D4.5 Empowerment App

WP4 Initiatives to Fight Afrophobia, Xenophobia and Hate Speech

31/05/2026

This report was funded by the European Union's Citizens, Equality, Rights and Values Programme (CERV)- (DG JUST)

under Grant Agreement 101144500-AFROEQUALITY

PU-Public

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Work Package	4
Type:	DEM — Demonstrator, pilot, prototype
Document status:	Final
Version:	v0.3
Dissemination level	PU - Public
Contractual date of delivery	31/05/2026
Actual date of delivery	31/05/2026
Number of pages	#29
File name	D4.5 Empowerment App_WP4_final.docx
Keywords	Equality; Afrophobia; Civic participation; Digital citizenship; Media skills; Empowerment App

Abstract:
The AFROEQUALITY project aims at strengthening members of the African communities in Greece, Italy, and Spain through research, empowerment (civic participation and digital citizenship), and dissemination activities with people of African descent between 18 and 45 years old but also the public.

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Executive summary

Deliverable D4.5 documents the design, development, deployment, and uptake of the AFROEQUALITY Empowerment Application, an ICT tool produced within Work Package 4 of the AFROEQUALITY project (Grant Agreement No. 101144500), co-funded by the European Union's Citizens, Equality, Rights and Values Programme (CERV) – DG JUST. The Application is accessible at https://app.afroequality.eu/ and constitutes one of the principal digital outputs of the project's communication, dissemination, and sustainability strategy.

The Application has been conceived as an interactive empowerment instrument addressed to the wider European public and is structured around the three thematic axes that organise the WP3 capacity-building framework: Cultural Identity, Interculturality, and Alternative Narratives. Methodologically, it adopts and extends the format of the Council of Europe's thematic quizzes,

integrating gamified knowledge assessment with scenario-based decision-making, peer interaction, and reflective journaling. A guiding pedagogical principle, embedded in the system architecture, separates the assessment of conceptual knowledge from the expression of personal identity and lived experience: the former is scored and rewarded through a badge progression system, while the latter remains explicitly outside any evaluative mechanism.

The Application supports four languages, English, Greek, Italian, and Spanish. The target indicator established in the Grant Agreement, namely at least 60 active users acting as multipliers within their networks, has been exceeded. This deliverable presents the conceptual framework underpinning the tool, a detailed description of its functionalities, a usage report against contractual KPI, and an analysis of the Application's role as a platform for hosting other project's activities (Online Dialogues & World Online Café). Screenshots of the principal functionalities are provided as annexes.

Document History

Version	Date	Status	Author	Description
v 0.1	21/05/2026	Draft	Marina Natsia	Executve Summary, Introduction, Structure and purpose of the document, Description of the App, Metrics and Analytics, Screenshots
Final	31/05/2026	Final	Marina Natsia	Finalisation based on partners review

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Partners List Abbreviations

Acronym/Abbreviation	Description
National Kapodistrian University of Arhens (NKUA) / Department of Communication and Media Studies	The University of Athens is the largest public Higher Education Institution in Greece, and among the largest universities in Europe. The Department of Communication and Media Studies at the NKUA was set up in the early 1990s, as one of the first departments in Greek universities to offer courses in media and communication. In the past 30-odd years, the Department has grown and succeeded in becoming one of the preeminent Media departments in Greece and the region. It belongs to the School of Economics and Political Science, NKUA. The Department is particularly active in promoting and supporting research through its research laboratories; department-based publication outlets; dissemination events of international symposia organised by the department and active dissemination i.e. communication of research to the public through strong presence in the national press and media. The Department is well-known for its international conferences and activities. Over 90% of faculty members are research-oriented and publish regularly in Greek, English, French and German language publications. The Department has a strong tradition in publishing books and monographs as well as international peer-reviewed journals. Academic staff are involved in Greek culture and academia, such as the Greek Film Archives, the National Broadcasting Regulatory Council, and the Hellenic Gaming Commission. The digital labs, media literacy, locative media, arts and cinema, policy, children and new technologies, gender, political communication, emotions and media, public relations and media industries are some of the areas that stand out for their research and public engagement.
CONVERGENCE (CONV)	CONVERGENCE is a Greek NGO focusing on generating unbiased technology-based systems and establishing reliable human-machine collaboration environments, bridging the gap between the needs of diverse stakeholders, through research, consultancy, targeted capacity building, awareness raising activities etc,

	towards the vision of Society 5.0. Our approach is guided by the various social markers, such as gender/sex, sexual orientation, cultural background, dis/abilities.
SCI-Hellas	SCI-Hellas (a branch of the Service Civil International), the Greek NGO partner, SCI- hellas is a Non-for- Profit organisation based in Athens. SCI-hellas is a key actor as it has long experience working on issues of social inclusion of vulnerable groups -mainly refugees, migrants and asylum seekers from African countries (including Muslims and people of African descent). They also work towards organizing women of African descent to address incidents of domestic violence.
CESIE	CESIE is a non-profit, non-political, and non-governmental organisation based in Palermo (Italy), established in 2001, active in the field of social inclusion and empowerment of vulnerable groups such as migrants and refugees, including immigrants from Africa. CESIE is committed to promote the cultural, social, educational and economic development at local, national, European and international levels. CESIE contributes to growth and development through the active participation of people, civil society and institutions, always valuing diversity. Inspired by the work of Danilo Dolci, we focus our work on the research of social needs and challenges and the use of innovative learning approaches. In this way, CESIE actively connects research with action using formal and non-formal learning methodologies. The organisational structure is divided into 6 thematic units working in cooperation and managing activities in their specific fields: Higher Education and Research; Rights and Justice; Adult, Migration; School; Youth. The Migration and Rights & Justice Units are active in initiating processes of capacity building, inclusion and empowerment of young migrants, UAM and women victims of violence and trafficking. The units are supported by 3 geographical departments (Local, European and International) and 4 transversal offices (Visibility and Communication, Networking, HRs, Financial).

	CESIE works with many partners around the world, including 3000 civil society organisations, universities, schools, research centres, public authorities and private entities, youth centres, companies and entrepreneurs. CESIE has 60 staff with different qualifications, skills and profiles. They share the same ideas that guide our work. The team is made up of people from many different countries, including Italy, the UK, Germany, France, Spain, Serbia, Lithuania, etc. CESIE is a great example of European values. CESIE also works with about 150 external experts in our offices in Sicily and abroad. We also have about 100 interns and volunteers who work with us each year.
Instrategies	Instrategies is think & do based in Barcelona specialized in European and international affairs, focusing on mobility, migration, inclusion and integration operating within the framework of the Sustainable Development Goals (SDGs) and mainstreaming gender equality. Instrategies work is dedicated to innovation through both knowledge and practical experience, designing, implementing and evaluating projects and policies. Instrategies has an extensive and multidisciplinary network of collaborators with a track record on EU funded projects. Strategies work with networks, public administration and civil society organisations to exchange learning experiences and design and test policies. It has worked with many stakeholders on migration and integration, including local and regional authorities and social organisations. It takes part in expert roundtables on issues faced by immigrants during integration, public debates on migration strategies and policies and contributes to national and international press on these issues.

1 Introduction

The AFROEQUALITY project addresses a documented gap in the European response to Afrophobia, racism, and hate speech: the limited availability of accessible, multilingual, evidence-based tools that translate academic and policy research into formats capable of engaging non-specialist audiences. The Integrated AFROEQUALITY Report (D2.1) provided the empirical foundation for this concern, evidencing how systemic and everyday racism shape the lives of Afrodiasporic communities in Greece, Italy, and Spain across the domains of employment, housing, education, healthcare, media representation, and civic participation. The capacity-building outputs developed under Work Package 3, in turn, established a structured pedagogical framework articulated around three thematic axes, Cultural Identity, Interculturality, and Alternative Narratives, designed to strengthen knowledge, confidence, and civic agency among Afro-descendant communities and their allies.

Within this trajectory, the Empowerment Application functions as the digital translation of the project's research and training assets. Its development responds to two interlocking rationales. First, a *dissemination rationale*: the need to extend the reach of project outputs beyond the audiences directly involved in research and training activities, addressing the wider public through a format that is both engaging and pedagogically rigorous. Second, an *empowerment rationale*: the recognition, supported by the project's qualitative findings, that countering Afrophobia requires not only the transmission of information but also the cultivation of reflective practice, the visibility of lived experience, and the construction of peer networks capable of sustaining alternative narratives over time.

The Application has been developed by CONVERGENCE Non-profit (SYGKLISI AMKE), drawing on materials produced across the project lifecycle and in coordination with the lead beneficiary (National and Kapodistrian University of Athens) and the consortium partners (CESIE ETS, Instrategies, and SCI Hellas). Its technical specifications follow the indications set out in the Grant Agreement, while incorporating refinements that emerged from the project's iterative engagement with Afrodiasporic communities, expert roundtables, and advisory board consultations.

2 Purpose of the Document

This deliverable pursues three interrelated objectives. The first objective is descriptive: to document, in a structured and reproducible manner, the conceptual architecture and functional components of the AFROEQUALITY Empowerment Application, ensuring full traceability against the technical specifications set out in the Grant Agreement and providing a reference for future maintenance, replication, or adaptation of the tool. The second objective is evaluative: to report on the uptake of the Application against the contractual key performance indicator (a minimum of 60 active users), and to characterise engagement patterns across languages, functionalities, and partner countries. This evidence base supports the project's accountability to the funding programme and provides empirical material for the consortium's sustainability planning. The third objective is analytical: to examine the role of the Application and of its World Online Café an the Online Dialogues, as a digital infrastructure for sustained online dialogue, peer learning, and the construction of alternative narratives. This analytical dimension positions the deliverable not merely as a technical record but as a contribution to the broader question of how digital tools can support civic empowerment in the field of anti-racism and intercultural education.

The intended audiences are the European Commission and its services, the project's Advisory Board, consortium partners, and external stakeholders, including civil society organisations, educators, researchers, and policy actors, who may wish to engage with, replicate, or build upon the tool.

3 Structure of the Document

The document is organised into nine sections and is supplemented by two annexes. Following the present introduction, Section 5 sets out the conceptual framework and detailed description of the Application, including its design principles, core functionalities, scoring logic, badge progression system, and skills tree. Section 6 presents the users report, articulating the achievement of the contractual KPI and characterising engagement patterns. Section 7 examines the use of the Application as a platform for online dialogue, with particular attention to the six thematic spaces of the “World Online Café" session. Section 8 offers concluding observations on the contribution of the Application to the project's broader objectives and to its sustainability strategy. Section 9 lists the annexes, which provide visual documentation of the Application's functionalities and the metrics/analytics of it.

4 Description of the Application

4.1 Conceptual Framework

The Empowerment Application is conceptualised as a digital learning environment that integrates four pedagogical modes: knowledge acquisition, applied decision-making, reflective practice, and peer dialogue. This integration responds to a recurring finding in adult learning and intercultural education research: that cognitive engagement with concepts of identity, racism, and inclusion is most effective when articulated with reflective and relational dimensions of experience.

The format adopted draws on the Council of Europe's thematic quiz model (exemplified by the "Stop Sexism" quiz, https://www.coe.int/en/web/human-rights-channel/stop-sexism-quiz), which has demonstrated effectiveness in introducing complex human rights content to non-specialist audiences. The AFROEQUALITY Application extends this model by incorporating user-generated content, peer rating, longitudinal progress tracking, and a structured journaling environment, thereby transforming a single-session quiz format into a sustained learning trajectory.

A core design principle, derived from the ethical framework of the project, is the explicit separation between scored and non-scored activities. Conceptual knowledge, scenario-based decisions, and games with defined correct outcomes are subject to scoring and contribute to badge progression; personal reflections, identity exploration, and creative expression are systematically excluded from evaluative mechanisms. This separation operationalises the principle that learning progress can be recognised without subjecting personal beliefs, identities, or experiences to assessment, a principle particularly relevant in a tool addressing racism and Afrophobia, where the conflation of learning and judgement carries documented risks of disengagement and re-traumatisation.

4.2 Thematic Architecture

The Application is structured around the three thematic categories that organise the WP3 training framework. *Cultural Identity* addresses identity as a dynamic process shaped by personal histories, migration trajectories, and social contexts. *Interculturality* engages with the conditions for cross-cultural dialogue and the recognition of plural belongings within European societies. *Alternative Narratives* focuses on the deconstruction of dominant stereotypes and the construction of counter-

narratives in media and public discourse. Each thematic area is operationalised across the Application's functional components, ensuring conceptual coherence between learning content, scenarios, and reflective prompts.

4.3 Functional Components

The Application is articulated through a navigation architecture comprising seven principal sections, Homepage, About, Library, My Account, Quizzes, My Notes & Journal, Online Hub, and Contact, each operationalising a distinct function within the broader learning and dialogic framework.

Homepage: The Homepage (https://app.afroequality.eu/) constitutes the entry point of the Application. It introduces the AFROEQUALITY project to first-time visitors, articulates the rationale and scope of the Empowerment App, and orients users towards the principal sections of the platform. The Homepage functions both as a dissemination interface for external audiences and as a navigational hub for registered users.

About: The About section provides institutional information on the AFROEQUALITY project and the consortium responsible for its implementation. It articulates the project's objectives, methodology, and funding framework, and presents the five consortium partners, the National and Kapodistrian University of Athens, CONVERGENCE Non-profit (SYGKLISI AMKE), CESIE ETS, Instrategies, and SCI Hellas, together with their respective roles within the project. This section ensures the transparency and institutional traceability of the Application and situates it within the project's broader research and capacity-building trajectory.

Library: The library functions as the resource repository of the Application. It is organised around the three thematic axes that structure the project's training framework, Cultural Identity, Interculturality, and Alternative Narratives, and supplemented by a dedicated Glossary consolidating the key concepts mobilised across the platform. Its conceptual organisation ensures continuity with the WP3 training framework and with the analytical categories established in the Integrated AFROEQUALITY Report.

My Account: The My Account section provides each registered user with a personal dashboard for the management of their profile and the monitoring of their learning trajectory. From this section, users can update their personal details, configure language and notification preferences, manage privacy settings, and access a synthetic view of their progress, including badges earned, points accumulated, position within the skills tree, and activity history. The My Account section thus operates as the personal control centre of the Application and as the principal interface through which the scoring and progression mechanisms described in Section 4.4 become visible to the user.

Quizzes: The Quizzes section hosts the assessed learning components of the Application, articulated across the three thematic axes, Cultural Identity, Interculturality, and Alternative Narratives, and complemented by reflection spaces that remain outside any scoring mechanism. Within this section, users engage with interactive multiple-choice questions on cultural identity, interculturality, and hate speech, each followed by immediate explanatory feedback that contextualises the correct answer and transforms incorrect responses into learning opportunities; with scenario-based challenges that present realistic situations involving discrimination, exclusion, or harmful narratives and require users to select the most appropriate response, cultivating applied critical thinking and offering a low-risk environment for rehearsing responses to situations encountered in everyday life; and with interactive games which support the recognition of misinformation, stereotypes, and harmful framings circulating in public discourse, drawing on the media analysis component of the Integrated AFROEQUALITY

Report. The reflection prompts interspersed within the section invite users to engage personally with the themes addressed in the scored items, without these reflective contributions affecting score, badges, or progression, operationalising the principle of learning without judgement set out in Section 4.1.

My Notes & Journal: The My Notes & Journal section provides each user with a private space for personal exploration. Functioning as an individual journal, it accommodates notes, reflections, and free-text expression that remain accessible only to the user. This section is distinct from, and complementary to, the public dialogic environment hosted in the Online Hub: it supports the personal dimension of the learning trajectory by offering a confidential setting in which users can articulate thoughts, emotions, and questions that may not be appropriate for public exchange, while preserving the principle that personal reflection is never subject to evaluation.

Online Hub: The Online Hub hosts the dialogic dimension of the Application. It is organised around six thematic spaces, each defining a distinct mode of contribution while remaining interconnected within a single blog-style environment: *My Experiences*, accommodating personal narratives related to identity, inclusion, discrimination, or everyday interactions; *Report & Reflect*, dedicated to the documentation of experiences of racism, Afrophobia, hate speech, and exclusion, together with the reflection on how such situations unfolded and might have been handled differently; *Culture & Identity*, providing a space for the articulation of cultural background, traditions, belonging, representation, and visibility; *Challenging Hate Speech*, focused on the recognition of and response to harmful language and narratives; *Taking Action*, documenting concrete initiatives undertaken to promote inclusion or address discrimination; and *Open Space*, a flexible category for contributions that exceed the preceding thematic structures. The Online Hub constitutes the principal mechanism through which the Application transitions from an individual learning tool to a sustained dialogic infrastructure, and provides the asynchronous environment hosted also Online Dialogues (D4.4) during the setting of the AFROEQUALITY World Online Café documented in D4.7.

Contact: The Contact section (https://app.afroequality.eu/contact/) provides users with a direct channel of communication with the consortium.

The Application is delivered through a multilingual interface that ensures parallel availability of the full content in English, Greek, Italian, and Spanish. This multilingual design extends across all sections described above, ensuring that users in the three partner countries can engage with the Application in their preferred language without loss of content or functionality.

4.4 Scoring, Badges, and Skills Tree

The Application's progression architecture integrates three interrelated mechanisms. The scoring system assigns one point to each item across the scored components of 20 core quiz questions. The badge progression translates accumulated scores into three levels:

Bronze - Awareness Starter (1–15 points), corresponding to an introductory understanding of key concepts; *Silver - Critical Explorer* (16–27 points), corresponding to a consolidated grasp across themes and unlocking advanced scenario-based content; *Gold - Narrative Changer* (28–35 points), corresponding to conceptual mastery and unlocking access to creative and community-oriented activities, which remain non-scored.

The **skills tree** offers a visual representation of progression across four competence areas, Cultural Awareness, Critical Thinking, Empathy and Dialogue, and Civic Action, which expand cumulatively as users complete scored and non-scored activities. The skills tree is designed as a monotonic structure: competences may grow but are never reduced or penalised, reinforcing the principle of learning without judgement.

5. Users Report

5.1 Achievement of the Contractual KPI

The Grant Agreement specifies a target of at least 60 active users of the Application, with users conceptualised as multipliers within their respective networks. This indicator has been achieved.

The figures below characterise the user base at the time of reporting:

Total registered users: **68**

5.2 Multiplier Effect and Dissemination Pathways

Recruitment to the Application has been articulated through multiple dissemination channels: the AFROEQUALITY Final Conference (15 May 2026), the project newsletters (D4.3), partner social media campaigns, and community-based events organised in Greece, Italy, and Spain. The conceptualisation of users as multipliers, embedded in the original design of the KPI, has been operationalised through explicit invitations to share the Application within personal, professional, and community networks, particularly in educational and civil society settings.

Visual documentation of the dashboard and supporting data is provided in Annex I.

6. The Application as a Platform for Online Dialogue: The "Online Hub through World Online Café"

6.1 Rationale

The "Online Hub" constitutes a distinctive component of the Application, designed to extend its function beyond individual learning towards sustained peer dialogue. The rationale rests on a documented finding of the project's research: that the resilience of Afrodiasporic communities and the construction of alternative narratives depend on the availability of spaces for the articulation, recognition, and exchange of lived experience. Digital infrastructures, when adequately moderated and pedagogically framed, can extend such spaces beyond the geographical and temporal constraints of community-based meetings.

6.2 Structure

The section is organised around six thematic spaces, each defining a distinct mode of contribution while remaining interconnected within a single dialogic environment.

My Experiences section accommodates personal narratives related to identity, inclusion, discrimination, or everyday interactions. Users are invited to describe situations they have experienced or witnessed, articulate their emotional and behavioural responses, and identify the learning they have drawn from the episode.

Report & Reflect is dedicated to the documentation of experiences of racism, Afrophobia, hate speech (online or offline), and discrimination or exclusion. Beyond reporting, the space prompts users to

reflect on how the situation unfolded, how it was handled, and what alternative responses might have been possible, converting individual incidents into a shared resource for collective learning.

Culture & Identity provides a space for the articulation of cultural background and traditions, identity and belonging, and representation and visibility. This category operationalises the "Cultural Identity" axis of the WP3 framework within the dialogic environment.

Challenging Hate Speech focuses on the recognition of and response to harmful language and narratives. Contributions may include examples of harmful narratives encountered, accounts of how they were or could have been challenged, and the formulation of strategies applicable to online and offline contexts.

Taking Action section documents concrete initiatives undertaken to promote inclusion or address discrimination, including conversations initiated, content produced, and community or school-based initiatives. Entries in this category are functionally connected to the Application's peer-rating component, enabling initiatives to circulate within the broader recognition system.

Open Space functions as a flexible category for contributions that do not fit the preceding thematic structures, allowing users to share reflections, raise questions, express opinions, or upload creative content without a predefined format.

Entries published in the Online Dialogues conducted during the World Online Café are visible to other registered users, who may interact through comments, reactions, and subsequent entries. The World Online Café constitutes the principal mechanism through which the Application transitions from an individual learning tool to a small-scale European community of practice. In doing so, it operationalises one of the project's central insights: that the construction of alternative narratives is not merely a question of content but of infrastructure, of the existence of safe, multilingual, sustained spaces in which Afrodiasporic and allied voices can be articulated, recognised, and circulated.

7 Conclusion

The AFROEQUALITY Empowerment Application represents the convergence of the project's research, capacity-building, and dissemination strategies into a single digital instrument. By integrating gamified knowledge assessment, scenario-based decision-making, reflective journaling, peer interaction, and user-generated content within a coherent pedagogical architecture, the Application operationalises the project's ambition to empower both Afrodiasporic communities and the wider public to recognise and act against Afrophobia, racism, and hate speech.

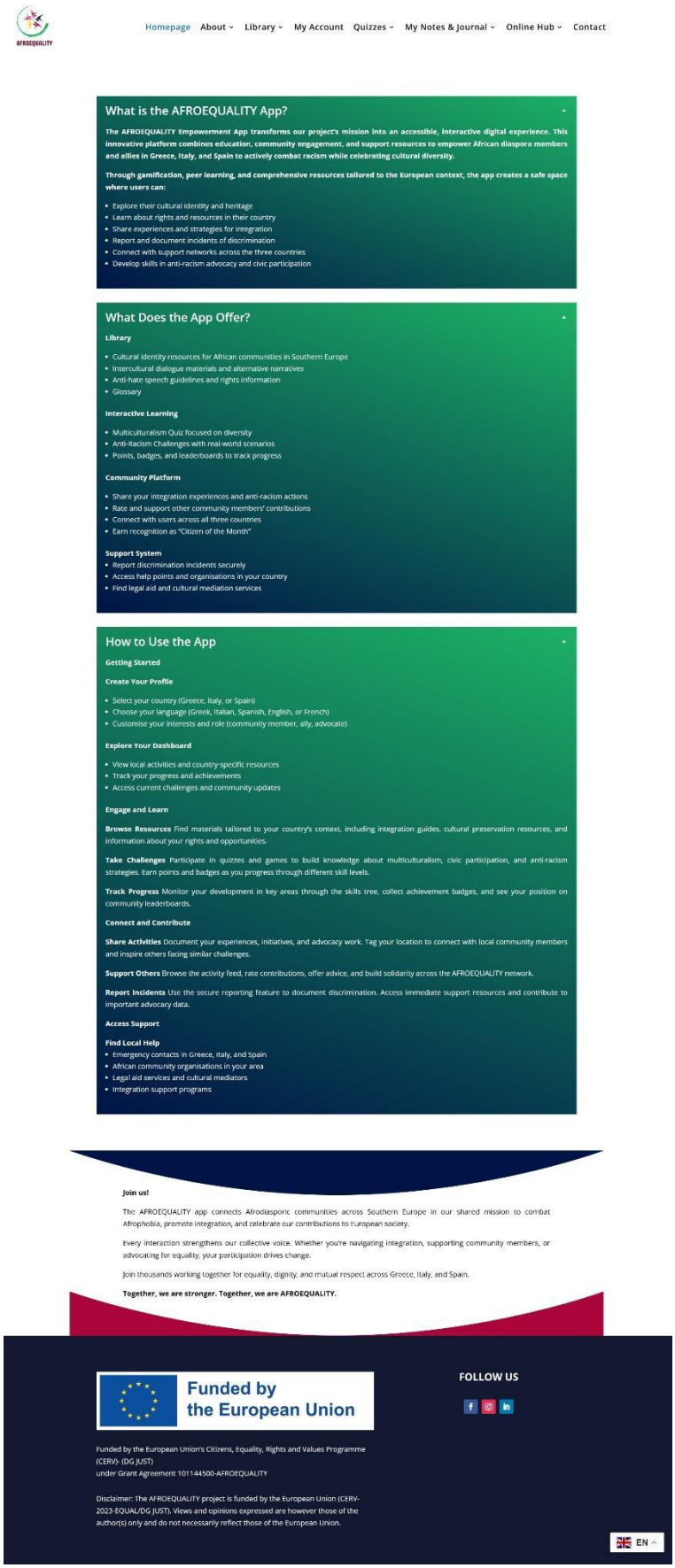
The achievement of the contractual KPI confirms the relevance and uptake of the tool. The "Online Hub" component establishes the Application not only as a learning environment but as a sustained dialogic infrastructure, a feature with significant potential for replication in cognate fields of human rights education and intercultural pedagogy.

Within the project's sustainability strategy, the Application stands as one of the most tangible and durable legacies of AFROEQUALITY: a living platform that the consortium, the Advisory Board, the Afrodiasporic communities, and the wider partner network can maintain, extend, and offer as a resource to future initiatives engaged in the construction of inclusive, equitable, and diverse European societies.

8 Annexes

Annex I: Visual Documentation of the Application

Screenshots of the principal functionalities accessible at https://app.afroequality.eu/


Homepage
About
Library
My Account
Quizzes
My Notes & Journal
Online Hub
Contact
What is the AFROEQUALITY App?
The AFROEQUALITY Empowerment App transforms our project's mission into an accessible, interactive digital experience. This innovative platform combines education, community engagement, and support resources to empower African diaspora members and allies in Greece, Italy, and Spain to actively combat racism while celebrating cultural diversity.
Through gamification, peer learning, and comprehensive resources tailored to the European context, the app creates a safe space where users can:
• Explore their cultural identity and heritage
• Learn about rights and resources in their country
• Share experiences and strategies for integration
• Report and document incidents of discrimination
• Connect with support networks across the three countries
• Develop skills in anti-racism advocacy and civic participation
What Does the App Offer?
Library
• Cultural identity resources for African communities in Southern Europe
• Intercultural dialogue materials and alternative narratives
• Anti-hate speech guidelines and rights information
• Glossary
Interactive Learning
• Multiculturalism Quiz focused on diversity
• Anti-Racism Challenges with real-world scenarios
• Points, badges, and leaderboards to track progress
Community Platform
• Share your integration experiences and anti-racism actions
• Rate and support other community members' contributions
• Connect with users across all three countries
• Earn recognition as "Citizen of the Month"
Support System
• Report discrimination incidents securely
• Access help points and organisations in your country
• Find legal aid and cultural mediation services
How to Use the App
Getting Started
Create Your Profile
• Select your country (Greece, Italy, or Spain)
• Choose your language (Greek, Italian, Spanish, English, or French)
• Customise your interests and role (community member, ally, advocate)
Explore Your Dashboard
• View local activities and country-specific resources
• Track your progress and achievements
• Access current challenges and community updates
Engage and Learn
Browse Resources Find materials tailored to your country's context, including integration guides, cultural preservation resources, and information about your rights and opportunities.
Take Challenges Participate in quizzes and games to build knowledge about multiculturalism, civic participation, and anti-racism strategies. Earn points and badges as you progress through different skill levels.
Track Progress Monitor your development in key areas through the skills tree, collect achievement badges, and see your position on community leaderboards.
Connect and Contribute
Share Activities Document your experiences, initiatives, and advocacy work. Tag your location to connect with local community members and inspire others facing similar challenges.
Support Others Browse the activity feed, rate contributions, offer advice, and build solidarity across the AFROEQUALITY network.
Report Incidents Use the secure reporting feature to document discrimination. Access immediate support resources and contribute to important advocacy data.
Access Support
Find Local Help
• Emergency contacts in Greece, Italy, and Spain
• African community organisations in your area
• Legal aid services and cultural mediators
• Integration support programs
Join us!
The AFROEQUALITY app connects Afrodiasporic communities across Southern Europe in our shared mission to combat Afrophobia, promote integration, and celebrate our contributions to European society.
Every interaction strengthens our collective voice. Whether you're navigating integration, supporting community members, or advocating for equality, your participation drives change.
Join thousands working together for equality, dignity, and mutual respect across Greece, Italy, and Spain.
Together, we are stronger. Together, we are AFROEQUALITY.
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under Grant Agreement 101144500-AFROEQUALITY
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EN


Homepage
About
Library
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Project
AFROEQUALITY is an initiative that aims to strengthen members of Afrodiasporic communities in Greece, Italy, and Spain through research, empowerment, and dissemination activities. The project focuses on investigating the culture and integration of Afrodiasporic communities in these countries, addressing Afrophobia and discrimination, and promoting gender mainstreaming while combating structural racism.
Timeline and Objectives
The AFROEQUALITY project is implemented over a 24-month period (June 2024 – May 2026) with the aim to achieve the following objectives:
To investigate the representation of Afrodiasporic people in the media in Greece, Italy and Spain through desk and primary research.
To empower Afrodiasporic people in participating countries through social inclusion activities, enabling participants to strengthen and promote their cultural background and increase awareness.
To train 180 Afrodiasporic people in total. The training covers cultural awareness, digital citizenship, social inclusion and gender equality mainstreaming.
Approach
The project employs an intersectional approach to address the multifaceted issues faced by people of African descent, including Afrophobia, discrimination, and structural racism. By fostering trust between local and Afrodiasporic communities, AFROEQUALITY advances gender mainstreaming and civic participation.
Target Audience
The primary target audience includes Afrodiasporic people aged 18–45 years old, as well as the public.
Added Value
The AFROEQUALITY project offers significant added value at both EU and national levels by:
Creating replicable methodologies to combat racism and discrimination.
Building the capacity of Afrodiasporic people.
Facilitating the sharing of best practices among stakeholders.
Strengthening the position of Afrodiasporic people and their communities.
Funded by the European Union
Funded by the European Union's Citizens, Equality, Rights and Values Programme (CERV)- (DG JUST)
under Grant Agreement 101144500-AFROEQUALITY
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Cultural Identity

Introduction

The theme of Cultural Identity invites participants to explore, express, and celebrate who they are – both as individuals and as members of diverse cultural communities. For Afrodiasporic people living in Europe, cultural identity often reflects a complex combination of heritage, migration, adaptation, and resistance. These lived experiences are rarely represented in mainstream narratives, and when they do appear, they are often misrepresented or reduced to harmful stereotypes. This topic aims to shift that dynamic by creating space for reflection, creativity, and self-representation. Cultural identity is both deeply personal and fundamentally social. It shapes self-perception and the ways individuals connect with others. For many people, it is lived at the intersection of different worlds – rooted in traditions, languages, and histories, while navigating contexts in which those identities may be overlooked or misunderstood. This topic offers a space for reflecting on personal roots, exploring lived experiences, and using individual stories as tools for empowerment and connection.

What Is Identity?

Identity is complex and layered. At a basic level, it refers to personal and distinctive information that allows individuals to be recognised, especially in official or bureaucratic contexts. But identity goes far beyond documents. It is also a philosophical and human concept linked to the idea of being oneself and remaining oneself over time. The term comes from the Latin *identitas*, meaning "sameness." Identity has a deep personal dimension, shaped by one's own sense of being a unique person and, at the same time, someone who belongs to broader social groups such as family, cultural communities, or nations. Identity is not shaped only from within; it is also influenced by how others perceive, recognize, and position individuals in society. It is a constant dialogue between self-perception and external perception.

Cultural identity focuses on shared values, behaviours, traditions, and languages that connect people within a group. It evolves as individuals grow and as life experiences change. Cultural identity consists of many elements connected to different communities and shifts depending on context and time. Identity involves several tensions, such as balancing differences and belonging. It connects individuals with others, while also distinguishing each person as unique. Another tension is between the personal and the universal: identity exists in the space between individuality and collective belonging. Identity is also not fixed, it is an ongoing process shaped by both tradition (background and life story) and freedom (personal choices, values, and actions).

On a social level, identity refers to how individuals are categorized, included, or excluded within society. Social identity often depends on how the majority perceives and labels people based on characteristics such as gender, ethnicity, age, class, or profession. Sometimes these identities are embraced, but other times they are imposed. Jean-Paul Sartre illustrated this relational dimension of identity by describing how individuals define themselves in contrast to others: "I place myself as European in relation to Asians and Black people, as old in relation to the young..." Identity is built through comparison and difference.

Social identity influences rights, duties, and access to resources. It can determine one's place in social hierarchies. Cultural codes – language, appearance, behaviors – enable people to recognise one another but can also lead individuals to hide parts of themselves or adopt a "social mask" for acceptance. Identity results from multiple layers – internal and external, inherited and chosen, cultural and personal. Understanding identity requires recognising how people define themselves, how others define them, and how these processes interact in a changing world.

The Concept of the "Other"

"There can only be a 'we' because there is the 'other'."

The "other" is not only the foreigner or the stranger but also anyone perceived as different: the outsider, the non-conformist, the person who does not fit into dominant norms and may therefore be marginalised. Encountering other identities – different ways of thinking and living – plays a key role in understanding oneself. By stepping outside personal perspectives, individuals open the possibility for genuine connection based on mutual recognition of differences.

Elements That Shape Identity

Identity is largely built from the self-image formed throughout life, especially during childhood and adolescence. It is shaped by experiences, relationships, characteristics, and the meanings attributed to them. Key components may include:

- Age
- Sex/Gender
- Name
- Appearance (physical traits, clothing, hairstyle)
- Background (family, ethnicity, nationality, religion, language)
- Everyday environments and places
- Studies, work, or social roles
- Living situation and neighborhood
- Economic conditions
- Friendships
- Relationships
- Health and physical condition
- Personality traits
- Behaviours and choices
- Hobbies, interests, lifestyle
- Values and goals
- Historical period and social context

The relevance of each component may change throughout life.

Equality and Protection (ICCPR Article 26)

"All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. The law shall prohibit discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

Social Categorisation and Stereotypes

Social categorisation simplifies the social world by grouping people and situations. It has cognitive and identity-related functions. When interacting with unfamiliar individuals, people often rely on group-based traits – this is where stereotypes appear. Stereotypes generalize characteristics across all members of a group.

Categorisation affects perception through:

- **Accentuation**: reducing perceived differences within a group
- **Contrast**: exaggerating differences between groups

These shortcuts help organize reality but can distort understanding and relationships.

Boundaries

A boundary is something that separates **and** unites—a threshold where something ends and something new begins. It represents difference, otherness, and the possibility of encounter.

Identity, Stereotypes, and Change

Although stereotypes and categories are deeply rooted and reinforced online (especially where anonymity increases hostility), research shows that education and reflection can reduce their influence.

Possible strategies include:

- **Re-categorisation**: recognizing broader shared identities (e.g., humanity)
- **De-categorisation / individualisation**: recognizing the uniqueness of each person

Social comparison also shapes identity and influences how groups perceive one another. Human beings naturally simplify reality, creating categories to make sense of the world. Through self-categorisation, individuals also place themselves into groups, which provide belonging and a sense of well-being.

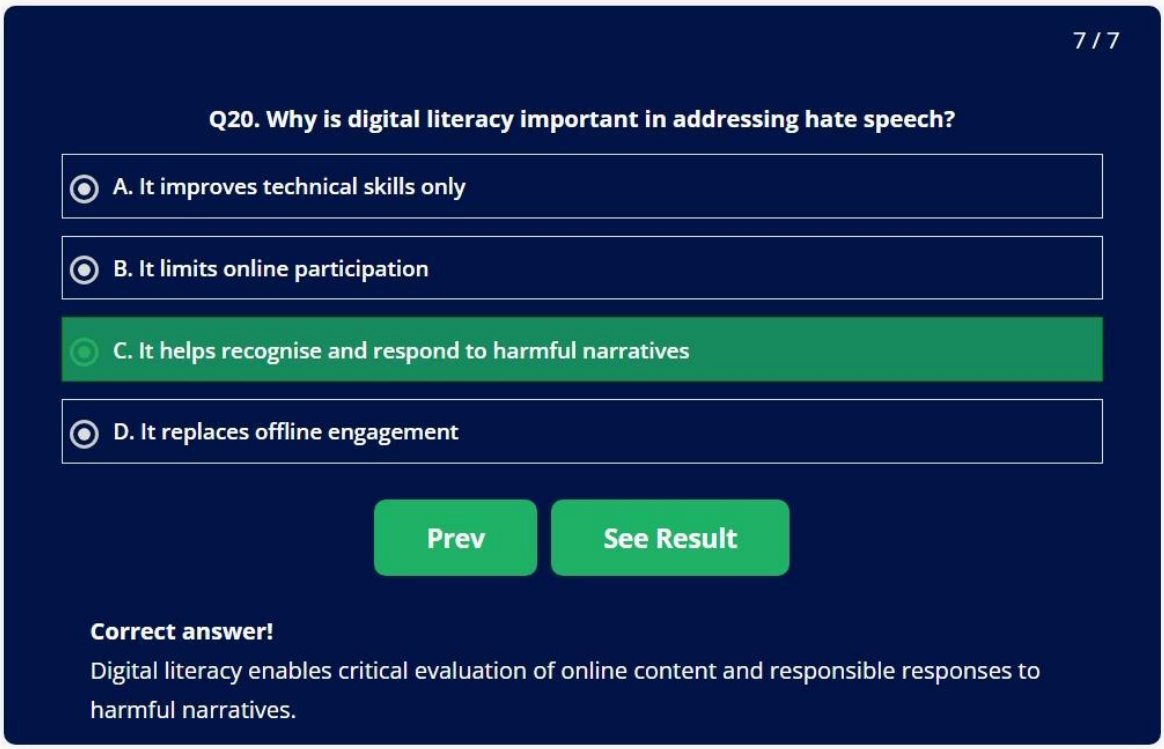
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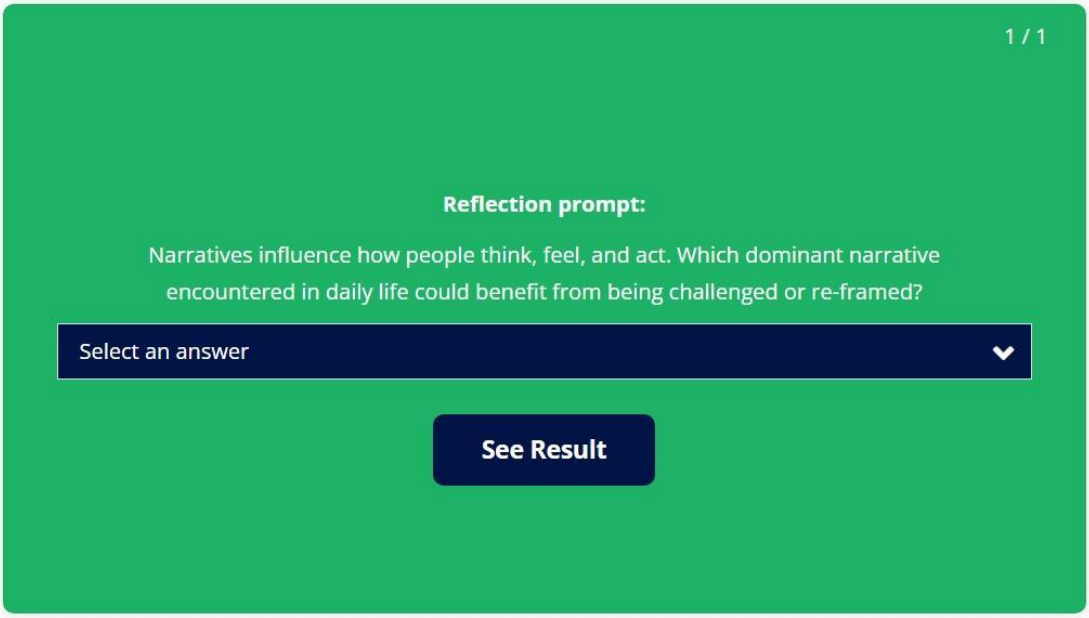
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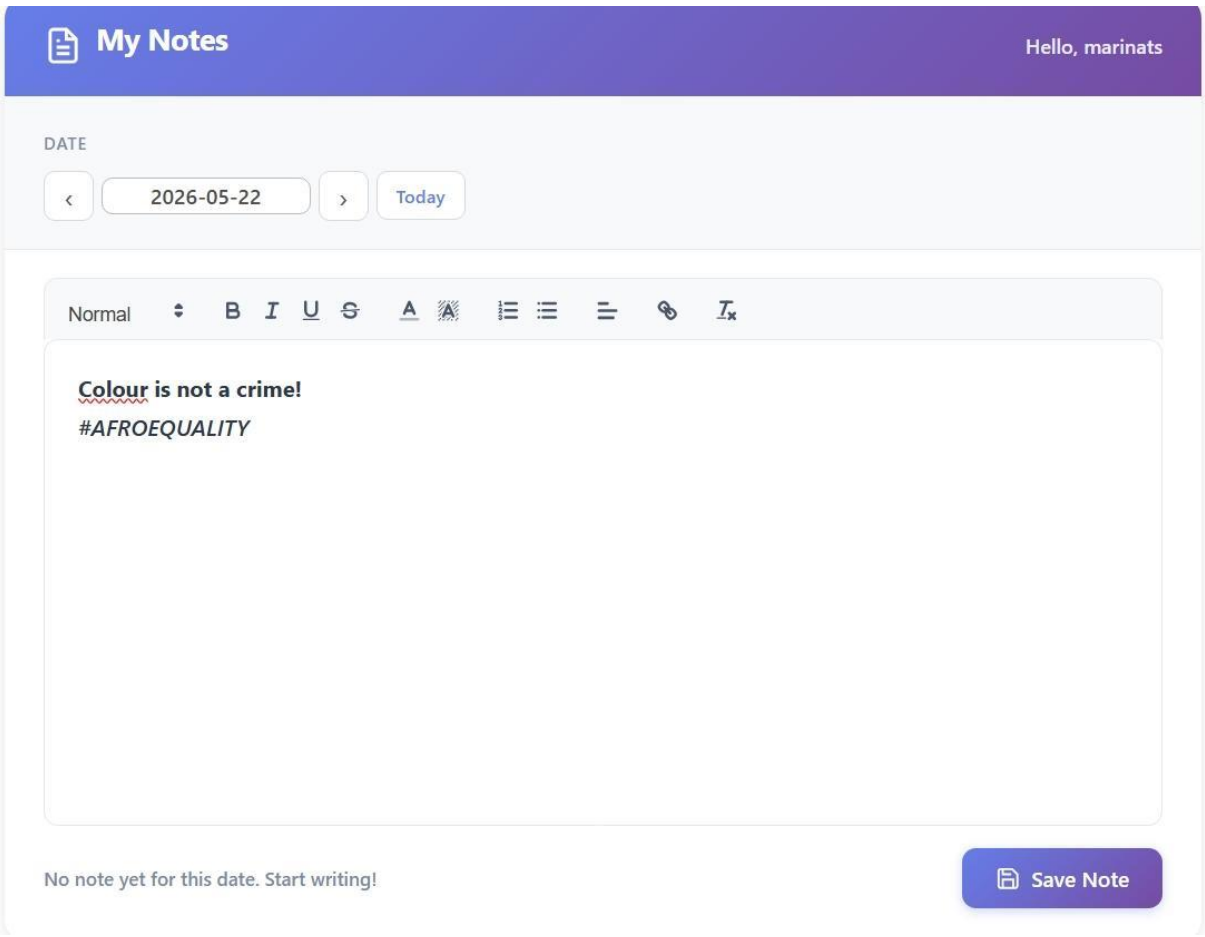
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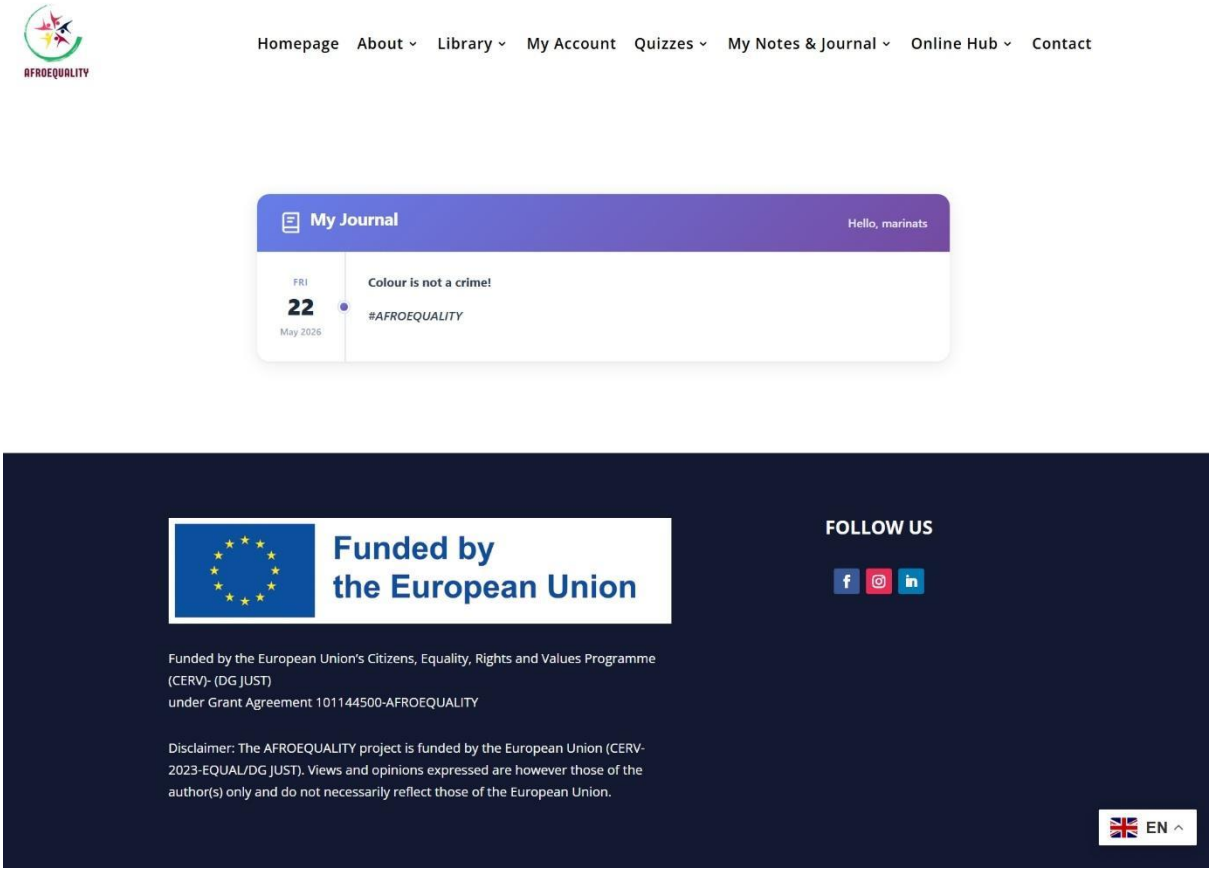

7 / 7
Q20. Why is digital literacy important in addressing hate speech?
A. It improves technical skills only
B. It limits online participation
C. It helps recognise and respond to harmful narratives
D. It replaces offline engagement
Prev
See Result
Correct answer!
Digital literacy enables critical evaluation of online content and responsible responses to harmful narratives.


1 / 1
Reflection prompt:
Narratives influence how people think, feel, and act. Which dominant narrative encountered in daily life could benefit from being challenged or re-framed?
Select an answer
See Result

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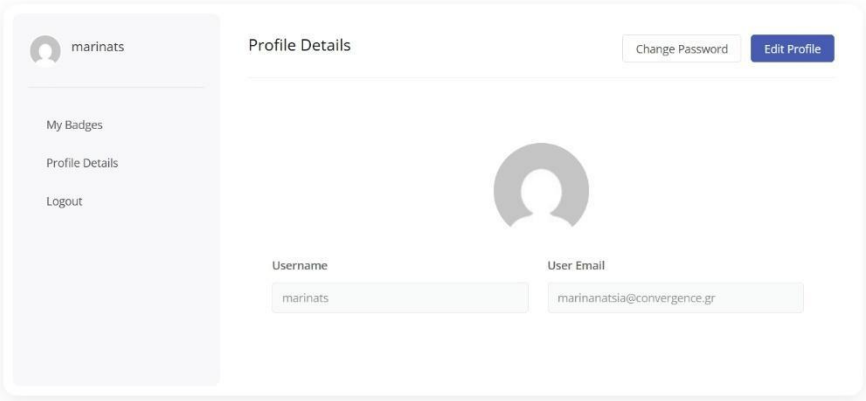

My Notes
Hello, marinats
DATE
2026-05-22
Today
Normal
Colour is not a crime!
#AFROEQUALITY
No note yet for this date. Start writing!
Save Note

PU - Public

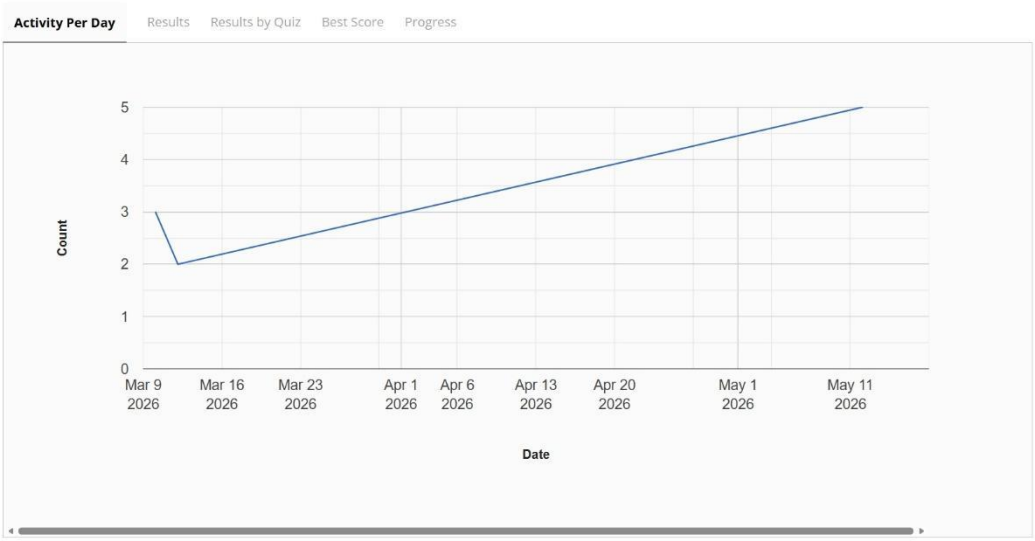

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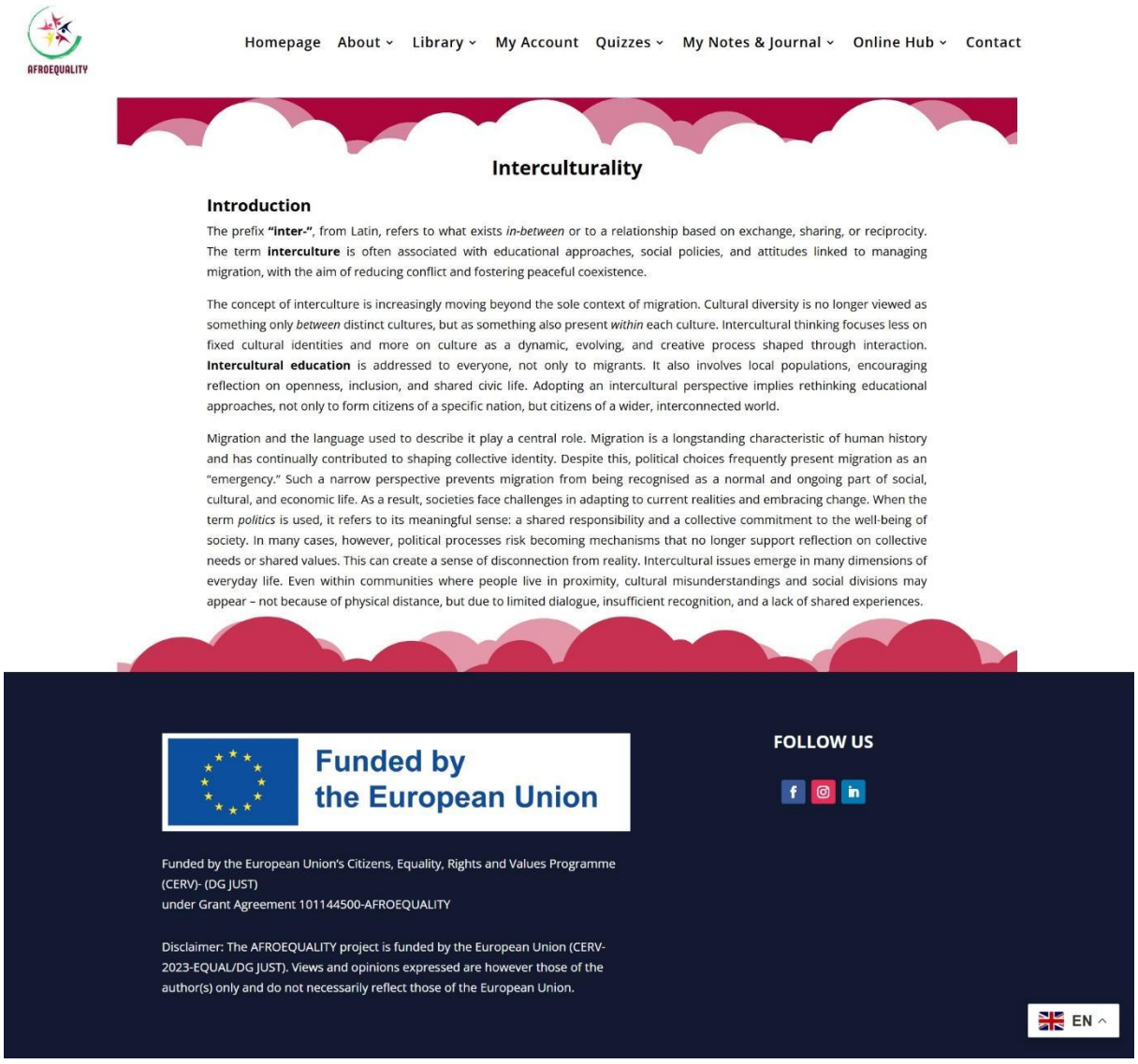
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Interculturality
Introduction
The prefix "inter-", from Latin, refers to what exists in-between or to a relationship based on exchange, sharing, or reciprocity. The term interculture is often associated with educational approaches, social policies, and attitudes linked to managing migration, with the aim of reducing conflict and fostering peaceful coexistence.
The concept of interculture is increasingly moving beyond the sole context of migration. Cultural diversity is no longer viewed as something only between distinct cultures, but as something also present within each culture. Intercultural thinking focuses less on fixed cultural identities and more on culture as a dynamic, evolving, and creative process shaped through interaction. Intercultural education is addressed to everyone, not only to migrants. It also involves local populations, encouraging reflection on openness, inclusion, and shared civic life. Adopting an intercultural perspective implies rethinking educational approaches, not only to form citizens of a specific nation, but citizens of a wider, interconnected world.
Migration and the language used to describe it play a central role. Migration is a longstanding characteristic of human history and has continually contributed to shaping collective identity. Despite this, political choices frequently present migration as an "emergency." Such a narrow perspective prevents migration from being recognised as a normal and ongoing part of social, cultural, and economic life. As a result, societies face challenges in adapting to current realities and embracing change. When the term politics is used, it refers to its meaningful sense: a shared responsibility and a collective commitment to the well-being of society. In many cases, however, political processes risk becoming mechanisms that no longer support reflection on collective needs or shared values. This can create a sense of disconnection from reality. Intercultural issues emerge in many dimensions of everyday life. Even within communities where people live in proximity, cultural misunderstandings and social divisions may appear – not because of physical distance, but due to limited dialogue, insufficient recognition, and a lack of shared experiences.
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Alternative Narratives

Norwegian peace researcher **Johan Galtung** introduced the concept of **cultural violence** to explain how elements of a culture – such as stories, songs, or language – can be used to justify direct violence. Even elements that appear harmless can reinforce discrimination or injustice. Discussions about hate speech often centre on its most visible forms: offensive comments, aggressive slogans, or hostile online posts. These represent only the surface. Beneath them lies a deeper structure, a system of negative narratives that shape thoughts, emotions, and behaviours. Statements such as *"They're stealing our jobs"* function as more than opinions; they form part of a harmful narrative that sustains fear and division. In contrast, **alternative narratives** are stories and messages that promote human rights, solidarity, and inclusion. These narratives make it possible to rethink problems, move beyond stereotypes, and create opportunities for dialogue and cooperation. Social transformation develops gradually; emancipation is a continual process rather than a final goal.

What Is Hate Speech and Why It Matters

Hate speech goes beyond the use of offensive words. It can take the form of any message, image, or action whether it is written text, a meme, a video, or even an emoji that intentionally targets someone with insults, threats, or messages that encourage discrimination or violence based on aspects of their identity. According to the **Council of Europe**, hate speech includes any form of communication that spreads, incites, or justifies hatred against individuals or groups, especially based on "race", religion, nationality, or background. It also encompasses intolerance expressed through extreme nationalism, ethnocentrism, and discrimination against migrants or minority communities. Additional forms include anti-Semitism, Islamophobia, misogyny, anti-Roma sentiments, homophobia, and transphobia. The nature of online platforms allows this kind of content to circulate quickly and widely, often without proper control, which increases the harm and helps make dehumanising language seem normal. UNESCO's 2023 report "Addressing Hate Speech through Education" highlights how hate speech can lead to real-world consequences, including violence, social division, and a weakening of democratic participation. It also harms the dignity and visibility of marginalised groups, especially when social media algorithms promote provocative or extreme content, bringing harmful messages into everyday public discussions. This situation shows why digital literacy is an essential part of being an engaged citizen. It involves much more than simply knowing how to use technology. It also means understanding the ethical side of communication, the influence of narratives, and how certain messages can be amplified. Being able to recognise hate speech and respond appropriately is a powerful way to act and protect both individuals and communities. Addressing hate speech is challenging. It can be emotionally demanding and may involve personal risks, particularly when speaking in online spaces or public settings. Hate speech frequently results in real-world consequences, as verbal hostility can escalate into physical aggression. The boundary between language and action can be narrow.

Meaningful action is possible without specialised expertise. Motivated individuals with awareness and clear plan can develop impactful messages or campaigns that counter hate narratives. The development of an alternative narrative typically involves four stages: **analysis**, **planning**, **implementation**, and **evaluation**. The process begins with understanding the harmful narrative that requires countering. This includes identifying its central message, its target, and the emotions it evokes. Many harmful narratives rely on myths and false assumptions and often target groups already facing marginalisation. It is also important to assess how media contribute to the circulation of these narratives – whether by supporting, ignoring, or challenging them. Following the analysis, the planning phase defines the intended message and desired impact. This includes identifying the target audience, selecting appropriate tone and language, and clarifying the values that the narrative should express. Effective alternative narratives are inclusive, grounded in human rights, and promote empathy, equality, and participation. Implementation involves sharing messages with the public. This may include engaging individuals who can amplify their reach – such as journalists, educators, influencers, and people directly affected by hate narratives, including survivors or former supporters of such narratives. The final step involves evaluating the results. Key questions include whether the intended audience was reached, whether the message was clearly understood, and whether it contributed to shifts in attitudes or perceptions. This reflection helps strengthen future efforts. In conclusion, although hate speech is complex and widespread, various tools and approaches exist to confront it. Language holds significant power: it can harm, but it can also support healing, connection, and social change.

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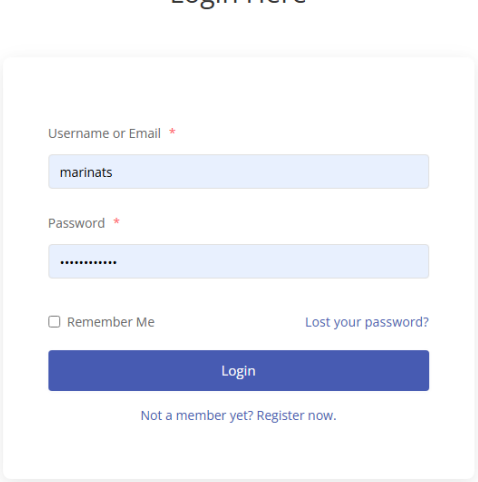
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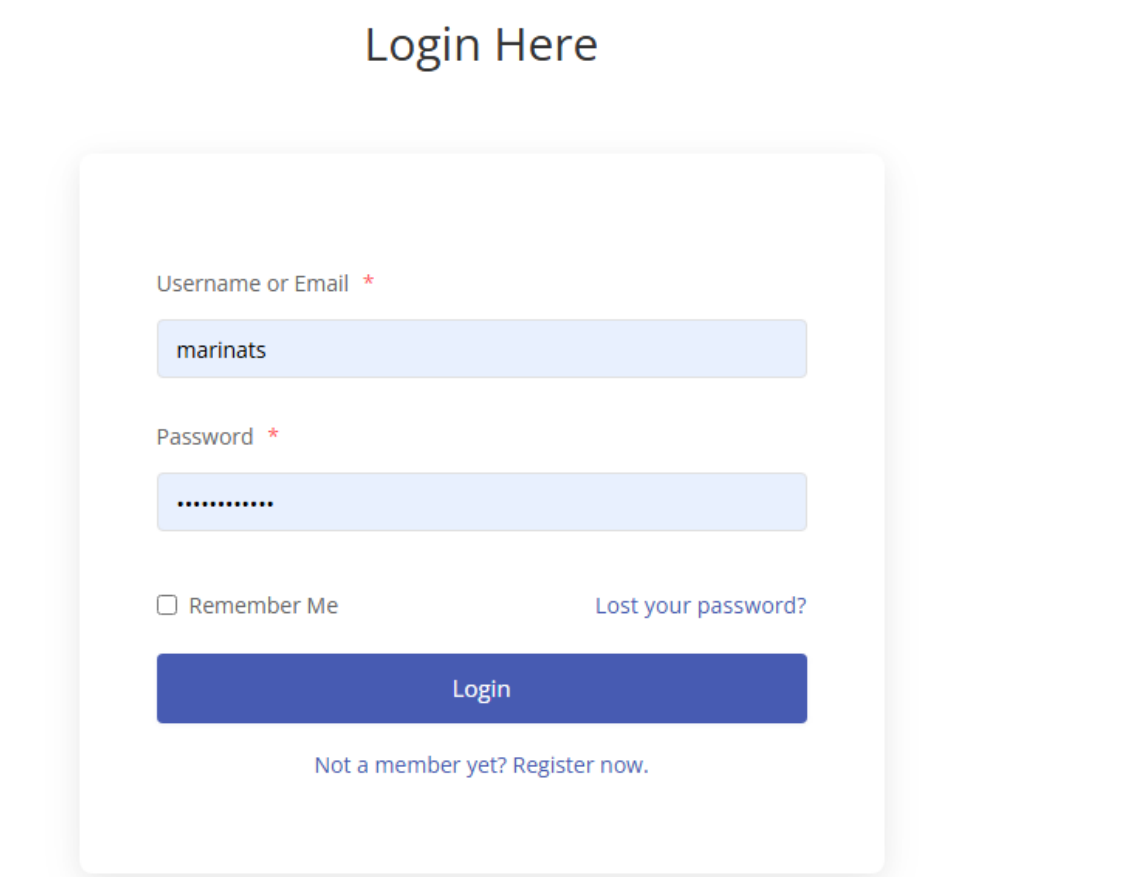
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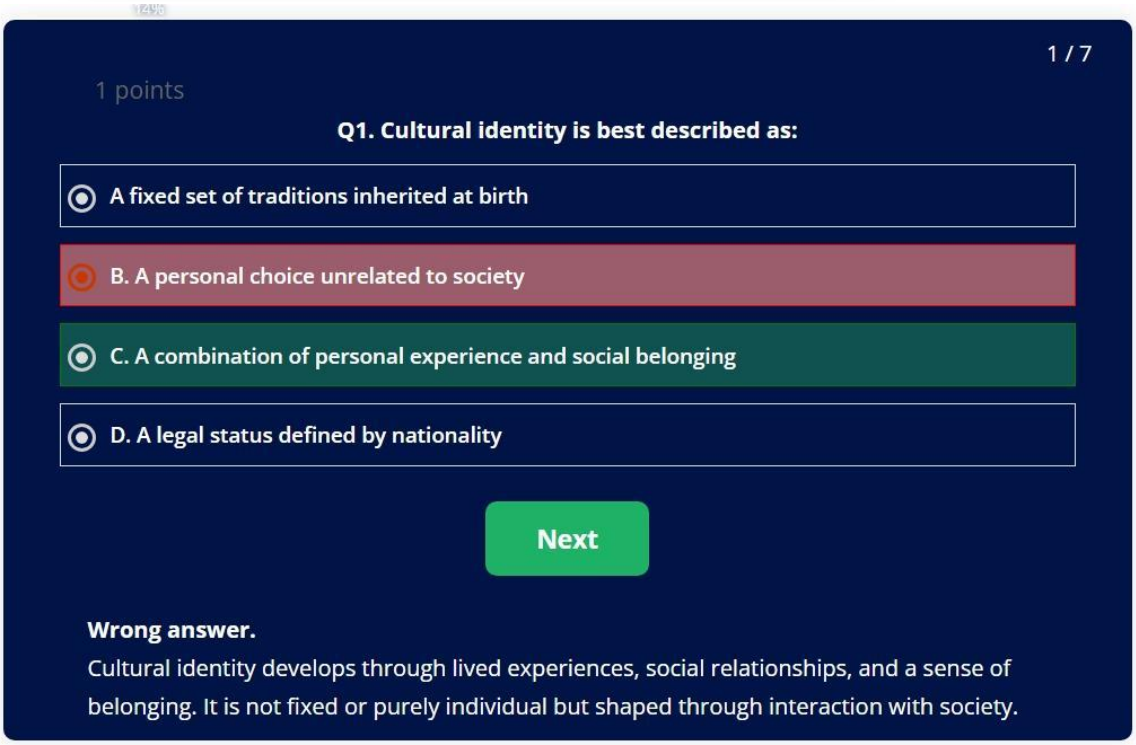

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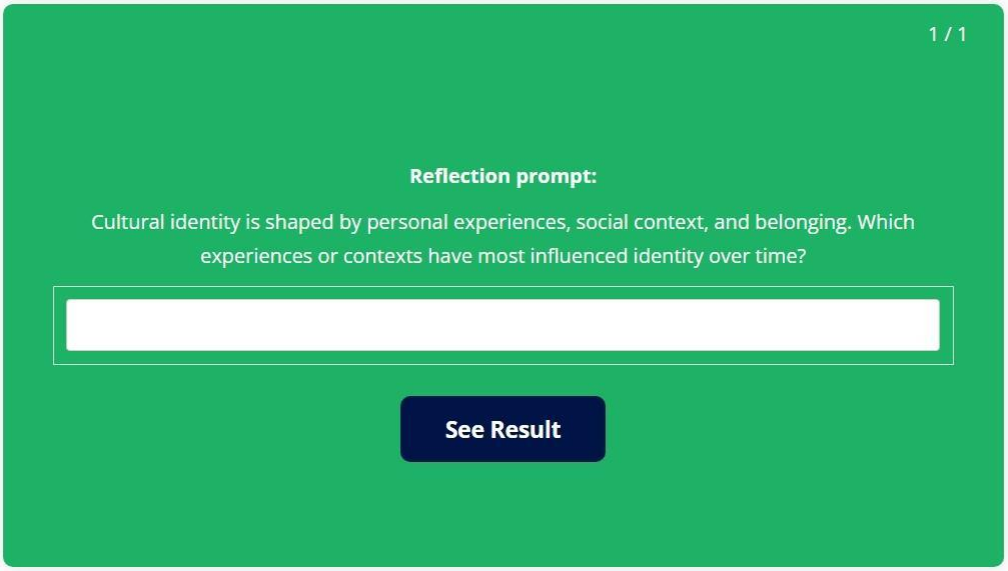

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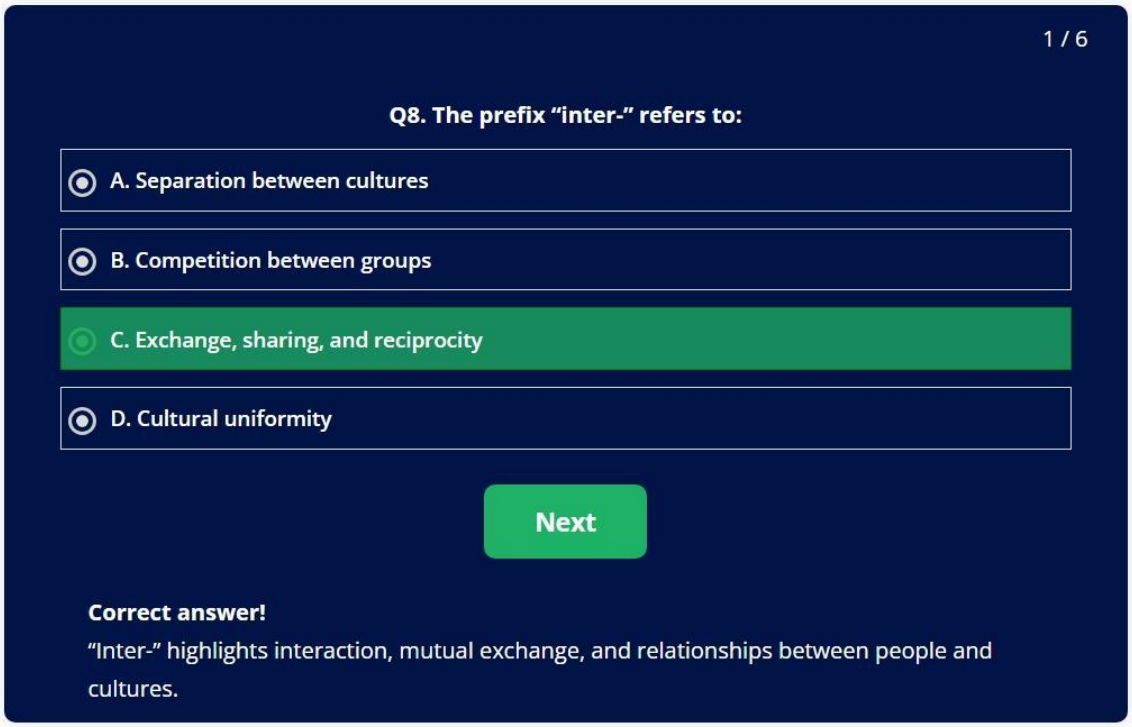

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S
G
Bronze
Earned May 12, 2026
Silver
Earned May 12, 2026
Gold
Earned May 12, 2026

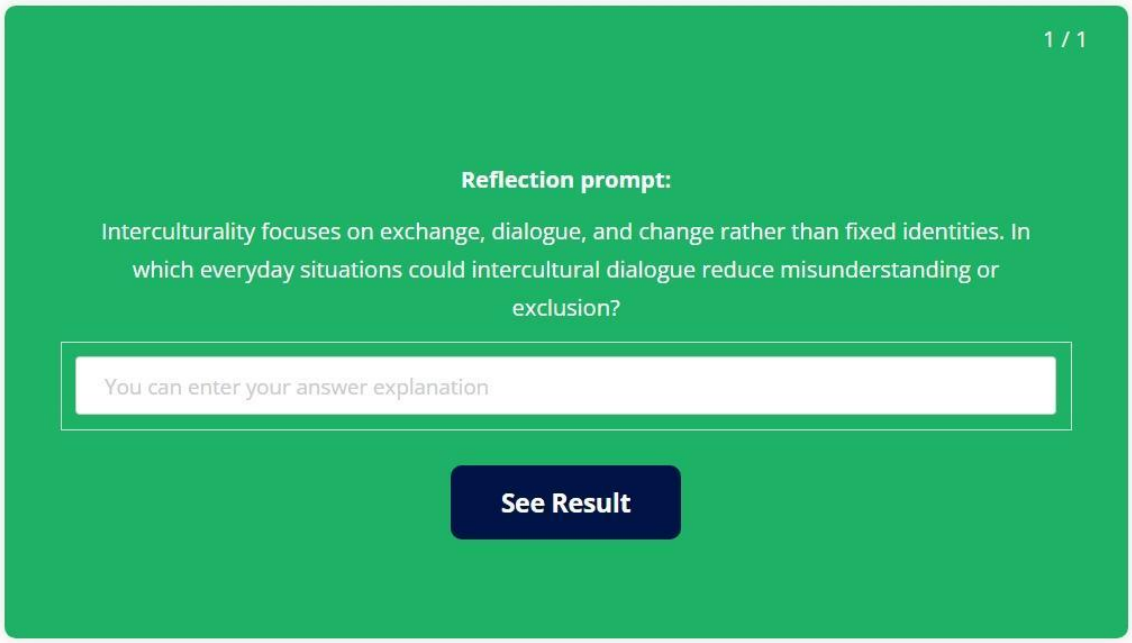
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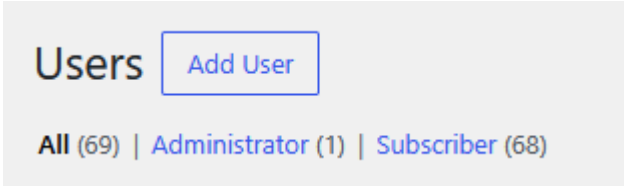

1 / 7
1 points
Q1. Cultural identity is best described as:
A fixed set of traditions inherited at birth
B. A personal choice unrelated to society
C. A combination of personal experience and social belonging
D. A legal status defined by nationality
Next
Wrong answer.
Cultural identity develops through lived experiences, social relationships, and a sense of belonging. It is not fixed or purely individual but shaped through interaction with society.


1 / 1
Reflection prompt:
Cultural identity is shaped by personal experiences, social context, and belonging. Which experiences or contexts have most influenced identity over time?
See Result


1 / 6
Q8. The prefix "inter-" refers to:
A. Separation between cultures
B. Competition between groups
C. Exchange, sharing, and reciprocity
D. Cultural uniformity
Next
Correct answer!
"Inter-" highlights interaction, mutual exchange, and relationships between people and cultures.



Annex II: Users of the Empowerment App (KPI achieved)






Leaderboard

Pos.	Name	Score	Duration
1.	stellunak	100 %	55s
2.	stamatis	100 %	111s
3.	reakiemail@gmail.com	100 %	135s
4.	Miriam	94.33 %	94.33s
5.	pbribos	94.33 %	144s
6.	Eleni	90.33 %	3872.67s
7.	Silvia	60 %	99.8s
8.	admin	33.78 %	15.22s