including the youth. Anyone can join in all the actions carried out by the Anti-rumour Strategy of a territory, through their right to participate and the motivation that leads them to do so. Young people (part of an association, social group or individually) interested in working together to improve the coexistence in their community can do it through the mechanisms given by their public entity, which will associate to the Anti-rumour Strategy. This way, there are numerous anti-rumour youth groups who have already received the appropriate training and who, having become “anti-rumour agents”, are already organised and active.

The first Anti-rumour strategy was created in Barcelona in 2010. After evaluating its impact and determining its success, the idea spread to other parts of Spain, with funding from the Open Society Initiative for Europe and the support of the Council of Europe and “La Caixa” Foundation. Some of these territories were Fuenlabrada, Getxo, Sabadell and the island of Tenerife. Today it is extended to many more, even outside the national scope.

The Anti-rumour Youth Summit

In 2015, the team responsible for the Anti-rumour Strategy in Getxo detected the importance of establishing a supra-municipal space that encourages youth activation within the framework of anti-



rumour actions. To this end, it was proposed the creation of a space for coexistence, training and reflection aimed at people between 14 and 18 years old, which could be held annually and shifting throughout the Spanish territories. Sabadell decided to host the first edition of this Summit, forming a work team made up of different members of the Anti-rumour Strategies. This first edition is held in September 2016, counting from the beginning with the support of the Council of Europe through the Intercultural Cities programme for its development. Since then, and on an annual basis, this experience has been repeated, incorporating new municipalities and methodologies. The anti-rumour youth summits have taken place, to date, in the following territories:

- Sabadell 2016
- Getxo 2017
- Pamplona 2018
- Madrid 2019
- Tenerife 2020

After all these years, the holding of the Youth Anti-rumour Summit has been consolidated, definitively defined as an annual meeting of young people to work on various processes, content and strategies. The aim of the summit is to raise awareness about the different rumours related to the cultural diversity present almost anywhere in the world in order to combat and eradicate them. Its objectives are:

- To strengthen the link of young people to the Anti-rumour Strategy in each of the participating municipalities.
- To provide interested young people with a space for participation and contact with different realities, in which they can assume their role in building a citizenship free of rumours.
- To facilitate useful tools, strategies and proposals for their subsequent implementation in the local space and in connection with other networks and strategies of the state.
- To create working and follow-up groups on the Anti-rumour Strategy aimed at youth at the national level and to strengthen the international connection of the anti-rumour national actions.

The experience of all these years holding summits and the evaluation by all the people participating in them has helped to determine certain key learnings:



- The importance of having enough time in advance to be able to organise the summit in a more structured way (both from participating territories and from the place or strategy hosting the summit).
- To identify the actions to be included in the programme of the summit, ensuring its concordance with the objectives.
- To guarantee a minimum level of knowledge of the anti-rumour content in all the participants.
- To identify the spaces for prior participation so that future participants can design and have a voice in the creation of each of the summits.
- The existence of intermediate and continuity actions between summits that favour the creation of a stable state group and territorial and municipal actions that connect the summits and their Anti-Rumour Strategies (ARS).
- To guarantee that young people have spaces at the summit to interact in an unguided way.
- To consider the territorial milestones to establish the summit dates in order to ensure the participation of all possible territories.
- To establish a model for the management of last-minute cancellations and the creation of participation quotas.
- To expand local ARS that access the summit and to balance the participation.
- To ensure that the summit has sufficient staff in the hosting team to be able to support the participants and solve any possible incident.
- To encourage the active participation of adults (facilitators, coordinators, monitors ...) of the groups of young people who attend the summit, before, during and after the summit.

Anti-Rumour Youth Summit 2020

We have reached the most specific degree of vision of this great story that covers so many months and years on our calendar; that touches so many different people and from so many places in Europe and the world, and so many energies, conversations and words. At this point, some questions arise that



invite us to go into this story: what is the purpose of doing anti-rumour work with young people? How can we start? From where can we feed the motivation of a group of young people to undertake this work that requires time and effort? How do we encourage social and community processes facilitators, directors and project managers, technicians and public administration personnel, etc., to support and facilitate the organisation and holding of an Anti-rumour (Youth?) Summit? How do we encourage these people to carry out anti-rumour work with young people, in general? To inspire these responses, we are going to narrate the example lived in Tenerife during the year 2020.

To know this story, we should start before the beginning.



Chapter 2. Before the beginning

The footprints of those who walked together, never fade

African proverb (Congo)

Building motivation

Where does anything come from? Where is the origin of a thought or idea, of a concern, of an action? Where does the first spark of light appear, the first whisper of sound, the first sensation that makes your hair stand on end that becomes a whirlpool and it is unstoppable? Perhaps you may have the drawing of a human brain in your mind right now, the kind that we have seen so many times in books and, in a certain part of it, something different appears, some signal: a new connection of neurons, an insignificant one and, at the same time, a miraculous spark of electric current, a movement of neurotransmitters through cell membranes, or any combination of these miracles of nature that leads us to have thoughts, emotions and motivations. This happens, but why is it? What is there before that beginning? Where is the magic that causes all this? It probably happens in many places and it is most likely to happen thanks to a mixture of many factors and, probably, there is no one correct answer. That is why, within all the infinite options that exist, we suggest that you pay attention to a possible place of origin: the air.

Yes, you read correctly: the air.

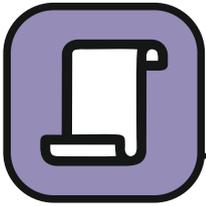
The air filling the space between the person and what they are interacting with: the lines of the written words in a book and their meanings; the colours, shapes and brightness of a photograph or a landscape; the combination of stimuli provided by a movie film; the sound of the engine of the cars of your city; the texture of the mouse with which you operate your computer; the breeze that caresses your skin, etc. and, of course, the rest of the people who constitute its environment.

That space between one person and another is where the magic is. That is where words are exchanged, conversations take place, ideas come together, emotions are shared, where we look at ourselves in the reflection of the mirror of our eyes and give ourselves meaning; where new ideas, illusions, projects or missions that could not be created in the brain of only one person are built. Because the raw material to made them is the mixture and remix of all this, which has been



contributed by two or more people who have shared that space and have left footprints on their path, for sharing the same air.

This is one of the possible places where everything could begin. A place where the beginning of this story is before its own beginning: **relationships**.



The Children's Participation Group 'Amiguitos y Amiguitas' (meaning little friends) is one of the working groups of 'Juntos En la misma dirección' strategy, an initiative promoted by the Island Department of Employment, Socioeconomic Development and Foreign Action of Cabildo de Tenerife and the University of La Laguna, through its General Foundation and the Immigration Observatory of Tenerife (OBITen). This strategy is dedicated to the management of intercultural coexistence on the Island. The working group was born in 2013 with the aim of being an amplifier of the voice of childhood and adolescence, thus defending the right to Child Participation, a right included in the Declaration of the Rights of the Child, which became law in 1990. The boys and girls who have been part of this group throughout these years have carried out countless activities framed within six great objectives or missions, as they call themselves: helping others, having fun, caring for the environment and animals, meeting other people who accomplish missions like them, expanding horizons and adventure. They have grown up sharing and creating, with this space for reflection, building together, conversation, dialogue and action.

With the pass of the years, a large part of these children have grown up and are already adolescents, incipient young people who are entering a new stage in their lives that requires other challenges, other looks and, of course, other relationships.

Two years ago, in September 2018, a group of three girls from 'Amiguitos y Amiguitas' who recently reached adolescence were invited to participate in the Third Anti-rumour Youth Summit held in Pamplona, together with some people from the Tenerife Anti-rumours Strategy. The expectation of meeting other people who also worked, like them, to improve the coexistence of their communities



and who were also young people captivated these teenagers, open to new worlds to explore. If the previous expectation was huge, the wonderful and rich experience they lived in the company of other young people was even bigger, living together with all the manifestations that diversity can have. It was in that air filling the space between these young people from Pamplona, Barakaldo, Getxo, Cartagena and Tenerife. The air gave the opportunity to experience first-hand what they had heard and worked on in the previous anti-rumour workshops, where the magic of relationships happened. It is the relationships and interactions that are above everything else, those that allow learning, because without experiences there is no transformation.

Taking care of relationships was present in every training action. They were focused, from minute 1, on facilitating that all the young participants could get to know each other no matter if they came from diverse places, cultures, have diverse religions, beliefs, sexual orientations and identities, use different ways of dressing, etc. Everything was arranged for this: spaces, dynamics, schedules, workshops, materials ...

For example: there were a photocall on arrival, introduction dynamics where humour, laughter, physical contact or movement play an important role; there was free time in the schedule to take walks around the city, practise outdoor activities, team building or evening games; The accommodation place offered a common space to stay; a final celebration took also place; there were an individual souvenir to take home, a guitar, music...



Free time is one of the keys: it is where the most natural relationships take place, the ones which have more value for young people. They occur by affinity, chance or intentionally and there are the most sustainable, the ones that survive over time. The good thing is that you do not have to do much to make it happen, just make clear in our planning that there is the possibility of having free time to be managed individually by each participant. Young people do everything else.

An exquisite example of how to take care of a relationship was that a group of young people improvised to walk the three new Tenerife companions to the bus stop on the way back to the airport. These young people were true hosts. There could not have been a better ending to seal a good relationship and multiply the motivation to meet again to continue working together.

We know that, to combat rumours, stereotypes and prejudices, it is especially useful to generate interactions (one of the principles of the intercultural approach) between people of different cultures. Getting to know each other and adding emotions to the very air they breathe is the best way to eliminate stereotypes and dismantle rumours. The young people attending the summits are totally diverse, so the summit itself is a great anti-rumour laboratory and a great example of what works.





Dialogical and Collaborative Practices (Anderson, 2012) are an intervention model which is applied to multiple contexts: therapeutic, educational, community intervention or research. We can find in it a philosophy, an attitude, a way of being in the presence of others that helps us to have a map to move between relationships, rather than concrete tools to achieve change and transformation. It is a model that offers an epistemological basis that drives us to position ourselves in a certain way and with clear principles in the presence of others and before our actions to intervene.

The people accompanying anti-rumour youth groups are facilitators in a space where there are relationships between the people who inhabit it and between them and us. Through conversation, we intend to create a movement for change and transformation among everyone; first, in ourselves and then in our social environment. The principles from Collaborative and Dialogical practices are (Anderson, 2012):

- The 'not-knowing' stance.
- The privilege of local knowledge.
- Mutual inquiry and transformation.
- Relational expertise, being public and living with uncertainty.
- Orienting toward everyday ordinary life.

This model of intervention is based on Social Constructionism, among other theories, and all of them are associated with ideologies such as post-foundationalism, post-empiricism or post-modernism. The most important of all these complex words is the concept that unites them: considering that 'the meaning of words and things in general is created through collaborative work; It is not attributable to a single person, nor is it singular or unified, but rather responds to a socially shared creation' (Gergen, 2011). Thus, we create the reality among all the people who collaboratively converse, reaching consensus and reconciling disagreements.

Having reached this point, we will be able to understand the importance of conversations with young people in our working groups and how the contexts we create should be for these conversations to take place. We will talk about the power of words, how to use them, and about dialogue in the next chapter.



Deepening a little into relationships, it is convenient for us to explore the principle of mutual inquiry, collected within Collaborative and Dialogical Practices, which involves a process of in-there-together in which two or more people decide what issues and reasons to address in conversation (Anderson, 2012).

Anderson uses the metaphor of the facilitator as 'a hospitable host and guest', and London calls this herself 'hospitality' (London, 2009). Thus, the facilitator becomes the host of a conversation space and, at the same time, a temporary guest in the lives of the people with whom they are conversing. In this sense, young people open the door to a little piece of their lives and show us their beliefs, concerns, emotions, etc. And at this moment, although it may be strange, we can feel like hosts and guests at the same time.

The metaphor tool that Anderson brings up allows us to reflect on what a good host person does, says and feels in a space; and at the same time, what the invited people with whom we are interacting do, think or feel. Then it is necessary to incorporate all these actions and attitudes in a shaker to make a tasty mix with them and that, from these reflections, the elements that generate the ideal context can be extracted to start having conversations for change and transformation.

In addition, this author affirms that the way in which we begin to receive and know a person or group of people creates the type of conversations and relationships that we can have with them later. That is why it is important to think about what to say to them in the first moments of the relationship, how to make the invitation to participate in the group, what to do to make them feel safe and welcome, for example. All this will determine the type of conversations and relationships that will follow. Therefore, we can ask ourselves:

How do I invite the young people to the group? Do I write them a letter, a phone message, make a call? What content does that letter or message have, how do I express it? What place do I choose? What can be the characteristics of that place? What do they find in it? How do I make them feel comfortable, safe and welcome? Surely you can come up with many other ideas.

Even so, it must also be said that it not only depends on the reception, the space, the materials, the attitude of the facilitator and the attitude of the rest of the people who participate, but also the topics and the content of our conversations: if we ask or affirm, if we lead or invite, if we talk too much with



the intention of being understood or if we listen a lot and well with the intention of understanding, if we decide ourselves or build joint decisions...

We will see all this in the next chapter, but we anticipate an idea: if a person feels listened to, appreciated and valued by the facilitator and by the rest of the participants, they will feel a sense of belonging to that group and a sense of participation. All this will lead to a feeling of being co-owning and sharing responsibility for what happens there (Anderson, 2012). If, in addition, this young person opens up beyond the concerns and expectations that they may have regarding the anti-rumour content and approach to cultural diversity, sharing their hobbies, goals in the life or tastes, we can value them as a whole person. It is then that personal connections are achieved (London, 2009), which, together with the shared motivation to tackle anti-rumour strategies, creates and strengthens the relationship. At this point, the *real commitment* occurs, which is the feeling of connection and recognition in the eyes and words of the other person or in the creation of a cohort, as defined by London (2009).

This connects with the deepest illusion, with wanting to be there and not elsewhere, that is, with the motivation that leads a young person to participate in this type of social transformation process. Relationships, the commitment they feel and motivation, become the priority, even above the objectives and goals of the group, since it is a connection that does not occur only from reason, but also from emotion.

And, what a surprise, it is the same we need to do to break down prejudices and stereotypes: meeting culturally diverse people, from relationship and emotion, as well as from reason and information.

Do not let this scare us! Our anti-rumour objectives will continue to be important in this process, but we may have to give in to this idea, we cannot avoid it: relationships will be even more relevant. One of the inherent and most deeply rooted characteristics during the youth is the relationship between equals, so we cannot forget about it at any time when working with this group.





Relationships are above all. If you generate relationships, you create motivation to design a goal **together** and action to achieve it. **Caring for** the relationships among young people in a group is one of the most powerful keys to **youth participation**, and relationships can be cared for in **many ways**.

Let us go to the second big idea in this chapter: experiential learning.

There is great diversity in the way in which it is more motivating, useful and easy for each person to learn something new (when we refer to learning, in a context of facilitating group workspaces with anti-rumour content, we mean to build, elaborate, create, listen, speak, understand, etc. the information related to it). And, in addition, there are also multiple ways to categorise these learning styles.

We focus on the one that interests us the most: experiential learning. It is a way of learning with all the senses, where the young person, in our case, is completely involved in the task of knowing and researching on a particular topic: the tools and strategies to combat rumours that affect the culturally diverse population. Experiential learning tells us that we learn by doing, through action and not only by listening or looking, reasoning or feeling, but by fully involving the young person in an experience that requires their full participation (Carmona, M. 2016).

There are many authors who defend this type of learning: Jean Piaget, Paulo Freire, Kurt Lewin, Kurt Hahn and David Colb, etc. It is a type of learning whose essence is incorporated in other classifications such as Gardner's in his "Multiple Intelligences" or Fleming's with "the Sensory Learning Style", also known as "VAK":



· Multiple intelligences (Gadner, 2011): states that learning styles could indicate the different ways in which people learn, depending on the type of preferences or abilities they have, considering those intelligences which are more remarkable in them. Gadner distinguishes eight types of intelligences: corporal-kinaesthetic, interpersonal or group, linguistic-verbal, logical-mathematical, naturalistic, intrapersonal, visual-spatial, musical.

· VAK (Fleming, 1992): it comes from the field of neurolinguistics, it tells us that we have a favourite sense and that we can improve learning if we consider these sensory preferences: visual, auditory or kinaesthetic (VAK). In this way, young people who prefer the visual sense learn better when information is presented graphically, with images. Those who prefer the auditory will be better served by everything that can be heard, such as audio-visual resources or talks and conversations. Finally, people with a kinaesthetic preference will learn better with everything that is related to use and practice, whether real or simulated.

We have mentioned two that seem especially relevant to address anti-rumour strategies with young people, but without forgetting that there are other theories and forms of categorisation that can be taken into account to carry out this type of work. To choose one or the other, the characteristics of the group itself will also be an influence, as well as our experience and background. But the important thing here is to get the idea that, the more we cover the different ways of handling information with young people, the better they will be able to understand this variety of styles to deal with it, making easier to incorporate the information and, thus, its anti-rumour action and intervention will be more effective.

Turning the meetings with young people into a true laboratory of experiential learning will help us understand, build and share all the anti-rumour content we want. The idea is that, through these experiential meetings, we, all together, can design actions that lead us to build new anti-rumour experiences, both for ourselves and for other people.

We share some examples of the tools and resources that we can use to make all the above happen, according to the VAK classification.



Visual style:

Diagrams, schemes, drawing, the view of images, films, websites, maps, brochures, magazines, surfing the Internet, looking up in dictionaries, collages, taking photographs, making letters, posters, emails, documentaries, works of art, slides, working on any design application, messaging...

Auditory style:

Creating or listening to songs, audios through mobile devices, own or someone else's recordings, documentaries, films, videos, talks, conferences, radio programs, writing or reading poems, tales, stories, novels...

Kinaesthetic style:

Modelling, crosswords, games, maps, instructions, recipes, encyclopaedias, excursions, visits, dancing, creating choreographies, role-playing, designing and interpreting plays, performances...



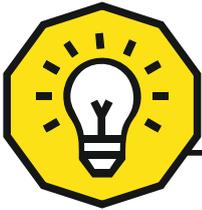
A **lived learning** is an internalised learning, integrated and embedded in the belief system and ways of interpreting and acting in the world. If you want that each word, idea, phrase or value that you transmit and **co-build** with the group to be truly internalised, you just have to mix many ways of doing it and **bring it to life**, transforming it into something experiential.





What I liked the most about the trip to Pamplona was the attitude of the people, especially, towards us. As soon as we arrived and introduced ourselves, I felt that I had known them forever. We were really close to each other and I felt that we were together, we felt supported, super welcome.

Sara González, 15 years old. Tenerife.



There are some ideas the youth group 'Jóvenes por la Diversidad' (translated as Youth for Diversity) from Tenerife has consider in order to make the people coming to the island and future Anti-rumour Youth Summits feel sheltered and welcome. These suggestions can be considered in any youth context in which you want to take care of relationships. They are the following:

- As good host people, it would be ideal to be able to pick up each group at the airport or at any meeting point. There could be a welcome committee waiting for them to receive them with joy and enthusiasm (using banners, balloons, etc.)
- Welcome them in such a way that they make decisions about who they want to share and interact with.
- Make fun group dynamics in the first meetings, which aim to get to know each other, with an intercultural touch, such as 'greetings of the world'.
- Leave many free and leisure moments in the schedule, encouraging spontaneous interactions.
- Plan trips to different parts of the island, to get to know the territory and generate a certain common identity.
- Prepare a farewell evening, which may include the delivery of gifts for personal recognition and their social commitment.



Some ideas proposed to achieve the same effect, but applied to online meetings:

- Make a personal contact by email or phone prior to the beginning of the summit or meeting, to thank them for registering, to welcome them and ask them for something that is fun or curious so that they have it prepared on the first day of the group meeting. It can be something that creates expectation and even that may be related to the content that we are going to work on.
- On the day of the first meeting, you could have prepared some action showing that a previous contact has already been made and that illustrates how important each participant of the group or process is. If we take this idea into action, we could: make a decorated card with the name of each participant, which can be displayed on the screen so that each person feels recognised and welcome to the meeting. This allows each person to introduce themselves to the rest of the participants.
- Given that in virtual environments it is more complicated to foster positive interactions and experiences, it is considered appropriate to generate 'calima dynamics', consisting of a common thread between one session and another, establishing a connection between them.
- Give directions so that all the people in front of their screens extend their arms and hands in one direction: up, down or to the sides and creating a mosaic form on the screen, as if they are touching each other. Take a photo and then send it to everyone.
- In case that someone cannot participate in the meeting, they can record a short video or audio message, so that they can 'be present when they are absent'. The participants could respond *as if* they were Alan, Cristina or Mohamed. In this way, we can have in mind the participation of the absent person by generating empathy at the same time.

On the other hand, there are some ideas to implement different learning styles and adapt as much as possible to the diversity we can find in our group of young people, at the same time that it transforms into a more experiential learning:

- If you are going to use some materials, it could be exhibited in different ways, attending as many ways of perceiving as possible: visual, auditory, sensory, experiential. For example, with a text, with images, which can also be included in a video with sound and which, perhaps, can be experienced through some bodily dynamics from which the main idea can then be extracted.



- If you work with a metaphor, or if the group itself builds a metaphor, it would be ideal not only to name it, but also to transform it into something that can be expressed and communicated through another sense; that can be seen, heard or touched. For example: we say that “we are going to travel together the path that leads us to coexistence in diversity, which will not be easy because there will be obstacles, such as rumours, hate speech and even racist or xenophobic attitudes. However, we will reach it by working as a team, increasing our critical capacity, generating dialogues that go beyond the line of figures and data and recognising the benefits of diversity”. Then, you can paint that path on a cardboard with all the details while you talk and write on it what each thing means: the path, the stones, the landscape, the people we meet on our way, etc. We could also recreate the road, draw stones or put obstacles on it, walk it and use this *lived metaphor* to talk about it, draw conclusions and define the anti-rumour strategy that we are going to follow.

- Use *lived analogies*, which consists of taking the lived metaphor a little further. It is about using something we do in everyday life, such as cooking, surfing or studying, and transferring that sequence of events to what we want to work on. Following the example of the path that we have to travel to achieve intercultural coexistence in our community, we could spend a day on a moderate hike through a mountain, as we usually do on a Sunday with family or friends. Before starting the walk, we can stop for a moment to talk and ask ourselves questions about what we are going to experience:

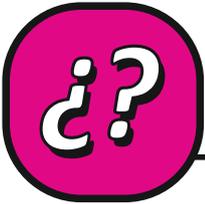
How do we want to face this walk? How do we feel now that we are going to start it? What do we think about it? How useful are these thoughts and feelings? What do the people coming mean to us? How could we help each other? Etc.

At the end of the tour or another day if we do not have the energy to do it then, we can talk again and ask questions such as: *How have we overcome this great challenge? What has helped us? How do we feel now that we have done it? How have we interacted while it was happening? How can we transfer all this to the objective that we have proposed ourselves as a group: to improve intercultural coexistence in our territory? What are the stones in this case? How can we overcome them? Who can help us?*

The intention here is building bridges between the responses about the lived experience and our anti-rumour objectives. In this example, the metaphor we initially used coincides with the activity,



but it may not be necessarily this way. You can ask the same questions, with the same objective and use another space for meeting and interact, such as preparing a dish together. Thus, in addition to enjoying these interactions as equals, the conversation generates the necessary content to deploy anti-rumour actions.



Imagine that you are the best host person in the workspace with young people and, at the same time, you are the best guest in their lives. What things would you do with them? How would you receive them? How would you distribute the space? How would you invite them to the dynamics or proposals that you may have prepared? What group dynamics would you carry out? What materials would you use? What attitude would you have? What language would you use?

How could you reflect on this with the young people you work with so that they also internalise this value and become good hosts and guests at the same time?

What hobbies or common interest are there in the group that help them have a good time and get to know each other better? Could it be used as a lived analogy to relate it to anti-rumour goals and content?

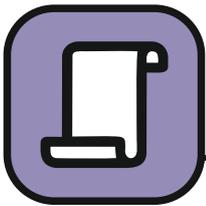


Chapter 3. The relationships

***Don't walk behind me; I may not lead.
Don't walk in front of me; I may not follow.
Walk beside me that we may be as one.***
(Native American Ute proverb – North America)

Diverse relationships with diverse protagonists

We have already dealt with relationships, their importance and how to take care of them. Now it is time to talk about the protagonists who keep them alive. Who do we invite? What voices can enhance our anti-rumour project? We can probably think of diversity. It will always be an enriching value in a mission like ours, so we could think of diverse people, groups and representatives of our society who would have a lot to contribute. And, in addition, the more diverse forms of participation we offer, the better, since it will be possible to respond to their motivations, concerns and possibilities.

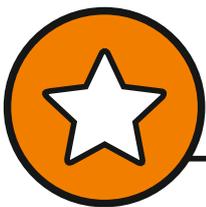


After the first experience of the young people from 'Amiguitos y Amiguitas' with the III Youth Summit in Pamplona, there was a second: the participation of two other young people from the group in the IV Summit held in Madrid the following year. With the multiplier effect of all these motivations, the die was already cast and there was no turning back: it was the beginning of a long-distance race where it was proved that motivation moves mountains.

From that moment, and almost obsessively, the young people in the group approached the technicians and professionals they encountered in each of the meetings or activities in which they coincided. In those meetings, they tried to convince them of the great advantages of holding the V Anti-rumour Youth Summit in Tenerife. Thus, they were sowing seeds in the rest of the people, in this case, adults with technical and political roles. One day, they decided to formalise this motivating proposal and wrote a letter to the director of 'Juntos En la misma dirección' strategy. That letter gave



rise to an exclusive meeting to discuss this issue, and in turn, to the design of the first steps that could be taken along the way. Can you imagine what those first steps were? Well yes, think about the people you wanted to invite to participate in this adventure: other groups of young people, technicians who could contribute from their professional work and the people in charge of managing political and economic resources. They also decided how they were going to organise and communicate with each other and how they would do it with those adults involved. The list was made, notes were taken, and tasks were distributed. And that was how the V Anti-rumour Youth Summit got underway.



There are many ways to do this but thinking about the *people* you want to *invite* is a good way to *start*.



The organisation of a Youth Anti-rumour Summit and all that goes into the work of anti-rumour strategies are, in themselves, a community-based intervention.

Youth anti-rumour strategies are usually developed by combining the motivation and interests of a public policy with a process in which it is essential to count on citizens' participation, in this case the young people who inhabit a territory or who make use of a common space, such as an educational or youth centre. All of them have the purpose of improving the living conditions of the population, from the conviction that everyone contributes wherever they live, if the necessary conditions of equality are generated so that the value of cultural diversity can be recognised. For this, it is necessary to eliminate the prejudices, stereotypes and false beliefs that surround the population of different



cultural origins from the majority considered, understanding that various formulas can be carried out to generate and sustain this type of initiative. To achieve this type of challenge, in this section we are going to share the **Community Intervention Methodology** from Marco Marchioni (2013), which offers us a map in which to move with tranquillity and coherence, since it provides guidelines, content and structure to the work that we perform.

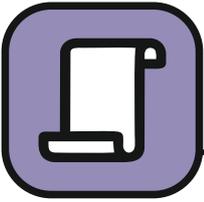
This author delves into the concepts of Community, Participation and Organisation, among others, three strong pillars that sustain, in its essence, the anti-rumour experience, involving the three large groups of local actors in a community: administrations, citizens and technical - professional resources.

In addition to this, it also distributes the participants according to their degree of involvement in the project, which may vary and occupy different positions in relation to this degree, through the theory of the three circles:

There is a first central circle called core and identified as circle 1, where we find the promoters, with the will to carry out the initiative and their unconditional support. There is another group of people who share the initiative but who can participate in it in a specific, partial or provisional way. It is about the circle of partial collaborations or circle 2. Finally, there are people who do not want or cannot participate for various reasons, but who must be kept informed continuously, giving thus the possibility of joining circle one or two at any time. These people would be in the 3rd or informational circle. It is the information that helps these people to also be present in the initiative, although, a priori, it seems that they are not. Likewise, it is a way of bringing the project closer to people and entities and that can lead to a more profound and transformative positive interaction.

Following the method offered by community intervention, information flows public going through the three circles and outside of them, through a communication circuit that allows people to be informed at all times and make decisions about the way they want or can participate. The information referred in this communication is both the one produced by its own and the one generated by the media.





Let us give examples of the 3 circles through the organisation and design of the V Youth Anti-rumour Summit.

In the core, we find the group of young people from 'Amiguitos y Amiguitas', some technicians from 'Juntos En la misma Dirección' strategy, with their director and the person in charge of the state coordination of the Summit. In circle 2, other youth associations of the island and other anti-rumour youth groups and strategies were incorporated throughout the process, in the same way as other professionals and facilitators. In this second circle, some managers and political leaders of the administration, both from Cabildo de Tenerife and the University of La Laguna and its General Foundation, were entering and leaving during the process. Finally, in the circle of the people informed and who sometimes became part of the participants in circle 2, there were all the children from 'Amiguitos y Amiguitas' who did not participate directly in the initiative, all young people and professionals from other anti-rumour strategies from the various national territories who could not participate, as well as the Spanish Network of Intercultural Cities and the Council of Europe itself, through the Intercultural Cities programme.

In the organisation of the V Summit, the means for communication within the three circles of participation were minutes, letters, phone calls, WhatsApp messages, photographs, shared documents and video calls. The communication considered 'external' was carried out mainly through the dissemination of the entire process through social media and press releases to the media.

Link to minutes example: <https://cutt.ly/nggkjG6>

Link to media example: <https://bit.ly/3j44mmh>



Community intervention is a dialectical and dynamic process. A *movement* is initiated that develops through phases or moments. However, its objectives are not predefined in advance, but are built with those involved. Everything is created as the process progresses and the phases of the intervention unfold. This allows the joint construction of goals and actions supported by the relationships and conversations that its protagonists are having. In addition, all this is always happening from what already exists in that community: its resources, its previous experiences and its motivations.

As Marchioni says: "all this indefinite and unspecific movement generates great insecurity, even fear, opening the path to unknown situations" (Marchioni, 2013). Anderson calls it *living with uncertainty* (Anderson, A. 2012) and London, open space (London, S. 2009). As we can see, there is no single or generalised path that is useful in all circumstances, historical moments and territories. Therefore, in the process that leads us to the organisation of a big event, such as a Youth Anti-rumour Summit, or each of the small - large conversations taking place between its protagonists, knowing how to surrender and letting go of predetermined ideas and value judgments about what should or should not happen will be very useful. Trusting the process and, above all, the people who are part of it in any of its three circles, will really make everything that happens a true experience of anti-rumour participation.

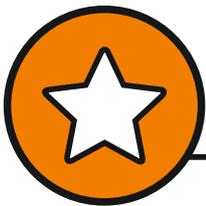
At this point, the *relational co-responsibility* emerging from this participation comes into play, because we do not know how things are going to end, because ideas are generated in a process that is built with the raw material that all the protagonists share. What happens there is everyone's responsibility, therefore, the achievement of the objectives and goals that unite us depends on each one of the participating people and groups.

Nevertheless, all this does not mean that the process happens randomly. Within this flexibility and adaptation to the particular and local contexts, Marchioni brings up the importance of the organisation so that the process is sustainable and stable by itself. It is necessary to prepare and design possible paths, but without them being planned in such a way that this plan is irrevocable and immovable. In Chaveste and Papusa's own words: "We have to be over-prepared, over-designed, but not planned" (Chaveste, R. ; Papusa, M. L. 2015).

How does this adaptation and adjustment take place? Through the work at the local level (Marchioni, 2013), orientating toward everyday ordinary life (Anderson, 2012), because each community will



design its own itinerary, each conversation will weave its own future. That is the reason why this document that we share does not pretend to be a manual or a recipe that must follow 'to the letter', but rather we propose a specific beginning and end, as well as possible paths to follow to achieve them. However, the form, distance and elements of this path will be unique with characteristics of each experience and place where it happens.



We have to be **over-prepared, over-designed**, but not planned”

At a certain point, the Core decided to invite the people of 'Circle No. 2' (facilitators of other groups and young people of the anti-rumour groups from other territories) to an online meeting so that they could validate and contribute their opinion to decision-making carried out so far. In one of those meetings, someone mentioned the possibility of doing online workshops, within a series of pre-Summit workshops, designed and taught by the young people themselves. This supposed that the Summit began to be hold online, and prior to the face-to-face meeting, due to the COVID-19 situation we were facing. This was a validated and agreed idea by all the participants, which came up in the middle of the process and modified and enriched the established itinerary.



Youth and institutions



Returning to the three main protagonists of Marchioni's community intervention (administration, citizenship and technical and professional resources), in the organisation, design and implementation of the V Youth Anti-rumour Summit, people and groups from these three sectors were invited, placing each one of them in the three circles of participation. We consider specially interesting to narrate how relationships between youth and institutions can be established, also from a horizontal perspective, intending to achieve a win-win situation that encourages joint work between protagonists, a priori, so far apart.

The young people of 'Amiguitos y Amiguitas', due to their long trajectory of 7 years participating in the management of cultural diversity and the promotion of intercultural coexistence, already had a certain relationship with the managers of the competent institutions, in this case, Cabildo de Tenerife and University of La Laguna. For this reason, maintaining the contact with the counsellor for the area of Employment, Socioeconomic Development and Foreign Action of Cabildo de Tenerife and the rector of the University of La Laguna was present from the beginning of the organisation of the V Summit. Initially, the contacts established before the formation of the core of the initiative were casual and this issue was not specifically addressed. The content of the dialogue and interaction generated was rather more generic and related to the activities carried out by 'Juntos En la misma dirección' strategy and in which the young people participated. However, these were particularly important since they gave the opportunity to begin to know each other in person and to create certain bonds of empathy and mutual curiosity.

The formal meeting with the counsellor of Cabildo de Tenerife came just after the motor group was formed - identified as 'core' until now. It was a request of the young people themselves, since they identified the need to have key allies for the V Youth Anti-rumour Summit to take place, such as public institutions already working on these issues and with competences to do so. Thus, with the support of



the technical and facilitation team, two meetings were organised in which they had the opportunity to express their concerns, motivations and needs. From this moment on, this entity was part of the second circle, participating and collaborating, at specific but essential moments in the process. Given that the rhythm of one and the other does not coincide, it was considered essential to create a communication system so that the political leader was always informed of the progress and possible difficulties that arose. This communication system was carried out directly by the young people themselves, through email, even, on occasion, through a telephone call. In this way, the relationship, which was 'spontaneously' built from the beginning, taking advantage of improbable meeting spaces (Giménez, 2009), was already sealed.



Meeting with the
Counsellor of Cabildo de



Motor group (Core) meeting

Concerning the University of La Laguna, the most relevant contact occurred during the V Youth Summit, in a space dedicated to the design of the 'Anti-rumour Declaration' in which numerous groups of young people, technicians and all the people from the university will participate in the future. The doors are open to infinite possibilities. As it happened with Cabildo de Tenerife, the University of La Laguna, entered fully into our 'Circle No. 2'.





Shared workspace for the 'Anti-rumour Declaration' with the Rector of the University of La Laguna during the V Youth Summit

In parallel, team technicians got in touch with the organisations and administrations related to the event, to continue managing the resources allocated to this meeting, which had to be adapted to the new socioeconomic reality derived from the COVID-19 pandemic. Antirumours Global, the Spanish Network of Intercultural Cities and the Council of Europe itself were the main institutions. Although being physically far away, they formed part from the beginning of this joint work process whose objective was to hold the V Anti-rumour Youth Summit. However, it always had as its aim to contribute to the generation of a joint and stable work over time, among anti-rumour youth from different parts of Spain.

Informing young people about what was happening in this communication between institutions and technicians was a key element, especially, to make exceptional and unexpected situations derived from the pandemic context understandable. This helped, in a certain way, to keep alive the interest in holding this national meeting despite the change in the circumstances that motivated it.



The communication with the Counsellor was important because we felt included and with a voice. We are given the opportunity to express ourselves just as an adult might. We did it ourselves without the need for an adult as an intermediary. They made us feel that we are capable!

Marina Martín, 15 years old. Tenerife





Talking about the people who facilitate youth anti-rumour groups is about the ones who facilitate the processes of community intervention and social transformation, making the multiple voices found in the dialogue interact. All this is based on the idea of facilitation in itself as a process. It is in this process where relationships take place and the space where the necessary conditions to promote social change and transformation are created. Facilitation, therefore, is an extraordinary tool for managing cultural diversity. There are studies that systematise the facilitating experience, allowing to extrapolate it to other contexts.

The facilitation of group processes could be defined as 'the construction of collective spaces in which the people who compose it are accompanied so that they can converse, explore and share ideas, concerns, emotions, etc. Spaces that help them build new meanings, from which novelty and new possibilities arise and that, therefore, contribute to transforming reality, within an environment of listening, respect for differences, collaboration and dialogue.'(Baute, D .; Fonte, M .; Mesa, A .; Sebastián de Erice, L .; Zapata, M. 2018).

The facilitator manages these conversation spaces; the convocation and invitation to participate, the preparation and management of the physical framework, the management of dialogue and facilitation of the conversation during the meeting, the synthesis and connection of ideas, support for the joint construction of objectives or motivations, etc. It also contributes to the generation of an environment of dialogue and equal opportunities, respecting diversity in all senses, promoting group cohesion and the motivation to participate. In the conversation, it is committed to the search for consensus and the coordination of dissent, as well as the creation of a climate of respect, trust, listening, and why not, of fun and enjoyment of relationships. However, the facilitation process is not only done by the facilitator, but we understand it as a two-way process, since it is based on



communication, language and relationships. It is not an action carried out by the facilitator, but a process to which each participant of the group, as a subject, contributes. Thus, each participant can be considered a facilitator, every time they give us back information about the situation of the relationships and what we are doing. This feedback is as valid as any group dynamics, methodology or management strategy. (Fonte, M. 2019).

Some of the characteristics that, according to Anderson, this facilitation process should have and that are inherent to the role of the person facilitating the process, are:

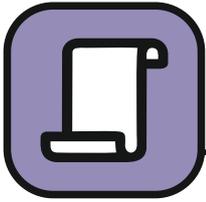
- *Relational expertise*: all participants are experts. Young people in everything that they would like to modify and improve in their neighbourhood, city or territory, and the people who facilitate the process of designing and caring for spaces for relationship and communication. Both 'experts' will open up the possibilities and create an environment of horizontal relationship in which everyone will feel like the protagonist of the process, from the objectives they wish to achieve, to the paths they will follow to reach them. Hierarchies disappear, roles are not static, respect is manifested in all its forms and all voices are heard with the same value and importance.

- *Not-knowing*: it is the attitude of the person who facilitates in which he never assumes that he understands everything, so he needs to continue investigating, observing and listening to others in the speech. In this way they never judge what is said and constructed in the conversation. It is open and always give the group participants back in the limelight.

- *Being public*: it consists of making public all the ideas that arise in the facilitator's thinking, not for the group to assume them, but to know what the group thinks about them. The intention is to put them in doubt, refute them and generate reflection. Here the premise of speaking to listen, instead of listening to speak, is fulfilled (Anderson, 2012).

- *Mutually transforming*: in a facilitation space or process, the people who are part of it (participants and facilitators) experience a transformation in all senses: in their thoughts, beliefs and feelings. That transformation, with their actions, is gradually permeating the social reality in which they live.





All the people who have been part of the organisation of the V Youth Anti-rumour Summit have lived through a facilitation process in which they have felt as facilitators of relationships and conversations, always responding to their needs and the specific moment in which they were in the process. In addition to this, within the core, there has been a person who, on a regular basis, has set their sight on this role with more presence and perseverance. This person has been in charge of taking care of all the premises of the philosophical model, and of using the tools provided to the method, so that the rest of the group would know them and could also make use of them. When the facilitation function is distributed among the people participating in the group, the relationship becomes much more horizontal, co-responsibility increases, and it favours the sustainability of the initiative.

Some of the actions to be carried out by the person or people who assume the facilitation role are:

- Launching the calls by using communication channels agreed for this.
- Finding the place for the meetings and their preparation.
- Preparing the (face-to-face or online) meeting materials.
- During the meetings, asking questions to inspire reflection, invitations, dynamics, taking notes, linking ideas, redirecting towards the objectives of the group and the session, among other actions. At that time, the facilitator is a multifunctional person, who must be attentive to everything that happens, to everything that is said and to everything that is felt.
- Coordinating with the people of the institutions and administrations, as well as with those in charge of communication.
- Launching internal communication channels by writing minutes, emails, letters, calls, etc., maintaining thus communication and interaction during all moments of the process.

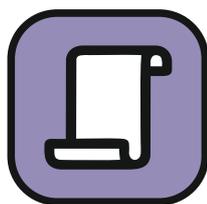


The young people from the core or motor group who participated in the organisation of the V Youth Anti-rumour Summit assumed tasks of the facilitation process, especially when they conducted online sessions with other territories: launching the calls for meetings, taking notes during the sessions, preparing the designs of the meetings between sessions and facilitating them, writing emails to other people to invite them to participate, preparing materials... On this occasion, we had the great experience that they not only participated in making decisions about content, as usual and common, but also in the design and implementation of the facilitation process



The youth were **protagonists** from the beginning to the end, both in the construction of the **content** and the **facilitation process**. They became **excellent** facilitators.

Diverse youth



We mentioned it in the previous chapter: the youth integrating the anti-rumour youth strategies located throughout the territory and the very celebration of youth summits are a true laboratory of intercultural coexistence. In them you can experience, live and direct, one of the most effective formulas to disarm stereotypes, dissolve rumours and break the chain of hatred: meet, live and



interact with diverse people in every way. Living the experience personally and feeling the emotions that this provokes, can help transfer what has been lived and felt to the search for tools to achieve this end in the territory and other spaces of relationship. The coexistence among the youth, with what they already bring from their own life experiences and, of course, share during the constant work in their anti-rumour groups and in the youth summits are the necessary ingredients, so that this goal can be reached naturally.

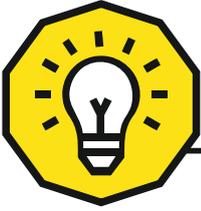
In their peer groups, these young people are already beginning to apply strategies and tools to combat rumours and stereotypes, breaking thus the chain of racism and xenophobia. In the spaces offered by the anti-rumour strategies, they do so in an organised and team-based way. However, it has been observed that, each of them, in their personal journey, are sowing this value in the others. They have lived it, they have it inside them and they will release it into the air wherever they go.



Participating in a Summit was a unique experience for me, as I had the opportunity to learn about issues and difficulties previously unknown to me, speaking directly with the groups that confront them and putting a face to the problem. This helps to empathise and humanise it. I believe it is essential to involve the people who suffer rumours in the fight against them because they know it better than anyone, and meeting with other young people gives us a tangible feeling of community and common purpose.

Irene Lorenzo, 15 years old. Tenerife

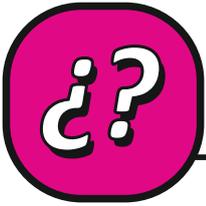




Some ideas that help to improve the actions related to the participants and the interactions that occur between them, can be:

- In internal and external communication: looking for resources that are more adjusted to those already used by the youth group to manage information and communicate. These are: social media, for example, and the great variety of telematic devices and applications that exist. We must modernise communication.
- Using art for external communication, going a little beyond the usual means of communication: plays, street dances, posters, special visits to educational centres, etc. These external communication actions are, in themselves, anti-rumour actions.
- Visiting, meeting and carrying out actions in places where young people already meet naturally in their neighbourhoods contributes to reaching more young people within a territory.
- There are groups of young people who are a minority, but who could add a lot of value to an anti-rumour strategy or to the organisation of a youth summit. However, due to their life contexts, they may have fewer opportunities to participate. We could think of young people who are within the system of protection of minors in a community, young people with functional diversity or those who arrive in the territory without the company of their families, for instance. It would be our responsibility to look at these groups and facilitate their participation.





Reflect with your group:

Which people, in all possible manifestations of diversity, do you think would be interesting to invite to your initiative? You can search within the administration, in the technical resources and in the citizens of your territory.

How is your facilitation process? What common aspects do you have that are present in these paragraphs and what are different and special in your daily work with your group?



Chapter 4. How are we going to do what we want to do?

Only the traveller's feet know the way

African proverb (Maasai)

At this point, we have done a long journey. Let us make a stop to rest and recap. So far, we have reflected on:

- People and their relationships: the anti-rumour youth.
- Some philosophic-practical models that provide us with a position towards these relationships and what we are going to do and some attitudinal tools that draw on Community Intervention and Dialogical and Collaborative Practices (in this chapter we will see some more).
- A community participatory process that supports the entire mechanism of social transformation: The Anti-rumour Strategy and the Anti-rumour Summits.
- A group facilitation process with its attitudinal premises and its tools.
- The spaces that each of us has. Spaces for conversing and building collaboratively and in dialogue anti-rumour goals and actions with young people.

All this adds up, but now what? How do we do it? This is the great concern that generally invades us at a certain point in our professional career. The right moment when we meet young people face to face and the conversation begins.

Working with the youth is a challenge, or so we think. We tend to see young people as an exotic and strange species from our planet, speaking an intelligible language, wearing extravagant clothes and living in an unattainable inner world. A species that has not finish to find its place, nor the mirror to look at, nor the rudder to cling to. A species straddling childhood and maturity, which is in transit in no man's land, a place of difficult access. Well yes, that is what we usually think. Our heads are filled with stereotypes, generalisations and prejudices about youth that cause us fear and insecurity and impel us to do strange things to approach and talk with them from equality and horizontality.

But let us stop weird stuff. We just need to start walking with them and break the barrier of prejudices and stereotypes, knowing them and letting them know us -in the same way that we deal with the rumours and prejudices that exist in relation to the immigrant population-. And while we walk, we can

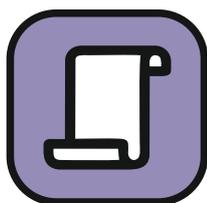


have conversations under the protection of true listening, from genuine and simple curiosity and the security offered by "non-judgment" and the most absolute and sincere respect. Only then, perhaps, we will be able to find a path that will take us to the country of "no man's land" and, furthermore, discover wonderful and surprising landscapes along the way.

Let us check the backpack to continue this path that we have started. You already have one full of useful tools that you cannot miss on a trip like this. Think about all of them and do not forget them. If you also have space, in this chapter you can find some more that may be interesting and useful. Choose the one you want, use it how you want, change it, tune it, combine it, reinvent it. This is just a possible and bare suitcase, decorate it however you like.

Humour and fun: if we laugh, we think better, we participate more

The arrow cannot aim at a smiling face
(Japanese proverb)



Once the first meetings of the motor group or 'core' have been held to start the process of design and organisation of the V Summit, and after having exposed to the political manager of the administration of the island, the Cabildo de Tenerife, our motivations and needs, everything began to roll. We set goals, ways of communicating considering the three circles of participation, mentioned in previous chapters, a calendar, and some tasks that helped us to take action.

The next thing we did was to invite more groups of young people and the group Tenerife Anti-rumours Strategy to create alliances. It was a special meeting, since we were celebrating the group's seventh birthday, and nothing stopped us from having fun and working at the same time. In this meeting, each one took their place in Marchioni's circle of participation and assumed commitments and tasks. In several more meetings, at first face-to-face and later virtual (we were surprised by the lockdown due to the health crisis caused by COVID-19), we already had the first ideas for the V Summit. These included a content proposal, ways in which to work on them so that they would be the most profitable



possible and even some questions related to values and 'hidden' aims of this type of meetings, in which interactions prevail. It was then when the group decided to invite the young people from other territories so that they could validate what they had done so far and contribute more ideas to continue enriching the initiative. The call was made, those meetings were prepared, and many more voices joined the proposal.

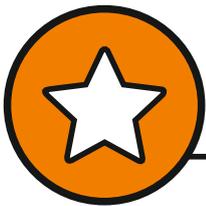
It was in them that, due to the health crisis experienced and the possibility that the V Anti-rumour Youth Summit could not be held in person, the perspective was changed and the possibility of holding workshops and meeting sessions prior to the V Youth Summit was considered. Those encounters were led by the young people of each territory, to share the knowledge and experiences that each one could contribute in relation to the tools, knowledge, skills, ways of communicating, etc. to combat rumours and stereotypes. The idea was validated among all and each territory took "the task" of deciding what anti-rumour topic they would contribute and in what way they wanted to address it. This is how the first two workshops facilitated by the young people of Pamplona and Tenerife were held: "anti-rumour agent" and "cyber racism" were the topics addressed, respectively.

Inviting young people from other territories to put something funny on their heads at the beginning of an online meeting (a cauldron, a carnival hat, a cloth...) was an anecdotal example of using humour to break the ice and create a closer environment in a virtual meeting, in which we could only interact through a cold screen.

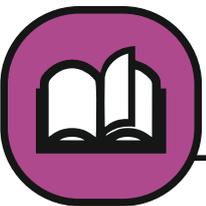
At that moment, a great concern invaded us: How to make an online workshop enjoyable to foster relationships between the participants and, at the same time, to learn new knowledge? How were we going to make up for the physical distance, which is the strong point of youth meetings? The participants spent a lot of time reflecting on this and designed a fun, entertaining and even somewhat surprising workshop: after the dynamic of presentation and the initial ice-breaker activity described above, they represented a theatre in which one of the girls played the role of a reporter for a television



programme presenting news related to immigration, and another participant played the role of a television viewer who telephoned the programme to ask about a piece of news that could be false. In the conversation between the two protagonists and the invitation they made to the rest of the viewers to intervene (the young people who were participating in the workshop), the breeding ground was created so that they could discuss how to find out if a news item is false or no, and how to deal with it. It was a fun and enriching dynamic. If you want to know a little more about it, you can consult its teaching unit at the following link.



Esfordirse: (from the Spanish “esforzarse + divertirse”): Strive + have fun. If you find the formula to make this happen, ***success*** is guaranteed.



Surely, we have no doubt about the positive qualities of humour, laughter and fun in any context, but, especially, in the one that concerns us: the youth. The sense of humour, when used respectfully, is like a balm that smooths out rough edges and helps spark creativity. It creates an enjoyable atmosphere, increases motivation and favours more fluid communication. In addition, it generates a lot of group cohesion, because having fun unites us, nurtures complicity and makes the taste for sharing moments and spaces grow. There are many things that can help us add a touch of humour to our direct work with young anti-rumours. We give you some ideas:

The use of metaphors or lived analogies. We already saw them in chapter two. The metaphors and lived analogies can favour fun and humour and, if we also recreate them as far as our creativity allows



us, much better: imaginary trips to the past to rescue good anti-rumour actions, or to the future to imagine our achievements; visit distant planets where we find an intercultural society in a pleasant and satisfactory coexistence; to become for a while other people (our heroes or heroines, favourite singers, athletes...) to see things from another point of view, etc. In short, everything that invites us to use our imagination and become something else during a while. We could even dare to use a joke or pun that allows us to get closer in the interaction. The challenge is to link it to the content that we want to work on.

The use of creative and artistic resources can facilitate humour at work: composing a song, designing the choreography of a dance, creating a theatre script, perform it, record it and edit it (we will talk about this in depth a little later). During the artistic creation there are moments of chaos and unexpected situations, but the creative context welcomes this chaos with fun and humour. Then the order begins and the chaordic construction is reached (a space of balance between chaos and order in which the magic of the transforming emerges), and this process is also usually lived with touches of humour: laughter at the 'crazy things that come out', moments in which the companions surprise you because they 'abandon' the role you are used to assign them, etc.

Gamification has become very fashionable in recent times. It is a technique that transfers the mechanics of games, whether online or face-to-face, to a priori non-playful contexts such as how an anti-rumour meeting is supposed to be. There can be used rewards, points, challenges, competition or cooperation between various participants. The idea of participating in a game increases the feeling of fun.

Dynamics, challenges and games. There are innumerable dynamics that you can find on the net that can help you put a touch of fun. Some of them relate to the content that you want to work on and others to the evolutionary moment in which the group is or the relationship that the people who participate in it have. The best dynamics of this style are the ones that you invent yourself when you let your imagination fly, you are clear about the objective you want to achieve and you also know the group, how it works and how far you can go with it. You can always make bridges between what you have experienced in these dynamics and the reflections that you want to generate through a subsequent conversation. In it, you ask questions that can help build conclusions, morals and interesting ideas, which allow you to land and specify the content.



As an example and as a good resource to turn to is 'Games to dissolve rumours. A handbook of anti-rumour activities for young people ', prepared by the Bilbao City Council through the municipality's anti-rumour strategy. In it, you can find anti-rumour activities for young people and strategies and methods to promote critical thinking and awareness.

Here it is the link to the Spanish version:

<https://bit.ly/2H5rtQj>

Your own sense of humour and of the participants. In a pleasant and respectful environment, in which people can be themselves, it is easy for a sense of humour to emerge, you just need to do it yourself and let the rest flow.

Free time: any space where young people can talk about what they want, be with whoever they want and do what they want, will be accompanied by fun. This recipe never fails. They know what amuses them more than anyone, so let us not forget to always have these types of spaces contemplated that, in addition, can help to generate improbable interactions between them.



For me, fun is almost the core of everything we do. It is what makes things possible. It brings us greatness and makes us grow as a group. It is something essential.

Bárbara, 15 years old. Tenerife

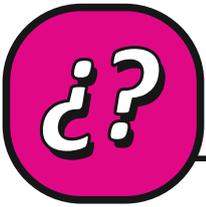


Some ideas to improve fun and good humour in our anti-rumour meetings could be:

- Make a special meeting with the young people where you can talk about how they would like to be and feel comfortable; what could make them laugh or have fun during the sessions, what ideas they come up with to achieve it. They can give you many clues and even become co-facilitators with you and make that happen.



- Use other contexts that give you more possibilities: changing places to have a meeting can give you different clues and options. It is not the same to find yourself in a meeting room as in the neighbourhood square, a park or even a cafeteria. Also, if it is not possible to use another space, you can transform the usual context with some different decoration.



Think of the times when the young people you work with have laughed and had the most fun. What was different? What happened? What helped that happen?

Remember what the funniest moment for you was while you were in a meeting or work training or meeting. What happened? What did you like? How can you transfer that to anti-rumour meetings with young people?



The words: if we communicate well, reality changes

Be careful when speaking, you create a world around you with your words
(Navajo proverb)

We are the only animal on the face of the Earth that has articulate language. It is what differentiates us from the rest of the living beings on this planet and that gives us great power. A wonderful power if we assume it responsibly: the power of communication and language. Our reality comes to life through words and becomes visible inside and outside. Everything is language and everything is reduced to language, even if we do not say anything, as the father of the Theory of Human Communication affirmed, *"it is impossible not to communicate"* (Watzlawick, 1967).

And not only that, we can go further. Language is what shapes our experiences. Through the narratives of our life, what happens to us, what we think or feel, we give meaning to what happens to us. It is a personal, subjective meaning attached to our own being, but built in the relationship with the other (Gergen, 1982, 1994). If we think about all this, we begin to intuit that language is not something random and much less harmless. Through narrative we construct the meaning of things and, therefore, we can transform them. Language is inherently transformative (Anderson, 2012). Language creates realities.

When these realities are already created by the culture and history of the place where we live, we can fall into the dangerous game of perpetuating dominant and oppressive discourses (Anderson, A. 2012). This author asserts that generalising these dominant discourses and universal "truths" is attractive but dangerous. This tendency inhibits our openness to the uniqueness and novelty of each person, group or situation, and to look at the everyday life. Focusing on the everyday life will help us to discover the new and transform our discourses. Moreover, we can become capable of collaboratively creating and developing communicative actions with an impact on social imaginaries (Buraschi, D. and Aguilar-Idañez, M. 2019). That is, in these narratives perpetuated in people's thoughts, among other things, we can achieve *communicational empowerment*, understood as a formula for social intervention to become agents capable of breaking these oppressive discourses. In other words, becoming truly effective anti-rumour agents.

Our hearts can race if we come to understand the magnitude of these statements and the responsibility they give us. As facilitators of youth groups, in relation to them and to all the people that



we meet in our everyday lives, we can create certain realities with our speeches in the conversations we have. However, this powerful effect must not only be kept in mind in the anti-rumour narratives that we elaborate for our community or territory, but also in our direct relationship with them. This is where our most deeply rooted beliefs about our work, the sense of our presence and the discourses that derive from them, as facilitators, within the youth group, play an important role. Let us see in this section what and how we can talk with them, to be consistent with our “mission”.



And so the months went by while we held online meetings, sometimes with the motor group or 'core', sometimes with the group of the 'circle #2', to decide the details and keep all the people and groups participating in the 'circle #3'. This communication was supported through social media, the website, press releases and contact with local media, which made the process more transparent and made visible what was happening.

Until the great awaited moment arrived: the celebration of the V Anti-rumour Youth Summit. It was then when the group from Tenerife met at the facilities of La Esperanza camping, a magical place in the middle of the pine forest of the municipality of El Rosario. The setting welcomed us with ideal spaces to work outdoors that helped us feel comfortable.

The first action we carried out was an initial meeting. In it, in addition to reviewing our itinerary through the activities that we were going to carry out throughout our stay there, the distribution of booths and the way we were going to interact with each other, the facilities and the environment, we took a little trip to the future. Yes, indeed, we travelled to the future, right at the moment when the V Summit had ended, and there we could “see” what had happened to make it what it was: a real success.

What transported us to that moment was the imagination induced by the open and presuppositional questions that helped us see every detail of that future. Thus, through words, we were able to build a



parallel reality, which was nothing more than the Summit that we had wanted and waited for so many months, which was already in the air and which we could feel through words. With this advance in time, it was possible to specify the micro-actions and micro-situations that had to take place. It was not 'imagine to imagine', but rather 'imagine to do'.

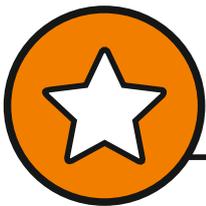
Another of the actions that we carried out that same afternoon, and with the inertia of our sidereal journey, was the participation in the shared workspace with the Rector of the University of La Laguna and the director of 'Juntos En la misma dirección' strategy. The purpose of this meeting was to begin to design an 'Anti-rumour youth declaration' that could become a cross-cutting and inter-territorial activity, if by sharing it with young people from the rest of the territories, they validated the idea.

How do we start working on it? Continuing our journey through time. First we went to the past, from where we recovered all the ideas that we had already put on the table in relation to this declaration: to include many artistic representations, to co-built it with young people from other territories, to decide on a special day to share it with the citizens all at the same time, etc. And then we head to the future. This time, to a more distant future. There we imagined what our ideal declaration would be like and how different groups could participate and get involved, including the University of La Laguna. Thus, little by little and letting ourselves be carried away by the questions that invited us to imagine that envisioned future, we were building and concretising the first ideas about the declaration, which we would later share with the young people of the rest of the territories.

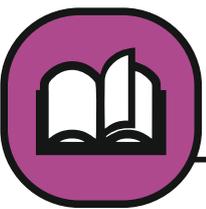


Our journey to the future: "Imagine that the V Summit has already ended and that we are leaving the camp with the feeling that it has been a success, that what we had wanted and designed with such care for months has been fulfilled. What happened during the Summit that made you feel so good? What things did we do? How did we interact to each other and to the environment? What was different?"

Some responses were: laughing a lot, sharing with young people from other territories, taking care of the environment while we are in the camp, celebrating evenings, learning a lot, enjoying food, playing many games, having fun, making a escape room, feeling integrated among all the people, etc.



Questions are a real machine for **building** new and creative ideas. They **invite** us to go further, to **observe** the invisible, to **touch** the intangible, to **make possible** what seems impossible.



The Systemic Solution-Focused Models (O'Hanlon and Weiner, D. 1990) and the Narrative Models (Payne, M. 2020; White, M. and Epston, D. 1991) are models of intervention that offer us some theoretical assumptions and communication tools that help structure and guide communication and language in any relational environment. They can give us answers to the question: What can I talk about and in what way can I do it to facilitate a youth anti-rumour meeting?



It is not a model that gives standardised recipes, but a map that is adjusted to each situation in which we talk with young people. In addition, it can offer us a guide in the broader process paths, such as, the moment in which we have to develop an action plan for a relatively long time, as the design of an anti-rumour summit, co-built with the youth group.

It is considered systemic because it does not lose sight of the entire context in which relationships occur and considers all the protagonists. It is narrative because it uses speech and language to provoke personal and social changes. And it is focused on solutions because it has its sights set on the objectives to be achieved and on all the resources necessary to achieve them.

This model shares the theoretical bases of Collaborative and Dialogical Practices we discussed in chapter two, but it has much more concrete tools that are the basis of good communication between people. It is about active listening, validation of emotions, the ability to ask good questions, seeking and expanding resources, finding and expanding exceptions, and projection into the future. Let us look at them briefly.

Active listening is the set of verbal and non-verbal techniques that we use when we talk to a person and make them feel heard and understood. We generally apply these techniques naturally, but they can also be trained and improved. Within active listening we can find two types of techniques:

- Verbal techniques: paraphrasing, summarising, clarifying, asking questions, etc.
- The non-verbal ones: the physical approach, the look, the tone, the gestures, the assent, the smile, etc.

The validation of emotions. It consists of making the person with whom we are talking understand that we have "seen" and considered the emotion that they are feeling at that moment and that we take care of it. If a young person is angry, sad or happy, we make them understand, through verbal and non-verbal messages, that we have noticed that emotion, and instead of hiding it or minimising it, we show it and we return it in the form of words, gestures or silence.

Some phrases that validate emotions are: "I see that you are angry", "I perfectly understand your sadness", "it is normal for you to feel this way". Or it can also be validated with gestures or attitudes: giving time and space to calm the emotion, giving a tissue to dry the tears, putting our hand on their



shoulder in silence, etc. anything that makes the person see that we know they are feeling that emotion.

Validating an emotion when we empathise with it is easy. If we have ever felt the same way, it will be easy to understand and validation will be natural and almost automatic. But, if it is about emotions that we do not share, it will be more difficult. This will happen to us much more often with people from generations other than our own, such as childhood or youth. Validating is not empathising. It is not necessary to understand or share this situation one hundred percent, it is about telling the other person that we have seen their emotion, that we have become aware of it. This will be sufficient.

It must be borne in mind that validating an emotion is not validating a behaviour when it is negative or harmful. A young person can be truly angry because a photo has been uploaded to a social network without permission. The anger you feel is completely legitimate and validated. However, if you yell at, insult or hit the person who did it, your behaviour is not validated.

Validating emotions is extremely useful when we work with groups of young people, since, as with adults, conflicts can arise between them, so it is a good tool to start mediating. And if you do not manage your emotions, you cannot keep talking. When other people feel fully validated, only then can we build a good relationship that creates a pleasant, calm and useful group facilitation space.

Ask questions. More than a tool, asking questions is an attitude. We already reflected on this when in chapter two we named some of the "ways of being" according to Collaborative and Dialogical Practices: respectful curiosity, the attitude of not knowing or mutual inquiry. All of this leads us to arouse curiosity to know what young people think, know and feel when we are talking with them in a facilitation session or building an anti-rumour tool in a collaborative way. Asking questions invites us to seek, reflect, rethink and see things in a different way, that is, it opens possibilities and expands possible scenarios.

There are different types of questions: open or closed, direct or indirect, presuppositional, circular... Let us see the most important ones:

- **Open questions** are those that provoke reflection and go beyond what is evident, visible and tangible. We are interested in doing them when we want to start processes of creation and elaboration of new ideas. They explore the thoughts and emotions of young people and feel free to



answer what they really want. They are the ones that awaken and invite what helps them feel respected and not judged before the direction they want to take in the conversation. Open questions usually begin as follows: What...? Why...? For what...? Which...? In which...? How much...? How...?

- **Closed questions** help us to clarify information and to make sure of what others are wanting to express, but they do not invite reflection or go beyond the information given. For example: do you want to tell me that you are saying this? Is it then that? Etc. We must be very careful with these questions because if they are asked a lot in a context in which we want to create and elaborate new information, we may be holding back the creativity and freedom of expression of the participants.

- **Circular questions** are those about the influence that a person can have on the environment and on other people. For example: how will a young person discriminated by another react against? How will you feel if your best friend throws a rumour about you on social media? And what are you going to say to her? And how will they respond to that? These questions help us to put ourselves in the shoes of others, to strengthen empathy and to have a more divergent thinking.

The search and expansion of resources (Selekman, 1996). Searching for and expanding resources consists, first, of considering young people with valuable capacities, abilities and personal resources, and second, asking for them until we have made the most of them. Expanding resources is to focus on the positive, it is to make the small big, to make the impossible possible. This tool has three noticeably clear moments:

1) We are interested in everything that young people know how to do well and like, for which we will ask questions such as: *what do you like to do? What are you good at? What are your hobbies? What do you do in your free time? What are you passionate about?* In addition, talking about these topics helps to create a relationship, since we are taking an interest in the young person on a personal level and not only for the contribution they can make to our anti-rumour group.

2) When we have already found these resources in the young people of the group, we must expand them. To expand we can ask questions that help us find out what abilities, capacities and skills are hidden under all those activities or hobbies. We do this with questions such as: *what skill do you have to help you play the guitar well? What do you need to take such good care of your pet? What*



skills do you need to sing rap? Or how is a good chess player different from a bad chess player? In this way, we produce a large battery of skills and abilities that are individually valuable, but if we combine them with those of others, they can have an exponential effect. For this, we could ask questions such as: what would happen if we combine Marina's patience with Juan David's creativity? Or what third quality comes out if we combine Manu's perseverance with Irene's good humour?

3) Finally, bridges are created between those detected skills and qualities, with anti-rumour content and objectives, asking questions again so that it is something co-constructed by everyone in the conversation. For example: *how can Seynabou's joy help us to start designing the first steps of organising the VI Anti-rumour Youth Summit? What can Sara's eternal and good predisposition contribute to launch the new anti-rumour activity that we have designed? Or how can we use Rita's theatrical ability in the design of the 'Anti-rumour Declaration'?*

Search and extension of exceptions (Selekman, 1996). This tool tries to search the past of the life of the group and, even, of the life of all the Anti-rumour Strategies that we know, or of the history of our territory or neighbourhood, actions, resources, processes, situations that have been useful and positive. We can rescue these actions to inspire us to design new paths towards the future. It is about looking at the positive and not at the negative, at past solutions and not at problems; that is to say, “looking for gold nuggets in the mud” (Beyebach, 2008). Some examples of questions that can help us find exceptions are: *regarding this specific anti-rumour objective that we want to achieve, at what point in the past has it already occurred in our neighbourhood? What happened? Who started it? What helped it to happen? What did we do to contribute? What did the others contribute with? And the administration?* Finding these exceptions can give us a good base of inspiration to continue doing what works and to continue using the good and useful resources that every Anti-rumour Strategy and every territory already has. We would be like this, starting from the existing experience, which generates greater involvement and value in the work that is done.

The projection into the future (De Shazer, S., 1994) is a tool that consists of inviting the group of young people to imagine that after a period of time: days, weeks or years, the anti-rumour objective that they had set is achieved. It is a journey to the imagined future in which that supposed situation when the actions they had designed have been put into action have the expected effect. With the questions



we help them to immerse themselves in it in great detail, getting a reflection that will help to find the way to achieve it, but this time, from the end to the beginning, in the opposite direction to which we usually walk when we want to get somewhere. In this way, from the goal already reached, more creative, enriching and motivating paths are travelled. Some of the questions that help to make a good projection for the future are: *what will be different when this anti-rumour objective that we have set for ourselves is achieved? How will the people of this neighbourhood or territory think, feel and act? How are we going to notice that coexistence in this neighbourhood has improved? What resources do we use for this? Who do we ask for help?* Thus, the more we detail and specify, the easier it will be to design the path to achieve that future. And if, in addition, we use metaphors and recreate them, as we mentioned before, much better: trips to the future, to other planets, walks through teleportation cameras, magic doors or becoming the characters in a video game.

The Appreciative Inquiry model (Cooperider and Whitney, 2005) has a lot in common with the Solution-Focused and Narrative Models seen above, both in their philosophical assumptions and in their tools. The biggest difference between the two is that Appreciative Inquiry applies mostly to large groups and organisations. It is a philosophical practice in which its basic principles are founded on Constructionist ideas, where language plays a primary role, and provides a methodology that translates into the experience by a group or organisation of a sustained process in phases that guide and lead you to achieve your goals. This philosophical practice is at the service of groups and organisations to help provoke constant changes and transformations that reach the maximum of their potential, while people feel more satisfied and fulfilled.

As a summary, we can highlight that Appreciative Inquiry creates a relational space for the collaborative construction of reality (Cooperider and Whitney, 2005), whose principles, proposed by Barrett and Fry (2010), are:

- Social Constructionist Principle: from the moment we are narrating or saying something, we are building that reality.
- Poetic-Narrative Principle: we choose and open new horizons of action through the word and the use we make of it.
- Principle of Simultaneity: by asking questions, a conversation begins that, at the same time,



maintains and transforms a way of being and doing.

- Anticipatory Principle: by anticipating, we create the images that inspire future actions.

- Positive Principle: we can generate and create through positive and playful relational processes.

The phases through which this model (called the five D's) invites groups and organisations to pass, through conversations, to co-construct new realities (Barrett and Fry, 2010) are:

- *Define*: young people are asked what they would like to talk about, work on or build on; what is its main objective, understanding that we are responsible for the anti-rumour world and intercultural coexistence; or what they would like to achieve together. It is the theme or topic that invites the youth and the group to initiate cooperative conversations. If we add a bit of art, generally this theme can turn into a slogan with an image, which becomes the identity of the group.

- *Discovery*: it is the space dedicated to the search and description of the high points, optimal stories, resources and personal and group skills and the territory in which the group is located. It is a search driven by the questions and activities that invite it. It is equivalent to the Solution-Focused Model exception search, which we have seen earlier.

- *Dream*: these are the set of questions and activities that stimulate projections into the future and provocative proposals, to help the group imagine its objectives already achieved. It is essential that in this phase many questions are asked, which allow generating "a big dream."

- *Design*: it is the space dedicated to asking questions and dynamics that facilitate visualising and realising the dream, to go from a dream to a 'present' state, which allows visualising the path and identifying the necessary steps to fulfil it.

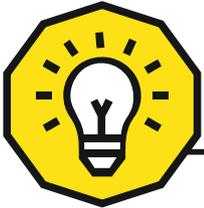
- *Destiny*: it is the last step before taking action, it is the moment in which the commitment of each person and the group, proposals, actions and tasks of the members that compose it is established.





The conversations have been very interesting and entertaining at the V Summit. Many people participated and we talked for a long time. I liked that the speaking turns were respected and we understood each other well.

Manuel, 14 years old. Tenerife



Some more ideas that can help words to transform realities are:

- Thinking about what metaphor you can use to “bring to life” each of the tools of the Systemic Solution-Focused and the Narrative Models or the phases of Appreciative Inquiry. Think how far you can represent them experientially. This will increase the fun, creativity, experience of the moment and the effectiveness of the tool.
- Asking good questions is not so much memorising a battery of them in the mind before entering into conversation with the young people. It is about placing yourself in a position of "infinite curiosity" about how they think, feel and act in the face of what is being considered at that moment. If you go from there and adopt the position of "no judgment" before their answers, the questions will come up.
- If at any point in a meeting, the group's conversation goes to a different side than the one indicated by the phases of the Appreciative Inquiry, abandon the script and the phases. They are just that, a compass, but not the way. Never forget this!



Think of someone in your life who has been a facilitator, teacher or monitor of any group context that



you have lived in your youth, that you liked and that you have good memories of. For example, thinking of a school teacher from primary or secondary school, will be worth it. Answer the following questions:

What did you like about them? What made them special?

What kind of relationship did they have with you?

What did this person mean to you?

What kind of conversations did they have with you?

Where was the difference from other people who had the same role?

What do you think you have in common with this person?

How do you think young people feel when you relate to them as that person related to you?

From what you remember about them, what would you like to include in your repertoire of behaviours when dealing with young people?

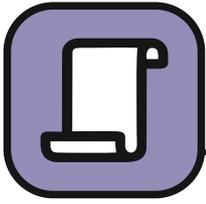
Art: if we dance it, we sing it, we perform it, it comes from within.

***What if we paint the night in colours, turned into artist fireflies,
capable to compose the darkness into rainbows?
(Inca proverb)***

In art there is everything: movement, image, challenges, words, sounds... and much more: emotions. It produces a mixture of all the sensations that the senses give us and sneak into our mind almost directly, without filter, without defence. You cannot fight against this language that reaches the deepest part of the brain and shake us. It is the language that all people understand, regardless of the language they speak and where they were born. It is the universal language.

Besides, art helps us to put ourselves in a different place than usual and pushes us to create new meanings, to take our view in relative terms and to have a critical perspective. It helps us to be creative in the search for tools that break the chain of rumours and reach directly the most deeply rooted beliefs and thoughts of people, through emotion. All of this transforms the racist and xenophobic discourses that oppress society and, therefore, and as we saw in the previous section, it transforms the realities that we live in to make them kinder, fairer and more dignified for everyone.





For a long time, art has been part of the lives of young people from the Spain's Anti-rumour Strategies and probably the rest of the world's anti-rumour strategies. Our young people have art in their veins and have made experiments, risking and going beyond we have seen so far. Here we share some very inspiring examples:

Cartagena free of rumours: to publicise all the actions they carry out, they have produced a video in which they represent a news programme with their television presenters and their correspondents. Throughout this programme, little by little they narrate their activities and connect with their broader objectives. They have put themselves in “cinema mode” and have produced a very original and creative audio-visual document.

<https://bit.ly/379wCBG>

Stop Rumours Barakaldo: they also bet on the cinema and after the “forewarned, camera, action”, they have recorded the short film “Stop Rumours” and the video clip “Stop Rumours” in which we can find a song composed by a member of the group and a choreography also performed by the young people of Stop Rumours Barakaldo:

<https://bit.ly/2SZcJF5>

<https://bit.ly/3dIMoF3>

Pamplona Anti-rumour Strategy: the young people of this strategy made an audio-visual creation entitled: "Don't let it spread, it's up to you to stop it", which they designed and starred in themselves:

<https://bit.ly/3lLXITo>

Tenerife Anti-rumour Strategy: this strategy has produced several videos with anti-rumour content: 'Muslim woman awareness':

<https://bit.ly/3584ImQ>



'Social Aid':

<https://bit.ly/3o0qPEG>

'Immigrants take away our jobs':

<https://bit.ly/2Fzci1f>

'Cyber racism': <https://bit.ly/2SZGiq6>

'Rehumanise': <https://bit.ly/37cRXtS>

The Children's Participation group 'Amiguitos y Amiguitas' has coordinated the preparation of the Welcome Guide 'Hello!' In which theatre, music and dance were the way to tell the world that Tenerife welcomes people who come to live on the island:

<https://bit.ly/2T1D9Gq>

The Fuenlabrada Anti-rumour Strategy carried out an anti-rumour story called 'It all started unintentionally', to work with the child population to manage cultural diversity.

<https://bit.ly/3nVRDWh>

The Sabadell Anti-Rumour Strategy created the “Rap of the Coexistence” with the help of a well-known rapper from the city. <https://bit.ly/37icUnv>

In addition, in the Anti-rumours Handbook (De Torres, D. 2018), you can find countless examples in which art is present:

- Logos and slogans that the strategy of each territory has developed.
- Materials and resources for dissemination: comics, exhibitions, brochures, infographics, triptychs.
- Anti-rumour photocall.
- Audio-visual documents.
- Storytelling.
- Infinity of informative videos.
- Marketing products that contribute to anti-rumour awareness and communication such as bags, glasses, posters, t-shirts, etc.



Fractals Artistic Education is a group from Castellón that uses art as a tool for social transformation and also works with young people for cultural diversity: <https://www.fractalseducart.org/>

Theatre Youth Association on & off is an organisation composed by young people from Logroño who participate in projects with a social theme. One of them has been the Interart project, funded by the KA2 action of the Erasmus Plus programme of the European Union. In this project, they have used the theatre as a tool to fight rumours.

<https://bit.ly/31cCy9c>



Art places us in a **different** perspective than usual. It pushes us to create **new meanings**, to take our **view** in relative terms and to have a **critical** perspective. It is something essential for our **anti-rumour mission**. Being anti-rumour and the intercultural living is **pure art**.



There are many theories and studies dealing with art in the social and educational world. There are also many groups and private artists who use art as a methodology to develop projects of social transformation in different contexts, especially with youth. Let us see one of them: Art Thinking.

Art Thinking (Caso, M. Megías, C. 2017) was born with the vocation of transforming the educational system, proposing a point of view in which education should be more connected to reality. It is a way of seeing and acting in the world, being more aware of the realities that we inhabit. We could say that



when we talk about Art Thinking, we are referring to *learning through art, creating culture, making the invisible visible, sharing knowledge*.

It was born in the educational world, but both its principles and methodologies can be applied to any community, social, institutional or non-formal education context, in which people interact to create new meanings and build new realities.

Its main objective is to break the patriarchal and hegemonic system, developing critical and artistic thinking in society. To do this, it aspires to develop the capacity we have (we just have to train it), to look in other ways, inviting to see beyond the obvious, exploring the potential of everyday learning and helping to get out of the comfort zone to address the conflicts in the world today, such as inequality and discrimination generated by rumours, prejudices and stereotypes so widespread in everyday life.

According to the authors of the Art Thinking Model, María Caso and Clara Megías, this methodology is a framework for social action, as a place from which the idea of changing the world is encouraged. Art Thinking is not a school subject, it is a force that moves us and challenges us, it is a political space from which to address contemporary issues to analyse them and see what we can do to improve contexts. It is about using the arts as an agglutinating experience from which to generate knowledge, learning and transformation on any subject. In short, Art Thinking uses the arts not as an objective, but as tools for methodological change (Caso, M. Megías, C. 2017).

We highlight the principles of Art Thinking, which we can apply to any anti-rumour youth meeting:

- Divergent thinking: art activates this type of thinking from its own diversity of visions, interpretations and possibilities. The error has no place since there are simply different views on one thing. Thinking differently about anti-rumour strategies will give us the possibility to be more creative and build more and better.
- The sexy pedagogy: this concept proposes to transfer the attractive part of arts and creativity to the facilitation space, to revolutionise the processes of building consensus and anti-rumour content, so that they also have emotion, uncertainty and promote curiosity and attention.



- Education as cultural production: what happens if we propose a facilitation process as an artistic production? Can art be a cross-cutting tool in learning and facilitation processes? The Art Thinking proposal goes along the lines of normalising the presence of art in our daily lives, to raise the power of young people and all people in general, as cultural and artistic producers.

- Collaborative projects: a collaborative process is being built with the community and with the facilitation process itself through art. That is why it is a complex, slow and irreplicable process. Embracing uncertainty makes each process unique and unpredictable.

There are many artistic disciplines that can be used as a methodology to express all the anti-rumour ideas that we propose:

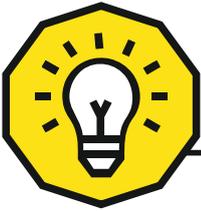
- | | | |
|---------------|--------------------------|-------------------|
| - Photography | - Performance | - Tales / Stories |
| - Painting | - Collage | - Comics |
| - Sculpture | - Land art | - Poetry |
| - Theatre | - Artivism | - Fables |
| - Cinema | - Ephemeral architecture | - And many more |
| - Music | - Audio-visual resources | |
| - Dance | - Fanzines | |



I think it is great that art is considered a universal language, because it is true that whatever you are, in one way or another, you understand what the other person wants to tell you. I believe that with art the message we want to share will reach more people.

Elisa 12 years old. Tenerife





Some ideas to improve those already seen in this section.

- Ask the young people about their hobbies, what they like to do in their free time, or what they would like to learn. This can bring us closer to those artistic representations that could motivate them to link them with an anti-rumour content. Sometimes, an artistic manifestation can also require many and varied tasks. For example, recording a short video needs actors or actresses, people in charge of the camera, the sound, the costumes, writing the script, the makeup, the production, the editing, the broadcasting, etc. If it is possible to dance or sing in that short video, you already have more artistic areas within the same action.
- Works of art can be exhibited in many different parts of the city. You can do a mapping task of the different artistic places of the territory that can become anti-rumour points in the neighbourhood.
- Technologies can also help create digital works of art that can be posted on the internet and reach more young people.
- It will always help to have a facilitation kit, in which you have materials that can be used for as many artistic disciplines as you can. Materials to paint or decorate, fabrics, costumes, hats, etc.



What hobbies do the anti-rumour youth you work with have? How could you link these hobbies with some anti-rumour content or action through a work of art?

How could young people use technologies and social media to collaboratively create works of art with anti-rumour content?



The image: if we see it, we do it

*What if we paint the night in colours, turned into artist fireflies,
capable to compose the darkness into rainbows?
(Inca proverb)*

Everyone knows the saying “A picture is worth a thousand words”. We live in the age of the image. Screens invade our lives in all places and contexts. We carry a small screen in our pockets that shows us anything we need to “see” immediately and with virtually no limits. In this parallel world within our reach, a video or a photograph accompanying the words is what guarantees our attention and our curiosity, and the anti-rumour youth context is no exception. What is more, young people are natives of this age and their minds have learned to function under the premises of visual language.



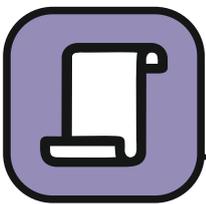
Visual language is the communication system related to the way we interpret what we visually perceive and is used in the creation of visual messages. There are many studies and investigations that tell us about how we perceive and process all aspects of images: shapes, colours, textures, movement, perspective, lighting. However, we will not go there, because it will be enough for what It is up to us to be aware that images are a language in themselves and having them present in our conversations with young people will be very useful.

Where we are going to stop a little more is in **graphic facilitation**. It is a way to take advantage of the image and all the graphic aspects within a group facilitation context. In our context of facilitation and conversation with young anti-rumours, it can be a valuable tool, since it consists of supporting and speeding up communication, understanding and the creation of new information, making use of images and graphic elements in general. Doing graphic facilitation requires practice and for the facilitator, a mental and thought structure in which the word is not the only protagonist. You can lean on the group itself, because surely some of them already have this ability.



We already talked about facilitation in chapter three. Adding to all that was contemplated then and from this more visual perspective, we could say that a person who graphically facilitates an anti-rumour meeting has these functions:

- It helps a group or team to achieve its objective, whether it is the general objective that the group has set itself, such as improving intercultural coexistence in its territory, or more specific objectives such as the design of a specific activity, for example.
- It collects, interprets and transfers what is said in a meeting to a sheet that is placed in view of all the people present with drawings, texts and images acting as 'connectors'. Thus, people can see, on the fly, the "mapping" of the conversation. By seeing the ideas represented in the sheet, the participants feel heard and considered.
- In addition to collecting, simplifying and transferring the ideas that arise in the meeting, the facilitator can make bridges between all those ideas, or invite people to do so. Therefore, it is not just about drawing pictures, but to listen carefully to the thread of the conversation and help the group to go further to build and create. For all this, this person uses images, connectors, metaphors and words as tools.

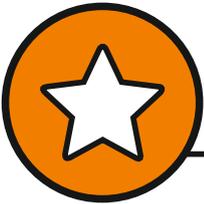
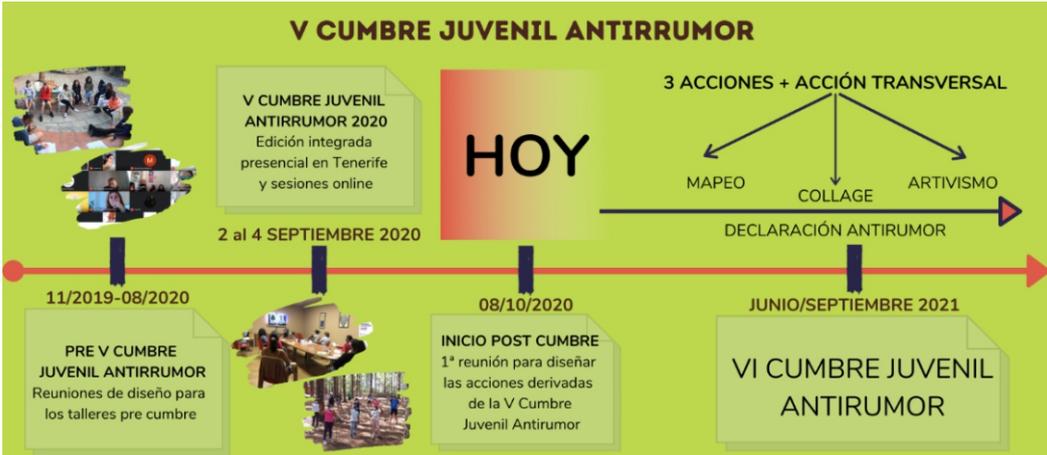


The image has accompanied the Children's Participation group 'Amiguitos y Amiguitas' since long before they became anti-rumour youth. Graphic facilitation is part of this group work as well as the others' which are part of ['Juntos En la misma dirección'](#) strategy, and, of course, was present at the V Anti-rumour Youth Summit.





"Another image used in a post-Summit meeting that represents a timeline trying to explain the milestones or moments through which the design and organisation of the V Anti-rumour Youth Summit has passed, combining images, connectors, metaphors and text"



Accompanying words with *images* and using *graphic facilitation* will always be a success when working with *young people*.





What we liked the most about the workshop on cyber racism was that the questions we needed to work on were written and posted on the wall. It was very visual and clarified and organised the information a lot.

'Amiguitos y Amiguitas' group during the V Summit

Movement and the body: if we move, we move the world

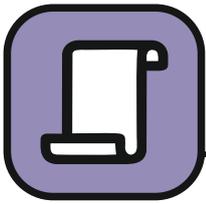
***All mankind is divided into three classes:
those that are immovable, those that are movable, and those that move.***
(Arabic proverb)

Movement is intrinsic to the human being. We move even before we are born; before opening the eyes to see; before hearing. When we are in the first stage of life, it is movement that allows us to touch things, conquer the space around us and discover the world around us. It even allows us to discover ourselves. We learn through our body, touch and movement. The habit of sitting and still to learn and develop knowledge is something we inherited from an educational system designed in the 18th century in which it was thought that children were recipients of information and that adults should give the content that 'automatically' was stored in memory. To have an open and awake mind, the body had to be asleep.

Today things have changed or are beginning to change. There are many studies that delve into the different ways of learning and teaching and, as we saw in chapter two, experiential learning, which uses all the senses and is closer to "real life", takes on more prominence.

If we move, the senses are activated, we are ready for action, we think better and we participate more.





In the section that we dedicate to art, in previous lines, we have already seen examples in which some groups of young people use dance, together with music, to show, raise awareness and provide anti-rumour content to more people. Musical styles and current and “street” dances are those that can imply attitudes, lifestyle or beliefs linked to young people and are a powerful source of inspiration and participation.

A clear example of this was carried out in Stop Rumours Barakaldo, with the recording of a video clip: <https://bit.ly/3iZNAEJ>

In September 2019, just before beginning the organization and design movement of the V Anti-rumour Youth Summit, 'Amiguitos y Amiguitas' held a dance workshop to work on the value of intercultural coexistence. This occurred in a workshop in which art was valued as a tool for social transformation, taught by 'Danza en Comunidad' (Dance in Community), a pedagogical project at the Adán Martín Auditorium in Santa Cruz de Tenerife. The boys and girls were able to feel the process and the result of the construction of a choreography that had a clear message: “all together, it is possible”.

The Children's Participation Group 'Amiguitos y Amiguitas' creating choreographies through anti-rumour content



In the same way, we can also use as an example the creation of a choreography that was part of an entire artistic work in which music, dance and theatre joined hands to give life to the Welcome Guide 'Hello! '. This dance, in each of the bars of the music that accompanied it, was intended to welcome people who come to Tenerife from other parts of the world.

The dance during the artistic presentation of the Welcome Guide 'Hello!'



Movement, like each of the aspects that we have seen so far, is another language, and as such, it communicates. That is why it is already studied as part of the creative and artistic languages of current education. Regarding movement and the body, the power of these elements to communicate appears with contemporary dance, which arises as a reaction to classical forms of dance and, probably, from a specific need: that people could express themselves more freely with your body. There are many styles, but the important thing is that this dance class seeks to express ideas, feelings and emotions through the body and movement.

Through the body and movement, we can express ideas and, therefore, they become a way of communicating. When we use movement, through dance styles that are close to the youth culture, to



train, raise awareness or empathise with other people and realities, the great potential of this tool becomes evident.



If the body **moves**, the **senses** are activated, we are ready for **action**, we think better and we **participate** more.

Go further: if it becomes a challenge, we are unstoppable

Adversity yields flair
(Chinese proverb)



Life is a challenge on its own. The challenge requires putting all our skills in motion, being attentive to the circumstances that surround us, awakening all our senses and activating our motivation. It requires discovering new limits, leaving the comfort zone, going beyond the known and visiting new horizons. All this motivates, invites to participate and even amuses everyone in general, but especially, young people.

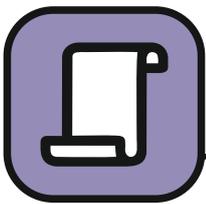
Participating in a youth anti-rumour strategy is also another big challenge in its own. Young people set goals for social transformation and this means starting actions that involve many more people and groups, searching for and using numerous and varied resources, managing infinite relationships between people, inventing and discovering many ways of doing things. Ultimately, the challenge is intrinsic to the anti-rumour movement.



Well, what happens if we use the challenge as a strategy to produce thoughts, ideas and emotions when we are in an anti-rumour meeting? What happens if we make it explicit and absorb all its motivational and mobilising effects?

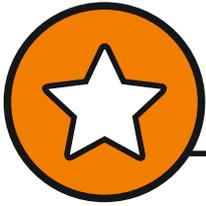
If we think about it this way, we will look for dynamics that create a challenge. Today, after the experience of the V Anti-rumour Youth Summit, we see that the 'escape rumours' has been a great challenge for them.

Escape rumours is the adaptation of the escape room to the anti-rumour content. The scape room is an adventure game, physical and mental, which consists of locking a group of people in a room where they must solve enigmas and puzzles of all kinds to unravel a story and escape before the end of the available time. These games can be set in completely different scenarios or metaphors such as alien invasions, haunted houses, bombs to defuse, space travel, etc. They are contextualised and staged to give more truth and realism to the game and invite people to get into the role and enjoy a few minutes or hours living a full-blown adventure.



At the IV Anti-rumour Youth Summit held in Madrid in 2019, the young people who participated were able to work in depth on the elaboration of a scape rumours in which the riddles, puzzles, enigmas and other tests had anti-rumour and intercultural content. Thus, they produced a wonderful material that could be a great instrument to apply with young people from other groups and work on raising awareness and anti-rumour content in a fun, attractive and very participatory way.





Living **challenges** can ignite the spark of motivation, spread the **joy** of being part of a team, and experience **participation** in an exciting and fun way.



The escape rumours was the activity of the V Summit that I liked the most. It was incredibly fun and motivating. It seems to me that young people would like to know how rumours are fought through a escape rumours.

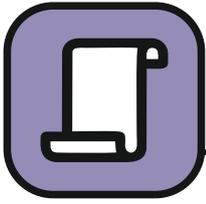
Carla Martín, 12 years old. Tenerife

Decision making: if young people decide, perseverance and commitment will always be present.

Are you crawling? Do not, we are made for flying
(Inca proverb)

We have talked a lot, in previous chapters, about the philosophical premises of Collaborative and Dialogical Practices. They make us reflect on how we perceive ourselves as facilitators of anti-rumour youth groups, what is the role we play and what is the meaning of the presence of the youth in the group. This very question is the big question: What is the meaning of the presence of young people in Youth Anti-rumour Strategies?





We had it clear from the beginning, from the moment we met in the first meeting to design the V Anti-rumour Youth Summit. It was something that had already been given "before the beginning," as we narrated in chapter two. The girls who had participated in the previous Summits were the ones who promoted, with the strength of their motivation, the beginning of this initiative and that is how we wanted it to continue. The important thing is that they also wanted. Then, they were the true protagonists of the whole process and, step by step, conversation by conversation, they were giving their opinions and building ideas, together with people from other groups, administrations and young people who were joining. It was joint decision-making and shared responsibility, among all those voices that came together in this anti-rumour chorus, that compose the melody playing in the background throughout the performance.

The young people from 'Amiguitos y Amiguitas' participated in the organisation process of the V Anti-rumour Youth Summit, attending all meetings with other groups and the administration, giving their opinion on all the actions and details to consider, how they would like to experience this Summit and their evaluation criteria. Together with the rest of the participants, they built the way to follow. Responsibility and decision-making were fully shared.

Relational expertise (Anderson, 2012) places us in a position of total horizontality, in which young people are experts in their own lives and what they want for themselves and for their territory, while facilitators are experts in create spaces for dialogue. The conjunction of each expertise builds new possibilities for action and personal and social transformation. If we assume this attitude, everything else will be simple. True listening, "no judgment", curiosity that leads us to ask questions, the tools



that we put in place, will be at the service of the joint construction of ideas, shared decision-making and actions that open possibilities for change.

Considering young people capable of giving their opinion and deciding on the organisation of an event, such as an Anti-rumour Youth Summit, may be the key to turning it, certainly, into a process where young people were the true protagonists, because they are, from the beginning until the end.



For joint decision-making to take place, it is necessary to keep in mind some ideas:

- That youth participate in decision-making does not mean that they ask and adults do. It means creating in the conversation and in the relationship a shared responsibility for what is decided and assumed. Moreover, within that shared responsibility, each person, adult or young person, can respond or assume the commitment to carry out the tasks or actions that are related to their interests, abilities, evolutionary age, motivation, etc.
- Breaking the intergenerational gap does not simply mean that adults listen to young people in encounters and meetings. It means that young people also listen to adults and that there is absolute and full confidence in the capacities of both generations to reflect and build richer solutions together, and the result of which will always be better than if they did it separately.
- To carry out all this, it is necessary to do a great mental and emotional exercise that can help us to break the generation gap that separates us from young people: abandon our own point of view for a few moments when we are in conversation with them. Perhaps, correcting the expression, rather than abandoning it (since this could be practically impossible) would consist of being very aware of our point of view and what this entails. In addition, we should add to this idea the fact of being convinced that all points of view are equally valid interpretations of reality, even if they are contrary or different. In this way, when listening to any idea or proposal that does not fit our perspective, we can notice it and avoid the mistake of making a value judgment on it. Without this value judgment,



by seeing things from outside our “only” point of view, we can discover great ideas, solutions, paths and possibilities, and, above all, we can discover one another, even if they are from different generations. This will lead to build richer ideas and shared responsibility for them.



Perform each indication step by step:

1- Look for a few seconds, just for a few seconds, at all those objects around you that are red (do it now).

2- After these seconds, close your eyes and think carefully about them, remembering them and visualising them in your mind (do it now).

3- Open your eyes and without looking around, remember and list all the objects that you have seen in yellow.

Answer back:

Does the fact that you have not seen the yellow objects mean that they do not exist?

What conclusions can you draw if you extrapolate this experience to the conversations we have every day inside and outside our Anti-rumour Strategy?

Returning to the first question of the experiment, think wisely. The answer is no. Yellow is there, although our gaze has focused on another colour and has not found it! Our perception influences what we see of reality. In the case of our physical reality, the filter to our perception is set by the senses. In the case of our psychological and social reality, the filter through which perception passes is made up of beliefs, past and present experiences, learning, feelings, etc. Our ability to think, believe, feel and act is the result of a selection of emotional information, ideas, beliefs and behaviours, but they are not reality as it is, but rather the "plot" of reality that we capture through these filters.



Depending on this filter, we will capture certain social realities and we will not perceive others, which does not mean that they do not exist, nor that they are less valid or "real" than ours (remember, yellow is no less real than red although we have not seen it). These alternative realities are what we are going to find in the rest of the people with whom we are going to interact in our lives, including the people with whom we work, and all of them will have their specific filters, especially when we are working with young people and from an intercultural perspective.

At this point, we must consider what our attitude will be towards the different opinions, beliefs, ideas, feelings or reactions of the rest of the people, even if they are totally different from ours, if we start from this constructivist premise. Here we perceive how our attitudes and, therefore, our concrete actions in the world around us and the relationships that we establish with other people will change.

In the present case, this reflection may have repercussions in two dimensions: the dimension related to how to intervene to break the chain of hatred, dismantle rumours and interact from cultural diversity; and the dimension of the group we accompany, in which there are conversations between young people who also have different filters and different ways of interpreting the social reality that surrounds them.

Regarding the first dimension, and specifically about anti-racist awareness campaigns, communicational empowerment (Buraschi, D. and Aguilar-Idañez, MJ, 2019) can be an alternative way more oriented to having a very respectful look that goes beyond that trying to convince using the counterargument. These authors affirm that the key is to generate a feeling of communicative self-efficacy in people and communities, acquiring dialogic and participatory skills. Thus, it is no longer a question of "attacking" racist arguments through counterarguments to make a value judgment about them, which sometimes even makes them stronger, but rather using the skills offered by methodological principles based on in the five ways of communicating: Rehumanise, hold Responsibility, Redefine, Reframe and Recognise (Buraschi, D., Aguilar-Idañez, MJ, Zapata, V. 2016). In this sense, we would not be prosecuting people with racist speeches, and we could even come to understand that their "vital filters" have led them to think this way. We would simply be equipping ourselves with communication strategies to build true and effective anti-racist messages from a position of respect.



Regarding the second dimension, the relationships between young people in the anti-rumour group, the idea is obvious. Respecting and not judging the opinions of young people within the group and that they use all these attitudes and skills in their own conversations, is essential to create a group and well-being among them. First, let the facilitator be the one to put it into practice and then, let it sink into each of the ways of being of the young people within the group while they build new realities with their conversations and speeches.

Finally, the most positive elements that are achieved through constructivism are:

- *Inclusion*: I build my world and other people build theirs. In this construction, if we share and listen to each other, we can “re-construct” new ways of seeing the world, all valid and possible.
- *Responsibility*: we will start from an ethical and respectful sense with the other constructions of the world and, therefore, with the rest of the people. We assume the responsibilities of each representation and of each reality constructed through it.
- *Freedom*: you are free to build your own idea of the world and change it when we consider it. There is no longer an absolute truth that binds us and limits us. We have the freedom, together with responsibility, to build new realities, more dignified and friendly in which anyone feels recognised, regardless of age or culture.



Generating ***shared responsibility*** and promoting ***joint decision-making***: two especially important keys to working on ***anti-rumour content*** with ***young people***.



Chapter 5. A story without ending

Be careful what you wish for because the gods can grant it to you
(Celtic proverb)

We have made a journey through the past and the present of this high mountain tour. Now we must look to the future and start taking the first steps towards it. All that lies ahead is pure uncertainty and expectation. We know where we want to go, but we do not know what various paths we will be able to take and what or who we will meet on the way. However, preparing this trip to the future is also full of enthusiasm and motivation. If at any point along the way we must rest and regain strength, we will. At that moment, looking towards the top and daring without fear to take those first steps, with the company of uncertainty and a backpack loaded with tools, may give us the possibility of opening more varied options to get to know wonderful and surprising landscapes.

It is said that children and young people are the future. This is a statement that is as widely used as it is biased. Yes, they will be the future, but they are also the present; and it is in this same and exact present in which they are already building a path by walking. From the environments where they live, they can build the reality they want and wish to live.

We are already taking the first steps toward the future and the virtual environment will help us in the beginning. The circumstances that we must live, due to the current social health context, are as demanding as they are strange and invite us to adapt and take advantage of the bad. It shows, more than ever, that we need contact, meeting face to face, hugging and touching. The anti-rumour youth summits are what allow us to achieve all this, thinking of expanding the work beyond our territories and generating new and diverse alliances. It is in them where we place a shot of adrenaline that ignites our soul, accelerates our hearts and opens our minds. Summits take care of relationships.

Overcoming the absence of what presence offers us will be a great challenge for young people - and not so young - from now on. And a great question invades us: how to keep motivation alive through computer screens? However, the inevitable plunge into virtuality has allowed us to break down the barriers of our territories and get closer to each other, for longer, before, during and after the Summit.



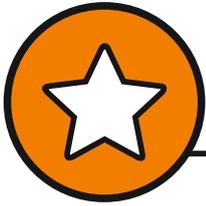
Now, the V Summit continues, until it joins the sixth edition, whatever it may be. That bridge in time is what will allow us to work together and among territories, protected by art, the magic we breathe in the air, the feeling of being part of a greater Whole, key to achieving cohesive societies and where intercultural coexistence become an increasingly tangible reality.

The first step has already been taken, the path started, the backpack ready and with the initial map built. Now we cannot say that "I do this" or "they that", now we speak from a unique and diverse "we".

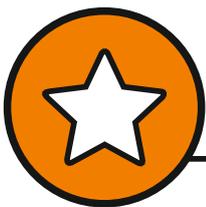


The answer to many questions is written transparent, in the silent

(Inca proverb)



Relationships are above all. If you generate relationships, you create motivation to design a goal **together** and action to achieve it. **Caring for** the relationships among young people in a group is one of the most powerful keys to **youth participation**, and relationships can be cared for in **many ways**.

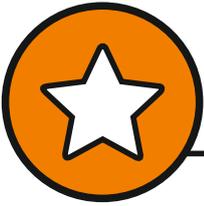


A **lived learning** is an internalised learning, integrated and embedded in the belief system and ways of interpreting and acting in the world. If you want that each word, idea, phrase or value that you transmit and **co-build** with the group to be truly internalised, you just have to mix many ways of doing it and **bring it to life**, transforming it into something experiential.

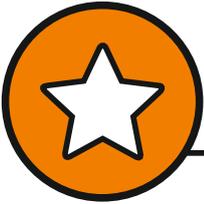


There are many ways to do this but thinking about the **people** you want to **invite** is a good way to **start**.





“We have to be **over-prepared, over-designed**, but not planned”



The youth were **protagonists** from the beginning to the end, both in the construction of the **content** and the **facilitation process**. They became **excellent** facilitators.

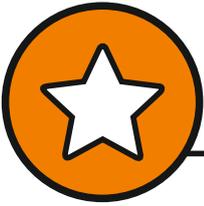


“**Esfordirse**” (from the Spanish “esforzarse + divertirse”): Strive + have fun. If you find the formula to make this happen, **success** is guaranteed.

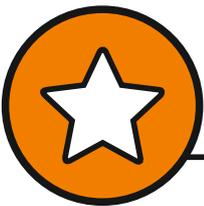


Questions are a real machine for **building** new and creative ideas. They **invite** us to go further, to **observe** the invisible, to **touch** the intangible, to **make possible** what seems impossible.





Art places us in a **different** perspective than usual. It pushes us to create **new meanings**, to take our **view** in relative terms and to have a **critical** perspective. It is something very necessary for our **anti-rumour mission**. Being anti-rumour and the intercultural living is **pure art**.



Accompanying words with **images** and using **graphic facilitation** will always be a success when working with **young people**.

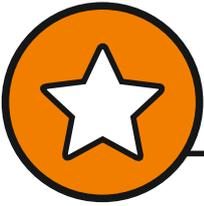


If the body **moves**, the **senses** are activated, we are ready for **action**, we think better and we **participate** more



Living **challenges** can ignite the spark of motivation, spread the **joy** of being part of a team, and experience **participation** in an exciting and fun way.





Generating *shared responsibility* and promoting *joint decision-making*: two especially important keys to working on *anti-rumour content* with *young people*.



Acknowledgements

One hand cannot clap
(Arabic proverb)

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