



Empowering Youth to Unite and Stand Up against Hate and Violence

IO1: Youth2Unite Curriculum



Erasmus+

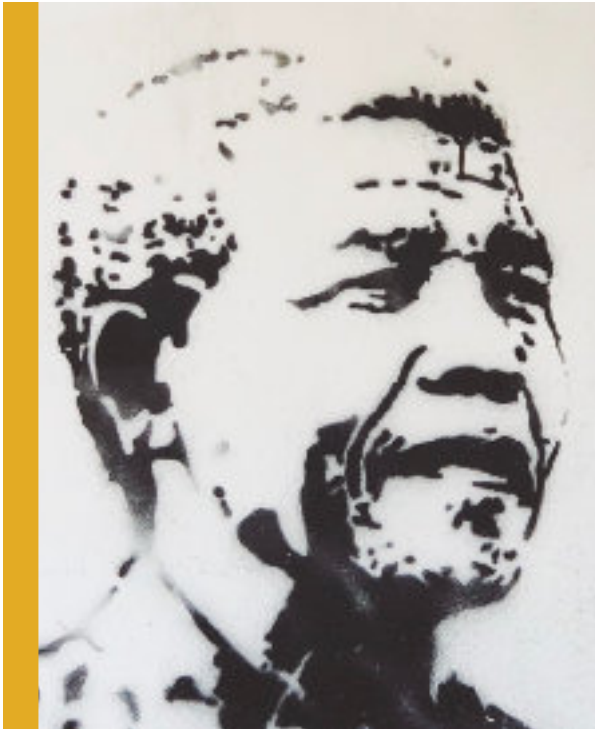
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No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

Nelson Mandela

INTRODUCTION

In November 2018, a man was beaten up in the English town of Chippenham because of his physical disability (BBC News, 22.11.2018). Between 2018 and 2019, over 6,000 further reported cases in the UK, almost 12% more than the year before (BBC News, 09.10.2019). Overall, the number of unknown cases of disability hate crimes in the EU is very high, as only a few member states collect data on this.

- In the summer of 2018, a 22-year-old French woman named Marie Laguerre was catcalled by a man when she walked back home, wearing a red dress. She told him to "shut up". The man took an ashtray from one of the tables of a café they were passing. He then threw it at her. He then walked up to Marie and stroke her violently in the face. Some people came to her help, and the incident was filmed. The man was later identified, and he was tried for violence with the use of a weapon (the ashtray), but the charge of "sexual harassment" was not withheld (Le Figaro, 04.10.2018).
- In September 2018, Zak Kostopoulos, an activist of the LGBTIQ+ movement, HIV positive, antifascist and drag queen (Zackie Oh), was brutally assassinated in the centre of Athens in public view. The murder was instigated by "outraged citizens" with the tolerance and complicity of men of the Greek Police (Amnesty International, 17.05.2019).
- In March 2019, a Somali woman (an asylum seeker) was violently attacked by a security guard at one of the offices of the Social Welfare Services of the Ministry of Labour and Social Insurance in Cyprus. After this incident, several Somali women interviewed by the NGO KISA complained of systematic racism, gender-based violence and humiliation because of their colour, religion, and legal status in almost every aspect of their lives (KISA, 09.03.2019).
- In October 2019, a heavily armed 27-year-old right-wing extremist attacked the synagogue in the German city of Halle (BBC News, 09.10.2019). He streamed his act live on the internet. Nine out of ten European Jews from 12 member states surveyed in 2018 feel that anti-Semitism has increased in the last five years. Also, nine out of ten describe anti-Semitism on the internet as a problem (European Union Agency for Fundamental Rights 2018).

These incidents are examples of hate crimes in the form of physical and verbal violence. Hate crimes are crimes committed based on prejudice and hatred towards the group to which the victim (really or supposedly) belongs, e.g., concerning the ethnic or social origin, skin colour, religion, political views, physical abilities, gender or sexual orientation.

Hate is not a new phenomenon, nor is violence against a group of

people. We can think of several examples in the older and more recent history. Nevertheless, the terminology “hate crime” is not that old, and the legal context to combat hate crime only developed in the past 40 years. The laws and persecution of hate crimes still differ from country to country, and it even differs partly for different groups of people. There are constant discussions in the European Union whether consistent guidelines are necessary, as the cases of hate crime increased in the past years, showing the topicality of the problem. One big issue is the phenomenon of hate-speech rapidly spreading on the internet, especially in social media, beyond national borders. The spreading of hate-speech can lead to physical attacks, demonstrating that it is vital to have an EU-wide discussion about combating hate crime and hate speech.

Hate speech and hate crimes are serious problems that run deep in our society and need to be urgently targeted. The European Parliament's Policy Department for Citizens' Rights and Constitutional Affairs considers in a recent study:

“Hate speech and hate crimes poison societies by threatening individual rights, human dignity and equality, reinforcing tensions between social groups, disturbing public peace and public order, and jeopardizing peaceful coexistence. (...) They erode social cohesion, solidarity, and trust between members of society. hate-speech blocks rational public debate, without which no democracy can exist it leads to an abuse of rights that endangers the rule of law.”

(Policy Department for Citizens' Rights and Constitutional Affairs, 2020).

In addition to legal and political measures such as consistent data collection, more robust prosecution of hate crimes, and counselling and reporting centers for victims, it is important to oppose hate crime as a society. Therefore, education, prevention, empowerment, and the support and strengthening of counter-speech and civil courage are important measures to counter hate crimes and hate speech.

These considerations are the foci of this curriculum. It addresses Youth workers and educators who work with young people and want to confront discrimination, hate crime and hate-speech in their work.

The curriculum was created by partners from France, England, Greece, Cyprus, and Germany as part of the project "Youth2Unite - Empowering Youth to Unite and Stand Up against Hate and Violence" funded by the Erasmus Plus Programme of the European Union. The situation is different in each of these countries, especially in terms of statistical data collection and the legal basis for prosecuting hate crimes.

Nevertheless, an increase in hate crimes can be observed everywhere – especially those that are racially motivated. And this is the underlying motivation for this curriculum. It was created to counteract the increase in hate crimes, support educators in their work, and encourage young people to stand up against hate and discrimination and equality and diversity in Europe!

The curriculum contains interactive learning modules and methods that can be used at a European level in educational work with young people from the age of about 15 and adapted to the respective context of each EU Member State. The focus is not only on the acquisition of knowledge but also on self-reflection and the development of skills and competencies.

The curriculum takes up the following questions:

- **How do I identify hate crimes? (Module 1)**
- **Which effects do hate crimes have on those affected? (Module 2)**
- **How do prejudices arise, and what is discrimination? (Module 3)**
- **What is hate speech, and how can I distinguish it from freedom of expression? (Module 4)**
- **Which role does the media play in the spread of hate-speech and the rise of hate crimes? (Module 5)**
- **How can I develop my attitude and stand up against hate crimes and for an open society? (Module 6)**

The modules contain a short introduction to the topic and various interactive methods supplemented by additional literature and web links. A protocol supplements the curriculum for addressing bias-related incidents and hate crime and seven exemplary seminar plans that show how the methods can build on each other in a seminar/workshop.

We hope you will enjoy reading and using the curriculum. It will contribute to a prejudice-free and open society in Europe, where democracy, diversity, and solidarity are lived out.

December 2021

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PARTNERS

The "Youth2Unite - Empowering Youth to Unite and Stand Up against Hate and Violence" project is funded by the Erasmus Plus Programme of the European Union. The project aims to tackle hate crime and hate-speech and increase young people's responsibility towards bystander intervention by providing a set of tools for youth workers and young people to utilise. Hate crime and hate-speech online are the core of the Youth2Unite project. Both convey meaning, intent, and significance in a compact and immediately recognizable form and greatly influence personal and collective behaviours.

A consortium of European partners delivers a variety of Youth2Unite activities to counter different levels of discrimination. The consortium consists of the leading partner, PISTES SOLIDAIRES (France); VEREIN NIEDERSÄCHSISCHER BILDUNGSINITIATIVEN (Germany); SYNTHESIS CENTER FOR RESEARCH AND EDUCATION (Cyprus); the ATHENS LIFELONG LEARNING INSTITUTE (Greece) and MERSEYSIDE EXPANDING HORIZON (UK).



Verein Niedersächsischer
BILDUNGSINITIATIVEN e.V.



pistes solidaires



AIMS

The YOUTH2UNITE aims are:

To reduce discrimination, improve intercultural communication, increase awareness of differences of identity and promote active citizenship.

To tackle hatred and stigmatisation of ethnic and religious communities (e.g. prejudice against Roma, Sinti, Muslim Jewish).

To prevent and combat hateful behaviours, hate crime and severe forms of hate-speech against LGBTIQA* communities.

To promote tolerance, mutual understanding, social cohesion and support the fight against racism and xenophobia by cultivating critical thinking in youth workers and young people.

To develop transverse skills and competencies to support quality youth work and young people's active intervention.

To provide youth workers with tools to raise awareness in young people by developing the capacity to recognise, prevent and combat hate crime and hate speech.

To challenge hate-motivated attitudes and hateful behaviours among young people.

To equip youth workers and young people with specific skills to address hate crime and hate-speech issues and respond to signs of prejudice and hate.

To empower young people by enhancing their critical thinking and decision-making skills about responsibility, choice and bystander intervention when hate-driven incidents occur.

For additional information on the project, please visit:

<https://www.youth2unite.com/>



IO1: Youth2Unite Curriculum

Module 1: Defining and recognizing hate crime

Module 1: Defining and recognising hate crime

The past century has seen significant progress in human rights, equality, and equal opportunity for all citizens. Many marginalised or disadvantaged social groups have managed to bring their struggles into the light, fight for them, and establish a new legal framework that differentiates between general crimes and crimes against a specific social group. Thus, the legal category of hate crimes was born.

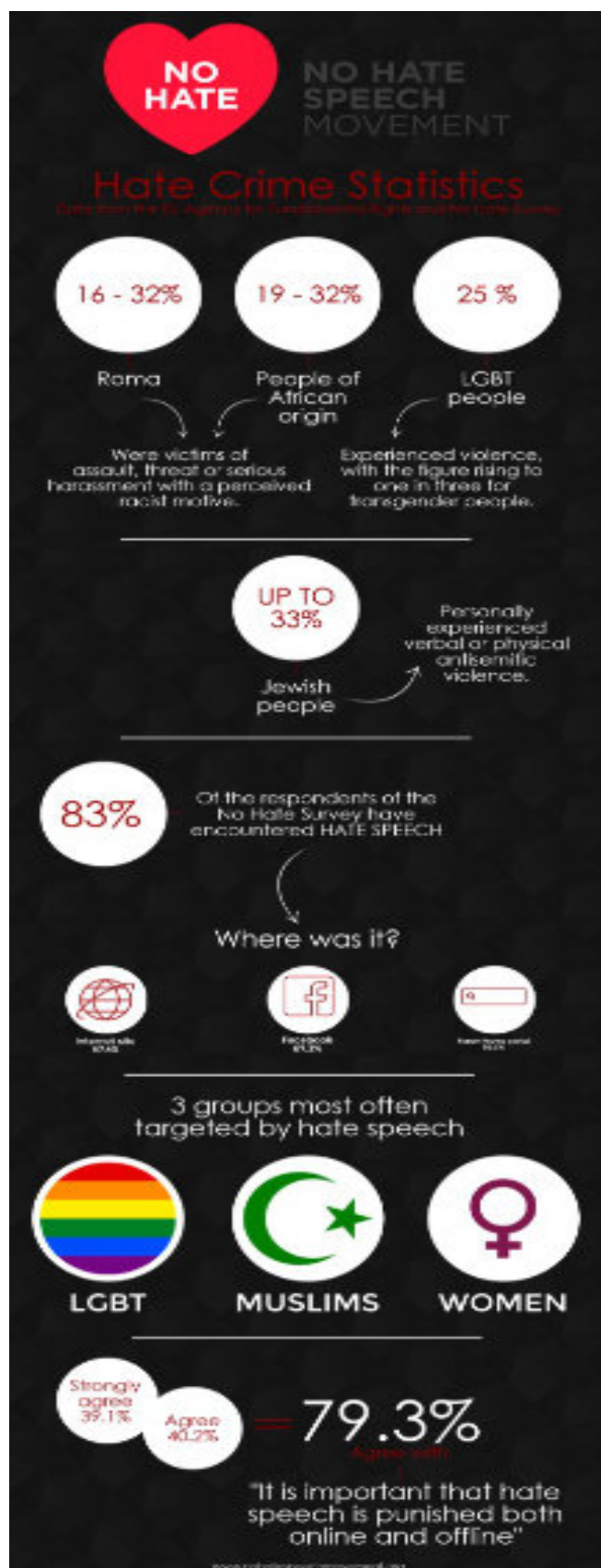
By definition, and due to modern societies' ever-changing political and social landscape, the inclusivity of what constitutes a hate crime is additive. As societies progress, they realise and break down or abolish old instances of oppression and discrimination or create new ones due to their structure or technological advances.

Unfortunately, and although Europe is still considered the world leader of human rights and equality (in the context of legal protection offered), recent socio-political changes have created tension inside the union. Many countries are reverting to a more protectionist kind of state, in which minorities and marginalised groups have, once again, become the target of systemic discrimination and hateful attacks, giving rise to hate crimes across the EU (Asimakopoulos, Baider & Millar, 2017). In addition, due to the ever-evolving, wider-reaching grasp of the World Wide Web, hate crimes have transcended to the digital, appearing on different platforms such as social media, forums and online news outlets. This phenomenon creates a dangerous environment that requires constant surveillance and alertness, not only from the state and tech companies but also from the citizens of the European Union.

Definition and the legal context of hate crime

Given today's context of hate crimes in the EU, a definition of what constitutes such an action must be provided for people to discriminate between harmless acts and hate-fuelled, dangerous ones. In this sense, hate crimes are defined as criminal acts motivated by prejudicial or biased opinions regarding specific groups of people. For an act to be categorised as a hate crime, it needs to be punishable by law, in addition to possessing a biased motivation.

A biased motivation is generally defined as one that is based on negative opinions, stereotypes, intolerance and hatred, towards a particular group of people, with regards to **race, ethnicity, nationality, sexual orientation, gender, language, religion** and any other fundamental characteristic (ODIHR, 2019). These acts can include physical or psychological violence, threats, property damage, murder, or any other criminal behaviour motivated by the ideas mentioned above.



Still, it is important to note that the transference of these definitions into legal contexts has presented many problems, leading to uneven protections of groups of victims across Europe, which necessitates a change in the EU is currently holding (Garland & Chakraborti, 2012).

Who are the people who are most likely to become victims of hate crimes?

In the 2008 European Union Minorities and Discrimination Survey (EU-MIDIS), one in four people from different marginalised groups reported that they had been victims of such hate crimes. The most common background of victims included **Roma** people, **Sub-Saharan Africans**, **North Africans**, **Turkish people**, **Russians** and **Central and Eastern Europeans**. Additionally, due to the recent influx of refugees in Europe, the list has been extended to include **Syrians**, **Iraqi people**, and other nationalities from the Middle East. Finally, people of sexual orientations and gender identities that differ from what is categorised or seen as "usual" (heterosexuality and clear male and female gender identities that correspond with the person's appearance) have also been under attack, especially in Central and Eastern European countries.

Several bodies – such as the Council of Europe and the European Union Fundamental Rights Agency - have extensively researched hate-speech and hate crime phenomena. They have provided us with comprehensive data relating to the extensiveness of the phenomena, the groups that most easily and most often fall victims of hate speech/crime and of – online and offline – spaces where such phenomena most often occurred.

Matel Zhradnik of the European Youth Information and Counselling Agency has collated all this information on the shown infographic, based on the statistics of the European Union Fundamental Rights Agency and the European Online hate-speech Survey 2015.

It depicts astonishing data of

- **19 – 32% of Roma people**
- **19 – 32 % of people of African origin and**
- **25% of LGBTIQA people**

who took part in the survey report that they have been victims of assault, threat or serious harassment with a perceived racist motive? Similarly, almost 33% of Jewish people living in Europe, who took part in the survey, have experienced verbal or physical anti-Semitic violence.

One result of the survey was that the three groups most often targeted by hate-speech are **LGBTIQA* people, Muslims and women.**

Among the social media, Facebook has been indicated as the social media platform where hate speech, as one form of hate crime, can be encountered more often (67,3%).

Source: Zhradnik, M. (2015)

What do we know about the (categorisation of the) perpetrators?

Of course, there is not one single profile of a hate crime perpetrator. Nevertheless, some statistics about common characteristics and studies about the motivations of perpetrators to commit a hate crime are presented below.

A recent report by the Welsh government (2013) categorizes the perpetrators into the following four categories related to their motivations to commit a hate crime:

- 1) **Thrill offenders** – People who engage in hate crimes for the excitement of the act or because they are bored. Some other factors, which are also related to this group, regarding the commitment of hate crimes, are peer pressure and bonding, alcohol and machismo. An example of a crime by these offenders is a homophobic attack in a city centre by a group of young men encouraging each other to escalate violence

*Abbreviation for: Lesbian, Gay, Bisexual, Transgender, Intersexual, Queer, Agender and people who feel that they don't fit into one fixed category

- 2) **Defensive offenders** – People who think they protect their country and land by other “newer” communities. A widespread belief these offenders hold is that the socio-economic status and security of their society is threatened. In many cases, anger and internalised shame lead these offenders to hate crimes. An example of a hate crime committed by these offenders is an anti-immigrant or anti-Gypsy/Roma/traveller abuse directed towards individuals who are new to an area.

- 3) **Mission offenders** – People who see their life's mission as one where they get rid of those specific groups of people, regarding them as inferior or evil. These people desire power and have links to extremist groups. An example of a hate crime committed by these offenders is the Neo-Nazi organised racist, violent attacks or the organised marches involving physical or verbal attacks on Muslims.

- 4) People who think that they serve justice by retaliating against perceived attacks on their values by these marginalised groups. They seek revenge for a (perceived) threat or change to social and cultural norms. An example of a hate crime committed by these offenders is the anti-Muslim or anti-Semitic attacks and criminal damage to Mosques or Synagogues following trigger events.

Regarding the profile of the people who commit hate crimes, many recent studies have shown that younger people carry out most hate related attacks, especially those between the ages of 16-25, and usually male (Bra, 2009; Dauvergne, Scrim & Brennan, 2008). Indeed, a recent study in Sweden showed that 40% of suspected perpetrators were under 20 and male (Bra, 2009). Similarly, in a report by the Crown Prosecution Service in Britain (2012), it is reported that 73,7% of hate crime committers were white, male, and British in nationality. Socioeconomic status data from the UK shows that an average of 40% of offenders were unemployed or otherwise out of work (Iganski and Smith, 2011). Finally, the myth that strangers are the ones that commit hate crimes has been debunked. Studies have shown that usually, the perpetrator is familiar with the victim (the opposite does not necessarily apply) through being neighbours, attending the same school, working at the same place, and so on (Mason, 2005).

Perpetrators of hate crimes usually belong in most of the country they belong to, or in general, in the most powerful, proliferating and advantaged social group in any given context. Some group members feel their position and identities are compromised by the existence, presence, or fights of the marginalised groups. On the most fundamental

level, this feeling stems from the human cognitive process, which is crucial in the processing and understanding of the environment around us, leading to creating separate categories for different concepts, ideas, physical attributes, objects, and social groups. When this process acts as a herald for stereotyping, prejudicial beliefs are created, often leading to hate-related crimes (for more information on categorisation, see Module 3). The sense of threats against the identity, values and social experience that perpetrators often feel can be divided into:

‘Realistic threats’ – such as perceived competition over jobs, housing and other resources, and physical harm to themselves or others

‘Symbolic threats’ are concerned with the threat posed to people’s values and social norms **(Walters et al., 2016)**.

Thus, it is essential to focus on these aspects when one attempts to both identify and report such hate crimes and try to change the minds of the people who commit them.

Besides social psychological explanations for hate crimes like intergroup emotions or the perception of threat, the EHRC report, based on academic research reviews, also names several structural factors that may impact hate crime. These include how specific social processes (e.g., societal norms and values) and practices (e.g., the methods and interventions used by statutory agencies) may create a social context in which certain groups in society can become marginalised or stigmatised.

Furthermore, some researchers assert that hate crimes may be the product of our social environments. They are more likely to occur where society is structured in such a way as to advantage specific identity characteristics over others (for example, white, male, heterosexual). Systemic discrimination, typically codified into operating procedures, policies or laws, may give rise to an environment where perpetrators feel a sense of impunity when victimising certain minority group members. (Walters et al. 2016)

The activities in this module enable an introduction to Hate Crime by working on a definition and learning to recognise the essential characteristics of hate crime.

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Learning Tool Code

Title

M1A1

What is a Hate Crime?

Learning Objectives

- To introduce to the topic hate crime
- To elaborate a definition of hate crime
- To acquire increased knowledge on what constitutes a hate crime

Activity Details

- Materials: flipchart, pens and pencils, laptop, projector, video "What is hate crime?" (See References)
- Duration: 40 minutes
- Group number: up to 20 participants

Instructions

- In this activity, the participants deal with hate crime and work together on a definition.
- Divide the participants into two small groups. One of the small groups will receive a flipchart paper on which the term "Hate" is written.
- The other group gets a flipchart paper with the word "Crime" written on it. Now the groups have time to write down their thoughts about the term on the poster.
- Ask the participants to come together in the large group, hang the two posters next to each other and let the small groups present their results. Invite the participants to look at both signs and consider how to define Hate Crime.
- Write the keywords on a poster/flip chart. Examples of Hate Crime can also be given and written down.
- Show the video "What is hate crime?" to the participants (refer to References).
- Ask the participants about their thoughts on the video. Was there something new for them in the video? Did they know the different aspects of hate crimes? Did they learn something new about hate crime?
- Add the answers as key points on the definition poster and summarise the definition of hate crime created together at the end.

Tips for facilitator

The following issues can be taken up, for example:

Hate crime:

Hate crimes are defined as criminal acts motivated by prejudicial or biased opinions regarding specific groups of people (e.g., because of their: disability, race, religion, sexual orientation or transgender identity).

$$\begin{array}{ccc} \text{A} & + & \text{MOTIVATION FOR COMMITTING} \\ \text{CRIME} & & \text{THE CRIME BASED ON BIAS} \end{array} = \text{HATE CRIME}$$

Examples of hate crimes:

- Verbal abuse. (e.g., jokes in the street, on the bus)
- Harassment. (e.g., constantly knocking on the door or throwing eggs at windows).
- Bullying or intimidation. (e.g., by children, adults, neighbors, or strangers).
- Physical assault. (e.g., hitting, punching, pushing, spitting, violent words).
- Hoax calls, abusive phone or text messages.
- Insulting or derogatory online comments. (e.g., via Facebook, Twitter, WhatsApp).
- Harm or damage to your home, pet, vehicle, community building or place of worship.
- Graffiti, arson, threats of violence.
- Displaying or circulating discriminatory literature.

Follow-up/Inspiration for the future

One might pick the last phrase of the video, “We are all different, and we’ve got that in common”, and ask for comments from the participants.

The video provides the opportunity for further discussions on the issue of hate crime. Some additional questions could be:

- **What is the purpose of this video?**
- **Is there any information on what to do in case of a Hate Crime?**
- **Why were different people selected to play in the video?**
- **What is the meaning of the hashtag #NoPlaceForHate?**

References/Further Reading

University of Lincoln (2019): “What is hate crime?”, video available at:

https://www.youtube.com/watch?v=qkCIPniOEBg&ab_channel=UniversityofLincolnStudentLife

The following video could replace or complement the first one (just with images and no comments):

Northumbria Police (2010): “Hate crime” (language free), video available at:

https://www.youtube.com/watch?v=4VOtUTIQMRg&ab_channel=NorthumbriaPolice

Learning Tool Code

Title

M1A2

It's not just offensive. It's an offence.

Learning Objectives

- To define and comprehend what hate crime is
- To understand the relationship between racism, discrimination and hate crime
- To realise the difference between an offensive behaviour and an offence
- To understand the variety of groups that are the usual target of hate crimes and hate behaviour
- To contemplate on the role of bystanders or witnesses of hate crimes and behaviours

Activity Details

- Materials: laptop, projector, flipchart, video: "Hate Crime – Nationwide Campaign" (refer to References)
- Duration: 30 minutes
- Group number: up to 20 participants

Instructions

- Activate the interest of the participants and initiate a short discussion by posing questions such as:
 - **What is the difference between offensive behaviour and an offence?**
 - **What behaviours or actions would you consider offensive?**
 - **Which behaviours or actions would you consider as an offence?**
- Sum up the ideas and input from the participants and present a definition.
- Show the spot for the nationwide hate crime campaign in the UK to increase awareness and understanding of what constitutes a hate crime (refer to References).
- After watching it, divide the flipchart into two columns: Victims and Behaviours. Ask participants to tell which were the victims' identities (e.g., a woman wearing a hijab, a disabled person, lesbians, foreigners) and the words and behaviours targeted at these victims (e.g., shouting, making fun of the person, threatening, spraying on the shop). Write down the answers on the flipchart. Facilitate the generalization regarding the victims' identities to reflect some potential characteristics upon which these behaviours were triggered (e.g., religion, race, disability, sexual orientation). The conclusion is to realise the different elements in one's identity or appearance connected to hate behaviours and crimes.

Tips for facilitator

Take care of the terminology to direct the discussion accordingly:

- **Hate Crime** is a crime motivated by bias against race, colour, religion, national origin, sexual orientation, gender, gender identity, or disability.
- **Bias or Hate incidents** are acts of prejudice that are not crimes and do not involve violence, threats, or property damage.
- **Offensive** describes rude or hurtful behaviour. Offensive can mean not just attacking someone or something, but belching, insulting people, or otherwise not respecting common standards of behaviour.
- **An Offence** is an illegal act, a crime.

Follow up/Inspiration for the future

According to the level of the participants, direct the discussion on the issues of the film. Take, for example, the incident with the woman on the street. The men are telling her, "Get that stupid thing off your head ". What would happen if the target was a white European female, a white European male or a child, or a Muslim man? Would it make any difference? Would we still call it hate speech/discrimination? This discussion will help the participants realise the importance of the context in these behaviours.

References/Further Reading

Home Office, the government of the UK (2018): Hate Crime – Nationwide Campaign, video available at:
https://www.youtube.com/watch?v=tdUUD7jcMV8&feature=emb_logo&ab_channel=HomeOffice

Craig-Henderson, K.; Waldo, C. (1996). "So, what's a hate crime anyway?" Young adults' perceptions of hate crimes, victims, and perpetrators, In: Law and Human Behaviour 20 (2), p. 113-129.

Learning Tool Code	Title
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M1A3

Key Types of 'Everyday' Hate crimes/ Incidents

Learning Objectives

- To get more profound knowledge on the different types of 'everyday' hate crimes/incidents
- To develop a critical understanding and analytical skills
- To understand the perplexing nature and intersecting factors that could lead to different types of hate crimes/incidents
- To become more resilient in the face of hate crimes/incidents

Activity Details

- Material: flipchart, markers
- Duration: 60 - 90 minutes
- Group number: 10 - 20 participants

Instructions

- Tell the participants that according to an EHRC report (see table in the References), there are three prevalent types of hate crime/incidents: a) incidents form part of an interpersonal conflict; b) persistent targeted abuse; c) 'one-off' attacks. Divide the participants into three groups and assign one type of hate crime/incident to each group.
- Ask the group members to discuss and write on their flipchart their opinion about the following categories of analysis:
- What characterises this type of hate crime/incident?
- What are the underlying common social factors of this type?
- What is the victim/perpetrator relationship?
- What is the level of prejudice/causal relationship?
- After finishing their group analysis, each group presents their results in the plenary, followed by a discussion regarding the different types.

Tips for facilitator

- Do not heavily intervene in each group's discussion but be well-prepared to facilitate the debriefing using the Reference Table in the activity Annexe.
- Be aware that a single type of prejudice does not always cause hate crimes, that incidents can often form part of a process of ongoing victimisation, and that multiple social and situational factors are likely to underlie any single hate crime.

Debriefing

In the final discussion, you can ask the following questions to the participants:

- Did you like the activity?
- Is it easy to understand the different levels, such as motivations, behaviours, etc., underpinning hate crime/incidents? Are they visible? What kind of competencies do we need to develop to be able to understand all those layers?
- How is this activity helpful in developing a greater understanding of behaviours and attitudes involved in hate crime/incidents?

References/Further Reading

Walters, M. A.; Brown, R.; Wiedlitzka, S. (2016): Causes and motivations of hate crime, Equality and Human Rights Commission Research report 102, available at:

<https://www.equalityhumanrights.com/sites/default/files/research-report-102-causes-and-motivations-of-hate-crime.pdf>

The following table is extracted from:

Walters, M. A.; Brown, R.; Wiedlitzka, S. (2016): *Causes and motivations of hate crime, Equality and Human Rights Commission Research report 102*, p. 24

Type of Hate Crime/Incident	Characterisation	Common Social Factors	Victim/perpetrator Relationship	Level of Prejudice/Casual Connection
Incident/s form part of an interpersonal conflict	Conflicts frequently escalate over protracted periods of time culminating in the commission of an incident often marked (for example) using racist, homophobic, transphobic, anti-religious or disablist language	It can occur in and around social housing; noise pollution; neighbour disputes; alcohol- and drug abuse fuelled; multiple disputants.	Known, typically neighbours	Low-medium/ Low-medium.
Persistent targeted abuse	Persistent and ongoing targeted abuse of victims that occurs over prolonged periods (process-led).	In and around social housing, alcohol/drug abuse fuelled.	Known, neighbours or local community members.	Medium-high/ High.
'One-off' attacks	'One-off' incidents typically committed in public areas.	Incidents often occur during people's routine activities. Offences frequently occur late at night during commercial transactions, such as takeaway food establishments. Alcohol intoxication is common.	Previously unknown (strangers); individuals often come into contact via commercial relationship based on goods/service provider and customer.	Medium-low/ Medium.

Learning Tool Code

M1A4

Title

In her/his shoes!

Learning Objectives

- To develop skills related to empathy (i.e., to understand other people's feelings, emotions, thoughts, ideas and barriers) and imagine what someone else might be thinking or feeling
- To experience how the world looks from another's perspective when they experience difficulties and barriers
- To realise the effect of hate speech/hate behaviours on the victims

Activity Details

- Material: 2 pairs of shoes (high heels in size 43 and flip flops in size 37), flipchart
- Duration: 40 minutes
- Group number: up to 20 participants

Instructions

- Split the group into two subgroups, according to their sizes of shoes. The first group participants wear shoes with sizes from 35-40, and the participants of the second group wear shoes from 40 and above.
- Hand out a pair of high heels size 43 to the first group and a pair of flip-flops size 37 to the second group.
- Each group member must run through the room in the assigned pair of shoes without taking them off. The team whose members achieve the lowest running time is the winning team.
- Ask the participants to start a plenary discussion, note the experiences, and comment on the flipchart.

Tips for facilitator

- Participants probably start laughing or teasing others while they are running in these shoes. Keep in mind the comments and bring them up to fuel the discussion after the activity. (Possible questions: Why did you laugh? Was it embarrassing? Why did you tease the person who was running? How did you feel when you were trying to run while others made fun of you?). Laughing and teasing are expected in this activity. The facilitator should keep it within limits and use it to motivate further discussion.

Debriefing

The following questions can guide the discussion:

- How did you feel? What were you thinking while running in these shoes?
- How did you feel? What were you thinking while watching others running in these shoes?
- What was the most challenging part of the activity?
- What did you learn from this activity - about yourself and others?
- Shoes were just a metaphor. Let's apply what we felt and thought on other occasions. Can you imagine what someone thinks in other uncomfortable or threatening situations? For example, when someone calls them names while walking on the street (e.g., "faggot", "fatty", "ape", etc.?). Or when receiving hate mails and threats?

Follow up/Inspiration for the future

1. Explain the following terms:

Awareness versus information: Awareness is perceiving, knowing, feeling, or conscious of events, objects, thoughts, emotions, or sensory patterns. Knowledge is facts, information, and skills acquired through experience or education.

Empathy versus sympathy: In 1909, the psychologist Edward Titchener translated the German *Einfühlung* ('feeling into') into English as 'empathy. Empathy can be defined as a person's ability to recognize and share the emotions of another person. It involves, first, seeing someone else's situation from his perspective, and second, sharing his emotions, including, if any, his distress. Sympathy ('fellow feeling', 'community of feeling') is a feeling of care and concern for someone, often someone close, accompanied by a wish to see them better off or happier.

2. The activity could expand to gender identity and roles.

Depending on the audience, the facilitator can also discuss how gender intersects with negative feelings and behaviours.

This activity could also provide the opportunity to discuss active listening as part of empathy towards others.

References/Further Reading

Lukianoff, G.; Haidt, J. (2019): The coddling of the American mind. What good intentions and bad ideas are setting up a generation for failure. Penguin Books.

Healy, J. (2015): Why don't we recognize Disability Hate Crime for what it is?, the article from the International Network for Hate Studies, available at:

<https://internationalhatestudies.com/dont-recognise-disability-hate-crime/>

Learning Tool Code

Title

M1A5

The New Hate Crime Epidemic

Learning Objectives

- To understand the link between xenophobia and hate crime
- To realise the variety of behaviours that are considered hate crimes
- To find out ways to address such hate crimes within a society
- To understand the role of politicians regarding the rise and/or combat of hate crimes
- To understand what the victims or potential victims of hate crimes feel

Activity Details

- Material: laptop, projector, flipchart, handout (refer to Annexe), video "Epidemic of hate: Asian xenophobia amid coronavirus" (refer to Annexe)
- Duration: 40 minutes
- Group number: up to 20 participants

Instructions

- To prepare the participants for the video, start the activity by asking them questions such as:
- Which are the social groups who are usually victims of hate crimes?
- Based on your knowledge and experiences, have these social groups always been the same through time and history, or do they change through time?
- Would you imagine any social group becoming a target of hate crimes in current times with the outburst of the Covid-19 pandemic? Were there any social groups that were held responsible for the rise of the pandemic in your country? Were there any incidents, which could be labelled as hate crimes towards these groups?
- Give a short introduction to the video, explaining that it shows what happened in the USA. Then, provide all participants with the Handout (refer to Annexe) and ask the participants to fill in the boxes' relevant information after watching the video.
- Project the video „An epidemic of hate: anti-Asian hate crimes amid coronavirus “.
- After watching the video, give the participants five minutes to fill in their handout. Afterwards, write down their responses to each question on the flipchart. If participants did not record some information, you could add it (refer to Annexe: for the facilitator).
- Using the information written on the flipchart, discuss the causes of hate crimes, the consequences for the victims and society, and how to address such incidents.
- And/or pick some words and phrases from the video and ask the participants to comment on them. Such words and phrases can be “xenophobia”, “social media posts gone viral are incredibly important”, “dividing the country”, “victims would brush it off”, “inflate a culture war”, “us versus them dichotomy”, “it might get worse”.

Guiding questions for the discussion can be:

- How are these phrases connected to hate crimes?
- Why do victims “brush it off?”
- Will it get worse? How can we prevent it?
- Wrap up the activity by pointing out that hate crime can exist everywhere and anytime and that all people should be alert to such incidents.

Tips for facilitator

- Watch the video very carefully before showing it to the classroom to get a clear idea of the participants' answers.
- It might make sense to show the video a second time so that the participants can record more.
- Be alert during the discussions and direct them to the goals and Learning Objectives of the activity. The virus is a very “up-to-date” issue and can provoke conversations, which are irrelevant to the issue of hate crimes. Lead the conversation accordingly.
- When providing participants with the handouts, explain that this is not an exercise on “who writes more” and that there are no right and wrong answers.
- You can also bring country-specific information into the discussion. In some countries, young people were blamed for the spreading of the virus. In some instances, Roma people were also blamed, or immigrants. Make the story relevant to what the participants know, have experienced, and understand.

Debriefing

Questions for a final reflection could be:

- How did you feel about the video?
- Did you learn something new?
- Would you post this video on your social media? Why? Why not

References/Further Reading

Los Angeles Times (2020): Epidemic of hate. Asian xenophobia amid coronavirus, video available at:

<https://www.youtube.com/watch?v=7nlenypkMww>

Ruiz, N. G.; Horowitz, J. M.; Tamir, C. (2020): Many Black and Asian Americans Say They Have Experienced Discrimination Amid the COVID-19 Outbreak, article from Pew Research Centre, available at:

<https://www.pewsocialtrends.org/2020/07/01/many-black-and-asian-americans-say-they-have-experienced-discrimination-amid-the-covid-19-outbreak/>

Coste, V.; Amiel, S. (2020): Coronavirus: France faces 'epidemic' of anti-Asian racism. #JeNeSuisPasUnVirus, the article from Euronews, available at:

<https://www.euronews.com/2020/02/03/coronavirus-france-faces-epidemic-of-anti-asian-racism>

Wikipedia: List of incidents of xenophobia and racism related to the COVID-19 pandemic, available at:

https://en.wikipedia.org/wiki/List_of_incidents_of_xenophobia_and_racism_related_to_the_COVID-19_pandemic#cite_note-11-196

Balvaneda, B.; Roemer, L.; Hayes-Skelton, S.; Yang, A.; Ying, A. (2020): Responding to Anti-Asian Racism During the COVID-19 Outbreak, article from the Anxiety and Depression Association of America, available at:

<https://adaa.org/learn-from-us/from-the-experts/blog-posts/consumer/responding-anti-asian-racism-during-covid-19>

Annexe

Handout

Based on the “Epidemic of Hate” video, fill in the boxes with relevant information as presented therein:

In the “Epidemic of Hate” video...

Which behaviours were considered hate crimes?

How victims of such hate behaviours felt and/or reacted?

Which were the reasons for these hate crimes/behaviours?

Which were some of the responses to the hate crimes committed?

Handout for the facilitator

Which behaviours were considered hate crimes related?

- xenophobic reactions to a video clip while it was shot
- family in Texas, originally from Burma, were attacked for being perceived as Chinese (the assailant said, "the coronavirus happened because of you")
- coughing/ sneezing noises, pointing at somebody
- ridiculing
- coughing and spitting at Asians
- boycotting Asian businesses
- the distinction between "us" and "them."
- "it's your fault- not mine."

Which were the reasons for these hate crimes/ behaviours?

- a long history of racism
- paranoia and ignorance
- misinformation
- anger and fear

Which were some of the responses to the hate crimes committed?

- social media groups elected officials
- the FBI has recognized the increase in hate crimes in the group of Asian Americans
- a song on the increase of hate crimes against Asians
- social media campaign
- track relevant data on these incidents
- organize community responses
- the anti- Asian rhetoric should stop (media and politicians)
- Asian Americans need to report these incidents



IO1: Youth2Unite Curriculum

Module 2: The Emotional Impact of Hate Crimes on the Victims

Module 2: The Emotional Impact of Hate Crimes on the Victims

Fighting hate crimes implies first being able to identify them. Various signs can help us to do so, including the emotions felt by victims of hate crimes - whether expressed or not.

What is an emotion?

Emotions are the expression of needs, satisfied or not, triggered by a particular reality. In the same way as emotions (relatively short), feelings (longer), sensations (of a physical nature) and messages from the body are all indicators, outward signs revealing a person's needs.

The image of the car as an example to illustrate what has been said speaks for itself: to drive well, a car has various needs. If one of these needs (water, oil, petrol, brake fluid) is not met, the car will soon break down. On the dashboard, indicator lights tell the driver what's going on under the bonnet. We can compare feelings and emotions to warning lights that give us information on the state of our vital needs. Just like in the car, the "petrol" light only tells me about the state of my petrol tank, so a particular feeling tells me about the state of a particular need.

For emotion to become a driving force for action, it is essential to link it to needs and proceed upstream with a neutral and objective observation of the facts triggering this same emotion. Understanding emotions as an integral part of this overall process will make it possible to decode with even greater finesse the emotions and external signs of victims of hate crimes. Understanding emotions will be the focus of some of the activities in this module.

What are the emotional impacts of hate crimes on their victims?

The Quebec experiment carried out in 2006 "La leçon de discrimination" consisted of artificially creating a situation of discrimination over two consecutive days in a school environment to observe the effects on the students.

Concretely, the teacher divided the class into two groups, one valued – the other devalued based on pupil size.

This experience – which was the subject of a documentary film – showed that **while bodies and behaviour are affected by hate crimes perpetrated in this setting, it is the emotional reactions that are the most striking.**

Faces mark sadness, then despondency. Mikaël, a pupil from the group

that was then devalued and called to the painting, fails to carry out an exercise; his shoulders are drooping, his eyes lost in the haze mark the dismay. During the debriefing following the experiment, he analyses this moment: "I was more rotten than before... because I was less concentrated because I knew the world would laugh at me." (Joëlle Magar-Braeuner, 2018). The internalisation of this new categorisation influences Mikaël's cognitive and attentional possibilities. He is anticipating a negative judgement of his performance by the other pupils in the class. These emotions are evident in the drawings that the pupils make to express how they experienced the experiment: "I feel bad because it's not fair, it's not fair... angry at the others for supporting them, and they do nothing for me...sad".

This experiment alone has thus shown that hate crimes have decreased the lower group's capacity to act and reinforced the other groups, generated negative emotions and aggressiveness in inter-group relations, and empathy between and towards members of the disadvantaged group.

In general terms, hate crimes (including online hate speeches as one form) may cause direct and indirect effects on individuals' psychological wellbeing, short and long term.

More specifically, victims of hate crimes may show low self-esteem; they may feel lonely or isolated, suffer from sleeping disorders, increased anxiety and feelings of fear and insecurity. Their human dignity might be violated. They longer see themselves as good and included under perceived socio-cultural norms.

One could argue that the consequences of hate crimes are similar in form (but sometimes not in intensity) to the effects experienced by recipients of traumatic experiences. That said, responses will be mediated by past experiences, psychological and physical strength, the available sources of support, and so forth (SELMA Hacking Hate 2019, p. 32).

Indeed, research in America and Europe confirms that this psychological distress is felt more intensely by children than by adults. The latter have learned from experience to better protect themselves from the harms caused by stigma and discrimination.

In general, the adverse emotional effects of hate crimes are more intense for members of disadvantaged minorities. Members of advantaged groups can better protect themselves because they have, among other things, the financial resources to afford the psychological

and physical support services to counter these harms. Although the loss of well-being due to hate crimes is experienced by ethnic minorities, the negative effects of being personally stigmatised are more intense for people with mental illness, physical disabilities, obesity and LGBTIQA* people. **Victims of such stigmatisation often feel isolated and fragile as individuals without a solidarity network of a minority group sharing the same ethnic, linguistic or religious identity.**

Research shows that the negative emotional effects of hate crimes and stigmatisation are more sustained for members of minorities who are systematically discriminated against than for individuals who only rarely experience discrimination.

The activities proposed in this module will make it possible to understand what an emotion is in general and how it manifests itself when hate crimes occur to better identify them in oneself and others.

References

Pascale Turbide and Lucie Payeur (2006) : La leçon de discrimination (documentary), available at :
<https://www.youtube.com/watch?v=zPpS1Rvy0QM>

Joëlle Magar-Braeuner (25th July 2018): The Lesson of The Discrimination's Lesson, available at:
<https://id.erudit.org/iderudit/1050659ar>

SELMA Hacking Hate (2019): Hacking Online Hate – Building an Evidence Base for Educators, p. 32, available at:
<https://hackinghate.eu/assets/documents/hacking-online-hate-research-report-1.pdf>

Curio.ca (2016) : La leçon de discrimination 10 ans plus tard – Guide d'animation secondaire ; available at
https://media.curio.ca/filer_public/64/c1/64c14797-7998-49b7-8321-dcf0b7f1d8c8/20161102-015_lecon-discrimination-10-ans-plus-tard_guide_animation_secondaire_corr_of_edi.pdf

Learning Tool Code

M2A1

Title

When The Body Speaks for You.

Learning Objectives

- To become aware of the diversity and nuance of emotions
- To develop the lexical field of emotions to better (re)know them, and indirectly to act in an appropriate way
- To be able to identify the physical signs of emotions
- To define what an emotion is and initiate the link with needs

Activity Details

- Material: For each small group, around 20 (laminated) photos representing various emotions (as an example refer to Annexe 2) and the names of the corresponding emotions (1 emotion = written on one sheet of paper), post-its or moderation cards, Patafix or double-sided tape
- Duration: 50 minutes
- Group number: 4 - 25 participants

Instructions

- Introduce the activity with a cloud of words asking participants what they think is an "emotion". You can ask each participant to write down on a post-it or a moderation card one or several words to define an emotion. Then bring all the ideas together, leading to a standard definition of an emotion.
- Bring out the fact that emotions are manifested, among other things, by physical signs and ask the participants whether they know how to decode emotions through physical signs.
- Depending on the number of participants, create groups. For example, distribute the photos (refer to Annexe 2) and the corresponding emotions and ask the groups to display the corresponding emotion below each photo. The exercise stops as soon as one of the groups has finished.

Tips for facilitator

- If you find it difficult to bring out during the first stage that emotions are manifested through physical signs, then ask the participants very concretely, "How do you recognise that someone is angry, for example?".
- Depending on the group dynamics, the activity can be carried out in several teams or a large group. If in several teams, each team must work on the 20 photos. Alternatively, the facilitator can give only 5 or 10 photos to each team, but with all the emotion in words! This action will increase the level of difficulty. In a second step, invite all the teams to work together.

Debriefing

- Debrief with all the participants on the answers, then on the difficulties in distinguishing emotions.
- Ask the participants why it is important not to make mistakes in identifying emotions.
- The collective conclusion will highlight the link between emotions and needs. The more precise we are in identifying emotions through their physical signs and related needs, the more we react appropriately.
- In conclusion, you can take the word cloud created at the beginning of the activity and ask the participants to add the words and additional knowledge developed.

Follow up/Inspiration for the future

- Ask the participants to form teams (different from the game). The teams should take a few pictures of the group members with emotions to guess the rest of the group. This activity can be a relevant ice breaker and help anchor the learning for the next activity. You can also collect the pictures beforehand and create an online quiz (refer to Annexe 1).

References/Further Reading

ENABLE (Empower Children, Eliminate Bullying): information and toolkit, available at:

http://enable.eun.org/implementing_enable

Lists of emotions associated with their needs met or unmet: Puddle Dancer Press. Non-violent communication books and resources: How Expansive is Your Emotional Vocabulary? Feelings and Needs We All Have, available at:

https://www.nonviolentcommunication.com/wp-content/uploads/2019/07/feelings_needs.pdf

Annexe

Annexe 1: Quiz to test your emotional intelligence:

Greater Good Science Centre, UC Berkeley: Test Your Emotional Intelligence. How well do you read other people? available at:

https://greatergood.berkeley.edu/quizzes/ei_quiz

Annexe 2: Photos illustrating 20 emotions and feelings

ENABLE: How well do you read other people? (Lesson 4), available at:

http://enable.eun.org/c/document_library/get_file?uuid=4b006943-1057-4825-aa8e-c7954aa00a85&groupId=4467490

Annexe 3: Precise answers to the physical manifestations of each of the 20 emotions illustrated in Annexe 2

ENABLE: How well do you read other people? (Lesson 4), available at:

http://enable.eun.org/c/document_library/get_file?uuid=802abd19-3c03-4f99-9907-de47d2033ad4&groupId=4467490

Learning Tool Code

Title

M2A2

What if it happened to me?

Learning Objectives

- To develop an understanding of what a hate crime is
- To refine the understanding of what an emotion is and its correlation with needs
- To identify the emotional impact of hate crimes on their victims

Activity Details

- Material: tape for floor marking, video projector/laptop, documents Annexed to the activity (Annexe 1 to 4)
- Duration: 60 - 90 minutes
- Group number: 4 - 30 participants

Instructions

- Create different sub-groups and ask each of them to develop a hate crime scenario, told from the victim's point of view and stating facts (no emotions or feelings). Therefore, you have the following options:
 1. Present a scenario to each group. They then try to imagine/ write the rest of the story (refer to Annexe 1).
 2. Invite each group to create a scenario from scratch based on the cards (refer to Annexe 2), assigning one card from each category to the group.
 3. You can also take ready-made scenarios (refer to Annexe 3).
- Meanwhile, spread sheets of paper on the floor. Write an emotion written on each sheet (refer to the list of emotions in Annexe 4). Make sure you have as many emotions as possible represented, positive and negative ones.
- Read out the different scenarios or ask one participant of every group to do so and invite the participants, individually, to put themselves in the victim's shoes and position themselves on the different sheets of paper according to the emotions they feel as the story unfolds. To allow each participant to identify their emotions precisely and the way they develop, feel free to take short breaks while reading the scenario.

Tips for facilitator

- The option chosen for the first stage of the activity (creation of scenarios) depends on the size and dynamics of the group, the level of knowledge of hate crime mechanisms and the time available for the activity.
- If the scenarios are created/completed by participants, be sure to limit the length of the text (1-page MAX) OR on the amount of time needed to narrate the scenario (1-minute MAX).

Debriefing

In the final discussion, you can ask the following questions to the participants:

- What are the main emotions you felt? The correlated needs you expressed?
- Why can emotions be different from one person to the other in the very same situation?
- What are the main emotional impacts of the different hate crime scenarios on the group?

To:

- Show that emotions are very individual and that the same behaviours will not induce the same reactions. That said, overall patterns of emotional impact can emerge.
- Invite the participants to make a word cloud at the end of the exercise, summarising the emotional impacts of victims of hate crime.

Follow up/Inspiration for the future

- To go further and highlight the correlation between emotions and needs, the facilitator can re-read each of the scenarios and invite the participants to position themselves on (un)satisfied needs (sheets of paper on the floor with a need on each sheet – refer to the list of needs in Annexe 4).

Annexe

Annexe 1:

SELMA Hacking Hate (2019): SELMA Hacking Hate Toolkit. How does hate-speech make me feel, Media Production, Activity "Scenario role-play", available at the resource section of

<https://hackinghate.eu/toolkit/content/how-does-hate-speech-make-me-feel/media-production/media-production/?from=themes->

Annexe 2:

SELMA Hacking Hate (2019): SELMA Hacking Hate Toolkit. How does hate-speech make me feel, Social and Emotional Learning, Activity "How hurtful can it be", available at the resource section of

<https://hackinghate.eu/toolkit/content/how-does-hate-speech-make-me-feel/social-and-emotional-learning/social-and-emotional-learning/?from=themes>

Annexe 3:

Show Racism the Red Card (2019): Anti-racism education pack, Activity: What is Hate Crime?, Hate Crime Scenarios, p. 52, available at:

<https://static1.squarespace.com/static/574451fe37013bd0515647ac/t/5c7d0f3eb208fcd4072f8e33/1551699779750/Hate+Crime+scenarios.pdf>

Annexe 4:

Puddle Dancer Press. Non-violent communication books and resources: How Expansive is Your Emotional Vocabulary? Feelings and Needs We All Have, available at:

https://www.nonviolentcommunication.com/wp-content/uploads/2019/07/feelings_needs.pdf

Learning Tool Code

Title

M2A3

What are the signs?

Learning Objectives

- To put into practice what has been learned in activities M2A1 and M2A2
- To identify the outward signs that a person is a victim of a hate crime

Activity Details

- Material: scenarios from activity M2A2
- Duration: 40 minutes
- Group number: 4 - 30 participants

Instructions

- Announce the Learning Objectives of the activity
- Create sub-groups; each sub-group is assigned one of the scenarios worked on in the previous activity (M2A2). Ensure that each group works on a scenario other than the one they created.
- Invite the group to put themselves in the shoes of the external observers of the scene. Based on:
 1. the emotions that the victim experienced in the scenario being worked on in the sub-group.
 2. what was seen in activity M2A1 (physical manifestations of emotions).
 3. their personal experiences.
- Ask each group to list the external signs that may indicate to the external observers of the scene that:
 1. the person is being subjected to a hate crime
 2. that action needs to be taken.
- For example, suppose the main emotions expressed by the group for the one scenario that participants are working on were sadness, fear, loneliness and shame. In that case, the participants will go back to M2A1
- Annexe 3 to get some first clues about the external signs that might appear on the victim's face (look downward, ...). Then they will identify additional external signs (not only facial ones but body language as well) based on their knowledge and experience. Most probably, shoulders down might be an external sign of the previously mentioned emotions and might indicate to the external observer of the scene that the person is a victim of hate crime.
- Collect the feedback of each group on a flipchart.

Tips for facilitator

- Turn in the groups to help in the reflection process, if needed.
- M2A1 and M2A2 activities are a prerequisite for the conduct of this activity if its Learning Objectives are to be fully achieved.

Debriefing

- Reflect the “results” of the group work in the form of an exhibition: Display the different flipchart sheets and ask each participant to read the signs identified by the other groups. By scrolling down, each participant can assign a question mark (?) to each flipchart when there is a need for comprehension/clarification, a plus (+) when particularly in agreement and a minus (-) when there is no agreement.
- Move from flipchart to flipchart with all the groups and organize the debriefing by asking the participants who wrote the question marks, plus and minus.
- You should mention that assessing the situation based on the facts on the one hand and identifying one's own emotions, on the other hand, are essential in identifying the external signs that a person is a victim of a hate crime.

Follow up/Inspiration for the future

- To go further, you can ask each sub-group to imagine solutions for each hate crime scenario. If they were an outsider and had identified all the signs mentioned in the large group reflection, what could they do to support the victim?

Learning Tool Code

M2A4

Title

In Real Life

Learning Objectives

- To get an idea of which signs help to identify victims of hate crimes
- To identify the emotional impact of discrimination on victims

Activity Details

- Material: video projector, laptop, flipchart, moderation cards, video "In real life" (see References)
- Duration: 50 minutes
- Group number: 6 - 30 participants

Instructions

- Introduce the video "In real life", presenting the context and purpose (hate crimes committed online, reproduced in real life in a way that exacerbates the emotional impact of hate crimes - online or offline).
- Divide the group into several sub-groups (maximum 6 participants per group) and ask each sub-group to identify a rapporteur, who will oversee synthesising the answers provided by their sub-group for the rest of the group. The rapporteur can change after every round of group work or remain the same for the entire activity.
- Now three rounds of group work follow with the questions listed below.
 - a) Tell the participants the question they shall work on after watching the video and write the question on a flipchart to make it visible. The questions for the three rounds are:
 - Round 1:** What emotions might victims have felt when hate crimes were perpetrated against them?
 - Round 2:** Imagine that these hate crimes are repeated regularly. What could be the long-term emotional impact on their victims?
 - Round 3:** How did the people around, who reacted, identify the person as a victim? What were the signs they perceived that prompted them to act?
 - b) Launch the video "In real life". You can decide whether it is necessary to show the video for every round or only in the first round.
 - c) Invite each of the sub-groups to respond to the question in 6 minutes. Each group should prepare their final answers via keywords on moderation cards (one keyword per moderation card).
 - d) Proceed to collective restitution. Stick all the moderation cards on the flipchart where the question has been previously written.

Tips for facilitator

- Your time management is very important for a dynamic activity (you may need to reduce/lengthen the time of 6 minutes).

Debriefing

- Summarize the restitutions of the emotional impacts produced by hate crimes, short and long-term, and the characteristic signs of a victim of such a crime. Complete if necessary.
- Questions for a final reflection can be:
- How did you experience the activity?
- How did you feel?
- What did you learn?

Follow up/Inspiration for the future

- Depending on the level of trust previously established within the group, invite participants to use personal experiences to enrich the answers. This invitation can be the subject of a 4th question, with a longer exchange time (15 minutes) within each group that is more akin to testimonials. You can choose for a collective restitution or not.

References/Further Reading

In Real Life. An offline experiment (2017), video available at:
https://www.youtube.com/watch?reload=9&v=URvC6T_xhE0



IO1: Youth2Unite Curriculum

Module 3: Prejudices and Discrimination as Underlying Causes of Hates Crimes

Module 3: Prejudices and Discrimination as Underlying Causes of Hate Crimes



Hate crime is violence that is directed against certain groups of people because of prejudice. The following two chapters deal with how prejudices arise, how and why differences between (groups of) people are constructed and what functions the devaluation of "other" (groups of) people fulfills.

Module 3a - How prejudice and intolerance arise

We encounter many people, things, plants, animals, phenomena, or theories in our everyday life. Every day we are confronted with new impulses and influences, and our brain is continuously busy sorting out all these impressions.

When we get to know or perceive new people or things, certain pigeonholes open our minds, and we categorise the new.

For example, we do not have to learn anew what a person is (and) wonder, for example, that they have ten fingers or two eyes). We (quickly) decide, for example, if the person standing in front of us is a man or a woman; whether they are white or a person of colour, whether they might have an immigrant history or not, whether they have a disability or not. All these processes happen unconsciously and beyond our control. And they have an important function: they categorise and organise our thinking, which we then use to guide our actions. At the same time, such categories are never universally valid. They are related to the respective experiences of a person and their socialisation in the respective society.

Moreover, such categories can be arbitrary and do not necessarily arise from real facts. Why, for example, are we sure that the person standing in front of us is a woman? Because the person is wearing high shoes? By implication, are all people who wear high heels women?

We could not live without pigeonholing and the categories associated with it – and at the same time, they pose a big problem. When categories are linked to judgements, they easily turn into stereotypes.

A stereotype is "a generalising assumption about a group of people that attributes certain characteristics to nearly all of its members, regardless of actual differences among them" (Aronson et al., 2008).

This assumption means the dominant image is transferred to all other group members – regardless of whether they conform to that image or not.

For example, in Christian societies, it is often assumed that all Muslim women wear hijab. But this is not the case. In Germany, for example, only about 28% of all Muslim women living there actually wear hijab (BAMF 2009). Through stereotypes, the view on the individual is lost – although they may be quite different from the rest of the group to which they are assigned based on external characteristics.

If these stereotypes are now linked to feelings and judgements, we talk about prejudices. Prejudices can be negative or positive but are generally associated with negative emotions (e.g., anger, fear, frustration). Prejudices are judgements about (groups of) people that are not based on facts but are closely linked to preconceived categories of thought and the resulting generalisations.

Prejudices are therefore usually discriminatory, and they usually have negative effects on the people affected. For example, in application procedures, assumptions are often made hastily about the supposed incompetence of applicants with "foreign-sounding names". There is no definition of a "foreign-sounding name" and what it would say about the person.

Interestingly, prejudices persist even if people have already had positive experiences that rebut these prejudices. Prejudices can thus be defined as fixed opinions that are emotionally charged and based on preconceived judgements and generalised categorisations. They neither correspond to a verifiable reality nor demonstrate a differentiated, critical, and reflexive understanding of the world and oneself. Due to entrenched negative prejudices against certain (groups of) people, people develop intolerant attitudes towards a diverse and democratic society where people of different religions, genders and backgrounds live peacefully together.

When reducing/overcoming prejudices, it is important to understand their origin and to distinguish between stereotypical images on the one hand and negative and emotionally charged prejudices on the other. In

this context, it is helpful to first deal with one's own identity and (self-chosen and non-self-chosen) affiliations.

The activities in this Module 3A can support this process.

As prejudices usually serve to confirm and enhance oneself and one's group, it can also be helpful to deal with constructed social hierarchies and question one's privileges to give up one's prejudices. This issue is taken up in the activities in Module 3B.

References

Aronson, E., Wilson, T. & Akert, R. (2008): Sozialpsychologie (6., updated edition). Pearson Deutschland GmbH, München (in German)

Federal Office for Migration and Refugees (Bundesamt für Migration und Flüchtlinge, BAMF) (2009): Muslimisches Leben in Deutschland. Im Auftrag der deutschen Islamkonferenz. Forschungsbericht 6 (in German), available at:

https://www.bamf.de/SharedDocs/Anlagen/DE/Forschung/Forschungsberichte/fb06-muslimisches-leben.pdf?__blob=publicationFile&v=11#page=195

Learning Tool Code

M3A1

Title

Get to Know-Bingo

Learning Objectives

- To get to know each other and to develop trust in each other
- To recognise differences even in supposedly homogeneous groups
- To learn that some differences between people are associated with a judgement/degradation, but others are not

Activity Details

- Material: worksheet "Get to know-Bingo" (see example in the Annexe)
- Duration: 20 - 30 minutes
- Group number: 12 - 25 participants

Instructions

- Hand out a "Get to Know-Bingo" worksheet to each participant and ask them to go around the room and start a conversation with other people about the statements, activities, preferences, and identity categories described in the boxes on the worksheet.
- If a statement applies to a person, they may write the person's name in the respective field. Each name may only appear once.
- If a person has two complete rows full of names (horizontally, vertically, or diagonally), the person shouts "Bingo!" and the game is over.
- Afterwards, the winner reads out their bingo rows.

Tips for facilitator

- Make sure that there is a balance between statements about individual preferences and statements about social positioning.
- Be sensitive to the fact that certain statements may trigger strong feelings in participants. As there will probably be people of different social positions in the room, it may be painful or hurtful for some people to be confronted with some statements.
- Ensure that people voluntarily talk about their feelings and do not ask any person to do so.
- Please ensure a pleasant, trusting atmosphere in which statements are not judged, and difficult emotions are dealt with sensitively.

Debriefing

In the final discussion, you can ask the following questions to the participants:

- How did you feel during the activity?
- Was it difficult to ask or answer some questions? If yes, why?
- Was it easier to ask or answer? Why?
- How did the questions differ? For example, "do you like to cook" or "have you ever been discriminated against"?
- What can you learn from this activity?

Follow up/Inspiration for the future

- This activity is meant as an introduction. Afterwards, the group can work on the content of the topic.

References/Further Reading

Rosa-Luxemburg-Stiftung (2016): Intersektionalität. Bildungsmaterialien der Rosa-Luxemburg-Stiftung (in German), available at:

https://www.rosalux.de/fileadmin/rls_uploads/pdfs/Bildungsmaterialien/RLS-Bildungsmaterialien_Intersektionalitaet_12-2016.pdf

Annexe: Example: Get to know Bingo



Based on the "Bingo" method in „Intersektionalität. Bildungsmaterialien der Rosa-Luxemburg-Stiftung“ (2016), S. 36 (in German), available at: https://www.rosalux.de/fileadmin/rls_uploads/pdfs/Bildungsmaterialien/RLS-Bildungsmaterialien_Intersektionalitaet_12-2016.pdf

You know what the Koran is and can explain what it is about.	You like cooking.	Your household receives social benefits from the government.	You play an instrument or like to sing.	You went to another country on holiday last year.
You lived with a single parent.	It was your birthday last month.	You know the similarities between Christianity and Judaism and can list a few.	You have been discriminated against before.	You are in love now.
You would like to live in another country in the future.	You can explain what heterosexuality means.	You like your school/ university/ workplace and can give at least one reason for this.	You have already had a bad experience with the police.	You have your own car.
You know lesbians or gays who are of Turkish origin.	You like going to the cinema.	You have relatives who do not live here in this country.	You live in a flat that belongs to you or your family.	You like ball games like football or volleyball.
You speak more than two languages (which ones)?	You like the area where you live.	You were not born here.	You know people who are in a wheelchair	Your parents didn't go to university.

Learning Tool Code

M3A2

Title

Identity Molecules

Learning Objectives

- To become aware of the own affiliations and identities
- To recognise how the norms of the majority society shape these
- To learn to distinguish between self-selected and non-self-selected affiliations

Activity Details

- Material: worksheet with circles (see example in the Annexe), prepared flipchart paper
- Duration: 50 minutes
- Group number: 6 - 20 participants

Instructions

- Before starting the activity, it may be useful to talk with participants about the term “identity”. (e.g., What does identity mean? What identity makes a person?).
- Hand out a worksheet (example in the Annexe) to each participant and ask them to write in the individual circle's, affiliations and identities that are important to them now. These can be related to family, friends, profession, political beliefs, religion, hobbies, organisations, places, attitudes, etc. (e.g., woman, climber, mother of two children, student, etc.).
- After that, ask the participants to talk in teams of two. Use the following questions that you have written on a flipchart, e.g.:
 1. How diverse are my affiliations and identities? Do I have any affiliations that contradict each other?
 2. Which circles are particularly important to me and why?
 3. Have the affiliations changed over the years of my life, or has their meaning changed?
 4. Have I named _____ affiliations considered "normal" in the mainstream society (white, heterosexual, non-disabled, etc.)?
 5. Are my affiliations ones that I have determined myself, or have they been determined for me from outside? What difference does that make to me?
- During the following discussion in the plenary (see debriefing), show a worksheet where you have filled in the circles with identity categories that do not correspond to the social norm (queer, lesbian, single parent, disabled, etc.).

Tips for facilitator

- Be sure that the activity is suitable for the group. Sharing in pairs can be very personal and requires trust between participants. The activity should not be done right at the beginning of a workshop, for example.
- Be sensitive and attentive. Not everyone feels comfortable sharing thoughts about their identities.
- It is important to let the participants know that there is no *wrong* or *right*, but it is about their perception of themselves.
- In the follow-up discussion in the plenary, it should become clear that affiliations change in life and that forming a person's identity is never complete. It makes a big difference for the self-perception whether affiliations are self-determined (e.g., dancer) or ascribed by others (e.g., migration history). Affiliations with the majority society (e.g., white) are often perceived as self-evident and less important for one's personality than deviations from the social norm (e.g., a person of colour). These affiliations to marginalised social groups are therefore also written down more frequently in the identity circles.

Debriefing

Guiding questions for the concluding discussion can be:

- How do you feel after this activity?
- Did you like the activity?
- Was it easy or difficult to complete the worksheet? Why?
- What did you notice in your one-to-one conversation?

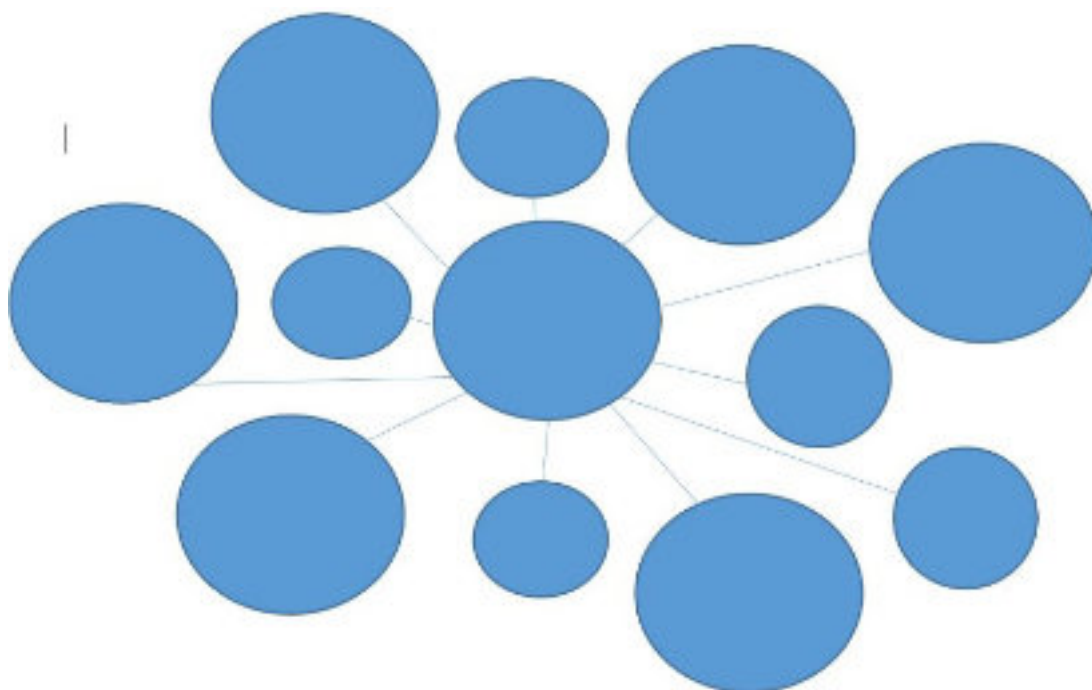
References/Further Reading

SPI Forschung gGmbH Berlin (2018): Drop the Label. Understanding others, respecting diversity (EU's Youth MIND Education project), available at:

http://youth-mind.eu/wp-content/uploads/2020/05/yMIND_Booklet_English.pdf

Annexe

Example of worksheet "Identity molecules":



Learning Tool Code

M3A3

Title

My Envelope

Learning Objectives

- To recognise how discrimination works
- To learn how painful it can be to be reduced to a single identity characteristic.

Activity Details

- Material: envelopes, sheets of paper (DINA4), scissors, glue, handicraft materials (e.g., coloured paper, stickers, glitter, magazines, newspapers etc.)
- Duration: ca. 50 minutes (20 minutes, in the beginning, 30 minutes at the end of a workshop)
- Group number: 6 - 20 participants

Instructions

- The participants sit in a circle of chairs. In the middle, there are envelopes, scissors, paper and handicraft materials.
- Tell the participants that they can choose an envelope and decorate it the way they want, write their name on it, and make it their envelope in this way.
- Tell the participants to fold and cut a sheet of paper to have ten small pieces of paper. On each of the pieces, they write a word ending on the sentence "I am..." (e.g. "...a woman", "...a daughter", etc.) Then they put the pieces of paper into their envelope and put them under their chair. Then you continue with the workshop and other activities.
- Before the final round of the workshop, participants take the envelope, look at and think about each identity. Ask them to sort out one piece of paper after another – until there is only one left.

Tips for facilitator

- It is important to give the participants enough time to get emotionally involved in the activity.
- When sorting out the identity cards, it is important that, on the one hand, they are accompanied in this process, but on the other hand, they feel the pressure of having to put cards away, even if this feels uncomfortable for them.
- It is important to moderate the final discussion sensitively. The participants should conclude that the forced reduction of a person to just one facet of themselves is a mode of discrimination.

Debriefing

Guiding questions for the concluding discussion can be:

- How did you feel when you were asked to put away cards?
- Why do you think you felt that way?
- What do you think the activity has to do with the topic of the workshop? What does the activity have to do with discrimination??

References/Further Reading

SPI Forschung gGmbH Berlin (2018): Drop the Label. Understanding others, respecting diversity (EU's Youth MIND Education project), available at:

http://youth-mind.eu/wp-content/uploads/2020/05/yMIND_Booklet_English.pdf

Learning Tool Code

Title

M3A4

Pigeonhole, stereotype and prejudice

Learning Objectives

- To learn to distinguish between pigeonhole, stereotype, and prejudice
- To find out how stereotypes and prejudices are formed
- To get to know how to deal with negative prejudices

Activity Details

- Material: prepared flipcharts, prepared cards with situations, Metaplan wall
- Duration: 30 - 45 minutes
- Group number: 6 - 20 participants

Instructions

- Give a short presentation (10 minutes) explaining the difference between pigeonhole, stereotype, and prejudice. Show the prepared flipcharts illustrating an example (refer to Annexe).
- Divide the participants into small groups (3-4 people). Give each group three cards with different statements or situations described on them (e.g. the statement "All-female Muslims wear hijabs"). Ask the participants to discuss in the small groups which statements represent pigeonholes, which stereotypes and prejudices.
- Ask the small groups to present their results in plenary and explain why they came to their respective results. Ask the participants if they agree with the results of the small groups or if they have other ideas about the respective cards. All cards must be correctly assigned at the end (if necessary, with your help).

Tips for facilitator

- As the statements/situations you are working with represent stereotypes and prejudices, they may hurt some people experiencing discrimination. Point this out at the beginning and encourage participants to express any feelings of discomfort that may arise. To make it easier for participants to do this, you can set a code such as raising a red card.
- If a participant expresses discomfort, it is important to take it seriously, and you should use a different statement, for example.

Debriefing

The following questions can guide the final discussion:

- Why do you think it is important to know this distinction between pigeonhole, stereotype, and prejudice?
- Can you think of other situations where it was unclear whether it was a stereotype or a prejudice?
- How do you think one could react to different stereotypes/ prejudices (the situations/statements discussed here)?

References/Further Reading

Council of Europe Portal: Discrimination and intolerance, available at:
<https://www.coe.int/en/web/compass/discrimination-and-intolerance>

Annexe

Differences between pigeonhole, stereotype, and prejudice:

Pigeonhole: People are assigned certain characteristics. In this way, the brain can process information more quickly.

Stereotype: Certain characteristics or attributes are assigned to a whole group of people.

Prejudice: Stereotypes are associated with feelings such as fear or mistrust.

Annexe: Examples

<i>Pigeonhole</i>	Muslim woman with a headscarf	The applicant's name sounds Turkish..	That's a boy.
<i>Stereotype</i>	Muslim women all wear hijabs.	The applicant certainly does not know our language.	All the boys are strong and do not cry.
<i>Prejudice</i>	Men oppress Muslim women.	The applicant is not qualified for the job.	Boys are aggressive and dangerous.

Learning Tool Code

Title

M3A5

The Danger of a Single Story

Learning Objectives

- To explore discrimination (especially racism)
- To recognise how dominant narratives affect own attitudes
- To see how stereotyping and discriminatory images and ways of thinking have developed and evolved historically

Activity Details

- Material: video "The Danger of a Single Story" (see References)
- Duration: 45 minutes
- Group number: 6 - 20 participants

Instructions

Before showing the video to the participants, announce that the following video is about stereotypical, discriminatory, and racist images. Ask participants to pay attention to what the speaker says about racism and prejudice. They should respond to the following questions:

- What does the video emotionally do with you?
- How does the speaker talk about racism and discrimination?
- What is her strategy to fight racism and discrimination?

After watching the video, the participants exchange ideas in pairs (approx. 10 minutes).

Tips for facilitator

- For this activity, you should already have dealt with the issue of racism in depth.

Debriefing

- A concluding discussion takes place in the plenary along the three questions. The participants should stay with the video and the group's experiences and not deal with racism on a theoretical level alone.

References/Further Reading

Chimamanda Ngozi Adichie: The Danger of a Single Story (TED Talks), video available at:

<https://www.youtube.com/watch?v=D9lhs241zeg>

Module 3B - Why do differences divide

In today's modern societies, more importance is attached to the things that distinguish and separate (groups of) people from each other than those in which people are similar. Most distinctions are made along with so-called identity categories, such as race, class, gender, sexual orientation, religion, origin, etc. Some of these identity categories are very determinant in the lives of individuals, regardless of whether these categories are important to them or form only a small part of their lives. For example, in many European countries, Muslim people, whether secular or devout, are seen primarily as Muslim – as distinct from Christian – and it is the identity marker emphasised in many situations.

These continuous (conscious or unconscious) distinctions between people are not real but constructed.

This becomes clear with the example of gender: People with biologically different bodies have different functions. But all gender attributions around these bodies (e.g. the idea that women are emotional because of hormones and men are good leaders because of strength) are constructed, i.e. socially created. So-called "typical male" and "typical female" characteristics are not based on the biological sex of the person but social attributions and gender role concepts. As a result, a child defined as a girl at birth learns to behave differently during her life than a child defined as a boy at birth. In addition, certain biological characteristics are given much more attention than others are.

Why, for example, are people not grouped according to the size of their earlobe? But they are according to the tone of their skin? Why does this feature supposedly say so much more about a person's identity than another does?

These constructed differences are problematic. They restrict people in their individual life design because they go hand in hand with different role expectations and requirements. For example, a woman is expected to have children and take care of them. A man is expected to work and provide for the family with his salary. Moreover, no one chooses their identity categories themselves. No one can decide in advance into which family, in which place or with which body they will be born. Nevertheless, these factors decisively determine the course of a person's life from the very beginning.

Constructed differences are also problematic because different identity categories are linked to different judgements, and there is a great asymmetry of power between different social groups. Various mechanisms of discrimination are used to establish this social hierarchy that relegates people to their (lower) social place. This denies them the chance to shape their lives according to their ideas. People who are affected by discrimination, for example, often experience moments of "othering".

Such moments of "otherness" (of "making different") can refer to different identity categories of a person, e.g. their social origin, their physicality, their 'race'/ethnicity or their gender. They are thereby made to understand that they are 'others', 'strangers', who would represent 'a deviation from the normal'. It is the moment when other privileged people mirror people that they do not belong, do not fit in this place, or disrupt the situation with their appearance/being and/or behave inappropriately.

Moments of othering can happen very openly and subtly and always include a power imbalance: For example, women can't turn men into "others" or for black people to discriminate against white people. Primarily, continuous othering processes serve to validate oneself and one's privileged group. By framing all other (groups of) persons as a deviation from the norm, the powerful group secures its privileges and justifies its more powerful, influential position. This framing happens obscurely: sometimes privileged persons are not even aware that their behaviour is discriminatory and that they are practising Othering. Nevertheless, this behaviour is painful, insulting and degrading for the person concerned.

To counteract discrimination and recognise and break through othering processes, it is essential that people face up to their own social positioning and become aware of privileges and deprivations. Often this long and painful process can be accompanied by feelings of powerlessness, anger, guilt, or shame. It is also important to understand how discrimination arises and what its causes and functions are. Only in this way can (social and individual) discriminatory patterns and structures be interrupted and changed.

The following activities can be a motivation for this.

²The term power here describes access to social resources, as well as political and social influence.

³The term othering was coined by postcolonial scholar Gayatri Chakravorty Spivak (1985) and describes the process through which imperial discourse created the Other or "the Other excluded in the discourse of power".

References

Spivak, Gayatri Chakravorty (1985): The Rani of Sirmur. An Essay in Reading the Archives, in *History and Theory*, Vol. 24, No. 3, pp. 247–272.

Learning Tool Code

Title

M3A6

Take a Step Forward

Learning Objectives

- To understand the perplexing nature of the motivations behind hate crime/incidents
- To understand the structural obstacles that people face, and which can result in hate crime/incidents
- To raise awareness about inequality in opportunities and to promote critical thinking

Activity Details

- Material: role cards, an open space (a corridor, large room, or outdoors), an envelope or hat, list of situations and events
- Duration: 60 - 90 minutes
- Group number: 10 - 20 participants

Instructions

- Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
- Ask participants to take a role card out of the hat (Refer to Annexe, Handout 1). Tell them to keep it to themselves and not to show it to anyone else.
- Invite them to sit down (preferably on the floor) and carefully read what is on their role card.
- Now ask them to begin to get into the role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:
 1. What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
 2. What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
 3. What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What do you do in your holidays?
 4. What excites you, and what are you afraid of?
- Now ask people to remain silent as they line up beside each other (like on a starting line)
- Tell the participants that you will read aloud a list of situations or events (Refer to Annexe, Reference Table 1). Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
- Read out the situations one at a time. Pause for a while between each statement. Give people time to step forward and look around to take note of their positions relative to each other.
- At the end invite everyone to take note of their own final position and the others'. Ask them to stay where they are for a short discussion.

Tips for facilitator

- If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group.
- In the imagining phase initially, some participants may say that they know little about the life of the person they must role-play. Tell them this does not matter, and they should use their imagination as best they can.
- It is important to explore how participants knew about the character whose role they had to play during the debriefing. Was it through personal experience or other sources of information (news, books, jokes)? Are they sure that the information and the images they have of the characters are reliable? In this way, you can introduce how stereotypes and prejudice work.

Debriefing

In the final discussion, you can ask the following questions to the participants:

- How do you feel about the activity?
- How did you feel stepping forward – or not?
- For those who stepped forward often, at what point did you notice that others were not moving as fast as you were?
- Who do you think are the people who made the most steps/the ones who are in the middle/the ones who did not make any step?
- How easy or difficult was it to play the different roles? How did you imagine your role? (At this point, people can start revealing their roles. If you don't have enough time, you can choose some of the roles according to their positioning outside)
- Does the activity mirror society in some way? How?

- e situated close to the end/in the middle of the line to have prejudices and stereotypes against the people at the end of the line?
- Are there any reasons for people situated in the front to have behaviours or attitudes that can cause harm to other people?
- Did anyone feel that there were moments when their basic human rights were being ignored?

(Refer to Annexe, Reference Table 2 for successfully facilitating the discussion)

References/Further Reading

For more information on structural explanations of hate crime, please see pp. 30-32 in:

Equality and Human Rights Commission (2016): Causes and Motivations of Hate Crime, available at:

<https://www.equalityhumanrights.com/sites/default/files/research-report-102-causes-and-motivations-of-hate-crime.pdf>

Annexe: Handout: Role Cards:



You are an unemployed single mother	You are an Arab Muslim girl living with your parents, who are devoutly religious people
You are the daughter of the local bank manager. You study economics at university	You are the 19-year-old son of a farmer in a remote village in the mountains
You are a soldier in the army, doing compulsory military service	You are a disabled young man who can only move in a wheelchair
You are a 22-year-old Roma girl who never finished primary school	You are a 26-year-old asylum seeker living in a refugee settlement
You are an undocumented immigrant from Mali	You are the president of a party-political youth organisation (whose "mother" party is now in power)
You are the son of a Chinese immigrant who runs a successful food business	You are the daughter of the American ambassador to the country where you are now living
You are the only child of the owner of a successful import-export company	You are a 16-year-old student who is being bullied for being overweight
You are a homeless young man	You are a fashion model of African origin
You and your younger brother are very gifted in all school subjects. Your parents are academics. They encourage your participation in special classes and education camps to prepare you for different competitions	You are an only child, and you live with your mother in an apartment in your town. Your mother works at a factory. You have excellent singing and dancing skills.
You are a 14-year-old boy, and your classmates make fun of you for not liking football and spending 'too much time' with the girls	You are 20 years old, and your father is in prison for not paying off his debts to the bank. Your mother is unemployed, and you have two younger siblings
You are an 85-year-old man staying at a retirement home. Your family doesn't visit you that often	You are a 50-year-old woman who has been working at a bank for her whole life. You have just learned that you are going to lose your job.
You are a boy with freckles and thick glasses who studies by himself at the corner of the school yard during the break	You are the child of a parliamentarian, and you go to a private school. You play tennis in the afternoon, and your father's driver takes you around by car

Situations or Events

- You have never encountered any serious financial difficulty
- You have decent housing with a telephone line and television
- You feel that your language, religion and culture are respected in the society where you live
- You feel that your opinion on social and political issues matters, and your views are listened to
- Other people consult you about different issues
- You are not afraid of being stopped by the police
- You know where to turn for advice and help if you need it
- You have never felt discriminated against because of your origin
- You have adequate social and medical protection for your needs
- You can go away on holiday once a year
- You can invite friends for dinner at home
- You have an interesting life and are positive about your future
- You feel you can study and follow the profession of your choice
- You are not afraid of being harassed or attacked in the streets or the media
- You can vote in national and local elections
- You can celebrate the most important religious festivals with your relatives and close friends
- You can participate in an international seminar abroad
- You can go to the cinema or theatre at least once a week
- You are not afraid for the future of your children
- You can buy new clothes at least once every three months
- You can fall in love with the person of your choice
- You feel that your competence is appreciated and respected in the society you live in
- You can use and benefit from the Internet

Learning Tool Code

Title

M3A7

The Wheel of Discrimination

Learning Objectives

- To understand how discrimination and racism in social institutions, such as health and education, can result in disadvantages in different groups of people

Activity Details

- Material: Soft music, classroom equipment, markers, pencils, paper, post-its, chocolates/candy, or something to give away to students
- Duration: 60 - 90 minutes
- Group number: 15 - 20 participants

Instructions

- Invite the participants to sit in a circle. Announce that they will be divided into groups according to the colour they are wearing – and without asking them, form the groups. Name each group using the alphabet letters, depending on the number of groups (e.g., group A, group B, group C, etc.).
- Hand out chocolate/candy to the groups. Tell the participants that only groups A and B will not be given candy/chocolate.
- Ask students to discuss with each other in their groups the following:
 - 1. How do you feel if you are a member of group A/B/C?**
 - 2. How would you feel if you were in group A/B/C (the other group)?**
 - 3. Do you think it is reasonable for the trainer to decide who can have chocolate based on the colour they are wearing?**
- After that, discuss the following with the whole group:
 - 1. Who is being treated unfairly in this situation?**
 - 2. If you were the one being discriminated against, what would you do?**
 - 3. What would you do if you saw a friend of yours being discriminated against?**
- Hand out the “Wheel of discrimination” (see Annexe). Discuss how racism (especially in institutions, e.g., health, education, employment) can result in disadvantages for groups.
- Ask the participants to list all the ways they can think that people can suffer institutional discrimination.

Tips for facilitator

- Encourages discussions between students and exchange of views.
- Invites students to think outside the norm.
- Make sure to highlight that this is a scenario, and the participants should not engage in disagreements and conflict. If disagreements arise, try to de-escalate the tension using an icebreaker.

Debriefing

Students write on post-it notes words or phrases they learned from this lesson, putting them on the board. Questions for a final reflection can be:

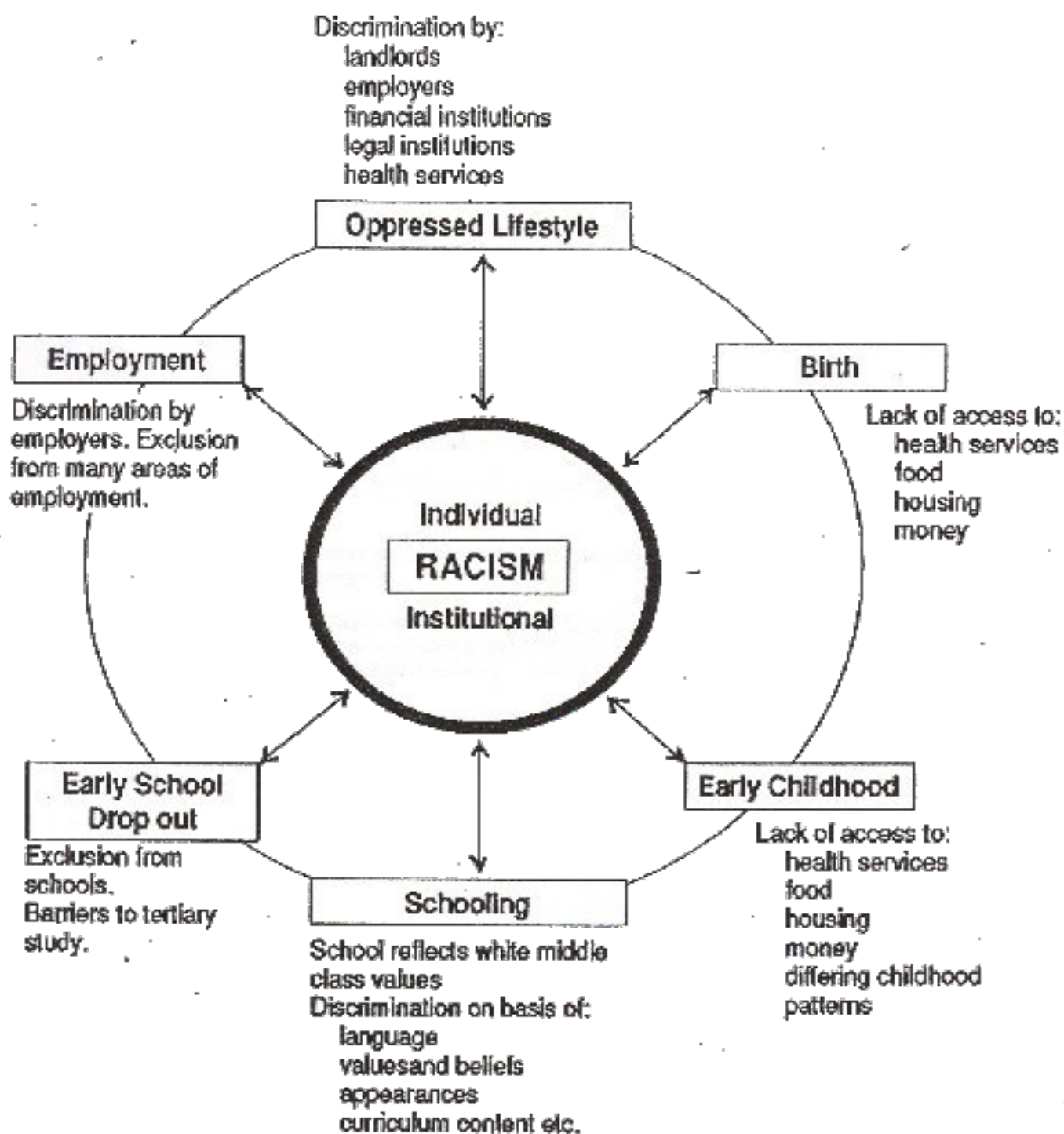
- Did you like the activity?
- What happened in your group? How did you feel about it?
- What were the main arguments in your small group discussion?
- How did you feel when discussing it between you?
- Do you feel that incidents like this you have experienced today
- happen in real life as well? Give some examples.
- How do you usually react in the face of such incidents? The people around you?
- Do you think that we should voice loud our feelings when we are being discriminated against?

References/Further Reading

United Nations Press release (17.06.2020): Stands with Those Fighting 'Today's Sacred Battle' against Systemic Racism, Deputy-Secretary-General Tells Human Rights Council, available at:
<https://www.un.org/press/en/2020/dsgsm1421.doc.htm>

Ross, H./Cook Ross Inc. (2014): Everyday Bias. Further Explorations into How the Unconscious Mind Shapes Our World at Work, verfügbar in englischer Sprache unter:
http://www.cookross.com/docs/everyday_bias.pdf

Annexe



Source: McConnochie, K., Hollinsworth, D. and Pettman, J. (1998): *Race and Racism in Australia*, Social Science Press, Wentworth Falls.

Learning Tool Code

Title

M3A8

Face the Facts

Learning Objectives

- To understand different elements of discrimination
- To enhance collaboration and to experiment with different forms of expression

Activity Details

- Material: Soft music, classroom equipment, markers, pencils, colour pencils, drawing paper, post-its.
- Duration: 60 - 90 minutes
- Group number: 15 - 20 participants

Instructions

- Divide the participants into five groups and explain what they will do during this activity.
- Give the participants 10 minutes to think of institutional discrimination examples and write their answers on paper.
- Tell the participants to pick only one example of institutional discrimination they wrote on the paper and create a two-minute play/skit (or draw on paper) to illustrate their example. Allow them twenty minutes to prepare.
- Have each group set the context and perform their play (or show their drawing) to the rest of the groups, without telling what kind of institutional discrimination is being presented.
- Ask the rest of the students (the audience) to observe and silently identify what kind of institutional discrimination is being presented.
- After each presentation/skit, ask the groups the following questions: Was the play realistic? Why?
- After all the plays are finished, ask all the groups to stand up and start their play (or their presentation of the drawing) at the same time. Wait about 20 seconds.
- Then, stop the plays/presentations and explain that this is the current situation in our society today and that different levels contribute to institutional discrimination. Then, ask students the following question: What can be done to eliminate such attitudes?
- Start a brainstorming session in plenary.

Tips for facilitator

- Encourages discussions between students and exchange of views.
- Invites students to think outside the norm.
- Encourage them if they are shy.
- The scenarios written on the paper might trigger traumatic personal experiences. Be cautious when facilitating this activity to create a safe space.

Debriefing

Students write on post-it notes ways to limit institutional discrimination, and then they put them on the board. Questions for a final reflection can be:

Questions for a final reflection can be:

- Did you like the activity?
- Was it easy for you to re-enact or draw the incident described on the paper your group selected? Why? Why not?
- How did you feel when playing the role that was assigned to you?
- Do you feel that those incidents happen regularly in our societies today?
- How can we react to those incidents?

References/Further Reading

United Nations (2014): International Convention on the Elimination of All Forms of Racial Discrimination, available at:

http://tbinternet.ohchr.org/_layouts/treatybodyexternal/Download.aspx?symbolno=CERD%2fC%2fUSA%2fCO%2f7-9&Lang=en

Learning Tool Code

M3A9

Title

Functions and Characteristics of Othering

Learning Objectives

- To explore the own knowledge on the topic of othering and learn from each other

Activity Details

- Material: prepared sheets of paper in DIN A3, each divided into three fields. In the middle is the word "Othering", the fields are numbered 1, 2 and 3.
- Duration: ca. 45 - 60 minutes (depending on group size)
- Group number: 8 - 20 participants

Instructions

- Divide the participants into small groups (3-4 persons). Hand out the prepared sheets of paper to each small group.
- Ask the participants to discuss the following questions:
 - 1. What are the characteristics of othering?**
 - 2. What is the function of othering?**
 - 3. What questions and uncertainties do I still have about the topic?**
- Ask the participants in the small group to write down the results of the discussion in each of the three different fields (1. characteristics / 2. functions / 3. questions and uncertainties).
- Afterwards, the small groups present their results in plenary. Take up questions and uncertainties of the participants and stimulate a discussion about them. Consider the participants as experts.

Tips for facilitator

- At the beginning of the discussion, ask participants to watch their speaking because discrimination can easily be reproduced in the discussion. It can be hurtful for people who are affected by discrimination.
- All questions and uncertainties of the participants must be dealt with at the end. Stand back at the beginning, but correct certain statements or lead the discussion yourself if the participants cannot continue.
- You must be familiar with the topic and answer and react to possible uncertainties and questions of the participants. If you are not yet experienced in leading discussions, you should work with another, more experienced person in your first workshops.

Debriefing

Questions for a final reflection can be:

- Did you find the activity easy or difficult?
- What surprised you?
- Can you give examples of othering?

References/Further Reading

Spivak, Gayatri Chakravorty (2008): Can the Subaltern Speak?
available at:
<https://jan.ucc.nau.edu/~sj6/Spivak%20CanTheSubalternSpeak.pdf>

The Othering & Belonging Institute at UC Berkeley: Articles, available
at:
<https://www.otheringandbelonging.org/category/articles/>

Hall, Stuart (1992): The west and the Rest: Discourse and Power,
available at:
<https://analepsis.files.wordpress.com/2013/08/hall-west-the-rest.pdf>

Reuter, Julia (2002): Ordnungen des Anderen. Zum Problem des
Eigenen in der Soziologie des Fremden. Bielefeld: transcript (in
German)

Learning Tool Code

M3A10

Title

All that we share

Learning Objectives

- To become aware of social attributions
- To realise that people are often categorised only based on their appearance
- To shift the gaze from differences to similarities between strangers

Activity Details

- Material: video “All that we share” (see References)
- Duration: 30 - 40 minutes
- Group number: 6 - 20 participants

Instructions

- Divide the participants into pairs and ask them to talk for 5-10 minutes about what they saw in the video (see References). They should stay on a descriptive level and not talk about their feelings or a possible interpretation of the video. Each team writes down their results in bullet points on cards.
- Then ask each team to present their view of the video in the plenary. They can use the cards to help them and pin them to a Metaplan wall. If the content of the different teams is repetitive, they only add new aspects.
- Afterwards, lead a joint discussion in the plenary.

Tips for facilitator

- At the beginning of the discussion, ask participants to watch their speaking because discrimination can easily be reproduced in the discussion. It can be hurtful for people who are affected by discrimination.
- All questions and uncertainties of the participants must be dealt with at the end. Stand back at the beginning, but correct certain statements or lead the discussion yourself if the participants cannot continue.
- You must be familiar with the topic and answer and react to possible uncertainties and questions of the participants. If you are not yet experienced in leading discussions, you should work with another, more experienced person in your first workshops.

Debriefing

In the final discussion, you can ask the following questions to the participants:

- How do the people in the video react to the exercise?
- Which moment from the video impressed you the most? Why?
- What feelings come up when you watch the video?
- What do these feelings indicate to you? Why are you touched/sad/happy etc.?
- Do you recognise situations from your own life in this video?
- What can you learn from the video?
- Could you imagine doing the same exercise here in the group? Why/why not? What could the group learn from it?
- What does the video have to do with the issue of discrimination/othering?

Follow up/Inspiration for the future

- If the group is familiar with each other and the participants want to continue working creatively, the exercise from the video clip can be imitated in the group. Form small groups to think of different questions. The group can think together about the characteristic they all share and the end of the exercise. Afterwards, the group appoints a moderator who asks the questions to the group. The group can also make a short video.
- Another exercise could focus on the YouTube comments posted under the video. For example: In which direction do the comments of most users go? What did the video trigger in them? Why?

References/Further Reading

TV 2 Danmark: All That We Share, video available at:
<https://www.youtube.com/watch?v=jD8tjhVO1Tc>

Newhope Church: Don't put people in boxes, video available at:
<https://www.youtube.com/watch?v=zRwt25M5nGw> (other versions with religious endings)

Learning Tool Code

M3A11

Title

Silent Discussion

Learning Objectives

- To summarise what one has learned and what questions have remained unanswered

Activity Details

- Material: 4-5 prepared flipchart papers with one question each, one pen (marker) per person
- Duration: 30 minutes
- Group number: 6 - 20 participants

Instructions

- Spread the flipchart papers around the room; each person gets a pen. Ask participants to go around the room, read the questions on the sheets and write their answers and thoughts. They can refer to what other participants have written, but they do not have to.

Possible questions are:

1. **What is discrimination/othering, and why is othering problematic?**
2. **What does the topic have to do with me?**
3. **What did I learn from this session?**
4. **What touched me/affected me?**
5. **What are still open questions for me that I would like to continue to deal with?**

Tips for facilitator

- Give the participants enough time to read the questions and find answers. In the meantime, you can play soft music in the background to create a pleasant atmosphere.
- The discussion should remain silent Afterwards, and you should not read the posters out.

Debriefing

- In a final round in the plenary, you can ask the participants if anyone else would like to share a thought with the others.



IO1: Youth2Unite Curriculum
Module 4: Hate Speech

Module 4: Hate Speech

The free expression of opinions or ideas, even offensive, disturbing, or shocking, is a fundamental feature of the democratic state and constitutes the core of the right to freedom of expression, which in every democratic state is protected.

However, hate-speech constitutes a public expression of racist/ xenophobic/sexist/ homophobic/fatphobic/etc. speech that calls into question the right of a group of people to participate equally in social life because of their racial or ethnic origin or other characteristics that do not conform to what is considered “normal”. Thus, hate-speech is an attack on identity. The perpetrator does not attack the victim for something they do, but for something they are. hate-speech usually incites acts of violence or manifestations of hatred against members of the discriminated groups. As such, hate-speech is not protected by freedom of speech, but on the contrary, it is forbidden and punished.

According to Recommendation No. R (97)20, which was adopted on 30 October 1997, “hate speech” shall be understood as **“covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin”** (Council of Europe, 2016, p.7).

Hate speech occurs from the bias, prejudices, and negative stereotypes of people targeting another individual or group of people. It appears both online and offline. The effects of hate-speech include discrimination, marginalisation and alienation, while individuals or groups of people on a personal, group and social level are targeted. More specifically, hate-speech has a detrimental effect on individuals or social groups targeted. It can cause depression, despair, stress, and anger, threatening the victim's physical integrity and producing more violence. Moreover, hate-speech creates community tensions, and as such, the result is the damage done to society.

Hate speech appears both online and offline. It is not only limited to the written or spoken word. It may include images, symbols, electronics, or other games and other actions to express or convey a frequently hateful message.

The balance between hate-speech and freedom of expression

The balance between hate-speech and freedom of expression is an area of constant and difficult reflection. What differentiates the former from the latter is the incitement to acts of violence or the direct targeting of individuals or social groups due to a particular social, physical or spiritual characteristic of them.

Tackling and eliminating the phenomenon of hate-speech is a really difficult task as it is contrary to the right to freedom of expression. There is concern about which basis a liberal society can ban intolerant speech so that it does not restrict the right to freedom of expression at the same time.

Although Article 10 of the European Convention on Human Rights stipulates that every person has the right to freedom of expression, the European Court of Human Rights has accepted that it may be considered necessary in certain democratic societies to impose sanctions or even prevent all forms of expression that spread, promote or justify hatred based on intolerance (including religious intolerance), provided that the 'formulations', 'conditions', 'restrictions' or 'sanctions' imposed are proportionate to the legitimate objective pursued. Freedom of opinion and expression is also protected under Article 19 of the Universal Declaration of Human Rights. Even though Article 10 of the European Convention for Human Rights affirms "the right to freedom of expression," it is also stated that States can restrict freedom of expression if "(...) necessary in a democratic society (...)" in the interest of the public good.

Elements of hate speech

In the sections above, we have mentioned a considerable number of elements that constitute hate speech. The following list, although not exhausting, crystallises some of the core elements of hate-speech concisely:

- Equation: for example, the widespread stereotype that all Muslims are Islamists/extremists. The contribution of fixed characteristics to a group of people equating them to a threat.
- Conspiracy theories: a set of assumptions that are not based on evidence but rather tend to use people's fears as instruments against vulnerable and/or marginalised groups. For example, Covid-19 has been created by China to ruin the US economy
- De-realization stands for a distorted, unrealistic conceptualization by hiding facts or in the form of false statements. For example, the well-known mantra "migrants steal our jobs".
- Comparing the 'we-group' to the 'you-group,' with the latter being the others, the ones that society considers a threat and the first being the usually privileged group that feels threatened by the outcasted group. A latent force for action is being established that results in acts

of violence and incites hate. For example, the statement "If we let the hordes of refugees keep on coming to our countries, we will all suffer" insinuates that the 'we-group' should act for the protection of their borders by impeding refugees entering their countries

The activities in this module help to get a better understanding of hate speech, which includes defining it and differentiating between hate-speech and freedom of expression. Furthermore, they stimulate to examine the roots and causes of hate speech.

References

Council of Europe (2016): hate-speech – Recommendation No. R(97)20, Council of Europe, p. 7, available at:

<https://book.coe.int/en/legal-instruments/7126-pdf-hate-speech-recommendation-no-r9720.html>

Council of Europe (1988): Protocol to the Convention for the Protection of Human Rights and Fundamental Freedoms (European Convention on Human Rights) as Amended by Protocol No. 11, Council of Europe Treaty Series 155, Council of Europe

De Latour, A., Perger, N., Salaj, R., Tocchi, C. and P. Viejo Ortero (Council of Europe, 2017): We Can! Taking Action against hate-speech through Counter and Alternative Narratives

The United Nations (1948): Universal Declaration of Human Rights, United Nations

Learning Tool Code

Title

M4A1

What is Hate Speech

Learning Objectives

- To enhance knowledge about hate speech
- To discuss and listen to other opinions
- To develop skills of debate and analysis

Activity Details

- Material: Spacious room; Flipchart paper and markers; Cut-outs of definitions
- Duration: 40 - 60 minutes
- Group number: 15 - 30 participants

Instructions

- Ask participants what they understand by the term hate speech. Write on a flipchart important keywords that participants have mentioned. Discuss with them briefly in plenary (You can refer to chapter 2 of "We Can! Taking Action against hate-speech through Counter and Alternative Narratives!", see References.).
- Spread on the floor different definitions of hate-speech (refer to Annexe) and ask participants to read them carefully and stand next to what they feel is the most appropriate.
- The participants in each group should discuss among themselves and talk about why they have chosen this definition.
- Ask each group to read out loud their chosen definition and present to the other groups why they have chosen their definition. They can present it as they prefer, either orally (presentation, sing/rap, performance) or written (flipchart paper).
- After the group presentations, ask the participants to take a minute and think about the arguments they heard from the other groups. Tell them that they can join another group if they wish because the arguments they heard are more convincing.
- Bring participants back in the plenary and continue with the debriefing.

Tips for facilitator

- Tell the participants that this activity is like a debate for choosing the definition that describes best what hate-speech is. They should defend the definition they chose as the one describing hate-speech best.
- Tell participants that they should respect the opinions of each other and should not talk over the top of others.

Debriefing

In the final discussion, you can ask the following questions to the participants:

- Did you like the activity?
- Do you believe it is useful to have a single definition of hate speech?
- Do you think that any omissions are important to be included in the current definitions?

Follow up/Inspiration for the Future

- Map different definitions about hate-speech included in documents and regulations of legislative and regulatory bodies of the European Union, and then present them to an audience.

References/Further Reading

De Latour, A.; Perger, N.; Salaj, R.; Tocchi, C.; Viejo Otero, P. (Council of Europe, 2017): We Can! Taking Action against hate-speech through Counter and Alternative Narratives, pp. 30-44, available at: <https://www.coe.int/en/web/no-hate-campaign/we-can-alternatives>

Titley, G.; Keen, E.; Földi, L. (Council of Europe, 2014): Starting Points for Combating hate-speech Online, available at: <https://edoc.coe.int/en/fundamental-freedoms/6478-starting-points-for-combating-hate-speech-online.html>

Annexe

Definitions of hate speech

Hate speech, as defined by the Committee of Ministers of the Council of Europe, covers “all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin. (*Recommendation No. R (1997) 20 of the Committee of Ministers to member states on “hate speech”*)

Hate speech is defined as bias-motivated, hostile, malicious speech aimed at a person or a group of people because of some of their actual or perceived innate characteristics. It expresses discriminatory, intimidating, disapproving, antagonistic, and/or prejudicial attitudes towards those characteristics, including gender, race, religion, ethnicity, colour, national origin, disability or sexual orientation. hate-speech is intended to injure, dehumanize, harass, intimidate, debase, degrade and victimize the targeted groups and foment insensitivity and brutality against them. (*Raphael Cohen-Amalgor (2011): Fighting Hate and Bigotry on the Internet, Policy and Internet, Vol. 3(3).*)

In law, hate-speech is any speech, gesture or conduct, writing, or display forbidden because it may incite violence or prejudicial action against or by a protected individual or group or because it disparages or intimidates a protected individual or group. The law may identify a protected individual or a protected group by race, gender, ethnicity, nationality, religion, sexual orientation, gender identity, or another characteristic. *(Wikipedia on hate speech)*

He who publicly, verbally, in writing or graphically, intentionally expresses himself insultingly regarding a group of people because of their race, their religion or their life philosophy, their heterosexual or homosexual orientation or their physical, psychological or mental disability shall be punished by imprisonment of no more than a year or a monetary penalty of the third category. *(Article 137c of the Criminal Code in the Netherlands)*

[...] tolerance and respect for the equal dignity of all human beings constitute the foundations of a democratic, pluralistic society. That being so, as a matter of principle, it may be considered necessary in certain democratic societies to sanction or even prevent all forms of expression which spread, incite, promote or justify hatred based on intolerance (including religious intolerance), if any “formalities”, “conditions”, “restrictions” or “penalties” imposed are proportionate to the legitimate aim pursued. *(European Convention of Human Rights)*

Learning Tool Code

M4A2

Title

What is my Case?

Learning Objectives

- To explore the existing limitations and controversies between freedom of speech and hate speech
- To develop skills of debate and critical analysis

Activity Details

- Material: Plenty of space for 4 or 5 groups to work, Flipchart paper and markers
- Duration: 50 - 70 minutes
- Group number: 15 - 30 participants

Instructions

- Divide the participants into 4 or 5 groups (depending on the group size). Distribute to each group a case (refer to Annexe) concerning incitement to hatred and freedom of expression, which were presented in the European Court of Human Rights.
- Ask participants to work with their groups and present their cases to the rest of the plenary. Tell them to indicate what the case was about, the decision of the Court, which was the main arguments, and whether the decision violated the defendants' freedom of expression.
- After the individual presentations, discuss in plenary the borders between controversial humour, freedom of speech and hate-speech (see Debriefing).

Tips for facilitator

- You always must be at hand to guide and support all groups, so you should be well prepared regarding the cases provided.

Debriefing

Guiding questions for the concluding discussion can be:

- How do you feel about this activity? What were the most difficult aspects of the most difficult things to find out and present?
- Were there any fundamental disagreements within the groups? How were these resolved?
- Were you surprised by the result of the Court's decision? Did you agree or not? Why?
- Why do you think that freedom of speech is a fundamental human right? What does it mean for human rights to advocate against certain types of freedom of speech?
- Did you arrive at any general principles to decide when freedom of expression can (or should) be restricted? What are the dangers of being over-restrictive? What are the dangers of being over permissive?
- Do you think that the boundaries between controversial humour, freedom of speech and hate-speech are always visible?

Follow up/Inspiration for the Future

- Encourage participants to carefully read the European Convention on Human Rights and mention that Articles 10 and 17 try to resolve this ambiguity between freedom of speech and hate speech.

References/Further Reading

Joint Declaration on Freedom of Expression and the Internet (2011), signed by the UN Special Rapporteur on Freedom of Opinion and Expression, OSCE Representative on Freedom of the Media, OAS Special Rapporteur on Freedom of Expression and ACHPR Special Rapporteur on Freedom of Expression and Access to Information, available at:

<https://www.osce.org/fom/78309>

Council of Europe (2012): Survey on young people's attitudes and experience of online hate speech, more information available at:

http://youth-partnership-eu.coe.int/youth-partnership/news/news_47.html

Sturges, Paul (2006): Limits to Freedom of Expression? Considerations Arising from the Danish Cartoons Affair, IFLA Journal, 32, pp. 181-188, available at:

<http://www.ifla.org/files/assets/faife/publications/sturges/cartoons.pdf>

Council of Europe (2008): Factsheet on hate speech, p.3, available at: www.coe.int/t/DC/Files/Source/FS_hate_en.doc

European Court of Human Rights (2020): Factsheet – Hate speech, available at:

https://www.echr.coe.int/Documents/FS_Hate_speech_ENG.pdf?fbclid=IwAR2KN6C1j0De4FPvJdh0lhZeaZC7IBc6a6juxTMf1badCCwiMJAIL-epvVw

Annexe

Cases

Ibragim Ibragimov and Others v. Russia, 28 August 2018

This case concerned anti-extremism legislation in Russia and a ban on publishing and distributing Islamic books. The applicants complained that the Russian courts had ruled in 2007 and 2010 that books by Said Nursi, a well-known Turkish Muslim theologian and commentator of the Qur'an, were extremist and banned their publication and distribution. The applicants either had published some of Nursi's books or had commissioned them for publication. The Court held that there had been a violation of Article 10 (freedom of expression) of the Convention. The Court found that the Russian courts had not justified why the ban had been necessary. They had merely endorsed the overall findings of an expert report carried out by linguists and psychologists, without making their own analysis or, most notably, setting the books or certain of their expressions considered problematic in context. Furthermore, they had summarily rejected all the applicants' evidence explaining that Nursi's books belonged to moderate, mainstream Islam. Overall, the courts' analysis in the applicants' cases had not shown how Nursi's books, already in publication for seven years before being banned, had ever caused or risked causing interreligious tensions, let alone violence, in Russia or, indeed, in any of the other countries where they were widely available.

Vejdeland and Others v. Sweden, 9 February 2012

This case concerned the applicants' conviction for distributing in an upper secondary school approximately 100 leaflets considered by the courts to be offensive to homosexuals. The applicants had distributed leaflets by an organisation called National Youth, by leaving them in or on the pupils' lockers. The statements in the leaflets were allegations that homosexuality was a "deviant sexual proclivity", had "a morally destructive effect on the substance of society", and was responsible for the development of HIV and AIDS. The applicants claimed that they had not intended to express contempt for homosexuals as a group. They stated that the purpose of their activity was to start a debate about the lack of objectivity in education in Swedish schools. The Court found that these statements had constituted serious and prejudicial allegations, even if they had not been a direct call to hateful acts. The Court stressed that discrimination based on sexual orientation was as serious as discrimination based on race, origin or colour. It concluded that there had been no violation of Article 10 (freedom of expression) of the Convention. The interference with the applicants' exercise of their right to freedom of expression had reasonably been regarded by the Swedish authorities as "necessary in a democratic society" to protect the reputation and rights of others.

Glimmerveen and Haggenbeek v. the Netherlands, 11 October 1979 (decision of the European Commission of Human Rights)

In this case, the applicants were convicted for possessing leaflets addressed to "White Dutch people", which tended to make sure that everyone who was not white left the Netherlands. The Commission declared the application inadmissible, finding that Article 17 (prohibition of abuse of rights) of the Convention did not permit the use of Article 10 (freedom of expression) to spread racially discriminatory ideas.

Norwood v. the United Kingdom, 16 November 2004 (decision on the admissibility)

The applicant had displayed a poster supplied by the British National Party in his window, of which he was a member, representing the Twin Towers in flame. The picture was accompanied by the words "Islam out of Britain – Protect the British People". As a result, he was convicted of aggravated hostility towards a religious group. The applicant argued, among other things, that his right to freedom of expression had been breached. The Court declared the application inadmissible (incompatible *ratione materiae*). It found that such a general, vehement attack against a religious group, linking the group with a grave act of terrorism, was incompatible with the values proclaimed and guaranteed by the Convention, notably tolerance, social peace and non-discrimination. The Court, therefore, held that the applicant's display of the poster in his window had constituted an act within the meaning of Article 17 (prohibition of abuse of rights) of the Convention. The applicant could thus not claim the protection of Article 10 (freedom of expression) of the Convention.

Sürek (no.1) v. Turkey, 8 July 1999 (Grand Chamber)

The applicant was the owner of a weekly review that published two readers' letters vehemently condemning the military actions of the authorities in south-east Turkey and accusing them of brutal suppression of the Kurdish people in their struggle for independence and freedom. The applicant was convicted of "disseminating propaganda against the indivisibility of the State and provoking enmity and hatred among the people". He complained that his right to freedom of expression had been breached. The Court held that there had been no violation of Article 10 (freedom of expression). It noted that the impugned letters amounted to an appeal to bloody revenge and that one of them had identified persons by name, stirred up hatred for them and exposed them to the possible risk of physical violence. Although the applicant had not personally associated himself with the views contained in the letters, he had nevertheless provided their writers with an outlet for stirring up violence and hatred. The Court considered that, as the owner of the review, he had been vicariously subject to the duties and responsibilities which the review's editorial and journalistic staff undertook in the collection and dissemination of information to the public, and which assumed even greater importance in situations of conflict and tension.

Source: *European Court of Human Rights (2020): Factsheet – Hate speech*, available at:

https://www.echr.coe.int/Documents/FS_Hate_speech_ENG.pdf?fbclid=IwAR2KN6C1j0De4FPvJdh0lhZeaZC7IBc6a6juxTMf1badCCwiMJAIL-epvVw

Learning Tool Code

Title

M4A3

The Roots of Hatred

Learning Objectives

- To examine the roots, outcomes, and ongoing causes of hate speech
- To consider the impact of ongoing poverty, racism, sexism, and anti-Semitism on the proliferation of hate speech

Activity Details

- Material: flipchart paper, post-it notes, pens, markers
- Duration: 60 - 90 minutes
- Group number: 15 - 25 participants

Instructions

- Divide the participants into 4 or 5 groups (depending on the group size). Give each group a flipchart paper and ask them to draw a tree on it (refer to Annexe 1).
- Indicate that the trunk of the tree signifies the problem they currently examine (namely hate speech). The leaves signify the symptoms of the problem (result or outcome of the problem; what you see as a problem/obvious). The roots signify the causes of the problem (system below the surface, bringing about the problem/ not obvious).
- Having these in mind, tell participants to work on their trees to identify the roots of hatred.
- Then, ask each group to present their trees to the rest of the groups.
- After the end of the presentations, discuss, in the plenary, the symptoms and causes of hate-speech (refer to Annexe 2).

Tips for facilitator

After giving the instructions, give an example of a root cause analysis using the technique of the 5 Whys approach. You can use the football concussion example to illustrate that approach. Feel free to use the following wording:

Example: Let's think back to our football concussion example. First, our player will present a problem: Why do I have such a bad headache? This is our first WHY.

First answer: Because I can't see straight.

Second why: Why can't you see straight?

Second answer: Because my head hit the ground.

Third why: Why did your head hit the ground?

Third answer: I got hit tackled to the ground and hit my head hard.

Fourth why: Why did hitting the ground hurt so much?

Fourth answer: Because I wasn't wearing a helmet.

Fifth why: Why weren't you wearing a helmet?

Fifth answer: Because we didn't have enough helmets in our locker room.

Debriefing

Guiding questions for the concluding discussion can be:

- How easy/difficult was it to locate the symptoms and causes of the problem of hate speech? Was it easier to locate the symptoms than the causes? Or the opposite? Why?
- Do you believe that experiencing the symptoms of a problem help us see the roots? Or the opposite? Does the fact that we cannot see the roots of a problem lead to misunderstandings and incitements of hate?
- How many other things do we habitually ignore because they are not visible?
- What can we do towards making the roots more visible? Are there any systemic structures that could make a change towards that direction?

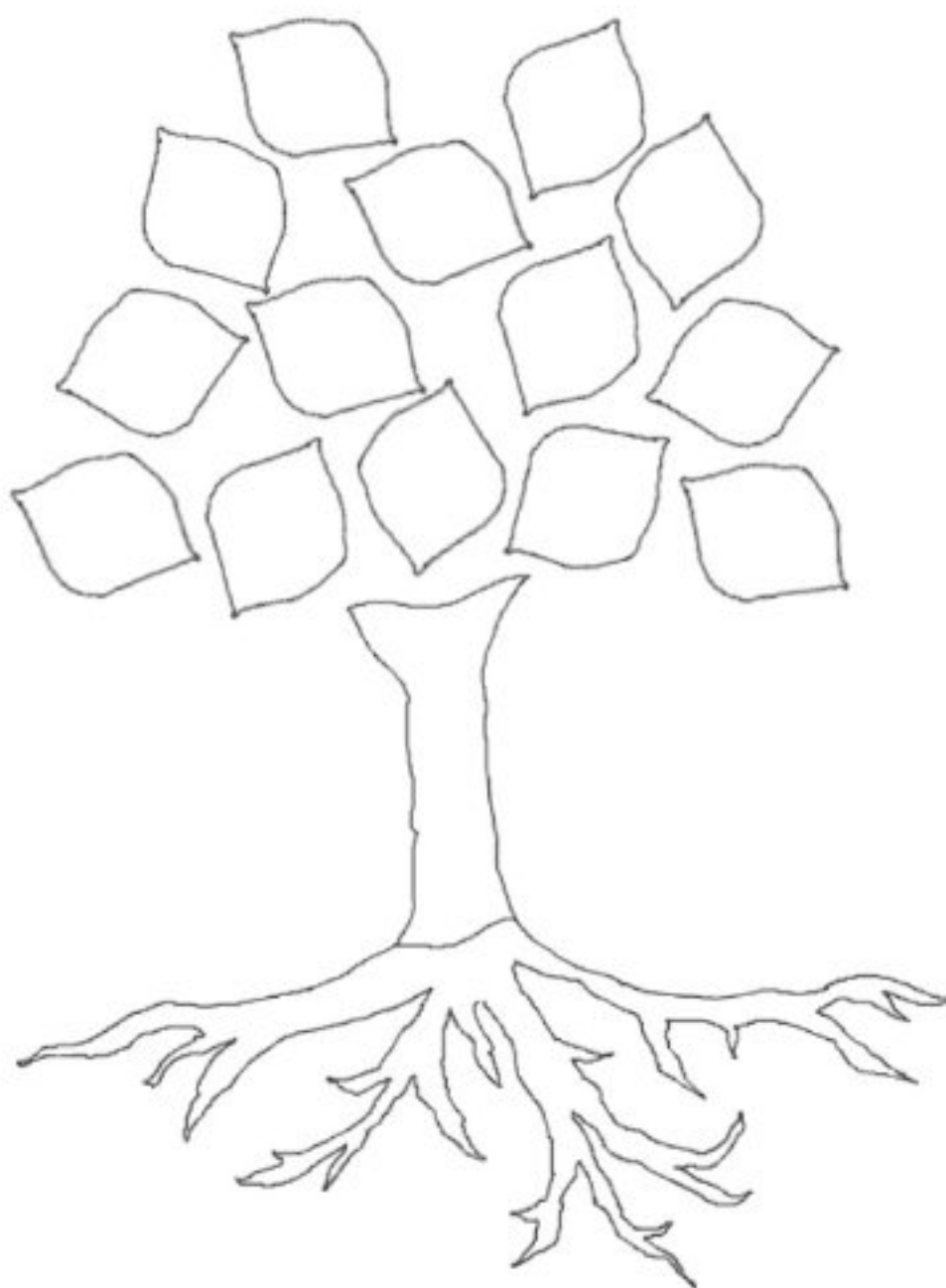
Follow up/Inspiration for the Future

- Ask participants to observe how easily or not they tend to experience a symptom of a problem without trying to understand the underlying causes. Urge them to write down any possible causes they identify regarding the problems they daily face.

References/Further Reading

European Commission against Racism and Intolerance: hate-speech and violence, available at:
<https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/hate-speech-and-violence>

Annexe 1: Example for Tree



Annexe 2: Indicative Root Causes

Racism/Sexism/Homophobia/Islamophobia:

A social practice and/or political system, which, by reproducing stereotypes and prejudices and using power or force, supports superiority and promotes the dominance of a particular group of persons over other groups. It is a web of perceptions, attitudes, behaviours and/or institutional structures that forces some people in a submissive living, and that is because they belong to a distinct social/ethnic group. The justification for discrimination lies in the group's diversity, which is usually accused of alleged inferiority or threat. In general, the suffix -ism, e.g., racism, sexism, nationalism, and the word -phobia, e.g., homophobia, islamophobia, fatphobia, refers to social power to systematically deny people access to resources, rights, respect, and representation based on their characteristics. It is the mistaken belief that one group of people is superior to others.

Intolerance:

Hatred and lack of tolerance and respect for different behaviours, perceptions, or ideas.

Bias:

An unfavourable predisposition towards a person or group of persons, based on arbitrary generalisations and stereotypical beliefs.

Stereotypes:

Any collective perception, image or distorted truth about a person or group of persons, usually about their beliefs or behaviours. A stereotype has been defined as overgeneralized attributes associated with the members of a social group, which implies that it applies to all group members.



IO1: Youth2Unite Curriculum

Module 5: The Role of the Media in the Spread of Hate Speech and the Rise of Hate Crimes

Module 5: The Role of the Media in the Spread of Hate Speech and the Rise of Hate Crimes

The rise of online interconnectivity is a social phenomenon that has changed how we receive, progress, and communicate ideas. In many ways, the increasing use of the internet has enabled us to become better informed compared to the previous television, radio, and print journalism methods. The Internet and social media have opened new horizons in people's interaction and, by extension, in communication. There were 4.5 billion internet users globally in June 2019, 5 billion mobile phone users and 3.5 billion social media accounts (Simon Kemp, 2019).

For young people social media has become the way they engage with the world, with their peer groups and their individual friends. Therefore we will focus here on social media rather than on the other ones such as newspapers, radios, etc. The average time spent on social networks per day is 153 minutes or 2.5 hours (Broadband Search, 2020). Given that this average includes all ages, it is probable that young people spend a lot more time than this per day participating online. The positives from this are feeling informed, connected, and directly exchanging views of people who live from one end of the earth to the other.

Moreover, the activism by young people spreading across the globe would not have been as effective without social media. However, the negatives are how this media enables hate crimes, such as online hate-speech and bullying, to spread far more easily than face-to-face contact. Indeed the anonymity that the internet offers hides a variety of risks. One of them is the spread of hate-speech and bullying by followers of extreme ideologies and the uncontrolled access to it by users of all ages due to incomplete cyber control.

Whereas cyberbullying is usually harassing, insulting, threatening or exposing one single person over an extended period, online hate-speech refers more to a group of people (group-focused enmity, e.g. migrants, homosexuals, women). The perpetrator can remain anonymous in both cases but usually comes from the victim's direct social environment in case of cyberbullying.

Finally, digital bullying is often accompanied by bullying in the "real world". In 2017, 246 million children and adolescents worldwide were estimated to be victims of cyberbullying, according to UNESCO. Flaming, harassment, denigration, identity theft, disclosure of intimate or confidential information, exclusion, cyber harassment, cyber bashing/ happy slapping are all typologies of cyberbullying (Cazalla Intercultural, REPLAY network, Pistes Solidaires, Info-Front, IIS Piaget Diaz & Ayuntamiento de Lorca, 2018).

The consequences of both online hate-speech and cyberbullying on the mental health of the people who are being targeted can be devastating. Both online hate-speech and cyberbullying have become protean; it goes far beyond verbal expression by exploiting images and videos. It can take the form of harassment, threats or violence. It can

also lead and incite such acts. The set-up of social media, with its likes, comments, and share buttons, makes it a matter of seconds to start and spread negative and positive images and ideas. We call this the cascading effect: it is not just the original post attacking a group that can be liked or shared – those doing so also have their own followers who then receive notification of the message. The more it is repeated or seen, the more “normal” the misrepresentations become. And, so, hate-speech leads to physical attacks against individuals or groups. Evoking online hate speeches and cyberbullying also requires an understanding of the various stakeholders involved in the dynamics set in motion: the protagonist at the origin of the hate speech, the assistants who relay and/or outbid, the supporters who subscribe, the witnesses who observe.

What can we do to oppose hate crimes in the media?

IDENTIFYING AND REPORTING

Meaning concretely:

1) checking the terms of use of the website and/or national/international regulations (e.g. “General Data Protection Regulation”, which regulates the handling of personal data on a European scale, EU code of conduct countering hate speeches on social media platforms).

2) identifying hate speech,

3) not sharing it,

4) reporting it (to the website, the police, to official online portals for reporting illegal internet content, e.g. PHAROS in France) and blocking it,

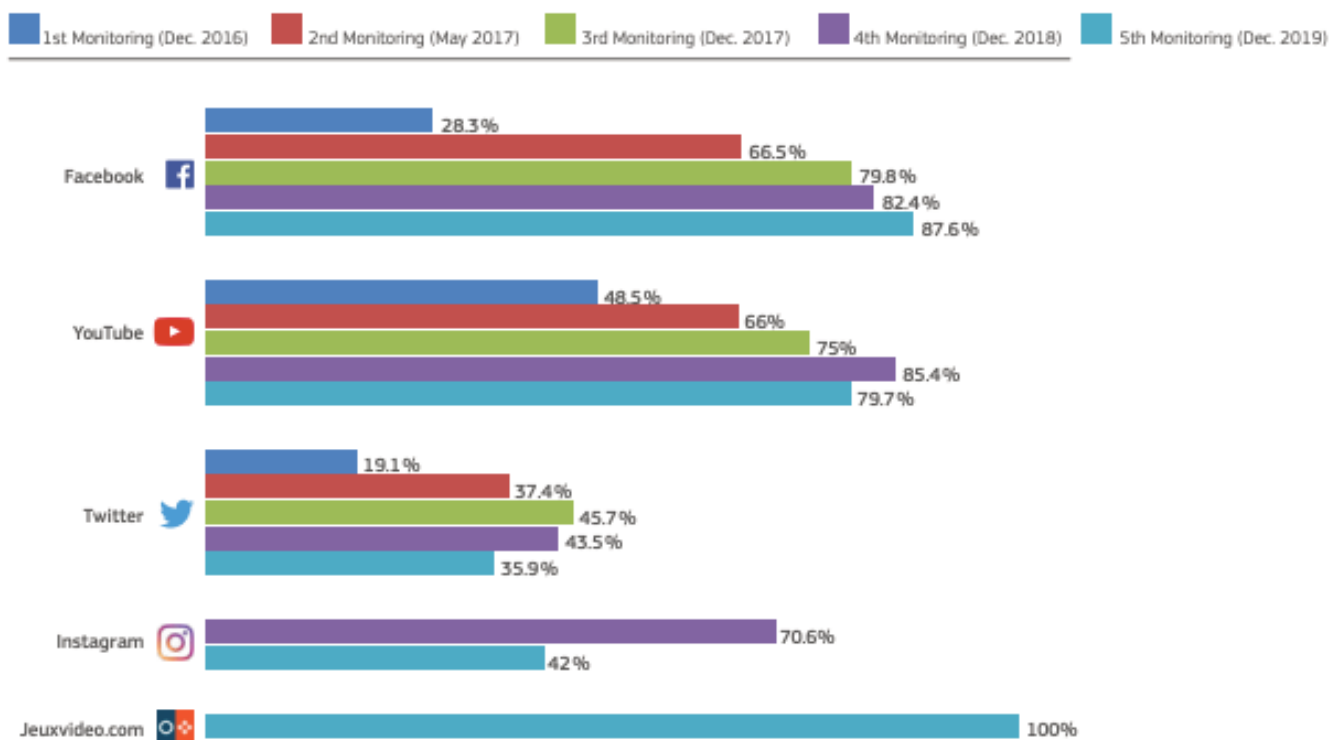
5) calling it out: encouraging the participants to use their voice for good if they feel comfortable and safe to do so,

6) checking in periodically: hate-speech is not a one-and-done conversation.

Three parties require to act, fully cooperate and communicate with each other on all levels to improve the mechanisms of identification and reporting of hate-speech online and to create effective strategies: Governmental involvement and legislation, intermediaries (IT companies, social networks platforms, etc. ...) and citizens themselves, including the friends and parents that young people can have an impact on through these very same social media.

- Over the past few years, big tech companies such as Facebook and Twitter have been taking measures to combat online hate-speech on their platform. They are blocking hateful accounts or taking down posts/tweets containing inappropriate text (also includes inappropriate images and videos).
- The graph below shows that overall in 2019, IT companies removed 71% of the content notified to them, while 29% remained online.
- Removal rates varied depending on the severity of hateful content. On average, 83.5% of content calling for murder or violence of specific groups was removed, while content using defamatory words or pictures to name certain groups was removed in 57.8% of the cases (Reynders 2020). On the one hand, this suggests that the reviewers assess the content carefully and with full regard to protected speech. It also suggests citizens themselves do impact these IT companies and a role to play in struggling against online hate speech!

Removals per IT Company



Reynders, R. (2020): Countering illegal hate-speech online. 5th monitoring of the Code of Conduct, available at:

https://ec.europa.eu/info/sites/info/files/codeofconduct_2020_factsheet_12.pdf

USING COUNTER AND ALTERNATIVE NARRATIVES

In addition to procedures such as deleting and reporting, there is also the possibility to react directly to what is being said. Even critical questions can encourage others to reflect on their posting. It is also important to name discrimination and racism so that hate-speech does not remain a normal and legitimate expression of opinion. A humorous way to react to hate-speech is to post-ironic comments or memes (a link, image, video or sound file that spreads rapidly over the internet).

Further possibilities are the debunking of lies or false information, the opposition of objective facts, and the dissemination of so-called counter-narratives, e.g. in the form of videos, pictures or comments.

As important as recognising and unmasking narratives in hate-speech (e.g. in the form of conspiracy theories, rumours and myths), it is also important to counter these narratives with positive narratives, so-called alternative narratives, e.g. of democracy, participation, diversity and solidarity. These alternative narratives speak out "for" something (democracy, diversity etc.) instead of "against" something.

The activities in this module help to understand the role of social media in disseminating hate speech, giving the participants the chance to try out ways to counter hate-speech in social media and strengthen them to do so.

For any additional activities, practical tools and/or pieces of information, please refer to the manual for youth workers produced within the context of this very same project, Youth2Unite, with a special focus on hate crimes online. It proposes, among other things, a set of online and offline communication and educational approaches and tools to undermine narratives, which sustain and legitimise hate speech. In that sense, the curriculum's Module 4 and the entirety of the "Youth Worker Manual" complement each other and mutually supply tools to youth workers to work on topics around hate-speech online with their participants.

References:

Simon Kemp (30.01.19): Digital 2019. Global Internet use accelerates; available at <https://wearesocial.com/blog/2019/01/digital-2019-global-internet-use-accelerates>

Broadband Search (2020): Average time spent daily on social media (latest 2020 data), available at: <https://www.broadbandsearch.net/blog/average-daily-time-on-social-media>

Cazalla Intercultural, REPLAY network, Pistes Solidaires, Info-Front, IIS Piaget Diaz & Ayuntamiento de Lorca; supported by Erasmus+ (2018): Online. A guide to preventing and combatting cyberbullying – Cyberbullying & its typologies, available at: <https://drive.google.com/file/d/136ZUsbAj3JiWbKtZkJw8V3tcmGysiKJl/view?usp=sharing>

Reynders, R. (2020): Countering illegal hate-speech online. 5th monitoring of the Code of Conduct, available at: https://ec.europa.eu/info/sites/info/files/codeofconduct_2020_factsheet_12.pdf

Learning Tool Code	Title
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M5A1

Hate Crimes Online. What are we talking about?

Learning Objectives

- To raise awareness of the role of social media in the dissemination of hate crimes
- To enhance knowledge about online hate crimes, hate-speech and cyberbullying
- To learn how hate crimes concretely manifest in the media

Activity Details

- Material: hate-speech & cyberbullying scenarios (refer to Annexe), flipchart sheets, markers
- Duration : 60 - 80 minutes
- Group Numbers: up to 20 participants

Instructions

- Divide the group into two small groups. Ask one group to identify as many arguments in favour of social media as possible. Ask the other group to identify as many arguments against social media as possible.
- Facilitate the debate "for/against social media" based on the arguments collected by each group. Annotate the keywords emerging from the debate and conclude with the risks that social media pose to hate crimes. Tell the participants that they should now work on a definition of "online hate crimes".
- Distribute to each of the two groups a set of scenarios and/or excerpts from publications gleaned from social media (refer to Annexe) and ask them to identify which one(s) corresponds to hate-speech and to cyberbullying/harassment.
- Collect the responses collectively, and on this basis, ask each group to work on a definition of online hate-speech and its characteristics on the one hand and cyberbully/harassment and its characteristics on the other hand.

Tips for facilitator

If the number of participants is greater than 10, do not hesitate to create more than two groups to make the exchanges more fluid.

Debriefing

Some questions that might help participants to come up with definitions for online hate-speech and cyberbullying:

- What are the common points between online hate-speech and cyberbullying? What are the main differences?
- What is the content of these two forms of hate crimes?
- Who are the targets of both cyberbullying and online hate speech?

The elements to emerge from the debriefing are as follows:

Cyberbullying:

- Harassing, insulting, threatening or exposing a person over an extended period on the Internet (e.g. using social media) and via smartphones.
- The perpetrator can remain anonymous but usually comes from the victim's direct social environment.
- Digital bullying is often accompanied by bullying in the "real world".
- Flaming, harassment, denigration, identity theft, disclosure of intimate or confidential information, exclusion, cyber harassment, cyber bashing/happy slapping are all typologies of cyber harassment (see cartoon strips available online and mentioned in the Annexe).

Online hate speech:

- Misanthropic comments
- Disparagement of people who belong to a certain group (it is not individuals who are disparaged, but members of a group, e.g. migrants, LGBT, women)
- Call for violence, hatred and discrimination

Elements of hate speech:

(based on: Amadeu Antonio Stiftung (2015): « Geh sterben! » Umgang mit hate-speech und Kommentaren im Internet (in German), available at: <https://www.amadeu-antonio-stiftung.de/publikationen/geh-sterben/>)

- Equation (Muslims=islamists)
- Conspiracy theories ("Covid-19 has been created by the US to ruin China's economy.")
- De-realization (a distorted, unrealistic conceptualization by hiding facts or in the form of false statements: "Migrants steal our job")
- Comparing we-group and you-group and constructing a force for action ("If we let them keep on dancing around us, we will all die.")
- Normalization of existing discrimination ("It's no wonder blacks are treated this way.")

Follow up/Inspiration for the Future

- The facilitator can continue the activity by asking the groups about the actors involved in online hate crimes, the role(s) they may have to play at their level and the possible actions to combat them.

References/Further Reading

Cazalla Intercultural (Publ.) (2018): Onlive. A guide to preventing and combatting cyberbullying, (definition of cyberbullying & its typologies from page 8 to 24), available at:
https://issuu.com/replaynetwork/docs/guida_finale_en

SELMA Hacking Hate Toolkit, available at:
<https://hackinghate.eu/toolkit/>

Council of Europe (2001): Convention on Cybercrime (The Convention, which came into effect on July 1 2004, is the first international treaty on crimes committed via the Internet and other computer networks, dealing particularly with infringements of copyright, computer-related fraud, child pornography and violations of network security, available at:
<http://conventions.coe.int> (search for treaty No. 185).

Annexe

Cyberbullying & its typologies: cartoon strips (from Cazalla Intercultural (Publ.) (2018): Onlive. A guide to preventing and combatting cyberbullying):

<https://drive.google.com/file/d/136ZUsbAj3JiWbKtZkJw8V3tcmGysiKJl/view?usp=sharing>

Cyberbullying & hate speeches scenarios (from SELMA Hacking Hate toolkit - Assume a role): <https://drive.google.com/file/d/1G6Z-fDhfjFr88bkrVkJtZHWYtuiEaFcv/view?usp=sharing> (scenarios 3 to 6)

Other examples for hate speeches online (you can print each sentence on one piece of paper): "They take our jobs!"; "These faggots"; "Pack and go home"; "Refugees are not welcome"; "Islam out of Britain"; "Are you the sad bitch that's running a campaign to have more women on banknotes?"; "Handicapped people have to be shot."; "Refugees all have expensive cell phones"; "Refugees are parasites who just want our money"; "Stand up and fight against Islamization!"; "These vermin should be stoned and set against the wall!"; "I vote we reopen the gas chambers and put the whole brood in there!"; "Women belong at the stove!"; Someone showing the Hitler salute in a photo; Someone posting a film showing a decapitation by al-Qaeda supporters; A person presenting himself in a photo with a swastika.

Learning Tool Code

M5A2

Title

In the footsteps of Oli...

Learning Objectives

- To enhance knowledge about the stakeholders involved in the creation and dissemination of hate crimes on social media
- To become aware of the key role of young people and their networks in stopping hate crimes
- To get to know concrete actions young people can do against hate crimes

Activity Details

- Materials : Set of cards "Oli's scenario" (refer to Annexe), sheets of flipchart, markers
- Duration : 90 minutes
- Group number : 4 - 30 participants

Instructions

- Divide the group into subgroups of 4 to 5 participants.
- Distribute to each of the subgroups the set of cards entitled "The situation".
- Invite them to go through all of them and to answer the following questions:
 1. **What are the characteristics that make the crime to which Oli is exposed an online hate crime?**
 2. **Which actors (mentioned or not) are responsible for this hate crime and its spread? What are their roles?**
- Collect the answers in the plenary, comment if necessary. Return to work in sub-groups.
- Distribute to each of the sub-groups the set of cards entitled "The answers", invite them to go through the cards and to answer the following questions:
 1. **Who are the actors who can help combat the spread of hate crime? What are their roles?**
 2. **What actions can be taken to combat online hate crime? (while ensuring the safety of those who implement these actions)**
- Collect responses in plenary, comment as necessary. Return to work in sub-groups.
- Ask the participants in the sub-groups to imagine the rest of the story or to do some research online to find some concrete and local examples of answers to hate crimes – based on the general answers previously identified.

Tips for facilitator

- Write each question on a flipchart. At each plenary session, write down the keywords emerging from each of the sub-groups as answers. This will facilitate the overall conclusion of the activity.
- Make sure to bring out during the plenary times:
 - the actors involved in the publication and propagation of hate crimes (those who publish, those who relay, those who support, those who observe without saying anything, those who suffer) and the actors involved in the limitation of hate crimes (public authorities, web giants, journalists, social network platforms, citizens including friends, circles of friends connected to youth networks, parents)
 - the concrete actions that young people can implement at their level (see the introduction to this module)

Debriefing

Guiding questions for the concluding discussion can be:

- What is your role as a young person to fight against hate crimes online?
- What are the actions you can concretely implement?
- What should you do to ensure your safety while intervening?
- Do you have an idea of what counter and alternative narratives are (if this did not come up previously)?

Follow up/Inspiration for the Future

Depending on the objective and time available, other questions can be asked to the sub-groups to highlight different phenomena (fast spreading of the hate speech, fake news, stereotypes, impact) & characteristics of online hate crimes.

References/Further Reading

Oli's scenario is extracted from:

De Latour, A.; Perger, N.; Salaj, R.; Tocchi, C.; Viejo Otero, P. (Council of Europe, 2017): We Can! Taking Action against hate-speech through Counter and Alternative Narratives, available at:

<https://rm.coe.int/wecan-eng-final-23052017-web/168071ba08>

Annexe

Oli's scenario

extracted from: De Latour, A.; Perger, N.; Salaj, R.; Tocchi, C.; Viejo Otero, P. (Council of Europe, 2017): We Can! Taking Action against hate-speech through Counter and Alternative Narratives (see References)

Oli experiences hate speech and tells a friend



I received emails. "Start packing and go home." "You s*&\$! This is our country." "Go or you will see." Even my friends make jokes about Rolonians on the school's Facebook groups. I am scared. What is this?

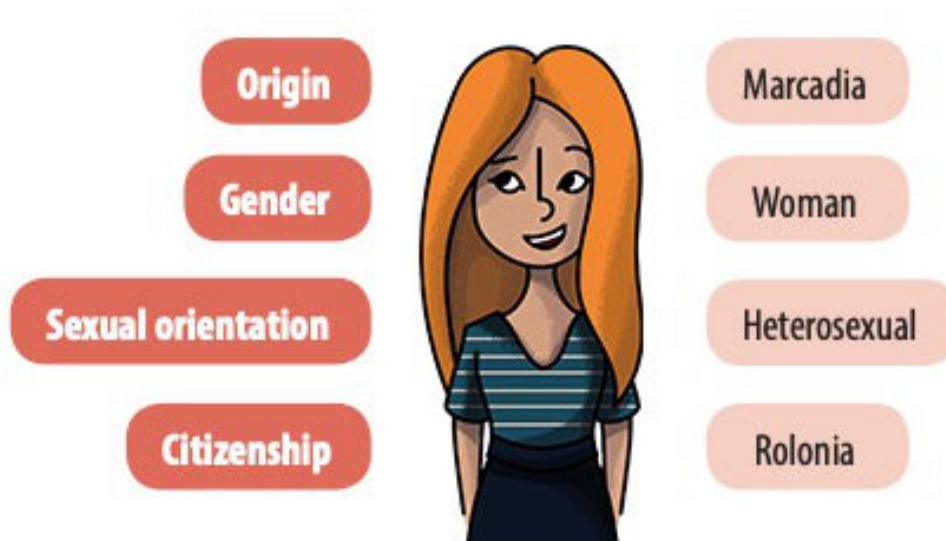


It is no joke. These comments spread and justify hatred, in your case, based on your origin. It is called hate speech.

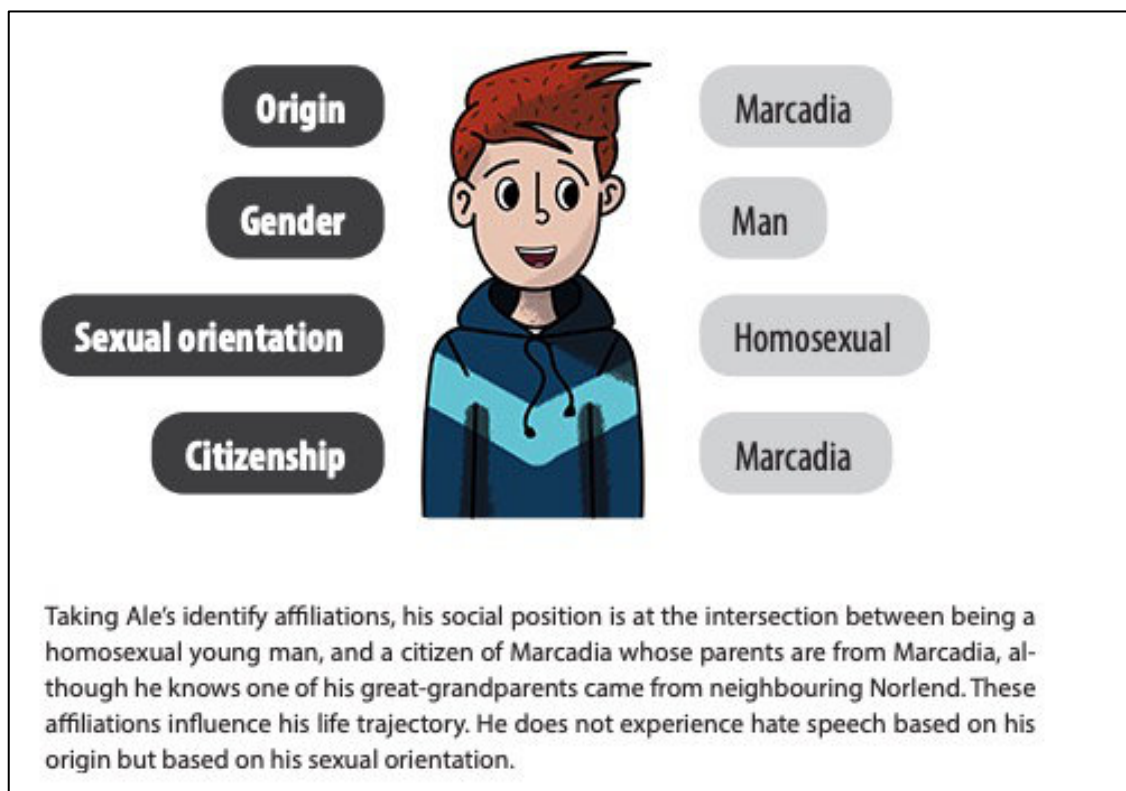


WHAT DOES THIS MEAN IN OLI'S CASE?

In her case, Oli could report it as there is a law in Marcadia that regulates hate speech. Yet she is puzzled about the reason for these comments and starts to think about their content, why they happen now and from whom they come from. She suspects they come from her classmates. How did they find out her email address? Oli's parents migrated to Marcadia looking for better economic prospects. Oli's father was offered a job in the food processing industry. There are many negative stereotypes about people from Rolonia, for example, that they are lazy and live off benefits. Recently the economic situation in Marcadia has worsened and there is high unemployment among young people. Some politicians have appealed to those fears using a narrative that suggests immigration as the cause of social ills. They propose change in the immigration laws. People from Rolonia feel unwelcome and powerless. Oli realises that it is not about her as a person, but that she is associated with a group that is depicted as foreign and threatening.



Taking Oli's identify affiliations, we can see that her social position is at the intersection between being a heterosexual young woman, a citizen of Marcadia, and with parents who come from Rolonia. These affiliations influence her life trajectory. She experiences hate speech based on her origin, but she wonders whether she would have received the same treatment if she were a boy.





WHAT DOES THIS MEAN IN OLI'S CASE?

In the Swedish TV case, hate producers developed sophisticated tactics to occupy the online space deliberately. In Oli's case, it is unclear to what extent the threats were organised by a defined political group or whether they constitute a milder form of hate speech in which classmates re-posted jokes and hateful content.

Oli is disappointed as she was not expecting it from her classmates and other acquaintances. How did a space where she used to have fun and link up to other friends become a divisive space? Would some moderation of her school's groups on social media platforms have been necessary? Did teachers see it? Could they have done anything? Could have other friends made other comments to stop it and show solidarity for students from Rolonia?



Trying to calm her down, Ale tells her that most probably those posting the messages did not intend to hurt her in that way. They were probably not aware of the consequences of their actions and re-posted content without really distinguishing good from poor quality information, or realising that the statements lacked rationale, and how hateful they were. He also remembers those who did not join in the jokes. He confesses, "I saw them but did not dare to make a comment against it. I thought it was not worth it. But should I have?"

The answers

Oli decides to report the emails to the police



Do you have an idea where they came from? How many people are involved?

All of them use nicknames... so no way I can know. I received two emails but saw many similar comments online on Facebook groups of the school. I suspect even by some of my classmates.... They say they are jokes.



They think they are anonymous and that nothing will happen to them. But social media platforms have to provide IP addresses used by profiles that made the comments. We will start an investigation. You also need to report it to the social media platforms where you've seen it.

Oli still looks for answers and talks with her history teacher.

The police found out that the IP address of the computer from where the messages were sent was one of the school's computers. But why? Why do my classmates think like that? I was born here.



Hate speech thrives on racist and xenophobic attitudes. You are perceived as a member of a group, which is seen as foreign, or threatening. The roots of online hate are deep. The attitudes and social tensions in society make people feel they need to defend themselves. In this case, by attacking you.

Why? We are not threatening! They say we are stealing their jobs and that we live on benefits. But it is not true!

Yes, but they perceive you as such because of the negative stereotypes and prejudices. They hear biased stories over and over without checking the facts. They believe discriminating narratives because the stories resonate with their problems. It is not only about facts; it is also about emotions.



So you are saying that to stop hate speech we need to change their perceptions and address their emotions and problems? How do we do that?!

Maybe through a counter or alternative narrative... I know someone who could help you... Sara works for a human rights association. Would you like to meet with her? Maybe we can prepare a class together?

Oli and Ale learn about counter and alternative narratives



So, alternative narratives would be stories that show those groups are not necessarily like that? That they are different?

Exactly! Counter and alternative narratives are tools to change and undermine hateful or extremist narratives and reinforce human rights-based narratives. They do so by challenging negative stereotypes, by discrediting violent messages, for example, through humour or other methods to show that another interpretation of reality exists.



Can you give me an example?

Reversing roles to expose what it feels to be the target of hate speech and how funny or ridicule some stereotypes can be. Or creating a story in which characters behave differently from the way they behave in the narrative you want to discredit, for example, migrants not as invaders or terrorists but simply as nurses, teachers or entrepreneurs.



So, alternative narratives would be stories that show those groups are not necessarily like that? That they are different?

They can take many forms, and be as general or deep as you want. You do not need to be famous. You can develop a counter narrative too!

Oli and her friends prepare for action



So are you willing to start a campaign in your school? For example, through its social platforms' groups?

Yes, we are very motivated to do so. Only I am a bit afraid. What if they get angry at me and do it even more?

It is understandable, but you should not do it alone. It will not be Oli and Ale's actions, but a group's action.



We want to do something, but we are not sure about how to do it, where to start...



Indeed, it takes some thinking and preparation, but it is a matter of starting. Your teachers and I can help you. You also said Pim has organised campaigns before, right?

Yes, she will come to the next meeting

Great. I will send a copy of Bookmarks and a new manual on how to develop a counter narrative.

The group "WeCAN" is born and goes for its first action!



I feel we are now a group and we have plenty of ideas. We need to plan a first action.



Yes, but what do we do first? We have many ideas...

I think the first step is to understand what has happened and the ideas underlying the messages. What were they trying to achieve? And why did they do it?



We can analyse and analyse but we need to take action now.



We need to do both: to analyse and to do something. Our action is at the interface. Why don't some of us work with Ms. Hilte on this idea of narratives and hate speech online, and some of us find out more about actions done by the No Hate Speech Movement campaign?



Yes, let's go for it. #WeCAN is a good hashtag! It is a positive idea we can promote.

Then are we now the "WeCAN" group?

Yes! Marti, can you create a group for us to work online?

Learning Tool Code

M5A3

Title

**Reporting hate-speech in social media:
Instructions for use!**

Learning Objectives

- To get to know strategies for dealing with hate crimes on social media
- To get to know ways to report these same hate crimes

Activity Details

- Materials : PC or smartphones for online research, flip chart sheets, markers
- Duration : 90 minutes
- Group number : 12 - 30 participants

Instructions

- Initiate a brainstorming session in response to the question "You identify an online hate crime on social media – what do you do on this social media?". Ensure that the notion of terms and use of social media emerges, the strategies (passivity, action, etc.) that young people would adopt, and the steps they would implement to deal with this hate crime.
- Create sub-groups. Each small group works on one social network: Facebook, Instagram, YouTube, Twitter, Tok-Tok, Snapchat. Make sure that in each group, at least one person masters the assigned social network.
- First, ask each group to familiarise themselves with the terms and policies of use of the assigned social network and to prepare a flipchart presentation of their research by answering the following questions:
 1. **Are the terms of use easy to find?**
 2. **Are the terms of use regarding hate-speech clear and comprehensive?**
 3. **Is it indicated what kind of comments or contributions are not allowed? If yes, what is listed there?**
 4. **Is there any information about what you can do as a user if you discover violations of the terms of use?**
 5. **Is there any information on how the operators of the site react to violations?**
 6. **Identify one thing that should be commended, one thing that should be improved.**
- Come back to plenary. Invite comparison, identify particularly relevant elements on the one hand and elements to be improved on the other hand.
- Return to work in sub-groups. Based on the previous conclusions and additional online research, ask each group to identify the concrete steps to report hate crime cases to the assigned social network. It is up to each group to imagine an original and dynamic restitution, such as instructions for use for friends who do not know how to do it.
- After that, ask the participants to present each of the instructions for use in the plenary.

Tips for facilitator

- Depending on social media, the terms of use and policies towards hate crimes are easy to find and have different names. For Facebook, for example, community standards are also an excellent source of information. Therefore, encourage participants to diversify the keywords used in their online research.
- If the number of participants is less than 12, give each pair the task of analysing two social media and allow more time for the activity.

Debriefing

Guiding questions during the brainstorming can be:

- Have you ever noticed hate contributions in social media?
- What were the reactions of the users?
- What impact do social media have in spreading hate comments? What do you think? And do you think they have a responsibility to reduce their distribution?
- Can you imagine doing something yourself in the future when you notice hate comments on social media?

Guiding questions for the concluding discussion can be:

- Do you believe it is important to have reporting procedures?
- Have you ever reported a case of online hate speech?
- Was it easy to navigate through?
- What were the pieces of information you would have needed to make it easier?
- Do you think these procedures are effective? Why? Why not?

Conclude by showing the graph in the Annexe, demonstrating how important the reporting of online hate crime by each of us is and can make a difference.

References/Further Reading

European Commission (2016): EU Code of conduct on countering illegal hate-speech online, available at:
https://ec.europa.eu/info/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/eu-code-conduct-countering-illegal-hate-speech-online_en

Youth2Unite "Youth Workers Manual" (see activities S4A8 and S4A10)

Learning Tool Code

M5A4

Title

I can think differently!

Learning Objectives

- To explore different forms of online hate-speech
- To encourage to think critically on different cases of online hate speech
- To enhance the knowledge on how to use counter and alternative narratives when they witness an incident of online hate speech

Activity Details

- Material: about 4-5 copies of Handouts 1 and 2 (refer to Annexe), several sheets of flipchart paper, markers
- Duration: 60 - 80 minutes
- Group number: 6 - 20 participants

Instructions

- Ask the participants what they understand by the term "counter and alternative narratives" and how they can combat hate speech. Discuss briefly with participants (refer to Annexe, Reference Table 1).
- Divide the participants into groups of 4-5 people and tell them they will work on counter and alternative narratives. Half of the groups will develop a counter-narrative, and the other half will develop an alternative narrative 'against' well-established hate-driven narratives. Assign to each group a case of online hate-speech (refer to Annexe, Handout 1). (Note that the case studies indicate how the case was resolved, but you should not give this to your working groups; instead, you can discuss this during their presentation and/or debriefing).
- Give to all groups Handout 2 (refer to Annexe) and tell them to use the tools and guiding questions to alter the hate-speech narratives. Half of them will focus on developing a counter-narrative, while the other half will focus on developing an alternative narrative.
- They should then present the results of their group work visually on a flipchart paper. When the groups have finished, each group will present in plenary.
- Close the session with the debriefing

Tips for facilitator

- You should rotate between the groups and help with generating ideas
- These are quite sensitive issues, and you should be prepared for some participants to become emotional as they remember bad experiences. Prepare yourself well and consider whether you want to call on someone with expertise in the area to assist you.

Debriefing

- Once each group presents the outcome of their group discussion in the plenary, ask the rest of the participants to pose questions. After each group finishes, discuss with them how the case was resolved.

After all, groups have presented, you can ask the following questions to the participants:

- Did you like the activity?
- Was it easy to develop their counter and alternative narratives? Why?
- How do you feel after you have worked together to develop alternative arguments?
- Is this happening in real life as well? How?

Follow Up/Inspiration for the Future

- The following website collects many examples of counter-narratives, alternative narratives, and campaigns that led to fighting hate crimes online. They can be shared with the participants at the end of the activity, asking each group to identify and share one example particularly powerful according to them. Ask them to justify their choice.

<https://www.campaigntoolkit.org/inspiration/>

- Encourage participants to keep a list of incidents of hate-speech they come across online, e.g. via social media platforms. They can use the following website as an example:

<https://americasvoice.org/trumphatemap/>

References/Further Reading

De Latour, A.; Perger, N.; Salaj, R.; Tocchi, C.; Viejo Otero, P. (Council of Europe, 2017): We Can! Taking Action against hate-speech through Counter and Alternative Narratives, available at:

<https://www.coe.int/en/web/no-hate-campaign/we-can-alternatives>

Annexe: Reference Table 1

COUNTER AND ALTERNATIVE NARRATIVES

Counter and alternative narratives combat hate-speech by discrediting and deconstructing violent narratives that justify it and putting forward non-exclusionary visions of the world based on human rights values such as openness, respect for difference, freedom and equality. They do so in several ways. Some provide facts from different and credible sources to put into question negative misperceptions. However, research and practice have shown that only providing more information or facts is often not effective. Narratives need to connect to people's understandings and the contexts of their specific lives, creating new meanings and relating to their emotions and needs. Often this can be done using humour and satire, appealing to people's emotional connections to the subject, facilitating spaces of direct personal contact with people with different perspectives, or creating opportunities to experience a different alternative narrative altogether.

Source: De Latour, A.; Perger, N.; Salaj, R.; Tocchi, C.; Viejo Otero, P. (Council of Europe, 2017): We Can! Taking Action against hate-speech through Counter and Alternative Narratives, p. 78

Annexe: Handout 1

Case Studies

Case Study 1: Pijus Beizaras and Mangirdas Levickas (born in 1996 and 1995) are two Lithuanian nationals in a same-sex relationship. On 8 December 2014, Mr Beizaras publicly posted a photograph of them kissing on his Facebook page. By posting the picture, the applicants wished to announce the beginning of their relationship and test the level of tolerance among the Lithuanian population. The picture accrued some 800 comments, the majority of which were hateful. A few examples:

Source : <https://strasbourgobservers.com/2020/02/07/a-picture-of-a-same-sex-kiss-on-facebook-wreaks-havoc-beizaras-and-levickas-v-lithuania/>



HOW IT WAS RESOLVED (for facilitators only): In a case about hate-speech against homosexuals on Facebook, the European Court of Human Rights (ECtHR) delivered an important and well-documented judgment (of 61 pages.) The ECtHR found that the Lithuanian authorities have violated the European Convention on Human Rights (ECHR) because they had not fulfilled their positive obligations to protect the targeted persons against discrimination (Article 14) and breach of their privacy (Article 8). The ECtHR also concluded that Lithuania has not effectively responded to the applicants' complaints of discrimination on account of their sexual orientation. This amounted to a violation of Article 13 ECHR (right to an effective remedy). In this

case, the Lithuanian authorities had refused to initiate pre-trial investigations into the reported messages inciting hatred and violence based on sexual orientation. The ECtHR builds its findings on state authorities' positive obligation to secure the effective enjoyment of the rights and freedoms under the ECHR, while this obligation is of particular importance for persons holding unpopular views or belonging to minorities because they are more vulnerable to victimisation. According to the judgment, authorities are to combat hate-speech and homophobic hate crimes, applying criminal law as a justified and necessary interference with the right to freedom of expression.

Case Study 2: A Greek Orthodox Metropolitan of the Church of Greece publicly posted a homophobic text that was widely shared on his blog. In an angry rant, he encouraged his readers and followers to “spit on them” and “blacken them” with violence, stating that they are not humans. Among others, he wrote:

“Homosexuality is a diversion from the Laws of nature! It is a social crime! It is a sin! So, those who either experience it or support it are not normal people! They are the scum of Society! [...] I advise you: Do not approach them! Do not listen to them! Do not trust them! They are damned! It's their right, of course, to live as they want in secret, privately! But some disgraced people cannot publicly defend the passions of their souls!”

Source: http://mkka.blogspot.com/2015/12/blog-post_9.html (in Greek only)

HOW IT WAS RESOLVED (for facilitators only): His blog post followed legislation set forth by the ruling government to extend domestic partnership status to same-sex couples, granting them similar rights to those who are married. Also, the former metropolitan of Kalavrita and Aigialeia appealed to the Supreme Court, seeking the reversal of the conviction for hate-speech against the LGBTQI and abuse of his ecclesiastical office in an extremely homophobic text he published on his blog, which 9 LGBTQI activists reported. The Supreme Court rejected Ambrosios' appeal, according to a decision announced in June 2020.

Case Study 3: Reham Saeed, an Egyptian TV host, in her TV show 'Sabaya', said overweight people are "a burden on their families and the state". During Saeed's talk show 'Sabaya' on al-Hayah TV, she said that many overweight women lose their femininity and happiness

"because of the toxins in their bodies". She added that men are not attracted to overweight women, and they often leave their obese wives or break off engagements.

Source : <https://www.bbc.com/news/world-middle-east-49510051>

HOW IT WAS RESOLVED (for facilitators only): The country's media regulator said Saeed used words and phrases offensive to women in Egypt. Saeed has defended her comments in a post on her Instagram account and said she was retiring.

Case Study 4: Louis Duxbury, a 22-year-old student, called for Muslims to be 'wiped off the face of the earth' in a 17-minute Facebook video in 2017. Louis Duxbury issued the "call to arms" during the tirade made shortly after a series of terrorist attacks in 2017, in Westminster, at an Ariana Grande concert in Manchester Arena, London Bridge and Finsbury Park.

Source : <https://metro.co.uk/2019/12/06/student-jailed-facebook-post-saying-muslims-wiped-off-earth-11280501/?ito=cbshare>

HOW IT WAS RESOLVED (for facilitators only): Louis faced trial in late 2019 at York Crown Court. The jury found him guilty of inciting religious hatred after deliberating for thirty minutes.

Case Study 5: For the second time in recent months, the Baldwin County School System finds itself investigating a politically charged incident at one of its schools. The latest involves a picture, shared on social media Saturday, of two Robertsdale high school students standing and smiling with the school's mascot. One of the girls is holding a President Donald Trump political sign that reads "Making America Great Again." The other is holding a homemade sign that reads, "Put the Panic Back in Hispanic."

Source : https://www.al.com/news/mobile/2017/09/baldwin_school_officials.html

HOW IT WAS RESOLVED (for facilitators only): Baldwin County Superintendent Eddie Tyler said in a statement that "School administrators, as well as my office, are following up on the matter."

Annexe: Handout 2

	Counter Narrative	Alternative Narrative
How?	Directly confronting an oppressive narrative	Aiming at creating an alternative vision of society
What?	Undermine authority and myths that oppression relies on	Offer a “what we are for” as a different perspective to look at the issue from
Where and When?	Small scale, a shorter period	The wide project, long-term
For Example ?	<ul style="list-style-type: none"> • Debunking of discriminatory myths about a certain group in society through a public information campaign. • Former haters testimonies about the negative impacts of extremist movements on their lives. • Painting a mural celebrating diversity over racist comments on walls. 	<ul style="list-style-type: none"> • All Different – All Equal campaign, a campaign promoting human rights • Reports on inter-faith dialogue youth meetings • Documentaries about the lives of refugees depicting them as human beings and not as criminals • Series of posters showing how fathers can also enjoy paternity leave and take care of children (a role often taken by mothers).



IO1: Youth2Unite Curriculum

Module 6: Reflect, listen and link up to
prevent and combat hate crime

Module 6: Reflect, listen and link up to prevent and Combat hate crime

For the prevention and combat of hate crime, it is evident that one must be able to identify hate crime and know how to react to it, but as important as this, people need to learn some personal skills. Module 6A focuses on introspection, including self-reflection (e.g. on one's values and attitudes) and listening to others and other opinions. Module 6B then focuses on skills necessary to work together in a group, like communication and management skills or skills for problem-solving, having in mind that it is easier to combat hate crime and others.

Module 6a - Reflecting on values and forming attitudes

Modern society recognises the occurrence of hate. People understand the importance of their human rights and the necessity to protect and expand them. The vocal society does not tolerate intolerance while people learn to hate the hateful, creating this paradox where hate is apparent, but it's "their" problem.

The failure to recognize that hate is everybody's problem is at the epicentre of its perpetuation. The realisation must be reached that this culture of hate starts early in a person's developing character following the examples set before them, eventually turning into a habit and leaving the individual unaware and unconscious of their own folly. Riding this undercurrent of hate leads a person to place themselves on a sanctimonious pedestal of superiority that blinds them to their own truth.

This very fact is used by many organized groups and political lobbies that are trying to promote their own agenda, capitalising on the individual's bias and their respective need to belong to a group of similar-minded people. With the advent of social media and the accessibility they provide to the plethora of views and opinions, individuals can find support in their beliefs and justification for their actions from outside their own society. While the benefits of this are numerous in learning and understanding different viewpoints, the untrained and undisciplined mind can be exposed to many dangers if it is lacking critical thinking and the fundamental understanding of the motives hidden behind rhetoric that promote hate while masquerading as a force for the betterment of humankind.

The importance of outstanding social standards in leaders and education at home, school, and extracurricular activities is highlighted here. Escaping the hazards introduced by hate is a lifelong learning process. **Society has a responsibility to demonstrate tolerance, compassion and solidarity. These behaviours and actions must receive the necessary positive reinforcement to be nurtured and developed even further. But how can society provide for these when the problem is inlaid in the very foundations of modern-day culture?**

There is fertile ground to be had in this regard. Acts of kindness, acceptance and understanding are commonplace but are often brushed aside. This is further exacerbated by the altruistic nature of these actions, which dissociates them from a necessity to receive recognition. These ideals should be placed higher on the hierarchy of values that define a society. Everyone makes mistakes. An apology is commendable, but it is no absolution. Only through the individual's active engagement and introspection can society transfigure itself. We are all products of our times and our culture, but we also shape them.

If hate is to be resolved, society needs to provide a safe intellectual space for people to talk about their fears and concerns peacefully. For this function to become possible, each person must understand the feelings and the words associated with hate and the behaviours that stem from it. Through a careful restructuring of the approach to tackling hate crimes and incidents, the scale of prejudice can be toppled. With enough momentum, the veil can be lifted, and we could all see with eyes unclouded by hate.

Having all this in mind, the activities of this module provide possibilities to share one's own opinion and listen to other opinions and reflect on values and identities.

References:

McLaughlin, K. A., Malloy, S. M., Brilliant, K. J., & Lang, C. (2000) Responding to Hate Crime: A Multidisciplinary Curriculum for Law Enforcement and Victim Assistance Professionals. Newton, MA: National Centre for Hate Crime Prevention, Education Development Centre, Inc.

Learning Tool Code

M6A1

Title

Rotating Chairs

Learning Objectives

- To get acquainted with the opinions of the group
- To become aware of the ways we can understand the underlying feelings, words and behaviours that are involved in hate crimes and incidents
- To understand that there is a plurality of opinions and we should listen critically and actively to those (having in mind that human rights are indivisible, interdependent, and interrelated)

Activity Details

- Material: Bell, A4 paper or notebooks, pens
- Duration: 30 - 40 minutes
- Group number: 20 - 30 participants

Instructions

- Divide the participants into two groups. One group is sitting in a circle facing outside, and the other group is sitting in another circle facing inwards. This means that one member of each group is always facing a member of the other group.
- Read the first question or statement (refer to Annexe), and the pairs have 2-3 minutes to discuss the given issue (both persons should equally speak).
- Every time you ring the bell, the pairs need to rotate. This allows them to exchange opinions with more people.
- Bring them back in plenary and discuss the different opinions in the room following the debriefing.

Tips for facilitator

- Let the participants discuss the same question or statement for 3-4 rounds. This will help them to explore different opinions.

Debriefing

Questions for a final reflection can be:

- What have you learned about the opinions in the room during this activity?
- Was there anything surprising that you heard for the first time? Or something that you had not thought of before? How did it change your opinion?
- Ask them whether the diversity of opinions is a positive or a negative thing. Would this be a possible cause of conflicts and problems? How do we solve issues that may arise out of so many different personalities and opinions? (You should allow the participants to discuss those different opinions are not harmful, but we need to develop certain values, competencies, and attitudes to understand in depth what is lingering behind incidents driven by hate.)

Follow Up/Inspiration for the Future

- Tell participants to find in the news any cases of hate crime that recently occurred and critically assess them to identify the motivations behind them.

Annexe

Questions and Statements

1. Which are the most important values for you?
2. Do you believe that human dignity and human rights apply equally to every person in the world?
3. Cultural diversity is important in our society today. Do you agree or not?
4. Hate speech is a form of freedom of speech. What is your opinion?
5. Your neighbour believes that migrants' influx can change the character of your country. Can you analyse and critically think about what motivates this belief?
6. Do you believe that by applying active listening, you can understand better what motivates hate-driven crimes? Why?
7. A friend believes that openness to cultural otherness and other beliefs, world views and practices can lead to losing your true ethnic and religious identity. To what extent do you believe that his attitude can result to hate crime? What other attitudes can you suggest that could result in changing his attitude?

Learning Tool Code

M6A2

Title

Line of Opinion

Learning Objectives

- To reflect one's own opinion
- To develop listening skills
- To develop skills for discussion and reasoning

Activity Details

- Material: Three carton sheets of a different colour (each carton sheet should indicate one of the following statements: I agree, I am not sure, I disagree), tape
- Duration: 30-60 minutes
- Group number: 15-20 participants

Instructions

- Tell the participants that you are interested in their opinion on some questions/statements (Refer to Annexe).
- Create a line on the floor by putting the “I agree” carton sheet on the one end of the line, the “I am not sure” carton sheet in the middle, and the “I disagree” carton sheet on the other end of the line.
- Explain that you will read a statement and that the participants will have to decide, each one on their own, whether they agree or disagree with this and then stand at the point where they see the corresponding label.
- Participants can position themselves anywhere they want on the opinion line, even in between the three statements.
- The aim is to convince other participants to change their opinion and position on the line after arguing about their own opinion.
- Tell the participants that they need to think about what they believe in the given statement and take a position without talking to each other.
- Wait until everyone gets a position to ask a representative sample of participants on all sides why they positioned themselves the way they did. Let the participants express their opinion and encourage many of them to do so.
- After the discussion, ask whoever wants to change their position to do so. If any of the participants change positions, ask them what argument made them change their minds and why.
- Continue the procedure for all the statements.

Tips for facilitator

- Please adjust the statements according to the context and sensitivities of your group.
- Do not judge or intervene when the participants express their opinion. The goal is for the participants to understand the importance of participation and respect and understanding of the ideas of others. It is not to agree with your beliefs or perspectives.
- Pose questions rather than give answers.

Debriefing

In the final discussion, you can ask the following questions to the participants:

- How did you find the activity?
- Did you find it hard to take a position in some cases? In which ones?
- Did you change your position at any point? What made you do so?
- Is it ok for people to change their opinions, or shall they/we stick to one opinion?
- Did you learn anything new from this activity? What is that?

Annexe

Statements

1. People should be less attention to words; After all, words cannot hurt you.
2. It is futile to look for motivations; people commit hate crimes because they have violent tendencies.
3. An idea cannot be responsible for the actions of the people who believe in it.
4. People should not look for explanations in society; the key is in the perpetrators' minds.
5. Hate cannot incite crime unless the right opportunity comes along.

Learning Tool Code

M6A3

Title

Sun of Identity

Learning Objectives

- To understand the underlying causes of hate speech, namely the negative stereotypes, which see some groups, or individuals, as inferior, different, and less worthy of respect
- To understand the role that identities have in propagating hate
- To comprehend that each person belongs to multiple groups and that this complex involvement influences their identity
- To understand what the likely effects are of belonging to certain groups
- To promote sensitivity towards those who are different from ourselves

Activity Details

- Material: A4 paper, post-it notes, pens, ribbon, tape,
- Duration: 60 - 90 minutes
- Group number: 15 - 25 participants

Instructions

- Ask the participants to draw a sun with six sunbeams on a piece of paper and write their names in the middle.
- Give them 3-4 minutes to write one characteristic of themselves (1 aspect of their identity), which plays a significant role in their life or bears some importance for them. To make it easier, they can maybe think of what is interesting or important to know when they meet someone for the first time. They should think of general categories of information (e.g., age group, gender, ethnicity, religion, studies, hobbies, family affiliation, football club affiliation etc.) that also make them a part of a group of people.
- Following this, ask participants to take 5 minutes to walk around the room and share these aspects of their identity/what they have noted down with the people they meet on their way. Whenever they meet someone who shares the same characteristic, they write their name on the respective sunbeam.
- Discuss how some identities are common in the plenary and how each one of us holds some unique characteristics. This is a way to start discussing diversity and identities.
- Then ask the participants to take their seats and to think of the following:
 1. **An aspect of their identity empowers them or makes them feel comfortable with themselves or even important in the society/ community where they live.**
 2. **Another aspect of their identity that disempowers them or makes them feel uncomfortable.**
- Tell them to write down these two characteristics in two different post-its.
- Invite the participants to collect the empowering elements together in a space above a line put on the wall (ribbon) and place the disempowering elements below the line.
- Invite the participants to explore and discuss any characteristics that are repeated in each category or elements found in either category or just any other things that are considered interesting.

- After discussing the clusters of identities that empower and disempower them, start a discussion about the role of identities in propagating hate (refer to Annexe).

Tips for facilitator

- When you invite participants to write down their six identities, you should clarify that this does not apply to adjectives describing their character. (e.g., dynamic, depressed, handsome etc.) You can give them examples of categories such as gender, ethnicity, religious affiliation/beliefs, football club affiliation, age, position in their family, any titles that they have in school or clubs (e.g., class president etc.).
- One idea to start with is introducing someone everybody knows to discuss their identities (e.g., Madonna, Nelson Mandela, Beyonce).

Debriefing

Guiding questions for the concluding discussion can be:

- How easy/difficult was it to track elements that empower or disempower us? Which was the easiest to locate/track?
- How is our identity affected by our interaction with other people or by the society where
- we were born?
- To what extent are people judged by who they are as a whole?
- To what extent they are judged on certain aspects of their identity?
- What effects might come up by focusing only on one element of our identity?
- What is the relationship between identities and propagating hate speech?

The discussion focuses on the multiple dimensions of identities and how focusing on a specific aspect of identity creates social phenomena, such as racism, exclusion, violence and so forth. You can bring the example with the football fans whose blind affiliation with a specific club leads to extreme behaviours and gender stereotypical roles. You sum up by reminding us that this results from focusing only on one dimension of our identities rather than seeing the person as a construct of multiple identity markers.

Follow up/Inspiration for the Future

- Ask participants to observe how their identities are formed about their social environment and note down whether they have highlighted or hidden some elements of their identities to belong to a certain social group.

References/Further Reading

Jan E. Stets and Peter J. Burke (2003): A Sociological Approach to Self and Identity, in Mark Leary and June Tangney, Handbook of Self and Identity, Guilford Press, available at:

<https://pdfs.semanticscholar.org/b6a3/3134c18536f4fb36d95db050ec43d871cde7.pdf>

Annexe

Hate speech can be understood as a manifestation of unequal social and power relations and a mechanism for reproducing them. Inequality is reproduced in subtle ways, for example, by mechanisms that give different access to opportunities and resources to different groups, creating privileges for some and marginalising others.

One is rarely solely privileged or marginalised. It is important to emphasise that a person does not belong only to one social group but has multiple identity affiliations simultaneously. For example, a gay black male medical student may feel related to various social groups at the same time: males, "Black" or African culture, LGBT, university students in his country, with medical students across the world and so on. This means that a person is always at the intersection of multiple identities. One belongs to multiple social groups at the same time. For example, being male can imply some benefits, while being gay may not. Our benefits are defined in relation to others. For example, one group is privileged, white people, while others are not, non-white people.

Source: De Latour, A.; Perger, N.; Salaj, R.; Tocchi, C.; Viejo Otero, P. (Council of Europe, 2017): We Can! Taking Action against hate-speech through Counter and Alternative Narratives, p.35, available at:

<https://www.coe.int/en/web/no-hate-campaign/we-can-alternatives>

Module 6b - Building coalitions to promote social change

Social change is – in simple words - the change in society and social relationships if we assume that society is a web of social relationships.

The world constantly changes in many ways, including society. We see changes in cultural symbols, rules of behaviour, social organizations, or value systems that characterize the alteration of mechanisms within the society leading to social change. We accept that the change is constant, but not always do we remember that we can try to guide social change, shift it, shape it, and build it to create that kind of change we want to see.

Individuals and entire communities can become the driving forces towards positive change. **One of the main components of social change is the interaction, communication, and collaboration with each other, so as the creation of coalitions. When speaking about preventions of hatred and hate and bias-motivated actions, we must highlight the importance of coalitions between social, cultural, and religious groups, youth organisations, media, NGOs and CSOs, individuals of influence and other stakeholders. Coalitions are used as part of advocacy campaigns and actions to affect groups or environments and prevent and combat hateful behaviours, discrimination, and violence.**

It is highly possible to reduce ignorance and repair the harms caused by hate and prejudice among the community members once there is a space for dialogue and action. According to the Final Report of the Sussex Hate Crime project, community-based interventions are important tools for reducing anxieties and intergroup tensions that appear at the community level (Walters et al., 2018).

In that sense, coalitions are highly important for the prevention and response to hate crimes. But for a coalition to function smoothly, it is important to establish clear mechanisms for gathering input, making decisions and selecting leadership (OSCE/ODIHR, 2009). Additionally, an important first step in forming a coalition should be to identify a concrete objective around which various groups can unify. It is inevitable to have different ideas, opinions, working styles, ways to address target groups and other matters that might clash when working within a team and addressing various target groups.

To deal with such situations and effectively and efficiently perform towards the main goals, individuals must hold a set of specific skills and abilities, such as:

Leadership, management skills

- **Ability to take the initiative, express and accept opinions and ideas**
- **Ability to work individually and within a team**
- **Decision making and problem-solving**
- **Ability to delegate and accept tasks and responsibilities**
- **Adaptability and ability to compromise**
- **Communication skills, active listening, and active participation**
- **Ability to evaluate the process and results, identify strengths, weaknesses, and possible solutions**

Getting everyone on board and adapting to social change can be difficult, but not impossible! This module provides activities to develop the skills mentioned above and abilities and motivate to build and sustain effective coalitions towards positive social change.

References:

Paterson, Jennifer, Walters, Mark A, Brown, Rupert and Fearn, Harriet (2018): The Sussex Hate Crime Project: final report. Project Report. The University of Sussex.

OSCE/ODIHR (2009): Preventing and responding to hate crimes: A resource guide for NGOs in the OSCE region, available at:

<https://www.osce.org/files/f/documents/8/a/39821.pdf>

Learning Tool Code

Title

M6A4

Mission Impossible - Possible

Learning Objectives

- To acquire group decision-making skills, to learn to delegate and accept responsibilities to complete a list of tasks in a short amount of time
- To be encouraged to communicate with each other (break the ice) to develop trust and synergies among the participants
- To be able to evaluate the process and the results of the activity
- To be able to evaluate the strengths and weaknesses of the team and its members
- To make the experience to take the initiative, showcase skills, abilities, and talents of the own person and the whole team

Activity Details

- Material: Task sheet (example in the Annexe), big space indoors or outdoors, papers, flipcharts, old magazines, colourful paper, colourful pens, pencils, highlighters, crayons etc., speakers and access to the internet (not mandatory), Creativity of the participants (mandatory) 12
- Duration: 90 minutes (50 minutes implementation, 20 minutes presentations, 20 minutes debriefing)
- at least 12 participants

Instructions

- Prepare the task sheet and cut it into pieces like a puzzle (You can find an example of the task sheet in the Annexe.).
- Explain to the participants that all the rules and the tasks of the activity are in an envelope in the middle of the room. Variation: If participants sit on chairs, you can cut the task sheet into so many pieces as there are participants and stick one piece under each participant's chair.
- Now the participants must put the "puzzle" together to find out their tasks and start implementing them. Don't intervene in the implementation of the tasks, neither the division of responsibilities.
- After 50 minutes, invite the participants to present their results.

Tips for facilitator

- The tasks can be adjusted according to the profile of the participants, international groups, group dynamics, place of the activity etc. You can make changes in case if you consider some of the tasks sensitive within a specific group.
- If participants know each other, it might be easier to implement all the tasks. If participants do not know each other, the activity will function as an icebreaker facilitating positive group dynamics and building a strong team.
- You can put some thrilling music in the background to make the atmosphere more mission-like.
- You should not be involved in implementing the tasks to let the participants find the best solutions on their own.
- You should pay attention to the involvement of all participants and address it during the debriefing.
- Make sure you remind the time left. Be strict with the time – that will help participants to stay focused and motivated.

Debriefing

Questions for a final reflection can be:

- Did you like the activity?
- Was the mission impossible possible? Was it easy or difficult to complete the tasks? Why?
- What was your role, and how did you fulfil it?
- How was working in a group? Was it easy or difficult? Why?
- How did you share the work and responsibilities?
- What would you change if you could do this activity again?
- What are the impossible missions you or your friends/ family is/ have been experiencing?

Follow up/Inspiration for the Future

- This activity can be performed at the beginning of the workshop/ youth exchange etc. In this way, participants will get to know each other and each other's skills better, helping them collaborate in the next activities.
- Depending on the group, activity can also include some physical tasks.

References/Further Reading

YOUTRAIN (Video-Tutorial): Team Building Group Challenge: Mission Impossible, available at:

https://www.youtube.com/watch?v=jTo_4D9Ghlw&feature=youtu.be&fbclid=IwAR2DXG2qgs_qXlnMRHbJ9f-xGYPxGr44270f_hCwnCcZ33KgC8ljRFS_LfQ

Institute for Analysis and Development (2016): Training course "European Minority Youth Inclusion", available at:

<https://minorityinclusion.files.wordpress.com/2016/02/mission-impossible.pdf>

Matrioska.CY (2018): Together, we can draw a better future. Handbook, p. 11, available at:

https://2a81c709-5422-4db3-a08e-51ca3e799541.filesusr.com/ugd/7cd403_4d2bc60931e64e0bbc6c83df233fcdca.pdf

MISSION IMPOSSIBLE – POSSIBLE

[the tasks below are used as an example and can be adapted according to the group's needs, as well as the time dedicated to this activity]

Dear participants,
Welcome to the [workshop title]!

You have [50 minutes] to complete all the tasks.
All you need is your creativity, team spirit and motivation. Besides that, you can use all the materials available in the box/ on the table.

Can you make Tom Cruise faint?
Do you have what it takes to make Mission impossible is POSSIBLE?

Have fun! THE TIME STARTS NOW!

MISSION IMPOSSIBLE – POSSIBLE

[the tasks below are used as an example and can be adapted according to the group's needs, as well as the time dedicated to this activity]

1. Create a symbol/ logo to represent positive social changes.
(physical & graphic versions are acceptable)

2. Come up with a catchy and inclusive slogan/ motto to fight hate based violence!
(OR SLOGAN/ MOTTO OF THE PROJECT)

3. Create an anti-hate anthem and choreography.
Be ready to present it!

4. Find out what languages your team mates can speak.
Create a chart and Translate "Youth2Unite" in the languages represented.

5. Find 5 organisations/ agencies/ public bodies (local, European, and Global)
that are dealing with prevention & combating of bias crime and hate-motivated incidents.
Prepare a short visual presentation!

6. What is your (as a team) definition of social change?

7. Make a photo collage of all the participants & publish it on social media
(individual accounts or the account of specific project/ organisation)

8. When do you feel happy?
Find out and create a poster/ or perform it.

9. Create a calendar including the dates of all participants birthdays and
the international days related to the topic (eg. Zero Discrimination Day, International Day of
Non-Violence etc)

10. What is your least favourite dish/ food you dislike?
Prepare a menu including all participants least favourite dishes.

11. Make a list of energisers & responsible people who will lead them.

12. Find out all participants favourite animals. Prepare a detailed chart with names and %.

13. What is the weather forecast for this week? Prepare a performance!

14. Team hobby! Find out all participants hobbies – combine them in one to create 1 hobby for
all the team. All hobbies must be included.

15. Secret task!

*You can reveal it during/after the presentations. For example, hug the person on your left,
smile to the person on your right, high five each other ect.*

Learning Tool Code

M6A5

Title

No-Hate Café

Learning Objectives

- To have collaborative dialogue, to engage actively in a conversation and express one's opinion
- To increase the awareness and understanding of why it is important to build coalitions to combat hate crime.
- To grow the collective knowledge, identify possibilities for individual and cooperative actions towards social changes.

Activity Details

- Material: 5 tables & chairs (as many as the participants), on each table: flipchart paper, pens, pencils, markers, additionally: snacks and refreshments on each table for a café atmosphere, background music
- Duration 90 minutes
- Group number: at least 12 participants

Instructions

- Prepare the space and create a café ambient: Set up tables and chairs – put a tablecloth on each table, prepare some snacks and refreshments.
- Place large sheets of paper over each tablecloth along with colourful markers.
- Create a welcoming environment.
- Prepare powerful questions (one question per table). Questions could be the following, but you can change them to address the needs of your audience:
 1. **Why is hate crime so diffused in our societies today?**
 2. **How can we combat hate crime? With what kind of means? Is it important at all to fight against hate?**
 3. **What kind of possibilities do our societies offer us today to fight hate crime?**
 4. **In which way shall we combat hate crime: individually or collectively? Which tools can each path use?**
 5. **How can we build coalitions with other members/stakeholders of our communities? Could you list some possible actions?**
- Divide the participants into groups and seat one team per table. In one group should be 4 to 5 people. These are your 'conversation clusters'.
- Explains to the participants that they will now have 3 (or more) rounds of conversation related to the question placed on the table. Each round is approximately 10-15 minutes.
- Encourage participants to write, doodle and draw key ideas on their tablecloths/ flipchart papers.
- After completing the first round of conversation, ask each table to agree on a 'table host' who remains at the table while the others travel to different tables.
- The "travellers" now move to the next table/next question (e.g. table 1 -> table 2; table 2 -> table 3 etc.), carrying with them key ideas, themes and questions from their old table into their new conversations.

- Ask the “Table Hosts” to welcome their new guests and briefly share the main ideas, themes, and questions from the initial conversation. Encourage the guests to link and connect ideas from their previous table conversations – listening carefully and building on each other’s contributions.
- The “travellers” must visit all tables and participate in all conversations until they get back to their initial table.
- During an extra round, “table hosts” introduce their teammates to the discussions, key topics and opinions shared by the other “travellers”.
- Ask participants to summarize everything to present the outcomes. Allow time for additional questions, answers, discussions allowing new ideas to rise.

Tips for facilitator

- Pay attention to the reason you gather young people and what you want to achieve.
- Once you know what you want to achieve and the amount of time you must work with, you can decide the appropriate number and length of conversation rounds.
- Create a safe and hospitable space allowing ideas and opinions of everyone to sprout and connect.
- Find questions that matter that is relevant to the real-life concerns of the group. A powerful question is simple and clear, is thought-provoking, generates energy, focuses inquiry, surfaces unconscious assumption, opens new possibilities
- Encourage everyone to participate and contribute with their ideas and perspectives and allow anyone who wants to participate by simply listening to do so.

Debriefing

In the final discussion, you can ask the following questions to the participants:

- How has the activity worked for you?
- Were the questions clear yet open enough to engage exploration?
- Table hosts, how did you feel about the conversations at your table?
- Was it easy/ difficult to engage in discussion? Why?
- What kind of actions/tools/means were suggested to help combat hate crime? Are these feasible to be reached in today's societies? Why? Why not?
- Do you believe that our societies allow the emergence of collaborations and coalitions against hate crime? Why? Why not?
- Do you think that it is easier to combat hate crime at the individual or collective level? Why?

Follow up/Inspiration for the Future

- It is advised to summarise the main insights from the discussions and share them with participants. Afterwards, as appropriate, as part of the minutes of the workshop or as a separate document. The summary will provide a useful output in those sessions where it is important to capture the feedback and contributions from participants in detail.

References/Further Reading

This activity has been adapted from:

The World Café Community Foundation (2015): A Quick Reference Guide for Hosting World Café, available at:

<http://www.theworldcafe.com/wp-content/uploads/2015/07/Cafe-To-Go-Revised.pdf>

The World Café Community Foundation website and hosting toolkit, available at:

<http://www.theworldcafe.com/tools-store/hosting-tool-kit/>

UNICEF (2015): UNICEF Knowledge Exchange Toolbox, available at:

https://www.unicef.org/knowledge-exchange/index_82053.html
(World Café: https://www.unicef.org/knowledge-exchange/files/World_Cafe_production.pdf)

Learning Tool Code

M6A6

Title

Augmented Co-Operation

Learning Objectives

- To make the experience to take the initiative, to express own ideas, thoughts, and opinions, at the same time listen and respect other ideas, adapt, and learn to compromise to reach one goal together
- To brainstorm, design, and, if possible, realise activities and solutions to prevent and eliminate hate crimes within communities

Activity Details

- Material: Pieces of paper, flipchart paper, markers
- Duration: 60 minutes
- Group number: 8, 16 or 24 participants

Instructions

- Ask the participants to write down on a piece of paper at least one idea to prevent and eliminate hate crimes among young people (individual work).
- The participants find a partner and work in pairs. They present their ideas to each other and then try to agree on a common action based on ideas of both.
- The pairs then form groups of four. Each pair presents its ideas of actions, and then both pairs must agree on one action based on both pairs' activities, which is acceptable for all four members of the group.
- The groups of four now form groups of eight. Each group present their idea of an action to the other group, and the groups of 8 must find the common idea of an action that everyone agrees upon. (If there are 8 participants in total, there will be one final idea, if there are, for example, 16 or 24 participants in the group, there might be 2 or 3 different ideas.)
- In the plenary discussion, the groups present their ideas of action to prevent and eliminate hate crimes among young people.
- Other participants can give comments, suggestions and other feedback that might help to improve the idea.

Tips for facilitator

- It might be interesting to have a few observers who would watch the process and then give feedback on how the different groups proceeded and what strategies they used. People are not necessarily aware of their own roles or their way of behaving.

Debriefing

Guiding questions for the discussion about the ideas of action:

- To what extent are the ideas of the actions different or similar in each group?
- What are the main differences and similarities?
- To what aspects of prevention and elimination of hate crimes do these actions relate?
- How difficult was it to come up with common ideas and actions? Why?
- To what extent were you ready to compromise or to abandon parts of your ideas to come up with a common agreement?

Guiding questions for the debriefing of the co-operation and participation process can be:

- What was your role in formulating ideas at the different stages (in pairs, groups of four, etc.)? How did you feel about it?
- Did you have as much space to participate as you wanted or needed? If not, why not?
- What helped you to participate and co-operate with others? What hindered your participation?
- How does the final idea presented in the plenary discussion relate to your idea? Are you happy with the result? Why?
- How do you think co-operation and active participation can make a change?

Follow up/Inspiration for the Future

- You can use this activity as a pre-activity to later implement the actions participants have come up with.
- If there is more than one idea, participants can vote and implement the one who got the most votes or choose randomly on which activity they will have to work together with other participants. In the end, they realise the chosen activities. If possible, they can involve the community and other young people in an open event (workshop, exhibition or other).

References/Further Reading

The activity is based on the example of the activity "Participation Snowball" in:

Council of Europe (2015): Have your say! Manual on the Revised European Charter on the Participation of Young People in Local and Regional Life, p. 113, available at:

<https://rm.coe.int/16807023e0>

Learning Tool Code

Title

M6A7

Word Carrier/Street Debate

Learning Objectives

- To be encouraged to work with different kinds of people in different areas, to be enabled to start a conversation and conduct a constructive discussion with strangers, passers-by whose opinions might differ from one's own.
- To acquire skills and experience necessary to organise public gatherings, interactions, and exchange of opinions.

Activity Details

- Material: Venue – public space (with permission, if necessary), colourful boards, strong rope to hold the boards, smaller boards to connect the boards, dark and white markers, foldable table
- Duration: full day activity (if necessary, another day can be used for the preparation)
- Group number: 20 participants organising and hosting the Street Debate + as many passers-by as possible

Instructions

Explain the process of the activity to the participants. Then follow the steps.

Steps to organising a Word Carrier Street Debate:

1. Choose the theme and the question.

Everybody should answer the question, regardless of their level of education, social background, age or gender. Few examples:

- a) I have experienced hateful reactions when (...)
- b) The world would be less hateful if (...)
- c) Can we all live together?
- d) When have you felt different?
- e) I have felt excluded when (...)
- f) Can we change the society for better?

2. Test, validate and confirm the question

- The questions should be formulated to encourage free thought without inadvertently guiding answers discussions into a specific area.
- To verify that the question is interesting and can interest a large public, you may test it with your family, relatives, and friends of any age.

3. Collecting the first answers

- To start the street debate, you will need to hang the question and some "first answers" to make the workshop understandable for the passers-by: one question, different answers. To do that, you can re-use the answer that you collected during the test of the question.
- To start the workshop, you need at least 4-5 boards with the answer and a maximum of 8-10 (to let some space for new answers).

4. Identifying a venue for the workshop

- It is important to find an area suitable for the workshop. The area must be welcoming for people to stop and take the time to read, harbour, and exchange with one of the interviewers.

- It is necessary to envision how the workshop can be set up to be visible for all and make it attractive to the eye.

5. **Select the moment wisely**

- The moment's choice can be related to your specific target, many different local and cultural factors, etc. If you aim to reach young people, Saturday night might be a good option and if you want to reach students, a weekday will be more appropriated. You should choose your moment and not pick it by chance.

6. **Organise the team**

- The Word Carrier/Street Debate is done to facilitate the participation of the diversity of citizens in the debate. It should also be adapted to the diversity of the team. Each member must assume a role, such as direct facilitator/interviewer, scribe, scenographer, the note-keeper etc. The work of interviewers starts as soon as the first board is displayed and can last a while. To actively listen, take notes and participate in the discussion is tiring, and the facilitator should have breaks and be substituted by a colleague. It is recommended to establish a planning system, schedule of shifts to ensure that everyone is involved, and the responsibilities and the workload are divided equally.

7. **Set up the venue**

- The Choice of the place is essential. The equipment is ready. A table is set up few steps to transcribe more answers collected during the interviews onto additional boards as the workshop progresses.

8. **The workshop**

- The aim is to extract the essence of opinions, and the interviewers should encourage participants to reflect on their past, their everyday experience or their outlook.
- The notes taken should be read back to the passers-by at the end of the interview. Together, they can then choose what exactly will be displayed on the board. This gives confidence that a participant's voice will remain their own and that their view is represented in a way they agree with.
- **Hanging up the boards:** The boards are arranged with varying colours and diversity in their contents.

- **Transcription of collected answers:** Once the interviews are over and the final text has been written, the contents are passed onto the scribe, whose job is to write it all on colourful boards. The scribe may vary the size of the boards, fonts, colours to emphasise parts of the message, make reading easy, and highlight the diversity in opinions, bringing forward radically different perspectives to allow other passers-by to read from afar.
- **The Reading:** While the interviews are being conducted, some pedestrians may gather to read answers already displayed. A gathering of people in front of the workshop will spark curiosity in others, allowing the audience to grow without feeling exposed or threatened.

Tips for facilitator

- The entire process can take time (from one day to several). It varies according to the goal, the experience of the team, whether the workshop is at an event, the Learning Objectives of the organisers and so on.
- Bear in mind that the objective is not to influence opinions or get specific answers out of people, but rather to obtain the opinion of a wilful participant on a specific subject.
- A workshop team should ideally comprise more than two facilitators to overview the debates and make sure that the interviewers feel confident and safe with their interviewees and be ready to intervene if a conflict arises.
- The weather is crucial in the success of a Word Carrier/Street Debate. Rain or adverse conditions will not be conducive to people stopping to discuss opinions. It would be ill-advised to organise such a workshop if the forecasts do not seem favourable – unless there is a backup area where the workshop can occur, the area is covered.

Debriefing

After finalising the workshop, make sure you discuss with the participants (interviewers, scribes etc.) their feelings, observations during the activity.

Guiding questions can be:

- Did you find the activity useful/interesting?
- Did you feel comfortable (or not) while preparing for the workshop and during the workshop?
- How was it to interact with strangers, with people with different opinions, beliefs?
- Did you receive any negative comments during the interviews?
- How did that make you feel?
- What was the easiest/most difficult part? Why? What would you do differently next time?
- In your opinion, can the Street Debate method or any other interaction with the community be useful and effective to help people to identify/ monitor/ prevent hate-motivated actions around them? How? What should be done?

Follow up/Inspiration for the Future

- If it is permitted, the boards can remain exhibited after the workshop. They serve to provoke thought and deliberation over their contents, acting as their own animators as pedestrians walk past and reflect on what others think.
- Street debates can be organised in multiple ways and addressing multiple topics. Also, it is a great way to empower young people to start conversations about difficult topics with people they don't even know.

References/Further Reading

Municipality of Tiggiano (Ed.) (2019): Street Debate – The Word Carrier. A Discovery Guide, available at:
https://www.spacetwinning.eu/pdf/Guideline_for_street_debate.pdf

Association Lojtra (Ed.) (2018): Global Education Agora newsletter, available at:
https://geagora.eu/wp-content/uploads/2019/03/Newsletter-GeAgora-EN_02.pdf

Diritti a Sud (Ed.) (2017): Street views. Youth for Diversity. Guideline on how to raise awareness on diversity in the street, available at:
https://www.agenziagiovani.it/images/files/Erasmus/Guideline_Street_Views_Youth_for_Diversity.pdf

Annexe

Lesson Plans

On the following pages, you will find eight seminar plans. These are examples of how the methods in this curriculum can be used in workshops.

Six of them illustrate how different methods from one module can be combined – so participants can work intensively on one topic. Two others show how methods can be combined across modules – so participants get an overall view of all aspects that the topic of hate crime encompasses. Both options are possible and can be useful.

All plans are examples and should, of course, be adapted to the specific situation. For example, it may be useful to start with a 'getting to know you' method when participants come together in the group for the first time. The number and length of breaks can also vary, e.g., if there is lunch in between. The addition of short methods as warm-ups or energizers and individually designed closing and feedback rounds are also recommended.

Feel free to test, mix, adapt and add!

Session: The emotional impacts of hate crimes on the victims



Time Needed: 4.5 - 5.5 hours

Duration	Learning Objectives	Activity	Material
10 min	Start	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
50 min	<ul style="list-style-type: none"> - To become aware of the diversity and nuance of emotions - To develop the lexical field of emotions to better (re)know them, and indirectly to act in an appropriate way - To be able to identify the physical signs of emotions - To define what an emotion is and initiate the link with needs 	When the body speaks for you. (M2A1), p.46	<ul style="list-style-type: none"> - For each small group, around 20 (laminated) photos representing various emotions (as an example, refer to Annexe 2 of M2A1) - the names of the corresponding emotions (1 emotion = written on one sheet of paper) post-its or moderation cards - Patafix or double-sided tape
10 min	BREAK		
60 – 90 min	<ul style="list-style-type: none"> - To develop an understanding of what a hate crime is - To refine the understanding of what an emotion is and its correlation with needs - To identify the emotional impact of hate crimes on their victims 	What if it happened to me? (M2A2), p.50	<ul style="list-style-type: none"> - tape for floor marking - video projector - laptop - documents Annexed to the activity M2A2 (Annexe 1 to 4)
10 min	BREAK		
40 min	<ul style="list-style-type: none"> - To put into practice what has been learned in activities M2A1 and M2A2 - To identify the outward signs that a person is a victim of a hate crime 	What are the signs?! (M2A3), p.54	scenarios from activity M2A2
10 min	BREAK		
50 minutes	<ul style="list-style-type: none"> - To get an idea of which signs help to identify victims of hate crimes - To identify the emotional impact of discrimination on victims 	In real life (M2A4), p.57	<ul style="list-style-type: none"> - video projector - laptop - flipchart - moderation cards - video "In real life" (refer to Annexe of M2A4)
15 minutes	Closing	Feedback and closing	

Session: How prejudice and intolerance arise



Time Needed: 3.5 - 4 hours

Duration	Learning Objectives	Activity	Material
10 min	BREAK	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
20 - 30 min	<ul style="list-style-type: none"> - To get to know each other and to develop trust in each other - To recognise differences even in supposedly homogeneous groups - To learn that some differences between people are associated with a judgement/degradation, but others are not 	Get to know-Bingo (M3A1), p. 64	worksheet "Get to know-Bingo" (refer to Annexe of M3A1)
20 min	<ul style="list-style-type: none"> - To recognise how discrimination works - To learn how painful it can be to be reduced to a single identity characteristic. 	My envelope (M3A3) – part 1, p. 72	<ul style="list-style-type: none"> - envelopes - sheets of paper (DINA4) - scissors - glue - handicraft materials (e.g., coloured paper, stickers, glitter, magazines, newspapers etc.)
10 min	BREAK		
30 – 45 min	<ul style="list-style-type: none"> - To learn to distinguish between pigeonhole, stereotype and prejudice - To find out how stereotypes and prejudices are formed - To get to know how to deal with negative prejudices 	Pigeonhole, stereotype and prejudice (M3A4), p.75	<ul style="list-style-type: none"> - prepared flipcharts (refer to Annexe of M3A4) - prepared cards with situations - metaplan wall
45 min	<ul style="list-style-type: none"> - To explore discrimination (especially racism) - To recognise how dominant narratives affect own attitudes - To see how stereotyping and discriminatory images and ways of thinking have developed and evolved historically 	The Danger of a Single Story (M3A5), p.79	video "The Danger of a Single Story" (see References of M3A5)
15 min	BREAK		

Duration	Learning Objectives	Activity	Material
30 min	<ul style="list-style-type: none"> - To recognise how discrimination works - To learn how painful it can be to be reduced to a single identity characteristic. 	My envelope (M3A3) – part 2, p.72	worksheet “Get to know-Bingo” (refer to Annexe of M3A1)
15 min	CLOSING	Feedback and closing	

Session: Why differences divide



Time Needed: 5 - 6 hours

Duration	Learning Objectives	Activity	Material
10 min	START	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
60 - 90 min	<ul style="list-style-type: none"> - To understand the perplexing nature of the motivations behind hate crime/incidents - To understand the structural obstacles that people face and which can result in hate crime/incidents - To raise awareness about inequality in opportunities and to promote critical thinking 	Take a Step Forward (M3A6), p. 84	<ul style="list-style-type: none"> - an open space (a corridor, large room, or outdoors) - an envelope or hat - role cards - list of situations and events (refer to Annexe of M3A6)
15 min	BREAK		
60 - 90 min	<ul style="list-style-type: none"> - To understand different elements of discrimination - To enhance collaboration and to experiment with different forms of expression 	Face the facts (M3A8), p. 95	<ul style="list-style-type: none"> - classroom equipment - markers, pencils, colour pencils - drawing paper, post-its
10 min	BREAK		
45 - 60 min	<ul style="list-style-type: none"> - To explore the own knowledge on the topic of othering and learn from each other 	Functions and characteristics of Othering (M3A9), p. 99	<ul style="list-style-type: none"> - prepared sheets of paper in DIN A3, each divided into three fields. In the middle is the word "Othering", the fields are numbered 1, 2 and 3
30 - 40 min	<ul style="list-style-type: none"> - To become aware of social attributions - To realise that people are often categorised only based on their appearance - To shift the gaze from differences to similarities between strangers 	All that we share (M3A10), p. 103	video "All that we share" (see References of M3A10)
10 min	BREAK		

Duration	Learning Objectives	Activity	Material
30 min	- To summarise what one has learned and what questions have remained unanswered	Silent discussion (M3A11), p. 107	- 4-5 prepared flipchart papers with one question each (see Introductions of M3A11) - 1 marker per person
15 min	CLOSING	Feedback and closing	

Session: Hate Speech



Time Needed: 3.5 - 5 hours

Duration	Learning Objectives	Activity	Material
10 min	START	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
40 - 60 min	<ul style="list-style-type: none"> - To enhance knowledge about hate speech - To discuss and listen to other opinions - To develop skills of debate and analysis 	What is hate speech? (M4A1), p. 114	<ul style="list-style-type: none"> - Spacious room - Flipchart paper and markers - Cut-outs of definitions
10 min	BREAK		
50 - 70 min	<ul style="list-style-type: none"> - To explore the existing limitations and controversies between freedom of speech and hate speech - To develop skills of debate and critical analysis 	What is my case? (M4A2), p. 119	<ul style="list-style-type: none"> - Plenty of space for 4 or 5 groups to work - Flipchart paper and markers
10 min	BREAK		
60 – 90 min	<ul style="list-style-type: none"> - To examine the roots, outcomes, and ongoing causes of hate speech - To consider the impact of ongoing poverty, racism, sexism, and anti-Semitism on the proliferation of hate speech 	The roots of hatred (M4A3), p. 127	<ul style="list-style-type: none"> - flipchart paper - post-it notes - pens - markers
15 min	CLOSING	Feedback and closing	

Session: The role of the media in the spread of hate-speech and the rise of hate crimes



Time Needed: 6.5 - 8 hours

Duration	Learning Objectives	Activity	Material
10 min	START	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
60 - 80 min	<ul style="list-style-type: none"> - To raise awareness of the role of social media in the dissemination of hate crimes - To enhance knowledge about online hate crimes, hate-speech and cyberbullying - To learn how hate crimes concretely manifest in the media 	Hate crimes online. What are we talking about? (M5A1), p. 140	<ul style="list-style-type: none"> - hate-speech & cyberbullying scenarios (refer to Annexe of M5A1) - flipchart sheets - markers
15 min	BREAK		
90 min	<ul style="list-style-type: none"> - To enhance knowledge about the stakeholders involved in the creation and dissemination of hate crimes on social media - To become aware of the key role of young people and their networks in stopping hate crimes - To get to know concrete actions young people can do against hate crimes 	In the footsteps of Oli (M5A2), p. 146	<ul style="list-style-type: none"> - Set of cards "Oli's scenario" (refer to Annexe of M5A2) - sheets of flipchart - markers
15 min	BREAK		
90 min	<ul style="list-style-type: none"> - To get to know strategies for dealing with hate crimes on social media - To get to know ways to report these same hate crimes 	Reporting hate-speech in social media: instructions for use! (M5A3), p. 158	<ul style="list-style-type: none"> - PC or smartphones for online research - flipchart sheets - markers
15 min	BREAK		
60 – 80 minutes	<ul style="list-style-type: none"> - To explore different forms of online hate-speech - To encourage to think critically on different cases of online hate speech - To enhance the knowledge on how to use counter and alternative narratives when they witness an incident of online hate speech 	I can think differently! (M5A4), p. 162	<ul style="list-style-type: none"> - about 4-5 copies of Handouts 1 and 2 (refer to Annexe of M5A4) - several sheets of flipchart paper - markers
15 min	CLOSING	Feedback and closing	

Session: The role of the media in the spread of hate-speech and the rise of hate crimes



Time Needed: 4 - 4.5 hours

Duration	Learning Objectives	Activity	Material
10 min	START	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
30 min	<ul style="list-style-type: none"> - To get acquainted with the opinions of the group - To become aware of the ways we can understand the underlying feelings, words and behaviours that are involved in hate crimes and incidents - To understand that there is a plurality of opinions and we should listen critically and actively to those (having in mind that human rights are indivisible, interdependent, and interrelated) - To develop skills for discussion and reasoning 	Rotating chairs (M6A1), p. 174	<ul style="list-style-type: none"> - Bell, A4 paper or notebooks, pens
15 min	BREAK		
90 min	<ul style="list-style-type: none"> - To have collaborative dialogue, to engage actively in a conversation and express one's opinion - To increase the awareness and understanding of why it is important to build coalitions to combat hate crime. - To grow the collective knowledge, identify possibilities for individual and cooperative actions towards social changes. 	No-Hate Café (M6A5), p. 195	<ul style="list-style-type: none"> - 5 tables & chairs (as many as the participants) <i>on each table:</i> - flipchart paper - pens, pencils, markers <i>additionally:</i> - snacks and refreshments on each table for a café atmosphere - background music
15 - 30 min	BREAK		
60 min	<ul style="list-style-type: none"> - To make the experience to take the initiative, to express own ideas, thoughts, and opinions, at the same time listen and respect other ideas, adapt, and learn to compromise to reach one goal together - To brainstorm, design, and, if possible, realise activities and solutions to prevent and eliminate hate crimes within communities 	Argumented Co-Operation (M6A6), p. 200	<ul style="list-style-type: none"> - Pieces of paper - flipchart paper - markers
15 min	CLOSING	Feedback and closing	

Session: Understanding hate-speech and discussion



Time Needed: 6 - 7 hours (Including a long break); possibility to divide into two sessions

Duration	Learning Objectives	Activity	Material
10 min	START	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
20 - 30 min	<ul style="list-style-type: none"> - To get to know each other and to develop trust in each other - To recognise differences even in supposedly homogeneous groups - To learn that some differences between people are associated with a judgement/degradation, but others are not 	Get to know-Bingo (M3A1), p. 64	worksheet "Get to know-Bingo" (refer to Annexe of M3A1)
40 - 60 min	<ul style="list-style-type: none"> - To enhance knowledge about hate speech - To discuss and listen to other opinions - To develop skills of debate and analysis 	What is hate speech? (M4A1), p. 114	<ul style="list-style-type: none"> - Spacious room - Flipchart paper and markers - Cut-outs of definitions
15 min	BREAK		
50 min	<ul style="list-style-type: none"> - To get an idea of which signs help to identify victims of hate crimes - To identify the emotional impact of discrimination on victims 	In real life (M2A4), p. 57	<ul style="list-style-type: none"> - video projector - laptop - flipchart - moderation cards
15 min	BREAK		
60 - 90 min	<ul style="list-style-type: none"> - To examine the roots, outcomes, and ongoing causes of hate speech - To consider the impact of ongoing poverty, racism, sexism, and anti-Semitism on the proliferation of hate speech 	The roots of hatred (M4A3), p. 127	<ul style="list-style-type: none"> - flipchart paper - post-it notes - pens - markers
30 - 60 min	BREAK		

Duration	Learning Objectives	Activity	Material
90 min	<ul style="list-style-type: none"> - To have collaborative dialogue, to engage actively in a conversation and express one's opinion - To increase the awareness and understanding of why it is important to build coalitions to combat hate crime. - To grow the collective knowledge, identify possibilities for individual and cooperative actions towards social changes. 	No-Hate Café (M6A5), p. 195	<ul style="list-style-type: none"> - 5 tables & chairs (as many as the participants) <i>on each table:</i> - flipchart paper - pens, pencils, markers <i>additionally:</i> - snacks and refreshments on each table for a café atmosphere - background music
15 min	CLOSING	Feedback and closing	

Session: Understanding hate crime and becoming active



Time Needed: 4 - 5 hours

Duration	Learning Objectives	Activity	Material
10 min	START	Welcome and presentation of the lesson plan	Flipchart with the lesson plan
30 min	<ul style="list-style-type: none"> - To define and comprehend what hate crime is - To understand the relationship between racism, discrimination and hate crime - To realise the difference between an offensive behaviour and an offence - To understand the variety of groups that are the usual target of hate crimes and hate behaviours - To contemplate the role of bystanders or witnesses of hate crimes and behaviours 	It's not just offensive. It's an offence (M1A2), p. 23	<ul style="list-style-type: none"> - laptop - projector - flipchart - video: "Hate Crime – Nationwide Campaign" (see References of M1A2)
30 - 45 min	<ul style="list-style-type: none"> - To learn to distinguish between pigeonhole, stereotype and prejudice - To find out how stereotypes and prejudices are formed - To get to know how to deal with negative prejudices 	Pigeonhole, stereotype and prejudice (M3A4), p. 75	<ul style="list-style-type: none"> - prepared flipcharts (refer to Annexe of M3A4) - prepared cards with situations - metaplan wall
15 min	BREAK		
30 min	<ul style="list-style-type: none"> - To reflect one's own opinion - To develop listening skills - To develop skills for discussion and reasoning 	Line of Opinion (M6A2), p. 178	<ul style="list-style-type: none"> - Three carton sheets of a different colour (each carton sheet should indicate one of the following statements: I agree, I am not sure, I disagree) - tape
45 min	<ul style="list-style-type: none"> - To explore discrimination (especially racism) - To recognise how dominant narratives affect own attitudes - To see how stereotyping and discriminatory images and ways of thinking have developed and evolved historically 	The Danger of a Single Story (M3A5), p. 79	video "The Danger of a Single Story" (see References of M3A5)
30 min	BREAK		

Duration	Learning Objectives	Activity	Material
60 min	<ul style="list-style-type: none"> - To make the experience to take the initiative, to express own ideas, thoughts, and opinions, at the same time listen and respect other ideas, adapt, and learn to compromise to reach one goal together - To brainstorm, design, and, if possible, realise activities and solutions to prevent and eliminate hate crimes within communities 	Argumented Co-Operation (M6A6), p. 200	<ul style="list-style-type: none"> - Pieces of paper - flipchart paper - markers
15 min	CLOSING	Feedback and closing	

9 steps to address Hate- and Bias-related Incidents

The following list is an excerpt from a more detailed protocol, that you can find here: ...

Step 1: become aware of the definition of hate related incidents, identify different actions, activities, expressions, speech both on the physical space and online. Take into account cultural and social particularities while maintaining working definitions.

Step 2: Assess activities, actions, expressions, attitudes, speech based on whether they represent, instigate, promote, or encourage hate speech and hate crime.

Step 3: assess the presence of clear, present, and imminent danger to the life and wellbeing of individuals or groups. In case where clear, present and imminent danger is present alert local police authorities.

Step 4: assess the presence of risk towards the reputation of individuals and groups. In case of risk present, report to relevant authorities and/or stakeholders.

Step 5: In cases where although no imminent risk is present, the subject (s) experiences discomfort, mitigating actions should be taken to a. remove the subject from the situation b. remove the instigators from the situation, cease the activities relating / containing hate elements.

Step 6: Identify the causes of hate speech / hate crime: cultural and social causes (bias, prejudice, xenophobia, homophobia, racism) can be addressed with awareness and training campaigns. Causes relating to criminal activity, institutionalised hate speech / crime, need interventions on a legal, legislative and policy level.

Step 7: Take actions to protect vulnerable groups / subjects

Step 8: Lobby against casual hate speech / hate crime as presented in works of fictions, TV series, movies, online games etc

Step 9: Raise Awareness in all stakeholders and maintain awareness through regular communication and visibility activities.



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