



Status quo on reconciliation and no hate speech in Albania

Tools and resources available.

Organisation name and Country: Beyond Barriers, Albania



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Introduction

Reconciliation is a component and potential outcome of peace building, among other elements including institution-building and effective governance, community development, social economic development, social reconstruction, empowerment and ‘dealing with the past’. Reconciliation is considered both a determinant for the democratization process of these countries and a precondition for them to join the EU.

The reconciliation process in the Western Balkans is a multidimensional and complex issue for several reasons, including the number of countries involved in such a circumscribed geographical area with different ethnicities and religions professed by the local societies. Reconciliation in the Western Balkans has both dimensions –internal, between confronted ethnic groups, and inter-state, between the newly established states which emerged through wars. Thus, the reconciliation process is supposed to be more complex, long lasting and demanding specific coalitions of actors and sets of activities (Europeum, 2019).

Reconciliation seeks to attain the improvement of mutual relations between involved parties, and this evolves into a long and multi-faceted negotiation process which leads to the gradual (re)establishment of trust (Rosoux, V. 2013). Reconciliation involves the formation or restoration of genuine peaceful relationships between societies and that this requires extensive changes in the socio-psychological repertoire of group members in both societies (Ackermann 1994, Rothstein 1999; Wilmer 1998). There is no magical model allowing for a swift and painless reconciliation process for local societies. Nevertheless, reconciliation has to be considered a key part of the solution for the Western Balkans because at the end of the day all countries in the region are interdependent on each other and seek a common future perspective in the wider European framework.

The concept of reconciliation in Albania is not the same as in other Balkan countries, as Albania has not had a war or open conflicts. Albania was not an arena of a more serious ethnic or armed conflict. Although some sources claim that the Kosovo War may be considered an important factor affecting Albania since a large number of members of the Albanian nationality from Kosovo immigrated to Albania, it did not have a greater impact on the minority policy of the country. Exactly for this reason, reconciliation related situation in Albania cannot be viewed from the perspective of reconciliation with the past, but the story of minority should be viewed from the perspective of coexistence and multi-ethnicity. Reconciliation in Albania is mostly related with the perception that young people get when travel through the region, is related with minorities, cultural diversity and learning.



Policy documents' mapping in Albania

Albania acknowledges two groups of minorities, those who are considered national ethnic and those who are considered cultural and lingual minorities. Albania has three national recognized minorities (Greek, Slavic – Macedonian and Montenegrin and two “linguistic minorities” (Vlach and Roma), where the latter have as single specific the language in relation to the autochthon part of the Albanian population. These groups represent only two percent of the population (Census, 2011). Another minority group in Albania is the Bosnian minority, however the government of Albania does not mention it in its statistics and international reports (Council of Europe, 2001). After the collapse of the socialist system and the rise of democracy in Albania, the government has been committed to the protection of human rights, including the rights and freedom regarding the minorities. This commitment has been strengthened after the signing of the Stabilization and Association Agreement with the European Union (EU), and the accompanying obligations for the implementation of the European Convention on Human Rights and the Framework Convention of the Council of Europe "On the Protection of National Minorities", ratified by Albania. Such commitment is realized by incorporating into the national legislation, the international standards stipulated in the international instruments of human rights in which Albania is part of. Moreover, it aims to implement those standards in practice. The annual progress report of the EU for Albania (2015) highlights that a mutual relationship of respect and tolerance between national minorities and the majority population generally prevails in the country and as regards the respect for and protection of minorities, inter-ethnic relations remain good. However, implementation of legislation is not as progressive as the development of the regulatory framework. The danger of hate speech towards minorities when someone is being targeted as a result of joining a group that is more than individual opinions, this it's the red flag that we all need to pay attention to because hate speech is being used.

A recent study exploring the promotion of human rights and minority protection in south east Europe concludes that there is a low awareness on Convention, Charter and minority rights, which is highly visible among minority groups rather than non-minority (European Union and the Council of Europe, 2015). The data shows that this negative trend is more obvious among young respondents than adults and is reinforced and increased as the education level gets lower. This is a concerning issue to take in consideration, as it is expected that minorities should be more aware of their rights than other people in society, involved more in minority protection either as professional or volunteer. In general, language tradition, culture and education were the most important rights mentioned by all the respondents, followed by equality. However there is a striking difference when comparing rights for different minorities. While for Roma and Egyptian high priorities were shelter, employment and house rehabilitation, for Greek they were mainly to be able to write Greek citizenship in certificates, respecting nationality in documents, freedom of speech, for Bosniak

priorities were to be recognized as minority and preserve language and education and for Montenegrins they were language, tradition and culture. The main barriers perceived by the respondents are lack of commitment, awareness and interest, and lack of funding as well. The international community and minority persons are deemed the as responsible actors for taking minority protection measures, while civil society, local and regional authorities are seen as actors with less responsibility. In relation to the responsibility of actors for taking minority protection measures, the international community is seen more as a “savior” party for implementing and ensuring that such rights are protected for minorities. Instead of a responsible actor, it is assumed to be one of the most trustful actor (European Union and the Council of Europe, 2015).

In terms of non-discrimination, the policy and legal framework is generally aligned with EU standards. The Law on protection against discrimination does not address the concept of multiple discriminations. The implementation of the anti-discrimination legal framework needs to be strengthened by the continuous provision of specialised training to judges and prosecutors. In 2018, the Commissioner for Protection against Discrimination (CPD) handled an increased number of cases of alleged discrimination (205 cases handled in 2018, against 173 in 2017), out of which 179 complaints and eight ex-officio. The Commissioner participated in 66 judicial proceedings (53 in 2017) and imposed seven penalties (against 11 in 2017).

Laws on hate speech are in line with international standards. Three cases of hate speech were registered during the year, and related complaints were submitted to the CPD on minority, gender and sexual orientation grounds. Awareness campaigns were organised across the country, but much remains to be done to eliminate the stigma of being discriminated against, particularly in rural and remote areas (European Commission, 2019).

Observance of minority rights in Albania under the lens of Framework Convention for the Protection of National Minorities has been the object of a special report by the People’s Advocate. Findings of this report lead to the conclusion that the legal framework for the protection of minorities has deficiencies and needs to be improved and completed. Often it highlights the need for adequate measures and increased opportunities for the education of minorities, including teaching in minority languages, as well as promotion and development of the cultural identity of the minorities. Also, concrete legal and administrative measures are needed to improve their access to housing, education services, social services and participation in public life. Real integration of minorities and other communities in decision-making at local and central level is demanded. Likewise, an uncontested and widely accepted census of minorities and other communities would be crucial to providing the real figures for minorities and other communities. In fact, the 2014 national conference discussed the findings on the rights of minorities in Albania, without excluding other communities.

Local, regional or national level on transitional justice and/or reconciliation

The rights of minorities in the Republic of Albania are enshrined in the constitution and some laws. The Albanian Constitution (Law No. 8417, 21.10.1998, amended), drafted to meet European standards, defines national minorities as an integral part of Albanian society. It guarantees minorities full equality before the law and in the exercise of their freedoms. Key articles acknowledge their rights:

Article 18: “All are equal before the law. No one shall be unjustly discriminated against on grounds of gender, race, religion, ethnicity, language, political, religious or philosophical beliefs, economic condition, education, social status, or ancestry. No one shall be discriminated against for above-mentioned reasons, if reasonable and objective legal grounds do not exist”

Article 20: “Persons belonging to national minorities exercise in full equality before the law their rights and freedoms; They have the right to express freely, without prohibition or compulsion, their ethnic, cultural, religious and linguistic belonging; They have the right to preserve and develop them, learn and be taught in their mother tongue, as well as unite in organizations and associations to protect their interests and their identity.”

The Code of Administrative Procedure (Law 8485, date 12.5.1999), states that in relation to private entities, public administration governed by the principle of equality in the sense that no one should be privileged or discriminated against because of race, religion, ethnicity language, political opinions, religious or philosophical beliefs, economic, education, social status or ancestry.

The latest amendments in the Penal Code (Law 114/2013) make discrimination on grounds of gender, race, religion, nationality, language, or political, religious or social belief an aggravating circumstance of any offence. The distribution of racist or xenophobic materials through computer systems, and insults of racist or xenophobic motivation are criminalised.

The Code of Civil Procedure of the Republic of Albania provides for the use of the native language for people who do not know English at all stages of the trial and receive information on all the evidence and conduct of the trial through an interpreter.

The Law on Pre-University Education System (Law no 62/2012) ensures equal rights to all citizens to be educated at all education levels determined by this law, regardless of the social status, nationality, language, gender, religion, race, political belonging, health condition and economic level.

Albanian legislation guarantees the proper development of the elections and the participation of minorities in the electoral process¹. Furthermore, the law on Political Parties (Law no.8580, date 17.02.2000) guarantees the constitutional right to order the participation of minorities in public life.

The Law on Protection from Discrimination (Law no 10221, date 4.2.2010) guarantees the right of everyone to equality before the law, equal protection by the law, effective protection from discrimination and any form of behavior that incites discrimination, regardless of membership in a minority. The Commissioner for Protection from Discrimination was established based on this law as an independent institution to support efforts to provide effective protection from discrimination or any conduct that encourages discrimination.

People's Advocate (Law No. 8454, 4.2.1999) is another guarantee for the protection of the rights of persons belonging to the minority groups. Its main competence is to defend the rights, freedoms and legitimate interests of individuals from unlawful and improper action and failure to act of the organs of public administration. In addition to that, Article 12 of the law "On the People's Advocate" provides for a complaint procedure. It states that any individual, group of individuals or NGOs can address the claim to the Ombudsman for an alleged violation of their rights, freedoms or legitimate interests from the unlawful and improper action and failure to act of the organs of public administration.

The State Committee for Minorities, established through the Decision of Council of Ministers no. 127, 11.03.2004 is an administrative organ, created to protect and promote the minority issues. The Committee has in its structure the representatives of the minority groups. The Committee has as the main role to promote the participation of persons belonging to minorities in the country's public life. Nevertheless, the Committee is focused on its work to improve the standards in respecting the rights of minorities in Albania. In respect to that, it proposes concrete measures for the economic, social and educational development of minorities. To achieve such a goal the Committee cooperates on the one hand with central and local government organs and on the other hand with organizations and associations dealing with minority issues.

Regardless of the provisions through different laws and institutional mechanisms in the country, it is clear that the main gap remains the lack of a particular law on the rights of minorities for the establishment of appropriate legal criteria for recognition of minorities and ensuring access and real rights for all minorities. Under these circumstances, protection of their rights remains fragmented and incomplete. As regarding cultural rights; public education in minority languages is not yet available for all minority groups. Albania has not adopted the European Charter for regional and minority languages, which is considered by the government in power as a package of reforms to promote the rights of minorities in light of the accession to the EU.

¹ Law no. 9087, dated 19.06.2003, "The Electoral Code of the Republic of Albania", as amended by Law no. 9676, dated 01.13.2007.

After the fall of communism, reconciliation mechanisms started to be established through the support of the Danish Government, strengthening the capacities of a local non-for-profit organization in promoting alternative forms of mediation. This was considered part of the programme to reform the Juridical System in the country. With the support and guidance of the European Union, the law on “Mediation and dispute resolution through reconciliation” was drafted, to be adopted in 11.03.1999, as law no.8465/1999. As a result, several reconciliation centers were set-up as civil society organizations to promote and institutionalize the implementation of this alternative of resolving conflicts in the civil, family and penal fields.

The legal framework was improved with the approval of the new law no. 9090, date 26.06.2003 “For the mediation of dispute resolution”. The law provides the opportunity not only for non-for-profit organizations, but also for-profit entities to offer such service. Furthermore, the list of disputes included the trade related ones. The other amendments in the law, no. 10385, date 24.02.2011, introduced a new mechanism for mediation – the establishment of National Chamber for Mediation/Reconciliation, as a legal entity. The law regulates the licensing by the Licensing Commission at the Ministry of Justice of individuals to practice reconciliation/mediation. Around 200 people are trained to offer/practice mediation. As part of the EU supported project, 20 mediators have been trained from Roma community.

The National Chamber of Mediation is an independent body and has signed a number of memorandum of understanding with different institutions, such as District Courts, Police Departments, etc. Up to 2015, 213 cases of dispute have been registered, and only 78 have been successfully solved/reconciled. 367 individuals are licensed as mediators, 3 entities, but in practice are active only 51 mediators and 2 entities.

There is no information on the cases specific for Roma. However, it is expected that the need for such practice is much needed among the minority, having less opportunities for legal representation.

However, the law has not achieved its objectives, it consists of a mere translation of the EU directive on the field, and the does not take into consideration the dispute resolution practice in the country. The law itself has not been harmonized with other legal Codes, so mediation is not mainstreamed. Therefore the court practices are limited in the utilization of the mediation/reconciliation alternative. Individuals are not oriented towards choosing this alternative.

National ethnic, cultural and lingual minorities development in Albania



The majority of the available analysis and other documented official information on specific ethnic minority groups in Albania, is for Roma and Egyptian community. A recent report (INSTAT et al., 2015) reviewed the counting of the Roma population, explaining that, *“The estimates of the size of the Roma population in Albania varies from more than 100 000 from Roma organizations to 13,702 persons reported by Roma population mapping survey.”* According to the census estimates, there are 8,301 Roma individuals and 3,368 Egyptians (INSTAT, 2011).

Problems faced by Roma and Egyptian communities are a priority in the context of the fulfillment of the European Commission recommendations for Albania and remain as five key priorities for opening accession negotiations. One of these five priorities is the protection of human rights (including nondiscrimination policies, Roma community, and the implementation of property rights)².

In spite of all these steps taken by the Albanian government at the legislative and policy levels, the level of guaranteeing the rights of these communities is insufficient. The Roma communities are among the most politically, economically and socially neglected groups in Albania. Among Roma minorities the housing situation remains challenging and the living conditions of the Roma inhabitants without access to running water and lack of infrastructure are a matter of deep concern. Other significant problems issues related to housing, high rates of unregistered births and non-registration which remains high among the Roma community, followed by a low level of knowledge of the Albanian language, lack of education, and high unemployment rates. Roma minorities in general have large families and live in rural areas or in the remote areas of cities. The characteristic of the Roma minority is its nomadic life and they are mostly engaged in trading. They move from one region to another, depending on the seasons (Amaro Drom, 2015).

The Egyptian minority are settled in the cities. Small Gypsy communities live in the rural areas, historically known by everyone, as the Gypsy neighbourhoods. Unlike the Roma minority (with whom they are often mistaken) they did not preserve their language. Therefore, Egyptians speak Albanian language. They are distinguished as good artisans, especially as shoemakers, tinsmiths, blacksmiths etc. Traditionally they are known as folk instrument players. They are believed to be well integrated into the Albanian society (Xhaxho, 2007).

The majority of the Greek minority is circular migrant to Greece; they are mainly engaged in small businesses, such as construction of hotels or restaurants, especially on the southern coastline of Albania. (Xhaxho, 2007). The Greek minority has quite significant economic, political and social value (Vicker & Pettifer, 1999). The status and the situation of the Greek minority population in the south of the country has been objects of frequent contacts between the main political parties. The Greek minority are represented by the Democratic Union of the Greek Minority, OMONIA, and by the political party the Union of Human Rights Party, which has been in coalition with both

² Ministry of European Integration, National Plan for European Integration, June 2014.

the Democratic Party and the Socialist Party³. The ethnic Greek minorities were, and are, the only minority in Albania large enough to have political, economic and social significance. This is augmented by their proximity to the neighbouring Greek state and to which they seek ever closer economic and cultural links.

The Macedonian national minority is concentrated in the area of Prespa situated 30 km northeast from Korca district. This area extends to the southeastern corner of Albania, bordering Former Yugoslav Republic of Macedonia and Greece. The population is settled in the Albanian border in the villages along the line of Lake Prespa. This minority lives in a compact manner in the rural environment, but there are also inhabitants of this ethnicity settled in the cities namely Korca, Pogradec, and Tirana. The Macedonian minority is engaged mainly in agriculture, live-stock and fishing.

Persons belonging to the Greek and Macedonian minorities residing outside the former “minority zones”, whose ethnicity was not entered or was entered incorrectly in their birth certificates, and persons belonging to other minorities, in particular the “ethno-linguistic” ones whose ethnicity was never recorded, have not been granted the right to declare freely their ethnic origin. Minority language is allowed and taught on all stages of education and they can choose more than one text (Lame, 2014).

Montenegrin (known also as Serbian-Montenegrin) national minority lives mostly in the northwestern part of Albania near the lake of Shkodra and off the border with Montenegro. This minority is settled in various small villages in the area of Vraca namely Gril, Omaraj, Borici i Vogel, located in the north part of the city of Shkodra⁴ and the majority of them is settled mainly in the city of Shkodra, which is the Albanian centre closest to Montenegro. The Montenegrin minority, as of the 1990s, had the possibility to travel freely to former Yugoslavia, which consequently intensified the commercial relations and positively affected the welfare of this community. Besides, from the trade exchanges with Montenegro, the actual inhabitants of the villages earn their living through agriculture.

Promoting of equality and tolerance and no hate speech

³ OMONIA was formed clandestinely in December 1989 and was officially launched a year later in order to promote the interests of the Greek minority in Albania.

⁴ First Report on National Minorities in Albania, submitted by the Republic of Albania, under Article 25, paragraph 1, of the Council of Europe’s Framework Convention for the Protection of National Minorities, to the Advisory Committee, 2001, page 14; ACFC/SR(2001)005.

The European Network of Equality Bodies in cooperation with the Commissioner for Protection from Discrimination presented the Recommendations that are very necessary to be followed by civil society organizations to create synergy between promoting the principle of non-discrimination, equality and tolerance. In support of the principle that equal treatment and non-discrimination are the foundations of the universal human rights system as well as the fundamental principles and values of the European Union. Drawing on the fact that equality bodies are independent state institutions established in Europe to promote equality, combat discrimination and harassment and often have a mandate to deal with hate speech.

Recognizing and accepting the principle that freedom of expression is one of the most fundamental human rights and which has value to apply not only in the case of "information" or "ideas" which are considered favorable, harmless or to whom we may be indifferent, but also to those "information" or "ideas" which create a breach, shock or disturbance to the notion of the State or a sector of the population. Also based on the principle that freedom of expression is not absolute and it is necessary to prevent hate speech, defined as any form of expression through which intolerance-based hatred is propagated, promoted, promoted or justified.

Recognizing that discrimination, harassment, hate speech, and election campaign ideologies or discourses that are based on ideas or theories of inherent superiority of a group of persons because of their personal characteristics are directly and necessarily inconsistent with democratic principles and are able to undermine the fundamental values of democratic states and our shared constitutional traditions.

The European Network of Equality Bodies in cooperation with the Commissioner for Protection from Discrimination recommended that political parties and candidates, as well as the people who work for them, in their programs and campaigns, must refuse, use, or support a language that may be considered hate speech. In terms of media bodies, it was stated in the report that they should refuse to use or support hate speech. Reporting on the use of language in election campaigns which may be considered hate speech must be done responsibly, with appropriate explanations and critical reflections on the context.

Furthermore, media bodies, in their coverage of election campaigns, should responsibly and fairly address sensitive topics related to groups designated by common and protected personal characteristics to avoid stigmatization. Reporting on such sensitive topics should be accompanied by appropriate explanations and critical reflections on the context.

Civil society organization and reconciliation approach

National and international organizations have played a vital role in addressing peace and reconciliation regardless of the government position. Civil society and youth are among the pillars of democracy and one of the main actors in addressing important reforms and issues in the EU accession process.

European Union funds specifically Erasmus Plus, European Solidarity Corp (European Voluntary Services) have been sustainable programs since 2005 and to this day, not with a specific focus on peace and reconciliation but with a special focus on promoting cultural diversity and intercultural learning between young people in the Balkans and Europe. The EU youth policy specified greater emphasis of the importance role of intercultural learning and cultural learning in enhancing social cohesion, challenging social exclusion and inequality, and developing human and social capital.

Regional Youth Cooperation Office (RYCO) is an international organization established by the Western Balkans 6 participants - Albania, Bosnia and Herzegovina, Kosovo*, Montenegro, North Macedonia and Serbia, which aims to promote the spirit of reconciliation and cooperation between the youth in the region through youth exchange programs. The Agreement on establishment of RYCO was signed by the WB 6 Prime Ministers on WB Summit held in Paris, on 4 July 2016. RYCO is promoting reconciliation, trust, cooperation and dialogue in the Western Balkans through supporting and funding projects which bring youth of the region together. RYCO's programme focuses on creating opportunities for young people to engage in activities that build mutual understanding and reconciliation in the civic, social, educational, cultural and sports domains. RYCO initiates and participates in policy making and advocates for reform. It supports the development of a political and social environment that empowers and facilitates youth exchange. RYCO is an intergovernmental organisation that stewards and promotes regional, cross-border and intercultural cooperation within and among its six Western Balkan Contracting Parties. RYCO's unique governance system brings together government and civil society representatives to ensure young people are represented at all levels within the organisation.

The *Western Balkans Fund (WBF)* is an international organization located in Tirana, Albania, founded by the governments of Albania, Bosnia and Herzegovina, Kosovo *, North Macedonia, Montenegro and Serbia. Its establishment, as an all-inclusive and regionally owned initiative, is considered as a clear sign of a new cooperation spirit taking roots in the Balkans. The Agreement for the creation of WBF was signed by the Ministers of Foreign Affairs of WB6, on November 2015. The Fund has become operational on October 1, 2017, after the conclusion of the ratification procedures by all parliaments of its constitutive members. WBF is financed by the six Contracting Parties in equal quotas. Its Secretariat is in Tirana and it is composed by experts coming from all over WB Region. WBF aims to promote cooperation and the common values between citizens, civil society and people to people contacts, by providing funding for small and medium projects, in the

following key areas: Sustainable economic development; Education exchange and cooperation; Cultural cooperation. Youth, cross-border cooperation, European integration and gender, are overarching issues, covering all WBF areas of cooperation.

South East European Youth Network (SEEYN) gathers organizations that involve and engage people who truly care about stability in the region, reconciliation process, bright future of youth and who take this process very personally. SEEYN have started its successful story in 1999. The mission of SEEYN is empower CSOs and young people in the South East European region to engage in peace and reconciliation, community development, economic empowerment and solidarity programmes through capacity building, advocacy, social innovations development and cooperation.

“Divided Past – Joint Future” was a project implemented by a consortium of 18 partners (7 IPA beneficiary countries plus Slovenia, Croatia, Austria and Netherland). The overall objective of this project was to have Civil Society Organizations (CSO’s) recognized by governments as an important societal factor with strong capacity to implement peace-building and reconciliation. Project consortium involves CSOs, among which was Beyond Barriers Albania, research institutes, foundations, resources centers and Erasmus NAs and 13 associated business partners. Duration of the project was 48 months (2016 – 2019). The leading applicant was Youth Communication Centre Banja Luka and this project is financed by the European Union.

The No Hate Speech Movement was a Council of Europe campaign promoting human rights and freedom of expression on- and offline, combatting hate speech, including cyberbullying, through education and awareness-raising activities. The campaign was implemented through national committees in 43 countries across Europe, as well as in Morocco, Canada and Mexico, together with numerous partners and online activists. Albania was one of the countries that have participated in Hate Speech Movement. Education is an ally in the fight against hate speech, and has been an important basis for the work that was done by the No Hate Speech movement in Albania. Thirteen civil society organizations, members of the No Hate Speech Committee, have supported the campaign in Albania, have promoted equality and equity, fight discrimination and hate speech and have promoted human rights for all.

Fighting against the escalation of hate speech and discrimination in Albania was a converging point for civil society, members of parliament, representatives of the government and other politicians, outside partisanship. Support has been provided by the government namely, the Ministry of Education, Youth and Sport and Ministry of Health and Welfare and the donor community. A number of innovative projects were implemented out by the Ministry of Education, Youth and Sports, such as pilot educational programmes in nine schools in Tirana, and the adoption of extra-curricular activities in other municipalities to stop bullying, hate speech and discrimination.



Main findings

- Albania has a variety of minority groups, some of them persist to face barriers and challenges based on their ethnicity;
- The danger of hate speech towards minorities when someone is being targeted as a result of joining a group is high in Albania and it can lead to severe cases of hate speech;
- The needs between different minority groups differ, while the roma community seeks for employment and housing, the Bosnian community needs their language and rights to be considered;
- Legislation on hate speech, peace, human rights are in line with international standards in Albania, however, their implementation still remains challenging;
- Reconciliation is not an elaborated issue in Albanian policy agenda and is mostly addressed from different project implemented by national and international organization. There is a need to have a clear understanding and framework about the reconciliation strategies that can be used to make youth participation in reconciliation processes more efficient and effective by implementing democratic way of work and human rights respect.
- Albania lacks the tools to address issues related to reconciliation because they have not been the focus but on the other hand Albanian youth travel through the region and conflicts between the regions affect young Albanians. The need to develop such tools and raise awareness among young people on reconciliation issues is a necessity.
- When it comes to hate speech and reconciliation, is important to equip youth workers with the needed tools, knowledge, information, competences and attitudes.

Tools and resources available for other youth workers and organisations to use

Media regulatory authorities and hate speech

<https://rm.coe.int/media-regulatory-authorities-and-hate-speech/16807338f5>

Civil society in prevention and countering of violent extremism in Albania

http://www.qag-al.org/ang/publication/alb_en_2.pdf



Violent extremism vs. intercultural dialogue

<https://pvnalbania.org/wp-content/uploads/2019/12/Manual-Violent-Extremisem-vs-Peace.pdf>

Process of Reconciliation in the Western Balkans and Turkey: A Qualitative Study

<http://jointfuture.org/wp-content/uploads/2017/12/Process-of-Reconciliation-Qualitative-study.pdf>

The wall of anti- gypsyism

<https://crd.org/wp-content/uploads/2018/02/The-Wall-of-Anti-Gypsyism-%E2%80%93-Roma-in-Albania-Eng.pdf>

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