youth2unite
stand-up against
hate and violence

Empowering Youth to Unite and Stand Up against Hate and Violence

IO2: A Youth Worker's Manual

CONTENTS

INTRODUCTION

THE *YOUTH2UNITE* PROJECT: CONCEPT, ACTIVITIES AND PURPOSE:

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 recognisable 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).

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/

THE MANUAL

THE NEED FOR AND PURPOSE OF THE MANUAL AND HOW TO USE IT

This manual caters to the needs of youth workers, trainers and educators to enable the delivery of training in youth settings, including workspaces that will specifically address the issue of hate on the internet, and particularly the topic of hate-speech online. It also offers guidance on developing counter/alternative narratives to combat hate-speech and promote human rights, especially in online environments. The manual proposes a set of online and offline communication and educational approaches and tools to undermine narratives, which sustain and legitimise hate speech. It aims to strengthen the toolboxes of youth workers, educators and activists already engaged in human rights work and education or willing to be engaged. This manual will give the essentials to bridge and connect youth workers and young people by using the internet as a medium that is an integral part of every person's life. This manual is a resource for the training of youth workers who will then use it to train young people on the topics covered in the manual.

Youth2Unite created this manual from the convergence of several paths:

1. **The needs and experiences of participant organisations to r espond to hate-speech online**

2. **The current challenges posed to a culture of democracy and human rights and the efforts to address them**

3. **The need to find appropriate tools and strategies to tackle hate and promote respect for diversity**

In this context, the main objective of this manual is to strengthen responses to online hate speech by countering, neutralising and preventing online hate-speech that occupies a great deal of today's online media space with positive narratives and examples of civil courage.

In particular, the manual aims:

- To improve and scale up actions against hate-speech using counter/alternative narratives as a tool

- To use the online space as a medium for the dissemination of alternative human rights-based narratives

- To highlight the role of narratives in diffusing online hate speech, as well as in strengthening human rights

- To strengthen capacities in investigating and reporting online hate-speech.

- To share good practices of the use of counter and alternative narratives, especially from European contexts, and adopting a human rights education approach and involving young people

As mentioned above, this manual is intended primarily for youth workers, educators and activists, and any young person interested in the field. Its design covers both theoretical and practical areas relevant to a human rights-based approach to hate-speech and discrimination, such as basic concepts, appropriate tools and methods, and processes of countering and reporting online hate incidents. The manual is divided into six parts.

The first part consists of the Introduction to the manual as it introduces the Youth2Unite project and the manual purposes and objectives. The second part constitutes the first training session (Session 1), which aims to raise hate-speech issues, especially when online. The third part includes the second training session (Session 2) and involves activities for youth workers/educators to highlight the role that narratives play when online hate-speech occurs. The fourth part constitutes the third training session (Session 3) and involves activities that promote counter and alternative histories, especially youth empowerment. The fifth part includes the fourth and final training session (Session 4) that supports youth workers and educators in identifying and reporting hate-speech online. The last part constitutes the Epilogue of the manual. It lists a compilation of good practices, especially from European contexts, and country-specific helplines that young people can use to report a hate crime/speech incident and receive support.

The Manual is comprised of:

- An opening section on the nature of the manual and how to use it.

- A theoretical introductory paragraph for each session 1-4 relevant

to the topics discussed in each session

- A practical section for each of sessions 1-4 entails a repository of 10 learning activities per session pertinent to the issues addressed in each session.

- A concluding repository of country-specific good practices and helplines for each partner country that young people can use to report a hate crime/speech incident and receive support.

The Manual builds upon the national information and examples provided by the Youth2Unite partners during the project execution. It includes information on the project countries: France, Germany, Cyprus, Greece, and the United Kingdom. The profiles of non-project countries are for further reference. The Manual is now ready to be used at the European level and will fit the national context of any of the 28 EU Member States.

GET STARTED!

This Manual is for everybody interested in working with the topics of hate-speech and human rights. First-time users of the Youth2Unite youth worker manual should be aware that we have made no assumptions regarding prior knowledge about hate speech, hate-speech online, and other related themes included. Neither have we made any assumptions about people's previous experience of teaching or leading activities. The Manual provides extensive support on running the activities and developing them according to the needs of the participants. There is a special section on tips for youth workers.

The Manual is a resource of information, tools and tips for effectively facilitating training sessions around hate-speech online. It is a stand-alone resource to enable training sessions on a specific topic. However, it also functions as a complementary resource to the broader Youth2Unite Curriculum that deals with hate crime in general. Consequently, it has a variety of uses, and there is no starting point. However, we suggest you begin by skimming through the manual and familiarise yourself with its general structure and content.

We hope you enjoy using the Youth2Unite youth worker manual, and we sincerely hope that the Manual will actively contribute to a solid understanding of hate-speech online. Let us know if we have succeeded in giving you the information and tools you need and help us to improve through sending your feedback at

https://www.youth2unite.com/contact-us/

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IO2: Youth2Unite Manual

**Session 1: Understanding Hate-Speech
Online**

Session 1: Understanding Hate-Speech Online

Hate-speech is a specific form of hate crime. The term "**hate speech**" usually refers to those expressions that are abusing, threatening, or harassing, which can incite violence or discrimination against groups or individuals based on their specific characteristics. Today, when we talk about hate-speech and hateful acts, we cannot help but notice an evolution connected to changes in the mode of communication and the spread of new media.

Online hate-speech is a growing problem that governments are trying to address through legislation.

The Anti-Defamation League defines cyber hate as: "*[...] any use of electronic communications technology to spread anti-Semitic, racist, bigoted, extremist or terrorist messages or information. These electronic communication technologies include the Internet (i.e. websites, social networking sites, 'web 2.0' user-generated content, dating sites, blogs, online games, instant messages, and E-mail) as well as other computer – and cell-phone based information technologies (such as text messages and mobile phones).*"[1]

There is no universal definition of hate-speech because hate-speech always depends on the context. In 1997, the Committee of Ministers of the Council of Europe agreed on the following description: "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". In the Manual, we have adopted the definition by the Council of Europe selected as more inclusive.

The issues of freedom of opinion and expression confront this definition. According to *Bookmarks: A manual for combating hate-speech online through human rights education*, free speech, or the right to free expression, is regarded as a fundamental human right because it is part of our shared humanity and a fundamental element for a democratic society. Freedom of expression is one of those 'basic needs' essential to human dignity, and it also plays a crucial role in a democratic society. Without freedom of expression, democracy cannot function; human rights without democracy are unprotected. Article 19 of the 1948 Universal Declaration of Human Rights, International Covenant guarantees freedom of expression.

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[1] Anti−Defamation League (2010) Responding to Cyberhate: Toolkit for Action, available at:

https://www.adl.org/sites/default/files/documents/assets/pdf/combating-hate/ADL-Responding-to-Cyberhate-Toolkit.pdf

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Art. 19 of the United Nations Universal Declaration of Human Rights (1948)

The content of Article 19 needs much consideration. It would be a mistake to regard human rights as separate concepts given to humanity by an external source: there is structured reasoning behind them, and, as such, it would be misleading to read and discuss Article 19 in isolation from the other human rights protected by the Declaration, for example, Article 29 or Article 30.

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Art. 29 of the United Nations Universal Declaration of Human Rights (1948)

At a European level, Article 10 of the ECHR (1950) is the centrepiece for protecting the human right to freedom of expression.

EUROPEAN CONVENTION ON HUMAN RIGHTS (1950), ART. 10

1. Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers. This article shall not prevent States from requiring the licensing of broadcasting, television or cinema enterprises.

2. The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary.

However, the basis for online hate-speech is often discriminatory. It may be directed at a person or a group of people and may relate to their ethnic origin, religion, sexual orientation, physical appearance, gender, for instance. In the contemporary context, hate-speech has become protean; it goes far beyond verbal expression by exploiting images and videos. It can take the form of harassment, threats, or violence, leading to and inciting such acts.

According to a 2012 survey on young people's experience of online hate speech, among these methods, **hate-speech online is mainly disseminated:**

- On social networks.
- On websites.
- Amidst comments on forums or news portals.[2]

Evoking hate-speech also requires an understanding of the various actors involved in the dynamics set in motion: the protagonist at the origin of the hate speech, the assistants who relay and outbid, the supporters who subscribe, the witnesses who observe.

In 2017, UNESCO published the following figures: 246 million children and adolescents worldwide are estimated to be victims of cyber-bullying. Interestingly, these figures accompany a decline in the estimated number of victims of public bullying. This data cannot be considered a positive outcome. Online harassment and hate-speech are replacing more overt, public bullying since it is more insidious in cyberspace. For example, when a victim is at home alone on their smartphone, the bullying can be continuous due to the specific features of the media such as length of time online, sharing mode and online anonymity). Although cyberbullying and online hate-speech are closely connected, they should not be considered identical. Hate-speech refers to misanthropic comments that call for violence, hatred and discrimination against a group of people (group-focused enmity), and perpetrators usually remain anonymous. In other words, it is not individuals who are disparaged like in the case of cyberbullying but rather members of a group, e.g., immigrants, gay men and gay women. On the other hand, cyberbullying usually refers to a specific person, and perpetrators typically come from the immediate vicinity and the victim's immediate social environment. Digital bullying is often accompanied by bullying in the "real world". However, both constitute digitalised forms of violence against people, involving the degradation of victims, and they become psychologically stressful for victims.

One last issue that we need to raise is that sometimes the boundaries between online hate-speech and freedom of expression become blurred. Although we discuss this in more detail in the training session, it is essential to mention that according to a 2008 factsheet on hate-speech produced by the Council of Europe[3], if freedom of expression is to be restricted, the European Court must consider the following factors:

- The objective of the person whose freedom of speech was restricted.

- The content of the expression.

- The context of the expression. e.g. was the person who made the statement a journalist or politician.

- The profile of the people who are targets of opinions and expressions.

- The publicity and potential impact of the expression, e.g., was the statement made in a widely distributed local or national newspaper or a poem.

- The nature and gravity of the restriction.

Joint Declaration on freedom of expression and the internet

a. Freedom of expression applies to the Internet, as it does to all means of communication. Restrictions on freedom of expression on the Internet are only acceptable if they comply with established international standards, including that they are provided for by law, and that they are necessary to protect an interest which is recognised under international law…

b. When assessing the proportionality of a restriction on freedom of expression on the internet, the impact of that restriction on the ability of the Internet to deliver positive freedom of expression outcomes must be weighed against its benefits in terms of protecting other interests.

UN Special Rapporteur on Freedom of Opinion and Expression, OSCE Representative of Freedom of the Media, OAS Special Rapporteur on Freedom of Expression and the ACHPR Special Rapporteur on Freedom of Expression and Access to Information

Overall, Session 1 includes ten activities for youth workers to use in workshops with young people aged 15-25. The activities are for training sessions that address the topic of understanding hate-speech online. Youth workers can use as many activities as necessary to create a comprehensive and integrated training session based on their participants' training needs. The activities are considered open-ended and flexible tools that each youth worker can modify to address training needs and reflect local context and reality. By facilitating the activities included in Session 1, youth workers will be able to grow, improve and demonstrate the following competencies:

Session 1	Knowledge	Skills	Attitudes
	Learning Objectives		
	On successful completion of the session, Youth Workers will be able to:		
Understanding hate-speech online	- Understand the need for and structure of the manual. - Comprehend the problem of hate-speech online. - Understand the borders between controversial humour, freedom of speech and hate speech. - Comprehend and define what private life and safety are. - Comprehend the importance of internet literacy. - Understand how cyberbullying is related to online hate speech.	- Acquire increased knowledge using this session's learning tools to promote more profound understanding among youngsters regarding online hate speech. - Build their capacity further to facilitate successful sessions to increase young people's competencies regarding online hate speech.	- Respond positively towards achieving change. - Get inspired by different examples of good practices on how to address incidents of online hate-speech successfully. - Share good practices with other youth workers and get inspired to act. - Initiate and facilitate discussions in workshops while creating and maintaining a safe space for all opinions.

Learning Tool Code	Title
S1A1	**What is hate speech? Recognition and analysis**

Learning Objectives

- To introduce the topic of hate speech

- To understand what hate-speech is and recognise underlying structures

Activity Details

- Material: quotation of Victor Klemperer, hate-speech examples taken from the Internet, and, if necessary, the table "Samples of Hate Speech."

- Duration of activity (including Plenary): 75 minutes

- Group number: 15-20 participants

Instructions

- Present the poster with a quotation from Victor Klemperer (German literary scholar, 1881-1960). "Words can be like tiny doses of arsenic. They are swallowed unnoticed, appear to not affect, and then after a little time, the toxic reaction sets in after all."

- Allow the participants to read the quotation and talk about it.

- Pose the following questions to the group:

  1. **What does Victor Klemperer mean by this sentence?**

  2. **Would you agree with this sentence?**

  3. **Can you give some examples?**

- Divide the participants into small groups and tell them to analyse selected contributions and comments from the Internet. You may provide examples or let the participants look them up for themselves.

- For the analysis, participants can use the table "Patterns of hate speech".

Continue with posing some of the following questions:

  1. **Is this hate speech?**

  2. **Which patterns of hate-speech do you recognise?**

  3. **What is the purpose of discrimination in speech?**

  4. **Who uses it?**

  5. **Who are the victims, and what are the consequences for them?**

- After the analysis in small groups, bring the participants together again in the large group to present their results to each other and clarify open questions.

Tips for facilitator

- The table in the Annexe can help you to analyse the contributions and comments.

- There may be participants in the group who have been victims of hate speech. These are sensitive personal experiences. You should know the group well and be alert to any emotional reactions or hurtful comments from participants during the session and be ready to stop the exercise.

Plenary

- How did you feel about the analysis?

- Did you find the exercise easy/difficult?

- Did something surprise you?

- Could you recognize patterns of hate speech?

- Was it easy or difficult?

- What did you discuss most in your groups?

Follow up/Inspiration for the Future

- Once the participants have dealt intensively with the topic of Hate Speech, they can discuss how they can confront Hate-speech on the Internet (see, e.g., the method used for activity S4A1).

References/Further Reading

Amadeu Antonio Stiftung (2015) „Geh sterben!" Umgang mit Hate-speechund Kommentaren im Internet, available at:

https://www.amadeu-antonio-stiftung.de/publikationen/geh-sterben/ (in German).

Landesanstalt für Medien NRW (lfm), klicksafe.de, Arbeitsgemeinschaft Kinder und Jugendschutz (AJS) Landesstelle NRW (2019) Hate-speech– Hass im Netz. Informationen für Fachkräfte und Eltern, available at:

https://publikationen.medienanstalt-nrw.de/index.php?view=product_detail&product_id=442 (in German).

Further resources about hate speech:
Keen, E. and M. Georgescu (2020, revised edition) Bookmarks: A Manual for Combatting Hate-speech online through Human Rights Education, European Youth Centre Strasbourg, available at:

https://www.coe.int/en/web/no-hate-campaign/bookmarks-connexions

Annexe: Patterns of Hate-Speech

Conscious dissemination of uninformed or false statements	"The refugees all have expensive mobile phones." "The refugees don't have to pay at the supermarket."
Cover as humour or irony	"I want a new smartphone too." "In the next life, I'll be a refugee."
Degrading and denigrating terms; sexist and racist insults	"Faggot" "Bitch."
Serving stereotypes and prejudices through specific terms and language patterns	"Gay lobby." "Asylum Seeker Flood." "The boat is full." "Foreigners out." "Threat of Islamization."
Generalisations	"All Greeks are lazy."
We/They rhetoric	"They threaten 'our' women."
Conspiracy Theories	"The state wants to raise our children as homosexuals." "Politics supports the Islamisation of Germany."

Striking visual language	Racist depictions, for example, black people wearing raffia skirts. Images that reproduce stereotypes, for example, by associating Muslim men with sodomy.
Equation	Jews = Israel Equating homosexuality with pedosexual crime, incest or sodomy
Advocacy or threat of sexualised violence - often in concentrated form	An example of this is the so-called #Gamer Gate. Under this hashtag, so much hate was organised in social media in 2014 in the form of murder and rape threats against the sexism-critical video blogger Anita Sarkeesian that she went into hiding. She withdrew from public appearances due to bomb threats.
Advocating or inciting acts of violence	"They should all be shot/burned/gashed." "Take them to the gallows!"

Source: „Hate-speech– Hass im Netz ", Landesanstalt für Medien NRW (lfm), klicksafe.de, Arbeitsgemeinschaft Kinder und Jugendschutz (AJS) Landesstelle NRW. (© AJS, lfm, klicksafe.de)

original in German, translation by the editors

Learning Tool Code	Title
S1A2	**The "monster-box"**

Learning Objectives

- To promote more profound knowledge among youngsters regarding online hate-speech
- To increase young people's competencies regarding online hate-speech

Activity Details

- Material: a "monster-box", laptop, projector and flipchart
- Duration for whole activity (including Plenary): 60 minutes
- Group number: up to 20 participants

Instructions

- Start the activity by asking the participants to reflect and write down on a small piece of paper an incident when they have intentionally or unintentionally said or thought something against a person, made fun of a person or group of people.
- Tell them to throw in the monster box their pieces of paper.
- Split the group into four sub-groups, pick a paper from the monster box and give one to each one of the subgroups.
- Let the subgroups discuss for 20 minutes about the written comment and address if and why this comment is considered hate speech. Bring the group together and gather all the comments on a flipchart.
- Ask the participants to highlight the significant characteristics of hate-speech through discussion.

Tips for facilitator

- Check the following link about how to build a "monster box"

  https://www.youtube.com/watch?v=3JHBiyj7SZY

- The group could reflect on how each one of us can avoid being tolerant of hate-speech and crimes by reading the article "5 ways to counter hate-speech in the Media through Ethics and Self-regulation" written by Poni Alice JameKolok @Unesco

Education on media ethics:

Countering tribalised hate-speech begins by realising that while freedom of expression is a fundamental human right, the emergence of social media has created multiple platforms for the production, packaging and dissemination of hate speech. Education on media ethics should focus on the rights and freedoms of journalists and their role in creating and promoting peaceful societies.

We must raise awareness of the individual and groups' political, social, and cultural rights, including freedom of speech and press freedom's responsibilities and social implications. Journalists must be equipped with the knowledge and skills to identify hate-speech and to counteract hate-speech messages.

Encourage conflict-sensitive reporting and multicultural awareness campaigns:

Conflict sensitive reporting will help dispel the 'us' against 'them' fallacy. Journalists need conflict-sensitive reporting skills. Multicultural awareness campaigns should emphasize knowledge about and respect for the diversity of cultures and traditions. Journalists must exercise professional standards in this and write articles, air programmes and even speak with people without taking sides.

Regulate social media:

I know many of you reading this article will ask how you regulate social media without revoking the right to press freedom. Education on Media Laws and Ethics will enhance Press freedom.

Encourage victims and witnesses to report hate-speech related crimes:

Hate-speech remains largely invisible simply because many victims do not know where to report the cases or even understand that they are victims of hate speech.

End impunity against hate crimes:

Impunity towards hate crimes can be tackled by establishing monitoring and evaluation units in newsrooms. These units would then be tasked with monitoring hate-speech trends, compiling reports and bringing these to the attention of key institutions and the civil society.

Plenary

- How have you reviewed your perception about online hate speech?

Follow up/Inspiration for the Future

- Based on the comments of this activity the participants can create "The Dos and Don'ts list of an anti-hate-speech campaign"!

References/Further Reading

Djuric, N., Zhou, J., Morris, R., Grbovic, M., Radosavljevic, V., & Bhamidipati, N. (2015, May) Hate-speech detection with comment embeddings. In: Proceedings of the 24th international conference on world wide web (pp. 29-30).

Waldron, J. (2012) The harm in hate speech, Harvard University Press.

Waseem, Z., & Hovy, D. (2016, June) Hateful symbols or hateful people? predictive features for hate-speech detection on twitter. In: Proceedings of the NAACL student research workshop (pp. 88-93).

Learning Tool Code	Title
S1A3	**The gauge**

Learning Objectives

- To initiate a reflection on online hate-speech and how to recognise it. It encourages a perspective with one's prejudices built by education, a personal cultural context, and an editorial context that can play on the appreciation of the speeches.

- To identify and analyse online hate-speech

- To understand the different levels of interpretation

- To argue one's points of view and positions

Activity Details

- Material: adhesive tape, a set of post-it notes

- Duration for whole activity (including Plenary): 60 minutes

- Group number: up to 20 participants

Instructions

- Put adhesive tape on the ground representing a scale of values for hate-speech from 0 to 10.

- Ask participants to react to hate speech found online by reading aloud some or all the statements from the Annexe). For each statement, the participants should position themselves on the scale according to their assessment. This scale is graded: 'This statement is not considered hate-speech' as (0), to 'This statement is universally considered hate-speech' as (10)

- After that, divide participants into small groups. Each group is to come up with a statement taken from the internet that they will place on a scale of 0 to 10 after consultation.

- Inform them that they have 20 minutes of preparation during which they will have to agree on the arguments for their decision. During the feedback, each group must explain their choice and discuss it with the other groups.

Tips for facilitator

The first part of the activity relies heavily on the importance of stereotypes in hate-speech and the spontaneity of reactions. The exercise should therefore be short, and the statements should be read relatively quickly.

To guarantee good exchanges within the groups, you should set up groups of no more than six people.

Monitor the appropriateness of choices and arguments

Remind the group of the rules of compassionate listening.

Plenary

What are the critical aspects of online hate-speech?

- How did the activity make you feel you feel?
- What, if any, emotions did exchanges trigger?
- At any time, did you feel uncomfortable?
- What role did you play in the discussions?

Follow up/Inspiration for the Future

- This exercise can provide an opportunity to reflect on the different roles that everyone can play in the spread of hate speech.

Annexe

LIST OF STATEMENTS

All Muslims are terrorists

Homosexuality is a disease

Western girls are all bitches

Everyone hates you

Holocaust is nothing more, nothing less than a conspiracy

Migrants are thieves

Women belong at the stove with the kids

Faggots

Foreigners out!

All Americans are racists

Ugly ass fat girls need to get over themselves and go on a diet

You are so stupid, probably the most stupid girl in the whole school

Latin American men are machos

Gypsies are parasites who just profit from our system and steal our money

You should kill yourself to help save humanity

Learning Tool Code	Title
S1A4	**Understanding the impact of hate-speech**

Learning Objectives

- To understand the impact of hate-speech upon an individual's life, including emotional wellbeing and challenges, through creating a narrative for a fictional individual

- To understand the response to hate-speech and how to support an individual to overcome challenges.

Activity Details

- Material: A3 paper and a variety of coloured pens/pencils

- Duration for whole activity (including Plenary): 60 minutes

- Group number: Up to 10 participants

Instructions

- On the paper provided, ask participants to draw the outline of a young person subjected to hate-speech. Ask them to provide their character with a name, age and identity. Note that this activity will focus on key aspects of the body: firstly, you will focus upon the heart.

- Ask your participants to explore what is in the HEART of their young person, what makes them happy? What is important to them? What are their passions and values? How has a person who has been affected by hate-speech impacted these passions and values?

- Ask your participants to explore the HEAD; what emotions does their young person have? What do they feel? How has being subjected to hate-speech make them feel and change their attitudes toward the rest of the world?

- Ask your participants to explore the EYES; what visions does their young person have for the future? What do they want to achieve? Where do they see their life heading?

- Ask then your participants to think outside of the BODY. What external factors do they have in their life? Whom do they live with? How is their physical and mental health? What difficulties are they experiencing in their lives?

- Ask your participants to explore the HANDS. What practical skills and competencies does this person have? What are their career/education aspirations, and what skills would they like to develop? How has this been impacted?

- Guide your participants to the HIPS. What support needs do they have? Where do they require help? Who do they have or would like to have to support them?

- Guide your participants to the FEET; What three key actions could a Youth Worker support in overcoming challenges? What are the next steps?

- Invite your participants to come back together as a whole group and introduce their young person to the group detailing all the key parts of the body.

Tips for facilitator

- Be patient and don't rush the participants. This activity can be an extremely personal experience.
- Allow permission to pass if a participant does not want to share their character with the whole group.
- Encourage participants to be creative - they can use images, words, whatever learning style suits them best.

Plenary

- Can you identify your own emotions in each situation? How did you feel when doing the activity?
- Which could be any possible triggers that would evoke an emotional response? Can you name some of these?
- As the facilitator, you should keep in mind that this is a non-confrontational approach allowing issues to be explored using a character rather than a real-life case study. However, what you may see emerging is the lives of young people in their fictional character. The activity may form the basis for a needs assessment and understanding of the issues affecting young people's lives and stimulate conversation.

Reference/Further Reading

http://www.c-linq.nl/wp-content/uploads/2012/05/Blagg-final-report.pdf

The above link inspired this activity.

Annexe

Handouts in attachment.

Plenary

What are the critical aspects of online hate-speech?

- How did the activity make you feel you feel?
- What, if any, emotions did exchanges trigger?
- At any time, did you feel uncomfortable?
- What role did you play in the discussions?

Follow up/Inspiration for the Future

- This exercise can provide an opportunity to reflect on the different roles that everyone can play in the spread of hate speech.

Annexe

LIST OF STATEMENTS

All Muslims are terrorists

Homosexuality is a disease

Western girls are all bitches

Everyone hates you

Holocaust is nothing more, nothing less than a conspiracy

Migrants are thieves

Women belong at the stove with the kids

Faggots

Foreigners out!

All Americans are racists

Ugly ass fat girls need to get over themselves and go on a diet

You are so stupid, probably the most stupid girl in the whole school

Latin American men are machos

Gypsies are parasites who just profit from our system and steal our money

You should kill yourself to help save humanity

Learning Tool Code	Title
S1A5	**Understanding the impact of online hate crime around emotional wellbeing**

Learning Objectives

- To facilitate discussions about understanding what hate-speech is and the role it plays in mental health and wellbeing.

Activity Details

- To facilitate discussions about understanding what hate-speech is and the role it plays in mental health and wellbeing.

Instructions

Show the group the following video, developed by stophateuk.org:

https://youtu.be/LbilEnZxhco

- Highlight the video's impact socially, emotionally, and physically upon individuals subjected to online hate speech.

- Allow 5 minutes of reflection time after the video has ended.

- Once participants have had time reflect, start a discussion focused on a series of questions about the video, including:

   1. **What is your understanding of online hate-crime?**
   2. **How did the video make you feel?**
   3. **What is the difference between online hate and free speech?**
   4. **How can we challenge online hate?**

- Provide participants with pen and paper as some may not wish to share vocally with the group but will remain involved in the activity whilst still experiencing their feelings.

- Ask participants to share their understanding of online hate-crime. Please encourage them to provide examples. After the discussion, information will be presented and later discussed to see how well the facts represent what they thought in reality.

- Ask participants to share how the video made them feel. Such feelings may include anger, sadness and disappointment. This discussion can be sensitive, and it is vital to keep the time to explore how to respond to online hate-speech later in the session.

- Ask participants to share their understanding of the difference between online hate-speech and free speech. Please encourage them to express themselves safely by challenging the opinion rather than the person. After the discussion, the definitions will be shared, and further discussion can take place.

- Open the discussion to explore what we can do to challenge online hate-speech proactively. Suggestions may include reporting online hate-speech, making it unacceptable among friendships to exhibit such behaviour or a media campaign to raise awareness.

Tips for facilitator

- It will be helpful to hold a group agreement before delivering this activity to create a safe space. A group agreement can include confidentiality, respect, and challenge the opinion, not the person.

Plenary

Suggested prompts:

- Did you like the activity?

- Do you believe that being part of a group can impact our behaviour?

- How can we reflect on our behaviour and possibly change it when it is hurtful towards other people?

Reference/Further Reading

More information on online hate can be found on the following website:

https://www.stophateuk.org/onlinehate/

Annexe

- Facilitator notes/ fact sheet about hate-speech, free speech and resources to support challenging online hate-speech.

Learning Tool Code	Title
S1A6	**The Tree**

Learning Objectives

- To understand the causes and consequences of hate-speech on the Internet
- To understand how online hate-speech can impact the societal context
- To identify and analyse the causes of hate-speech and hateful acts

Activity Details

- Material: flipchart papers, markers
- Duration for whole activity (including Plenary): 60 minutes
- Group number: 15 - 20 participants

Instructions

- Provide a tree model (refer to Annexe, Reference Table 1) or ask participants to make their own tree.

- Present the principle of the tree using a concrete example if possible.

- Mention to your participants that the roots are multiple and answer the question: "Why are these statements made?" (Refer to Annexe, Reference Table 2, for indicative statements that promote hate). This question implies answering other questions to identify the causes (By whom are they made? In what context?).

- Tell them that the branches are the many consequences induced by these remarks. It is a question of considering the impacts as broadly as possible (psychological, physical, individual, or societal effects).

- Divide the participants into small groups. Following these statements, which will form the basis of the tree, each group will have to build its own tree. Each group will be assigned a hate-speech case from the Internet, and they should work together to complete their tree.

- Bring the groups back together to discuss each individual tree.

Tips for facilitator

- You should follow the participants' reflections by ensuring that the different factors and actors are considered for both causes and consequences.

- You could source and provide the participants' screenshots of other comments besides the statement list to make it more authentic.

Plenary

- What were the difficulties encountered during the construction of the tree?

- What came out of the different exchanges?

- What were the points of disagreement?

- What did the group agree about?

- What did you learn from this exercise?

- What elements specific to online speeches do you retain from this exercise?

Follow Up/Inspiration for the future

- In line with these reflections, work on the actions to combat online hate-speech can be proposed. Based on the causes identified, encourage participants to suggest and write down effective solutions.

- To further develop this exercise, the potential impacts identified in the tree's construction can be transferred to the pyramid and discussed in the same way as discussed during this exercise.

Reference/Further Reading

Keen, E. and M. Georgescu (2016) Bookmarks: A Manual for Combatting Hate-Speech Online through Human Rights Education, Council of Europe, available at:

https://rm.coe.int/168065dac7

Annexe

Reference Table 1: The Tree

Source adapted from BOOKMARKS: A manual for combating hate-speech online through human rights education (2016) Council of Europe, p. 111, available at:

https://rm.coe.int/168065dac7

LIST OF STATEMENTS

All Muslims are terrorists

Homosexuality is a disease

Western girls are all bitches

Everyone hates you

Holocaust is nothing more, nothing less than a conspiracy

Migrants are thieves

Women belong at the stove with the kids

Faggots

Foreigners out!

All Americans are racists

Ugly ass fat girls need to get over themselves and go on a diet

You are so stupid, probably the most stupid girl in the whole school

Latin American men are machos

Gypsies are parasites who just profit from our system and steal our money

You should kill yourself to help save humanity

Learning Tool Code	Title
S1A7	**What is hate-speech? A silent discussion.**

Learning Objectives

- To introduce the topic of hate-speech.

- To recognise differences between hate-speech, cyberbullying and freedom of expression.

- To define hate-speech.

Activity Details

- Material: 1 poster with the heading "Hate-Speech", one poster with the heading "cyberbullying", one poster with the heading "freedom of expression", marker/pens.

- Duration for whole activity (including Plenary): 45 minutes

- Group number: up to 20 participants

Instructions

- During the silent discussion phase, place the three posters in the room. Ask the participants to walk around the room without speaking (!) and tell them to write down their thoughts about the terms on the posters. They can also refer to the comments of others, agree, disagree, and so on.

- Once finished, place the three posters next to each other and summarise the results verbally.

- Clarify with the group through open questions and discuss specific points if necessary.

- During the Plenary, ask the group about similarities and differences between hate-speech and cyberbullying, what freedom of speech is and where it ends. Record key points on a flipchart.

- Finish the Plenary by writing the most relevant points of a definition of hate-speech on a flipchart.

Tips for facilitator

- You should be well-prepared to facilitate a discussion on issues, such as hate-speech, cyberbullying, freedom of expression, and elements of hate-speech, if the participants are bringing them up. You may also consult the Introduction of this Session and other insights from the session's activities.

- There may be participants in the group who have themselves been victims of hate-speech or cyberbullying. These are sensitive personal experiences. The facilitator should know the group well and be sensitive to participants' emotional reactions or hurtful comments.

Plenary

- What do you notice on the posters?

- Do you find similarities between hate-speech and cyberbullying? Which ones?

- Do you find differences between hate-speech and cyberbullying? Which ones?

- What is freedom of expression?

- Where does freedom of expression end?

- What is allowed and what is not allowed?

Follow up/Inspiration for the future

- The method presented here is intended as an introduction to Hate-Speech. Afterwards, the participants can take a closer look at the patterns and effects of hate-speech (see, e.g. method used in S1A1).

Reference/Further Reading

DG for Internal Policies (2016) Cyberbullying among young people, European Parliament, available at:

https://www.europarl.europa.eu/RegData/etudes/STUD/2016/571367/IPOL_STU(2016)571367_EN.pdf

Council of Europe Portal, Freedom of Expression, available at:

https://www.coe.int/en/web/freedom-expression

INACH – Bringing the Online In Line with Human Rights, available at:

https://www.inach.net/

Amadeu Antonio Stiftung (2015) „Geh sterben!" Umgang mit Hate-speechund Kommentaren im Internet, available at:

https://www.amadeu-antonio-stiftung.de/publikationen/geh-sterben/ (in German).

More activities on the subject of hate speech: Keen, E. and M. Georgescu (2020, revised edition) Bookmarks: A Manual for Combatting Hate-Speech Online through Human Rights Education, European Youth Centre Strasbourg, available at:

https://www.coe.int/en/web/no-hate-campaign/bookmarks-connexions

Learning Tool Code	Title
S1A8	**Are there any boundaries between freedom of speech and hate speech?**

Learning Objectives

- To experience actual conflicts that can arise in meeting the needs of diverse communities/groups

- 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: post-it notes, flipchart, markers, and handout

- Duration for whole activity (including Plenary): 110 – 130 minutes

- Group number: 15 – 20 participants

Instructions

- Ask participants what 'freedom of expression' means to them. Collect ideas on post-it notes; you can raise the following points as well:

  1. **Does freedom of expression mean we can say whatever we want?**
  2. **If you think certain 'expressions' should not be permitted, how could we decide what needs banning? Who should decide?**
  3. **Apart from speaking or writing, what are the other ways we 'express' ourselves (e.g. music, drama, images, body language)?**

Do not attempt to conclude the discussion and result in a 'correct' answer: briefly discuss some opinions and explain that these are often controversial questions explored in more detail through the activity.

- Following this, distribute Handout 1 to the participants. (Refer to Annexe). Alternatively, you can create a handout based on local context and experience, which introduces the controversy that arose when the Danish newspaper *Jyllands Posten* published twelve cartoons containing satirical depictions of the Prophet Muhammad. Read out the description of the issue in the handout.

- Divide participants into three groups for a debate around the boundaries between freedom of speech and hate speech. The first group will advocate for the protection of freedom of speech/ expression. The second group will be tasked to defend the position that there are limits to freedom of speech/expression. Task the third group with the judge or jury's role, pronouncing a final verdict based on the argumentations put forward by the other two groups.

- Explain the rules of debate that will be used during the case hearing (refer to Annexe, **Reference Table 1**).

- Allocate 30 minutes for internal group discussion, clarify any concerns regarding the case, and then ask the first two groups to nominate up to three representatives each should debate the issue for about 20 minutes.

- During the debate, divide the sheet on a flipchart to note the main arguments put forward by the two groups.

- During the debate, the third group (the jury) will facilitate the discussion.

- At the end of the debate, the jury has ten minutes to produce a final verdict based on the arguments put forward by the groups.

- Bring the whole group together and discuss in plenary the main arguments put forward by the two groups (refer to the session's Introduction to enrich the discussion).

Tips for facilitator

- The activity could benefit from having more time available, particularly during the actual hearing, so that people have the chance to respond to comments made by others. You may also allocate groups randomly to save time during the session.

- The persons playing the jury will need to feel confident about facilitating the meeting and – if necessary – cutting people short to allow everyone to speak. You will need to go through the task with the participants playing the jury before the actual simulation.

- It is advisable not to intervene during the hearing simulation. Of course, if difficulties arise, you may find it necessary to do so. You should, however, try to do this without undermining the authority of the jury.

- During the Plenary, it is essential to try to avoid repeating the hearing simulation. The participants must try to detach themselves from their role in the activity to reflect appropriately on what they experienced. You should help them look back on the simulation with their normal "hats" rather than in their assumed roles.

- You may want to be well-prepared for the Plenary to facilitate the discussion at the end successfully.

- Give space to all participants to express their opinion.

- Make sure to have a good knowledge of your group before facilitating this activity. It is vital to have groups with different abilities, e.g., mix shy and extrovert personalities.

- Start the feedback round by greeting everybody by their real names or using another technique allowing participants **to give up the roles** they had assumed during the hearing simulation. It is essential to do before starting the Plenary.

Plenary

Prompts:

- How did people feel about this activity?

- Was it difficult than they had first imagined?

- What were the most challenging aspects, the most difficult things, to represent?

- Were there any fundamental disagreements within the groups? How were these resolved?

- Were you surprised by the result of the verdict? Did it reflect the position of the group you were playing?

- 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 risks in being over permissive?

- Do you think that closing websites or removing harmful posts effectively combats hate-speech online?

- Do you think that this situation could arise in real life?

- Can you think of any similar cases?

Follow up/Inspiration for the future

- Give the participants well-known case studies about the limitations of freedom of speech that were presented before the ECHR, e.g. NORWOOD v. THE UNITED KINGDOM (NO. 23131/03); JERSILD v. DENMARK (NO. 15890/89); LEROY v. FRANCE (NO. 36109/03) to discuss between them.

- How much do participants know about their parliamentary representatives? They could do some research into public statements they have made about minorities or other vulnerable groups and then write to express their support or their disagreement. An individual letter from everyone in the group might even prompt a response!

- Discuss with the group possible actions to take if any participants encounter posts that incite hate online. Develop together some arguments and short messages that participants can use whenever they find hate-speech examples online.

Reference/Further Reading

UN Special Rapporteur on Freedom of Opinion and Expression, OSCE Representative on Freedom of the Media, OAS Special Rapporteur on Freedom of Expression, and the African Commission on Human and Peoples' Rights (ACHPR) Special Rapporteur on Freedom of Expression and Access to Information (2011) Joint Declaration on Freedom of Expression and the Internet, available at:

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

Council of Europe (2012) Survey on young people's attitudes and experience of online hate speech, 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*, 32:181-188. Available at:

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

Council of Europe (2008) Factsheet on hate speech, available at:

www.coe.int/t/DC/Files/Source/FS_hate_en.doc

Learning Tool Code	Title
S1A9	**The "Parasites".**

Learning Objectives

- To distinguish between free speech and hate-speech

Activity Details

- Material: flipchart

- Duration for whole activity (including Plenary): 60 minutes, preferably in an open space

- Group number: up to 21 participants

Instructions

- Divide the group into three sub-groups and place them at a distance from each other.

- The first group is the radio that emits a free speech phrase that everyone repeats together as loudly as possible.

- The second team, The Parasites, make as much noise as possible by shouting hate-speech messages to drown out the initial free speech.

- The third group is the listeners trying to understand the message of the first group.

- For a few minutes, it becomes a real "mob roar". The third group wins if it understands the message. Groups rotate around all three positions.

- Indicate that each group should get together and gather all the comments about their experience on a flipchart.

- Ask the participants to highlight the significant differences between free speech and hate-speech, using this question to assist their analysis:

  Is it controversial to criminalize language which may be unpleasant and cause offence but will not incite violence?

Tips for facilitator

You should be well-prepared on the following Hate versus Free Speech bullet points:

- Both hate and free speech deal with the expression of thoughts and feelings.

- There is a thin line between hate and free speech.

- Hate-speech is a form of expression that intends to attack a person or a group.

- Hate-speech includes aggressive words and threats, incitement to violence, libel or slander, and creates a hostile environment.

- Free speech or Freedom of Speech is a widely used right for people to speak without distress regarding retribution, censorship, and government interference.

- The origins of free speech can be traced back to the Athenian democratic principle.

- Hate-speech encourages abuse while free speech encourages debate.

- Unlike hate-speech, free speech is humane, respects limitations and is against hate crime.

- Hate-speech degrades society while free speech improves society.

- Unlike free speech, hate-speech often leads to social punishment.

- Unlike hate speech, free speech protects minority groups.

Plenary

- Can you now recognize the patterns of free and hate speech?

- Can you understand their differences?

Follow up/Inspiration for the future

- Have a discussion with your group on the following topic, 'Free speech versus academic freedom!' having the following sentence as your starting point: "Universities cannot support the unrestricted pursuit of knowledge if one cannot think freely".

Reference/Further Reading

Bleich, E. (2014) Freedom of expression versus racist hate speech: Explaining differences between high court regulations in the USA and Europe, Journal of Ethnic and Migration Studies, 40(2), 283-300.

Strossen, N. (2018) Hate: Why we should resist it with free speech, not censorship. Oxford University Press.

Yong, C. (2011) Does freedom of speech include hate speech? Res Publica, 17(4), 385.

Annexe: Hate vs Free Speech Comparison Chart

Characteristics	Hate Speech	Free Speech
Purpose	Incite violence against others	Allows people to share their beliefs, thoughts and ideas openly
Encourages debate	No, it encourages violence	Yes, it presents two sides of an issue
Effect on society	Degrades the society through unnecessary factions	Improves the society through positive change
Effect on oneself	Hurts oneself and gets socially punished	Generally gets supported
Attitude towards minority	Prejudiced	Protects and values
Humane	No	Yes
Hate crime	Pro	Against

Learning Tool Code	Title
S1A10	**Respect my privacy!**

Learning Objectives

- To raise awareness about the importance of privacy on the Internet
- To improve understanding about the abusive use of the Internet
- To develop skills to think creatively and find ways to fight cybercrimes
- To foster empathy and solidarity

Activity Details

- Material: PC and projector to show the video, flipcharts and markers, list of statements, tape to mark a long line along the floor
- Duration for whole activity (including Plenary): 70 – 90 minutes
- Group number: 15 – 30 participants

Instructions

- To introduce the topic of hate-speech online, show the following video (duration: 5 min.17 sec.) produced by the No Hate-Speech movement:

  https://www.youtube.com/watch?v=kp7ww3KvccE

- Ask the participants to share their thoughts and give their feedback on the video they just watched in a plenary discussion. Write keywords on a flipchart.

- Do the same again with a clean sheet of flipchart paper. This time facilitates a discussion on how anonymity in the Internet works, how it can generate online hate speech; and how it relates to private life and safety.

- Mark a line on the floor with tape or string that you call the "yes line". Ask the participants to line up in two straight lines, one on either side of the "yes line".

- Explain that you will read some statements about the topics mentioned above and want them to respond without using any words. If they can answer "yes" to a statement, they should take a step sideways onto the "yes line." They should respond honestly.

- Read out the first statement. Give people time to think and respond. Then ask them to look around and note how many there are on the "yes line".

- Ask people to return to the starting lines and read out the next statement.

- At the end, bring everyone into a circle and move on to the Plenary.

Tips for facilitator

- 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.

- This activity should take place only after you are aware that there is no bullying between members of the group.

- The most important thing for participants to learn from this activity is that it is necessary to speak out and share the problem whenever they experience or witness it.

Plenary

- What happened here? How did you feel about the activity?

- How did you feel stepping sideways onto the "yes line"?

- How easy or difficult was it to step onto the yes line?

- Does this activity mirror real-life experiences in some way? How?

- Are all the statements severe enough to be labelled online hate-speech/ cyberbullying? Why? Why not?

- Are there other ways of online hate-speech/cyberbullying that have not been mentioned?

- Why do people bully? Why do people become victims?

- Why is it that people who have been victims sometimes go on to bully others?

- What can be done to stop online hate speech/cyberbullying? By the victim? By others?

- What can you do to protect yourself against online hate speech/ cyberbullying?

- Which human rights are at stake when people are bullied?

Follow up/Inspiration for the future

- Make a slogan for an anti-cyberbullying campaign.

- Arrange a public debate about the issue in your school or youth club because many teachers and parents are not aware of what is going on.

Reference/Further Reading

The 'No Hate-Speech Movement' website, available at:

https://www.coe.int/en/web/no-hate-campaign/home

There are many sites on the Internet about tackling cyberbullying. General information can be found on the following websites:

http://www.stopcyberbullying.org/
http://yp.direct.gov.uk/cyberbullying/
http://europa.eu/legislation_summaries

Council of Europe (2004) Convention on Cybercrime, available at:

http://conventions.coe.int

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 mainly with infringements of copyright, computer-related fraud, child pornography, and network security violations. It also contains a series of powers and procedures such as the search of computer networks and interception. Look at

http://conventions.coe.int and search for treaty No. 185.

Annexe: Statements

- Has anyone ever opened your social media accounts/email box without your consent?

- Has anyone ever read any of your messages without your consent?

- Has anyone ever sent you insulting messages, nasty pictures or videos, either to your social media accounts or email?

- Has anyone ever sent information/pictures/videos of you to someone else without your consent?

- Has anyone ever posted pictures or information about you on a website or social network site without your consent?

- Has anyone ever manipulated/transformed any of your pictures or videos without your consent?

- Have you ever given your passwords to anyone else?

- Has anyone ever insulted you in an interactive game room or chat room?

- Have you ever received disturbing/nasty phone calls?

- Has anyone ever made inappropriate comments on your blog / social networks?

- Do you know anyone who is a victim of cyberbullying?

- Do you know that there are special laws for this kind of violence?

- Do you think there should be limits to what people can place on the Internet?

IO2: Youth2Unite Manual

Session 2: Online Hate-Speech and the Role of Narratives

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. There were 4.5 billion internet users globally in June 2019, 5 billion mobile phone users and 3.5 billion social media accounts (2019)[2].

For many young people, social media has become the way they engage with the world, with their peer groups and their individual friends. The average time spent on social networks per day is 153 minutes[3] or 2.5 hours. 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 and connected. The Xtinction Rebellion Climate Change 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 online hate-speech and bullying to spread far more easily – and anonymously – than face-to-face contact. 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.

Understanding reasons behind online hate

Research undertaken by SELMA (Social and Emotional Learning for Mutual Awareness)[4] for the European Commission found several socio-psychological reasons for online hate:

(a)   Self-preservation – the need for recognition and especially approval by peers.

(b)   Group-categorisation – which can lead to stereotyping and prejudice.

(c)   De-personalisation – Not seeing people as individuals but all part of a group can become a hated group.

(d)   Anonymity – it is easy to reinforce stereotypes and spread hate from behind a keyboard.

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[2] https://wearesocial.com/blog/2019/01/digital-2019-global-internet-use-accelerates
[3] https://www.broadbandsearch.net/blog/average-daily-time-on-social-media
[4] https://hackinghate.eu/about/

Cyber Bullying

On a personal level, young people are under the social media spotlight to conform to ideals – be they those that society creates or those identified by peer groups.
In cyber space, people feel anonymous, so they often say or do things they might not ordinarily. Young people can post something about someone or put up demeaning photos of another person without feeling much responsibility for their actions. Facebook shuts down 1million fake accounts per day: not all of these relate to hate-speech profiles, but it shows how easy it is to establish false pages.

Furthermore, because the attack is made online, the attackers do not see how their attacks hurt the targeted person, so they do not feel the same guilt that they might have if they bullied in person. The impact on the bullied young person's mental health is exacerbated by the ease with which such hate-speech can spread.   Even if the original post is subsequently deleted, it leaves a digital footprint that is never completely eradicated.

The Role of Bystanders

Alongside the actual perpetrators of online hate-attacks are the "bystanders" – those who witness the bullying but do not counteract it because they fear exclusion from their peers or think it is not their business. This lack of positive rebuttal leads to the normalisation of hate speech.

From Individual Bullying to Group Discrimination

From attacks on individuals, it is a short step to creating a narrative of hate against groups who are seen as "different" – immigrants, LGBTQ+, disabled people, Black and other minority ethnic groups.   Muslims are the group that receives the second-highest rate of hate-speech online – and have been for several years.

The reasons behind this are complex and may stem from ideology from far-right groups to individuals facing the consequences of economic hardship or individuals fearing people who are different. Across Europe, far-right groups are on the increase, in part because of the arrival of migrants from war zones where Western forces were deployed.
Trigger events such as this, together with economic hardship, fuelled by events such as the anti-EU rhetoric in the UK, combine to create uncertainty – and uncertainty needs someone to blame.

Online hate-speech is a powerful weapon in creating the idea of "the other": Muslims are grouped as "extremists" or "terrorists", labelled as a

threat not deserving of any human mercy or compassion. As a group, they become de-humanised, deemed less human. They become a threat to the values and beliefs of a particular country.   Muslim extremists have carried out less than 2% of terrorist attacks in Europe over the past five years: it is far more likely that white supremacists have carried them out.

The power of negativity

Research has shown that the power of negativity has a more significant impact than positive messages. Being presented with ideas such as Muslims wanting to kill "infidels", take over countries, impose sharia law, and destroy a country's culture creates fear and paranoia that is not justified by the actual situation and experience. European (and world) history provides a considerable number of examples of what can happen when a government, and subsequently a nation, use dehumanising and discriminatory terms and blame a particular part of the population for the economic situation in a country. As a society, we must never let this kind of hate-speech with such dangerous consequences happen to any other group again.

Social media encourages the rapid spread of propaganda through a cascading effect: it is not just the original post attacking Muslims or Islam that can be liked or shared – those doing so also have their followers who then receive notification of the message. The more it is repeated or seen, the more "normal" the misrepresentations become. And so, the normalisation of hate speech facilitates the occurrence of physical attacks against individuals or groups.

A 2018 SETA report on European Islamophobia recorded that Muslims are the primary victims of the rise in far-right extremism: it found a 74% rise in anti-Muslim racist acts; 52% in France and 40% in the UK. Instances of vandalism directed at Muslim places of worship increased by 50%. In the Netherlands, 91% of incidences of religious discrimination reported to the police were directed at Muslims. Women in particular face discrimination – especially when they wear headscarves. 70% of the Islamophobic attacks in France were against women.[5]

If negativity has more power than positivity, those who want to fight negativity, discrimination and hate – online and in-person – need to be familiar with the counter-narratives. The counter-narratives combat the false narratives that otherwise can fuel the rise of a threat not just to individual human rights but to the European model of peaceful co-existence.

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[5] https://www.islamophobiaeurope.com/

In that sense, narratives are fundamental for a more profound understanding, deconstructing, and combating online hate speech. As it is defined by the author team of the Council of Europe manual, *We Can! Taking Action against Hate-Speech through Counter and Alternative Narratives*:

The concept of narrative has different meanings, and there is no one single definition. A narrative can be defined as a logical, internally coherent report and interpretation of connected events and characters. The report and interpretation combined give a meaning to the story, connecting singular happenings to a more general, collective story. Narratives matter because they influence the way people think. They serve as a guide for their decisions and actions. For example, if people are made to think a certain group in society is threatening, they would tend to support security measures to prevent that group from harming them. Confronting hateful narratives online is not an easy task for human rights defenders, politicians or educators. For example, even though the assumption that "migrants steal our jobs" was discredited by countless academic studies, statistical research and economic analyses, this idea prevails among many. Though proven wrong several times, Narratives play an important role in the way the human brain understands and orders facts, and thus orientates human actions. Narratives contain pieces of information, which provide interpretations of reality, which are meaningful and relevant to the audience. As narratives help constitute what people are and do, they have important emotional dimensions. It is not only what they say or contain, but also what they mean to people. The following three examples illustrate the idea that narratives are more than a series of facts but, rather, frameworks in which to understand and connect to reality.

Source: De Latour, A., Perger, N., Salaj, R., Tocchi, C. and P. Viejo Ortero (2017) We Can! Taking Action against Hate-Speech through Counter and Alternative Narratives, Council of Europe, pp. 59-62

For this reason, we need to understand that narratives matter, as they affect people's way of thinking. They serve as a reference to their actions and decisions. For example, suppose people are made to believe that there is a danger to a certain group in society. In that case, they will continue to support security measures to prevent that group from harming them. To human rights activists, leaders or educators, countering discriminatory messages online isn't an easy job. For example, given that countless scientific studies, statistical research, and economic analysis debunked the notion that "migrants steal our jobs," this belief prevails among many. Though repeatedly proved wrong, this statement fuels xenophobic speech, which has been used to justify

discriminatory practices and actions against migrants, refugees, and those who support them. In that sense, narratives matter as they generate action (or inaction).

The development of certain harmful types of narratives is based on well-established prejudices. Prejudices can be historically rooted and passed on in societies over generations, but they can also arise from current events. When analysing prejudices, it helps to consider who might have which interest in spreading them. Depending on the advantages that can be taken of the prejudice, the addressed group will be revealed. Ignorance of a situation or diffuse fears also gives rise to prejudices or receptivity to them. In general, however, there must be the willingness to see others as unequal.

As it is argued in the handbook, Hass in der Demokratie begegnen im Projekt "Medien in die Schule," Materialien für den Unterricht (*original in German, translation by the editors*), prejudices:

- arise to enable individuals or groups to take advantage of them.
- describe and judge persons or groups of persons in a generalising way based on characteristics that are generally attributed.
- are based on stereotypes and everyday wisdom rather than knowledge.
- are adopted without critical review.
- promote distrust of other groups.
- are used to differentiate from others.
- strengthen one's self-importance importance and self-esteem by the depreciation of others.
- create bonds among each other (us against the others).
- strengthen togetherness in one's group.
- strengthen the faith in the own group.
- provide control and a frame of reference for the social order.
- help to strengthen hierarchies.
- legitimize hierarchies.
- offer simple explanations for complex situations.
- enable the assignment of guilt.
- have an impact not only on the lives of individuals but also on the social climate.
- can contribute to the formation of public opinion.
- lead to discrimination.
- promote hate crime.

Overall, Session 2 includes ten activities that can be used in workshops with young people aged 15-25 years old. These activities are expected to be used in training sessions that address online hate-speech and the role of narratives. Youth workers are invited to use as many activities as possible necessary to create a comprehensive and integrated training session for their training needs. The activities are considered open-

ended and flexible tools that each youth worker can modify to address training needs and reflect local context and reality. By facilitating the activities included in Session 2, youth workers will be able to grow, improve and demonstrate the following competencies:

Session 1	Knowledge	Skills	Attitudes
	Learning Objectives		
	On successful completion of the session, **Youth Workers will be able to:**		
Online hate-speech and the role of narratives	– Define and comprehend what narratives are. – Understand what narratives' role is in social processes and how they influence public opinion. – See how narratives relate to hate-speech. Analyse and deconstruct narratives that promote hate and discrimination/ violence	- Acquire increased knowledge on using this session's learning tools to promote more profound understanding among youngsters regarding the role of narratives in everyday incidents of online (and offline) hate speech. - Build their capacity further to facilitate successful sessions to increase young people's competencies regarding locating, analysing, and deconstructing hate-driven narratives.	- Respond positively towards achieving change. - Learn to see problems from different angles. - Learn to evaluate information critically. - Appreciate how problems can be unpacked for better understanding. - Initiate and facilitate discussions in workshops while creating and maintaining a safe space for all opinions.

Learning Tool Code	Title
S2A1	**"The King Died"**

Learning Objectives

- To explain the role of narratives.
- To analyse how narratives are shaped by individual opinion and promote the change of public opinion.

Activity Details

- Material: flipchart.
- Duration for whole activity (including Plenary): 60 minutes.
- Group number: up to 20 participants.

Instructions

- Split the group into four sub-groups and start a Narrative: "The King Died".

- The subgroups continue the narrative with a short sentence, e.g.:

  1. **The king died, and then the queen died because she had eaten the same poisoned food.**

  2. **The king died, and then the queen died so that her son would not inherit the throne.**

  3. **The king died, and then the queen died because the king's closest friend avenged his death.**

- Let the groups discuss for 20 minutes about the game and address if and why narratives are "sometimes more important than data".

- Each group gathers all the comments on a flipchart.

- Bring groups back to the assembly and highlight the significant characteristics of narratives with the participants through discussion.

Tips for facilitator

- Be well-prepared by reading the session's introduction.

Plenary

- What really happened after the king died?
- Is it clear what a narrative is?
- What is the connection between narratives and actions?
- Do you know of any examples (current or not) of how narratives influenced people's judgements and led to negative/ destructive results?
- Can narratives change? How?

Follow up/Inspiration for the future

Reflect on how a narrative has influenced the participants' life and point of view!

Reference/Further Reading

Brown, A. D., Stacey, P., & Nandhakumar, J. (2008) Making sense of sensemaking narratives. Human Relations, 61(8), 1035-1062.

De Fina, A., & Georgakopoulou, A. (2008) Analysing narratives as practices. Qualitative research, 8(3), 379-387.

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

https://rm.coe.int/wecan-eng-final-23052017-web/168071ba08#page=115

Learning Tool Code	Title
S2A2	**When Stories Make Worlds**

Learning Objectives

- To look at the way different marginalised groups are represented in mainstream media and how this may affect society's attitudes towards them

- To widen knowledge on the way that narratives affect the way we think about other social groups by identifying hidden messages, hidden biases, and how they feed hate-speech

- To try to reimagine and transform mainstream narratives that subjugate non-normative social groups

Activity Details

- Material: about 4-5 copies of selected news publications from magazines/ newspapers (depending on group size), several sheets of flipchart paper, marker pens, glue, scissors, plenty of space for 4 or 5 groups to work, access to the Internet (optional), copies of the checklist for each group

- Duration for whole activity (including Plenary): 80 – 100 minutes

- Group number: 15 – 30 participants

Instructions

- Ask participants what they understand by the term narratives.

- Explain the term briefly (refer to session's introduction), making it clear that:

  1. **Narratives matter because they influence the way people think. They serve as a guide for their decisions and actions.**

  2. **Narratives can help justify discrimination and oppression or contribute to processes of emancipation and promotion of human rights.**

- Next, ask which are the critical elements of a narrative. Discuss them briefly and write them on a flipchart paper (refer to Annexe, **Reference Table 1**). Make sure that this list is visible throughout the activity.

- Ask whether participants can name any groups which are negatively depicted and unfairly stereotyped. Explain that the activity will look at the way the media commonly represents such marginalised groups.

- Divide participants into groups of 5 or 6 people. Give all groups copies of the excerpts of publications you have selected, explaining that they will analyse how the media represent these marginalised groups.

- Give them a copy of Reference Table 1 and the Checklist (refer to Annexe, **Handout 1**), which will help them conduct their analysis. Explain that they are asked to use Reference Table 1 to find the critical elements of the narratives used and the Checklist to identify any possible bias. They should then present the results of their analysis in the form of a collage.

- When the groups have finished, each group will display their collage and present it in the plenary.

- Close the session with the Plenary.

Tips for facilitator

- Try to select articles from newspapers and magazines representing a wide range of socio-political and cultural views to allow participants to indicate the role that narratives play in social and political communication processes.

- Encourage all group members to voice their opinions in their groups; even if they disagree, they should be able to depict their disagreement in their collage.

Plenary

- How did you find the activity? Was it interesting/useful/surprising?

- Do you believe that those representations were fair/realistic/untrue?

- - Why do you think that immigrants and other marginalized groups have become targets of discrimination, harassment and hate-speech in countries across the globe? How much of a role do the media narratives play in reinforcing negative stereotypes?

- What is likely to impact marginalized groups themselves and their families, where they are "blamed" for many of society's problems or society's declining? How does this reflect on hate-speech targeted at marginalized groups?

- How can alternative views be provided in the same article? Is it essential for journalists to do so?

- When in dialogue with young people, how have you tried to bring in other points of view?

- Have you ever been convinced to change your mind about an issue? What made you change your mind?

- Is there anything you can do to transform and change those narratives and promote a more positive view of those social groups?

Follow up/Inspiration for the future

- Encourage the participants to actively engage with communities of people that are usually marginalized, such as immigrants. This way, they will have the opportunity to hear some of the everyday stories of these people. Encourage them to write down their experiences and share their articles/reflective essays to journalists at the newspapers which were part of the review.

Reference/Further Reading

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

In Vare (2000) The State of Narrative Non-Fiction Writing. Nieman Reports, available at:

https://niemanreports.org/articles/the-state-of-narrative-nonfiction-writing/

Annexe: Reference Table

THE KEY ELEMENTS OF A NARRATIVE

The following elements are found in every narrative. Mind that it is essential to understand that often some or most of these elements are implicit. The process of 'breaking down' a narrative brings the implicit features to light that need changing. Being able to analyse a narrative is an important skill when developing a counter or alternative one.

The key features of a narrative are as follows:

• **Structure**: A narrative presents (1) an initial situation, (2) a disrupted moment, conflict or dilemma which changes that situation and sets events in motion, and (3) at the end, the conflict is resolved or transformed. Characters choose one way of overcoming the conflict. There is always a 'before' and an 'after'.

• **Characters**: The main characters are often heroes or heroines, the protagonists. Very often, they are accompanied by antagonists, villains or enemies.

• **Context**: Narratives acquire meaning in a broader cultural, social, and historical context, with defined rules and mechanisms.

• **Relationships**: a narrative is not simply a flow of unrelated events but is about the connections between characters. Positive or negative relationships can link two characters.

• **Meaning**: A narrative presents a connection between the main characters, their behaviour and their actions (an individual story) to the general context and the bigger picture (collective story).

Source: De Latour, A., Perger, N., Salaj, R., Tocchi, C. and P. Viejo Ortero (2017) We Can! Taking Action against Hate-Speech through Counter and Alternative Narratives, Council of Europe, pp. 59-62

Annexe: Handout

CHECKLIST FOR GROUPS

Are there any photos/images representing those marginalized groups?

Are any of them 'positive'?

Are any 'negative'?

Are there any news stories where immigrants are shown in a positive light?

Are there any negative stories?

What words are used to describe those groups in your excerpts?

Are these primarily positive, negative or neutral?

Are there any openly racist/sexist/homophobic/ableist/etc statements?

If so, are these made by public figures, or are they the 'opinion' of the journalists?

What would you feel if you were a person who belongs to those groups and reading this paper? Is there anything you might want to add or change?

Source: Keen, E. and M. Georgescu (2016) Bookmarks: A Manual for Combatting Hate-Speech online through Human Rights Education, Council of Europe, p. 124

Learning Tool Code	Title
S2A3	**The Role of the Media and Stereotypes**

Learning Objectives

- To explore how stereotypes are reinforced in the media.

Activity Details

- Material: a local newspaper article that reinforces stereotypes.
- Duration for whole activity (including Plenary): 60 minutes.
- Group number: small groups of 3-5 participants.

Instructions

- Divide your participants into small groups, and each group will be given one media article that contains stereotypes within.

- Tell participants to study the article highlighting examples of prejudice and stereotypes. Ask each group to focus their attention upon three key areas:

  1. **Is it relevant to the article to reinforce stereotypes?**

  2. **Do the stereotypes change how the reader perceives the article?**

  3. **What would you change in the article?**

- Ask participants to rewrite the article without stereotypes but capturing the story to remove prejudice from the narrative.

- Invite participants to come back together as a group to discuss their observations, recommendations and conclusions.

Tips for facilitator

- Carefully select the articles to include reinforced stereotypes.

- Try to use local news to connect with young people and read in their language if they prefer.

Plenary

- Did you like the activity?

- Do you believe that it is easy for the media to reinforce stereotypes?

- Do these stereotypes create a collective understanding of specific identities that most of the time are marginalized?

- Is it easy to assess stereotypes and prejudices and change the established narratives?

- What kind of action is necessary to stop media stereotyping?

Follow up/Inspiration for the future

- Provide participants with the opportunity to publish their revised articles in school or their local youth club

Reference/Further Reading

You may find articles and relevant information to enrich your discussion here:

Hate-speech- BBC News

Learning Tool Code	Title
S2A4	**Prejudices and Group-Focussed Enmity**

Learning Objectives

- To discuss prejudices.
- To understand what group-focused enmity is.

Activity Details

- Material: diagrams, flipchart paper, pens/markers.
- Duration for whole activity (including Plenary): 75 minutes.
- Group number: 3-30 participants.

Instructions

- Present the two diagrams (refer to Annexe) to the participants and ask them to describe them. You can guide the discussion following the questions below:

  1. **What do you see? Can you describe the diagrams?**

  2. **What do you notice about them?**

  3. **What surprises you?**

  4. **What does not surprise you?**

- Ask the participants to reflect on the reasons for the respondents' answers. You can guide the discussion following the questions below:

- What might be the respondents' reasons for the answer "Uncomfortable"?

- Why would so many people feel uncomfortable if, for example, "a Roma", "a transgender person", "a Muslim person"' was elected to the highest political office or had a love affair with their child?

- Divide participants into small groups. The small groups discuss which prejudices are the basis of rejection towards certain groups of people. For each small group, the participants deal with a group of people mentioned in the diagrams (e.g., a transgender person, a Roma person, a Muslim person) and write down their results on a flipchart. You can guide the discussion in each group by giving them the questions below:

  1. **What prejudices are underlying the rejection of the group of people by the answer "Uncomfortable"?**

  2. **Where do these prejudices originate?**

  3. **What function do they have?**

  4. **What effects do these prejudices have on members of the group of persons?**

Bring participants back together in the big group. Ask them to show their flipcharts. Each small group presents their results. Open questions are answered.

During the Plenary, summarise what prejudices are and what function they have. In doing so, you can refer to group-related enmity and online hate speech.

Tips for facilitator

- You should be well-prepared to facilitate a discussion on the following issues if the participants are bringing them up by reading the session's introduction and the following excerpts taken from <u>Hass in der Demokratie begegnen im Projekt „Medien in die Schule ",</u> Materialien für den Unterricht (*original in German, translation by the editors*)

Elements of group-focused enmity:

The degradation of people based on their classification of a particular group of people is called "group-focused enmity". There are, for example, the following elements of group-focused enmity:

Racism is defined as attitudes and behaviour that divide people into groups based on their appearance, cultural characteristics or ethnic, national or religious affiliation and degrade them based on their group affiliation. By lessening the other groups, the own group becomes more valuable**.**

Xenophobia concerns cultural and material aspects. On the one hand, group members of foreign ethnic origin are depreciated because most society perceives foreign cultures as threatening. On the other hand, competition for resources - e.g. limited jobs - is also a factor. The depreciation of other groups leads to a revaluation of the own group.

Anti-Semitism means the depreciation of people of Jewish faith and origin and their cultural and religious symbols. Discrimination against Jews is mainly based on stereotypes. A common accusation is that Jews utilized the Holocaust for their purposes (secondary anti-Semitism). Anti-Semitism primarily focuses on threatening "conspiracies" and "exploitation" that must be fended off.

Established privileges refer to long-established residents, no matter of origin, who claim a privileged position and want to deny equal rights to others. They thus infringe on the principle of equivalence.

Sexism underlines the differences between the sexes, focusing on men's alleged superiority and fixed role assignments to women. Sexism is a particular case within group-focused enmity. It is the suspected inequality of most of the population and not, as in other groups, a minority.

Homophobia defines hostile attitudes towards the LGBT community. The focus is on sexual behaviour and appearance in public that deviates from the heterosexual norm.

Depreciation of disabled people means hostile attitudes towards people with physical or mental disabilities. These attitudes are directed against the "deviation of normality" and the demands for support supposedly based on it.

Depreciation of homeless people is based on a hostile attitude towards people who do not conform to the ideas of a regulated, middle-class life because of their social situation.

- There may be participants in the group who have experienced prejudice in one form or another from the categories listed above., These are sensitive personal experiences. As a facilitator, you should know the group well and be sensitive to participants' emotional reactions or hurtful comments.

Plenary

- Why are there prejudices? How do you think they arise?

- What function do you think prejudices fulfil? Whom do they benefit? Whom do they harm?

- The devaluation of people based on their belonging to a particular group of people is also known as "group-focused misanthropy". What forms of group-focused misanthropy come to your mind?

- What do you think this exercise has to do with hate speech?

- Can you think of any hate comments from the internet that reflect the prejudices you have identified?

Follow up/Inspiration for the future

- This activity is intended as an introduction to the topic of "prejudices". Afterwards, the participants can further explore the function of prejudices and the reproduction of stereotypes (see, e.g. method used in S2A7). Dealing with one's prejudices can also be helpful.

Reference/Further Reading

Special Eurobarometer 493 (2019) Discrimination in the European Union, available at:

https://ec.europa.eu/commfrontoffice/publicopinion/index.cfm/survey/getsurveydetail/instruments/special/surveyky/2251

Hass in der Demokratie begegnen im Projekt „Medien in die Schule ". Materialien für den Unterricht (in German), available at:

https://www.medien-in-die-schule.de/unterrichtseinheiten/hass-in-der-demokratie-begegnen/

Andreas Zick, Beate Küpper, Andreas Hövermann (2011) Die Abwertung der Anderen – Eine europäische Zustandsbeschreibung zu Intoleranz, Vorurteilen und Diskriminierung, Forum Berlin, (in German) available at:

https://pub.uni-bielefeld.de/record/2018599

Annexe

QC13R Regardless of whether you have children or not, please tell me, using a scale from 1 to 10, how comfortable you would feel if one of your children was in a love relationship with a person from one of the following groups. '1' means that you would feel "not at all comfortable" and '10' that you would feel 'totally comfortable'
(% - EU)

							2015
A WHITE PERSON	88	5	3	1	1	2	+6
A CHRISTIAN PERSON	87	5	3	1	1	3	+8
A YOUNG PERSON	78	10	6	1	1	4	+12
AN ATHEIST PERSON	76	9	10	1	1	3	+12
A JEWISH PERSON	69	12	13	2	1	3	+9
A PERSON WITH A DISABILITY	69	14	10	1	2	4	+9
AN ASIAN PERSON	68	13	13	1	1	4	+9
A BLACK PERSON	66	13	16	1	1	3	+10
A BUDDHIST PERSON	65	13	16	1	1	4	+9
AN OLD PERSON	57	17	20	1	1	4	
A PERSON OF THE SAME SEX AS YOUR CHILD	55	12	27	1	1	4	+11
A MUSLIM PERSON	53	15	26	1	1	4	+10
A ROMA PERSON	48	15	30	1	1	5	+9
AN INTERSEX PERSON	44	14	31	2	1	8	
A TRANSGENDER PERSON	43	14	34	1	1	7	+11

Total 'Comfortable' — Total 'Moderately comfortable' — Total 'Uncomfortable' — Indifferent (SPONTANEOUS) — It depends (SPONTANEOUS) — Don't know

QC6R Using a scale from 1 to 10, please tell me how you would feel about having a person from each of the following groups in the highest elected political position in (OUR COUNTRY). '1' means that you would feel "not at all comfortable' and '10' that you would feel "totally comfortable".
(% - EU)

	Total 'Comfortable'	Total 'Moderately comfortable'	Total 'Uncomfortable'	Indifferent (SPONTANEOUS)	Don't know	2015
A WOMAN	88	6	3	2	1	+7
A PERSON PERCEIVED AS YOUNG	78	11	7	2	2	
A PERSON WITH A DISABILITY	77	11	7	2	3	+8
A PERSON PERCEIVED AS OLD	75	13	8	2	2	
A PERSON WITH A DIFFERENT SKIN COLOUR THAN THE MAJORITY OF THE POPULATION	72	12	12	2	2	
A PERSON WITH A DIFFERENT RELIGION THAN THE MAJORITY	69	14	13	2	2	+13
A PERSON FROM A DIFFERENT ETHNIC ORIGIN THAN THE MAJORITY OF THE POPULATION	65	15	16	2	2	+10
A GAY, LESBIAN OR BISEXUAL PERSON	64	13	18	2	3	+10
AN INTERSEX PERSON	54	14	21	3	8	
A TRANSGENDER PERSON	53	15	24	2	6	+10
A ROMA	49	16	28	2	5	

Source adapted from Special Eurobarometer 493 (2019) Discrimination in the European Union (Survey requested by the European Commission, Directorate-General for Justice and Consumers and coordinated by the Directorate-General for Communication).

Learning Tool Code	Title
S2A5	**"Who is Right?"**

Learning Objectives

- To see the way that narratives relate to hate speech
- To analyse and deconstruct narratives that promote hate and discrimination/violence
- To encourage participants to see problems from different angles
- To critically evaluate information

Activity Details

- Material: flipchart
- Duration for whole activity (including Plenary): 60 minutes
- Group number: up to 20 participants

Instructions

- Split the group into four sub-groups.

- Indicate that the first group is the storytellers. Give to each participant of the first group the narrative of an incident. The incident can be taken from the latest news or significant events involving one social group, usually the target of hate-speech (e.g. immigrants, women, people with special needs, Roma). The incident could also be brief, such as a head title in a newspaper.

- Tell them that half of the participants in the first group narrate the story based on data and facts without any qualitative comment. The rest of the participants in the first group describe the same incident in a way that promotes discrimination and violence through hate speech. So, if the first group has four participants, two participants will narrate the incident with no comments, while the other two will integrate hate-speech in their narration. Some examples of stories/incidents could be the following:

  1. **The government ought to create jobs for the immigrants and ensure that they are socially secured.**

  2. **The immigrants expect to live off benefits. They do not want to integrate.**

  3. **Our country was great and prosperous. Now it is not anymore. The reason for it is the arrival of migrants. If we, today, get rid of them, we will get our jobs back tomorrow.**

  4. **Immigrants should be informed about the legal procedures and immigration laws before entering a country and start working.**

  5. **The other three groups are the listeners. The listeners hear the story from each one of the participants in the first group and decide which narrative is hate speech. Let the group discuss the activity for enough time (approximately 20 minutes) and help them address if and how certain narratives can promote discrimination and violence.**

- Tell the group to gather all the comments on a flipchart.

Tips for facilitator

- According to the team structure, other narratives can be adopted considering the contexts and needs of the participants.
- You should choose a story/ incident/ event/ title which is relevant/ known to the participants.
- Choose an incident that can be narrated in different ways, i.e. separate and contradicting points of view are possible.
- Encourage participants of the first group to be creative when narrating the incident using discriminatory comments.
- Ask "listeners" to record anything that could be considered discriminatory (tone of voice, gestures, words, metaphors, phrases, etc.).

Plenary

- How easy or difficult was to recognize hate or discriminatory comments?

- Why is it difficult for people to distinguish between raw data and data with comments?

- Which are some common techniques used to imply comments and discriminatory remarks?

- What is the role of the narrator when transmitting a story? What is the role of the listener?

- What could you call a "correct attitude" for a narrator and for a listener?

- Does it really matter how we narrate a story? For whom?

- Can you bring in mind more examples of stories/ headlines that are just presenting facts and data? Or are they usually (subtly or openly) promote hate speech, violence and/or discrimination?

Learning Tool Code	Title
S2A6	**The Presence of Hate-Speech in The Lives of Young People**

Learning Objectives

- To reflect on the consequences of hate speech.

- To increase awareness of the prevalence of hate-speech in the lives of young people.

Activity Details

- Material: A set of three different colours post-it notes, pens/markers.

- Duration for whole activity (including Plenary): 40 minutes.

- Group number: any size.

Instructions

- Ask participants to recall an insance when they have encountered hate speech. If they do not have a personal experience, they are invited to use an example on a television programme or a fictional scenario to apply in this exercise.

- Tell them to write on three post-it notes with different colours the following:

  1. **Record an instance of hate-speech (personal or fictional)**

  2. **What was the response to the situation? How did you or your fictional example react to the example of hate speech?**

  3. **If you were to react now, would the response be the same, would you act differently, or would you respond the same way?**

- All participants place their papers in a box. Then, sort the responses according to colour. The first is the event, the second is the response, and the third is their response.

- Invite the participants to reflect on the examples of instances of hate speech and ask them to discuss the response and then what the response would be now. Participants are invited to change the narrative and discuss an alternative response or agree that an identified action was appropriate.

Tips for facilitator

- Allow participants time to reflect on a personal experience or reference a fictional scenario in a TV programme.

- However, note that these are sensitive personal experiences. As a facilitator, you should know the group well and be sensitive to participants' emotional reactions or hurtful comments.

Plenary

- Did you like the activity?

- Do you these responses to hate-speech online can be easily altered?

- Do you feel that further support is required for you to respond appropriately to hate-speech? How?

Follow up/Inspiration for the future

- An extension of this exercise would be to act out a scenario using role-play to bring the situation and response to life.

Reference/Further Reading

Cospe and Zaffiria (2018) Media Education and Hate-Speech or book: Preventing and Combating Hate-Speech by Understanding and Managing it, Rights, Equality & Citizenship Programme, available at:

http://www.silencehate.eu/wp-content/uploads/2018/10/Bricks_SILENCEhate–ModulePresentation-2018_ENG.pdf

Learning Tool Code	Title
S2A7	**A Picture is Worth a Thousand Words - Images and Prejudices**

Learning Objectives

- To deal with stereotypes/prejudices.

- To recognise the reproduction of stereotypes.

Activity Details

- Material: 5-10 pictures (refer to Tips for the facilitator).

- Duration for whole activity (including Plenary): 60 minutes.

- Group number: 15-25 participants.

Instructions

- Place the pictures in the room and tell participants that they should assign themselves to a picture to work with. There should be 3-5 participants per picture.

- Ask each small group to take a detailed look at their picture and answer questions such as the following:

  1. **What is in the picture?**

  2. **What do you think is discriminatory about this picture and why?**

  3. **What prejudices are underlying it/Which stereotypes are reproduced?**

  4. **How might those who are affected feel?**

- Bring the participants back to the plenary and present their results to each other.

- Finish the activity with the Plenary, during which you should summarise the results and discuss the function of prejudice (role of narratives) and online hate speech: The images used in this tool reproduce prejudices. "The others" are depreciated and presented so that they are not typical/correct/good from a society-dominant perspective. There are many examples in the media, in books, on the Internet. Because of their constant reproduction, prejudices become consolidated and are internalised by the majority society as correct and self-evident. This strategy, the depreciation of "the others", can also be found in many posts and comments on the Internet.

Tips for facilitator

- The pictures used in this tool can be, for example, photos from advertisements, magazine covers, illustrations from daily newspapers or caricatures. The images should show stereotypes and discrimination (e.g. concerning racism, anti-Semitism, anti-Islamism, sexism, classism, homophobia, hostility to disabled people). You can find many examples on the Internet.

- Read more on "Causes and functions of prejudices" and on "group-focused enmity" in the session's Introduction and S2A4.

- There may be participants in the group who have experienced prejudicial insult or discrimination. These are sensitive personal experiences. The facilitator should know the group well and be sensitive to participants' emotional reactions or hurtful comments.

Plenary

- How did you feel about the exercise?

- Can you think of any other images you have seen in your everyday life, e.g. on the internet, that reproduce the stereotypes?

- What functions do prejudices fulfil?

- In your opinion, what does this exercise have to do with the topic of Hate Speech?

Follow up/Inspiration for the future

- Watch the TED Talk named "The danger of a single story" by Chimamanda Adichie to inspire your participants for the future:

  https://www.youtube.com/watch?v=F4a7oQ5vwP4

Reference/Further Reading

Andreas Zick, Beate Küpper, Andreas Hövermann (2011) Die Abwertung der Anderen – Eine europäische Zustandsbeschreibung zu Intoleranz, Vorurteilen und Diskriminierung. Forum Berlin, (in German), available at:

https://pub.uni-bielefeld.de/record/2018599

Learning Tool Code	Title
S2A8	Where is the Line?

Learning Objectives

- To explore the concept of freedom of expression

- To analyse a story to develop critical thinking

- To define and argue a point of view

- To understand and accept different points of view

- To understand the challenges of online stories and interactions

Activity Details

- Material: sheets of paper board, markers, post-it notes, possibly costumes to identify and differentiate the different parties in the debate.

- Duration for whole activity (including Plenary): 80 minutes

- Group number: 15-20 participants divided into three groups

Instructions

- Ask participants to define freedom of expression in their own words. The following questions may help them to refocus the topic:

- What are the boundaries, the limits?

- Does freedom of expression mean what we want?

- Should there be limits to freedom of expression, and if so, who should set them, and what might they be?

- Give participants the newspaper article (refer to Annexe, **Handout 1**) and ask participants to read it individually. Once read, divide the participants into three groups and assign roles:

    1. **Group 1 will build a case for Mila #jesuisMila's position.**

    2. **Group 2 will build a case for the position of Mila's opponent, #jenesuispasMila.**

    3. **Group 3 will argue, as politicians, from the point of view of the law, where to place freedom of expressio**n.

- Give each group enough time to discuss points of view and gather arguments to convince the others.

- After that, propose to each group to nominate a reporter. The reporter will have to report on the debates and arguments that have emerged. Each group has 5 minutes to report on the elements that emerged from the discussions.

- Close the activity following the Plenary.

Tips for facilitator

- In the beginning, you should emphasise that the subject is controversial and that opinions vary according to each person's sensitivities, education, cultural and cultural contexts. Therefore, the activity consists of an open debate in which participants are not led to find solutions but to understand the stakes of an online story.

- As soon as you divide the participants into groups, clarify that although they may disagree with their assigned position, the activity requires them to change their perspective and view the situation from a different standpoint.

- Make it clear to participants that the feedback phase is not a time for debate but for listening. Participants who do not give feedback are therefore asked not to intervene.

Plenary

- What are the areas of agreement and disagreement between the three parties?

- Could general principles be established to provide a framework for online speech and freedom of expression?

- What solutions could be found to guarantee freedom of expression for everyone? And the safety of everyone?

Follow up/Inspiration for the future

- As a result of this exercise, the role of governments in establishing laws relating to freedom of expression, the right to blasphemy and individual security could be addressed.

- A reflection based on the tree activity proposed in session 1 (S1A6) could also allow the Mila case to consider the causes and consequences of comments made online for and against her, comments she made herself and consider the implications of this case.

Annexe: Handout

Article by Mattea Battaglia and Charlotte Herzog Published on 29 January 2020 at 8:14 pm - Updated on 30 January 2020 at 10:36 am, lemonde.fr

"I hate religion."

Mila is 16 years old, she lives in the Lyon region, and is passionate about singing. It is on Instagram that she shares her opinions, tells her life story, posts videos of herself, chats with her followers, and assumes her homosexuality.

On January 18th, she is live with her subscribers, ready to talk about "a whole bunch of things": girls' styles, guys' styles, love preferences, "not really the rebus (Arabs) " slips a girl a comment, "same for me, not my style" answers Mila. Until one of Mila's subscribers makes a pass at her, which she rejects. He then calls her a racist and seems to be the trigger for the cyberstalking that she will later suffer.

The debate quickly gets out of hand and focuses on religion, while the high school student says she "rejects all religions". She is "not racist at all," she says, "because you can't be racist towards a religion. "A second video published as a "story" (videos that are supposed to remain visible for only 24 hours) and quickly relayed triggers torrents of insults and death threats against her. In it, she strongly criticizes Islam:

"I hate religion, (...) the Koran, there's nothing but hatred in it, Islam is shit. (...) I said what I thought about it, you're not going to make me regret it. Some people are still going to get excited; I clearly don't give a fuck. I say what I want, what I think. Your religion is shit, your God, I'll stick my finger in his asshole, thank you, goodbye. »

On the identity website Bellica (belonging to an extreme right-wing movement with a racist ideology), which collected Mila's testimony on Tuesday 21 January, then in Checknews, on the Libération website, to whom she confided the next day, the high school student justifies herself: "Unlike them, I have not insulted anyone, nor threatened, nor called for violence against anyone. What I did was blasphemy, a general criticism of religions, and nothing else. »

"I was getting 200 hate mail messages a minute."

Meanwhile, his video is recorded, broadcast, and commented on on Twitter and Snapchat. Her Instagram email exploded: "I was receiving 200 messages of pure hate per minute," she explains to Bellica, who posted screenshots of the ultra-violent messages she received.

Personal information about her, such as her address or the name of her high school, is disclosed:

"I can't set foot in my school anymore and I can't even change schools because the whole of France is out to get me.

Since the beginning of the affair, Mila has lived cooped up at home. Her lawyer, Richard Malka, says she is "de facto out of school", even though the Grenoble Academy - on which the girl depends - denies that she would be expelled from her high school in the north of the Isère region and assures that "educational continuity, at a distance, is guaranteed".

From Monday 20 January, police were present in the school, "to protect her and avoid problems, just in case", explained the rector's entourage. Some students deduced that the teenager had needed to "be exfiltrated". This was not the case: Mila - who did not want to respond to us other than through her lawyer - had not even made the trip. "The national education system is concerned about her situation, but it is difficult to find a school capable of ensuring her safety today," says Malka, for whom "many threats have come from students at her high school.

"Our strategy to get this young girl back to normal schooling has not yet been decided," says the rectorate.

"He who sows the wind reaps the storm"

The Mila case also created dissension within religious institutions. On Thursday 23 January, the delegate general of the French Council of the Muslim Faith (CFCM), Abdallah Zekri, said in the programme Les Vraies Voix on Sud Radio: "He who sows the wind reaps the storm". "She sought it, she assumes it," he said, while saying he was "against" the death threats she received.

On the 28th, the controversy continued to swell and after the statements of the Secretary of State for Gender Equality, Marlene Schiappa, who considered these remarks as "criminal", the new president of the CFCM, Mohammed Moussaoui, published in a statement, following his first "call for restraint", "a clarification" to recall the official position of the CFCM. However, the expression "clarification", used by A. Zekri, and taken out of context, to point out the responsibility of the young girl for the comments she made, was not appropriate.

Source: https://www.lemonde.fr/societe/article/2020/01/29/affaire-mila-la-ministre-de-la-justice-accusee-de-vouloir-legitimer-le-blaspheme_6027715_3224.html

Learning Tool Code	Title
S2A9	**The Narratives in Pictures**

Learning Objectives

- To identify discriminatory content
- To analyse an image and isolate communication elements
- To distinguish the different levels of hate content (prejudice, stereotypes, etc.)

Activity Details

- Material: papers and pens, images identified as containing hate and/or discriminatory
- Duration for whole activity (including Plenary): 45 minutes
- Group number: 20-25 participants

Instructions

- To introduce the exercise to the participants, start by proposing and discussing the following questions:

  1. **What is a narrative?**

  2. **What form does it take?**

  3. **What elements should be included in a narrative? Divide the participants into groups (maximum 5 participants per group) and give a photograph to each group (refer to Annexe, Handout 2).**

- Give each group enough time to analyse the image, extract the main elements, and identify the discourse.

- To facilitate the analysis, give the participants the questioning grid.

- (Refer to Annexe, **Handout 1**).

- Ask each group to select a reporter to feedback from the analysis and the exchanges within the group.

- Close the activity with the Plenary, during which you should highlight the fact that a story can also involve visual elements and appeal to various levels of discourse and interpretation.

Tips for facilitator

- Once the analysis and Plenary are done, contextualise the images. Present them with the sources and the frames in which the visuals were put online.

- You can always find more images that are relevant to your local/national context.

- Encourage the participants also to use their imagination to interpret the images and not only follow the handouts. For example, they can personally comment based on their perspective and experiences.

Plenary

- What do all these images have in common?

- How do the story and the image relate to each other?

- Can these images be considered carriers of hate speech? If so, why?

Follow up/Inspiration for the future

- This exercise can open the debate on political and media discourse.

- As a variation to this activity, you could give the participants the image without the explanatory text, to begin with. Then, initiate a discussion in their groups about what the image tries to signify. Then follow the activity as suggested, using the explanatory text and the questioning grid (handout 1).

Annexe: Handout 1: Questioning Grid

Describe objectively (what I see) • What is the technique used? (photography/drawing/engraving/collage/painting) • specify the nature of the image? (Press cartoon/cartoon/news/political photograph/documentary photograph, etc.)/ cultural, political or advertising poster/picture postcard/comic strip/ piece of art) • What is represented in the picture? What is the subject, the main theme? • Formal analysis: the format, framing, composition, space, the light, the colours, typography, the key/line	
Put in context (what I know) • The author: who created the image? Is he a professional or an individual? • Who is behind it? A politician? A private individual? An advertising agency? A newspaper? Government? What is the political orientation of the sponsor? • The historical, political, economic, cultural context: In a word, what do you know about the context in which the image was created?	
Interpreting and criticizing • What can you infer from all the above about this picture? What is the message? • Is this image appealing to other discourses that are prevalent in your society?	

Annexe: Handout 2: Images

Images from social networks and the web identified as containing hateful and/or discriminatory statements.

Picture 1: Campaign of "La Manif pour Tous," the French movement against marriage, adoption and assisted procreation for all. From the online satirical journal Le sprat enchainé, February 2014

Picture 2: Campaign against discrimination; for better access to festivals for people with physical disabilities. Photo of Belgian singer Stromae. The title is a reference to his worldwide hit "Alors on Danse". 2017

Picture 3: Photograph of the work of the Polish LGBT activist artist Bart Staszewski. He denounces the proliferation of lawless zones in Polish cities claiming to be anti-LGBT through the installation of signposts. March 2020

Picture 4: Photomontage published by Anne-Sophie Leclere, an extreme right-wing French politician on her Facebook. The photomontage juxtaposes the photograph of a baby monkey with the picture of French politician Christiane Taubira then Minister of Justice. 2014

Picture 5: Photograph taken during the 2020 edition of the Belgian Aalst carnival, depicting caricatures of orthodox Jews, widely relayed on social networks and news channels.

Learning Tool Code	Title
S2A10	**The Tip of The Iceberg**

Learning Objectives

- To understand what lies beneath several hate-speech messages.

- To consider how hate-speech relates to grand narratives.

- To develop critical thinking.

Activity Details

- Material: several sheets of flipchart paper, marker pens, plenty of space for 4 or 5 groups to work, access to the Internet (optional).

- Duration for whole activity (including Plenary): 60 – 80 minutes.

- Group number: 15 – 30 participants.

Instructions

- Ask participants what the most common hate-speech messages are that they read online. You may use real-life examples, such as "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?".

- Tell them that these hate-speech messages are only the tip of the iceberg. These slogans or speeches are only expressions of a narrative, the visible aspects, or "pieces" of it.

- Explain how oppressive narratives work by using the example of "They steal our jobs!" (Refer to Annexe, **Reference Table 1**). Tell them that they will try to see beyond the iceberg's surface and unearth/analyse all the implicit messages under the surface.

- Divide participants into groups of 4-5 persons and tell them to choose one hate-speech message to analyse. On the tip of their iceberg should be the hateful message. They should find the different narratives, negative stereotypes, prejudices, perceptions, beliefs, values, and systemic, structural social issues and conflicts below the surface.

- Give them flipchart paper and markers to draw their iceberg. They should then present the results of their discussion in the plenary.

- Close the session with the Plenary.

Tips for facilitator

- This activity is a common way of understanding a given issue at a deeper level. It is easier to explain with an example, ensuring that all participants follow the argument with the "They steal our jobs!" example (refer to Instructions).

- If participants appear to have missed out important points, you may want to prompt them to consider these factors or actors when analysing that which exists below the surface:

  - The media
  - Politicians / public figures
  - Hate-speech offline
  - Little interaction between Group X and the rest of society
  - Peer pressure
  - Discrimination in the workplace
  - Economic factors
  - Schools/education

Plenary

- How did you find the activity?
- What are the most serious factors that underpin hate-speech messages?
- What are the most serious consequences? Why?
- How do social attitudes contribute to causing the problem?
- What roles do powerful institutions or actors play?
- Which factors will be easier to address? More difficult to address. Why?
- Did the activity give you a deeper understanding of the issue? How important do you think it is to find ways to stop the spread of hate-speech on the Internet?
- Does the activity help you to do that? How could you use your iceberg to make hate-speech against certain groups less likely?

Follow up/Inspiration for the future

- If you have enough time, explore solutions. Put up a sheet of flip chart paper and ask the group to list answers to the problem. What solutions feel the most relevant and impactful? How would they eliminate or lessen the causes and/or consequences of those hateful messages?

References/Further Reading

Diversity Group Resources, available at:

https://diversityresource.wordpress.com/iceberg-activity-identity/

Annexe: Reference Table

ANALYZING AN OPPRESSIVE NARRATIVE

"They steal our jobs!"

The phrase "They steal our jobs", is an example of an oppressive narrative. This narrative is powerful and difficult to tackle, despite the many studies and research, which prove it wrong; it is often used to justify racist hate speech, hate crimes, or discriminatory policies. The sentence is not a narrative itself: several elements of the underlying plot are implicit and must therefore be unrolled to enable de-construction.

Source: De Latour, A., Perger, N., Salaj, R., Tocchi, C. and P. Viejo Ortero (2017) We Can! Taking Action against Hate-speech through Counter and Alternative Narratives, Council of Europe, pp. 68

IO2: Youth2Unite Manual

Session 3: Using Counter and Alternative Narratives for Youth Empowerment

It is important to combat discrimination, hate and agitation on the internet. In addition to procedures such as deleting and reporting, there is the option to react directly. 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 an accepted 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 or alternative narratives, e.g., in the form of videos, pictures, or comments.

Counter-narratives question the facts presented, encourage reflection, rebut arguments and thus deprive hate-speech of its legitimacy. They address people who already hold populist opinions or sympathize with them. The term "counter-narrative" can be viewed critically. After all, hate-speech is the counter-narrative because it is directed against generally valid and socially accepted democratic principles, the dominant narrative.

As important as recognizing and unmasking narratives in hate-speech (e.g. conspiracy theories, rumours and myths), it is also essential 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. They are not so much addressed to individuals but the public by occupying public space, influencing social discourse, showing different perspectives and drawing alternative pictures of an open, diverse and discrimination-free society. Alternative narratives are, for example, personal, emotional and authentic stories in which people stand up for an open society, help to shape it and already live it. It is, therefore, not a matter of showing and describing how democracy and pluralism work. It is explaining of how they are experienced, what effects they have on the individual, which energies they release, which solutions they enable, where they begin and where they can already be found in our society". (Toxische Narrative. Monitoring rechts-alternativer Akteure, Amadeu Antonio Stiftung 2017, p. 33, original in German, translation by the editors). Such narratives offer young people role models, ideas and examples of how an open society can be lived and encourage them to stand up for it.

There are numerous organisations and campaigns that spread counter or alternative narratives on the internet. However, anyone can act against hate-speech on the internet without any particular previous knowledge. You can integrate the development of counter-narratives or alternative stories and implement a campaign into educational work

with young people. You can find an overview of different steps in the planning, implementation, and evaluation of your own campaign in "The counter-narrative handbook" (Institute for Strategic Dialogue 2016) or in the Campaign Toolkit (www.campaigntoolkit.org).

In addition to that, the brochure "WE CAN! Taking Action against Hate-speech through Counter and Alternative Narratives" (Council of Europe 2017) offers a step-by-step guide with many tips and examples for implementing your own campaign. It describes the following four phases:

1. Assess the oppressive narrative

Before designing an effective counter or alternative narrative, it is essential to recognise and understand the oppressive narrative. To do this, analyse:

- its content (e.g. What issues are being addressed?),

- its structure (e.g. Was there a particular trigger or conflict?)

- its tone (e.g. aggressive, emotional, humorous),

- the intention behind it, the context (e.g. historical, cultural, political or social) and the target audience.

- the dissemination strategy (medium, place, time), the data and sources used

- the effects achieved (e.g. What was achieved with hate speech?) are essential.

2. Designing the counter-narrative

If you want to create a counter or alternative narrative, you should first consider:

- what objectives and vision do you want to achieve?

- what kind of situation do you want to achieve?

- who you are addressing:

- who do you want to reach?

These considerations have a direct impact on the content of the narrative. You should also make sure that the counter-narrative does not reproduce any oppressive narratives but refers to the human rights. After that, you can choose the medium and develop an action plan (you can find a template for such an action plan in the brochure "WE CAN…" mentioned above).

3. Implementing the counter-narrative

Now you can implement the developed counter or alternative narrative. To get maximum attention, you should choose the time and place carefully. In addition to that, you can accompany your activities by public relations and cooperation with (influential) people.

4. Monitoring and evaluating the counter-narrative

By reviewing and evaluating your activities, you can determine what impact the counter or alternative narrative had and whether you achieved the previously defined objectives. From this, you can develop new strategies. For this purpose, you should define indicators to measure the results in advance. For example, the number of clicks, likes and comments provide essential information, but you can also use surveys. At the end of the evaluation, you can plan further action (What did I learn? What would I change or do in another way next time?).

Overall, Session 3 includes ten activities that can be used in workshops with young people aged 15-25 years old. These activities are expected to be used in training sessions that address using counter and alternative narratives to empower young people. Youth workers are invited to use as many activities as they deem necessary to create a comprehensive and integrated training session based on their participants' training needs. The activities are considered open-ended and flexible tools that each youth worker can modify to address training needs and reflect local context and reality. By facilitating the activities included in Session 3, youth workers will be able to grow, improve and demonstrate the following competencies:

Session 1	Knowledge	Skills	Attitudes
	Learning Objectives		
	On successful completion of the session, **Youth Workers will be able to:**		
Using counter and alternative narratives for youth empowerment	– Comprehend what counter and alternative narratives are. – Understand how counter and alternative narratives can combat hate-speech online through strategies, such as humour and/or personal testimonies. – Successfully use the four phases of developing a counter-narrative (assessing the oppressive narrative, designing the counter-narrative, implementing the counter-narrative and monitoring and evaluating the counter-narrative).	- Acquire increased knowledge on using this session's learning tools to change established discourses by using counter and alternative narratives. - Build their capacity to facilitate successful sessions with young people using all four phases of developing counter narratives.	- Develop creative and purposeful ideas - Develop several ideas and opportunities to create value, including better solutions to existing and new challenges - Learn to evaluate which ideas work best. - Engage in innovative thinking. - Take action to implement a refined idea. - Work collaboratively as part of a team.

Further information:

"WE CAN! Taking Action against Hate-speech through Counter and Alternative Narratives" (pdf, Council of Europe 2017):

https://rm.coe.int/wecan-eng-final-23052017-web/168071ba08https://

No Hate-speech movement (youth campaign led by the Council of Europe Youth Department): nohatespeechmovement.org

No Hate-speech Movement Deutschland:

https://no-hate-speech.de

"The counter-narrative handbook" (pdf, Institute for Strategic Dialogue 2016)

https://www.isdglobal.org/wp-content/uploads/2018/10/Counter-narrative-Handbook_1_web.pdf

Campaign Toolkit (Institute for Strategic Dialogue):

https://www.campaigntoolkit.org/about-us/

Toxische Narrative. Monitoring rechts-alternativer Akteure (pdf, Amadeu Antonio Stiftung 2017), in German, available at:

https://www.amadeu-antonio-stiftung.de/w/files/publikationen/monitoring-2017.pdf

Bundeszentrale für politische Bildung (Federal Agency for Civic Education), in German, available at:

https://www.bpb.de/suche/?suchwort=counter+narrative&suchen=Suchen

Learning Tool Code	Title
S3A1	**The Abdullah-X Project**

Learning Objectives

- To comprehend what counter and alternative narratives are.

- To understand how counter and alternative narratives can combat hate-speech online through strategies, such as humour and/or personal testimonies.

Activity Details

- Material: laptop, projector, flipchart.

- Duration for whole activity (including Plenary): 60 minutes.

- Group number: up to 20 participants.

Instructions

Show the video **Abdullah X the real meaning of Jihad:**

https://www.youtube.com/
watch?v=GrptDtDrbSU&feature=emb_logo

- Abdullah X is a cartoon image of a teenage, Muslim boy looking for his identity and place in society. The character has changing appearances to reflect that this is not a particular person. However, it could be anyone struggling with identity, faith, belonging, a sense of duty, grievance, injustice, confusion etc. The message is more important than the character's look. The choice to use a fictitious character came from the observation that many extremists use their narrative to create an alternative reality that young people engage with online from the confines of their own bedroom. The objective of Abdullah-X is to radically challenge online extremist messaging using hard-hitting, robust and specialist, subject-based knowledge. But also, considering much of the extremist content, deliver entertainment, engagement and feed young people's curiosity.

- Let the group discuss enough time (approximately 30 minutes) about the video and identify the major characteristics of counter and alternative narratives. The group should analyse the strategy of Abdullah's testimony.

- Help the group gather all comments on a flipchart.

- Close the activity with the Plenary. Refer to Annexe for guiding material about the closing discussion.

Tips for facilitator

- Visit the http://www.abdullahx.com/ to learn more about this project.

Plenary

- Do you understand the difference between counter and alternative narratives?

- Why is humour important to combat online hate speech?

- Who is responsible for/capable of developing counter and alternative narratives?

Follow up/Inspiration for the future

- The concept of using animated characters in counter-messaging online is transferable by other content-creators. Urge your participants to find out which character and counter-messaging could be developed in their country.

References/Further Reading

Bamberg, M. (2004) Considering counter narratives. Considering counter narratives: Narrating, resisting, making sense, 4, 351-371.

Tuck, H. & T. Silverman (2016) The Counter-narrativeHandbook, Institute for Strategic Dialogue, available at:

 https://www.isdglobal.org/wp-content/uploads/2016/06/Counter-narrative-Handbook_1.pdf

Annexe

Guide for closing discussion on counter and alternative narratives

What	Why	How	Who
Government Strategic Communications	Action to get the message out about what government is doing, including public awareness activities	Raise awareness, forge relationships with key constituencies and audiences and correct misinformation	Government
Alternative Narratives	Undercut violent extremist narratives by focusing on what we are 'for' rather than 'against'	Positive story about social values, tolerance, openness, freedom and democracy	Civil society or government
Counter-Narratives	Directly deconstruct, discredit and demystify violent extremist messaging	Challenge through ideology, logic, fact or humour	Civil society

Source: Briggs, R. & S. Five (2013) Review of Programs to Counter Narratives of Violent Extremism, Institute for Strategic Dialogue.

Learning Tool Code	Title
S3A2	**Diversity detectives: Our district is colourful!**

Learning Objectives

- To explore your environment
- To show positive examples of "diversity."

Activity Details

- Material: postcards for the introduction, internet access, camera (if necessary), handcraft materials.
- Duration for whole activity (including Plenary) - a full day to an entire week.
- Group number: 3-30 participants.

Instructions

- To introduce the activity, ask the participants to reflect on the concept of "diversity". To do this, have them sit in a circle of chairs with postcards in the middle. Ask the participants to choose a card that addresses the topic "diversity" or that fits the following sentence: "When I hear diversity, I think of...". Then each participant shows the chosen card to the group and completes the sentence "When I hear diversity, I think of...".

- Afterwards, give a short definition of diversity (there are also short explanatory videos on the Internet about this term), such as the following: *The term "diversity" refers to various people and ways of life. All people are recognised and valued, regardless of their social or ethnic origin, gender, sexual orientation, religious affiliation, and mental or physical abilities. It is not only about recognising differences but also similarities. And it is about pointing out social power relations because identity characteristics are valued differently in our society, which is how hierarchies are created. "Diversity" is the opposite of discrimination and exclusion.*

- After this introduction, direct the discussion to the participant's own environment. You may ask some of the following questions:

  1. **What is the situation in your district/village?**

  2. **Can you think of examples where this diversity becomes visible?**

  3. **Are there people in your district/village who are active for diversity? Can you imagine why they do that?**

- Divide the participants into small groups and tell them to prepare the exploration and presentation of their area. You can urge them to research (on the Internet or by asking friends, parents, etc.) which institutions are available in their area. Depending on the form of presentation they choose, they may need to prepare interview questions and develop a photo collage concept or a city map.

- Let the small groups visit the "places of diversity" in their neighbourhood/village, talk to people, take photos etc.

Depending on the number of places and the time available, the places can also be divided among the small groups to visit one or two sites.

- Bring them for the plenary, where each group will present their results. Participants should have the opportunity to talk about their experiences and feelings and the audience should have the chance to ask questions and give feedback.

- Close the activity with the Plenary.

Tips for facilitator

- Keep in mind that one way to counter hate-speech on the Internet is to tell positive stories (counter or alternative narratives) about diversity, solidarity, community, participation and democracy. The idea of the method described in this activity is that the participating young people discover such stories in their own environment, e.g. in the district or village where they live. Acting as "diversity detectives", they are expected to work in small groups and search for places and people who "live diversity" and then publish their results, e.g.

  1. **in the form of a photo collage or exhibition with photos of "places of diversity",**
  2. **by conducting and publishing interviews with people who "live diversity" (website, blog, newspaper, radio),**
  3. **in the form of a city map with "places of diversity",**
  4. **in the form of a guided tour to "places of diversity".**

- Note that places of diversity can be, e.g.:

  - A youth centre where young people from different ethnic backgrounds meet
  - An advice centre for gay and lesbian youth
  - A sports club that is committed to anti-racism
  - A swap shop or a social department store
  - An inclusive kindergarten

Plenary

- During the presentation, you may use the following questions:

  1. **How was it for you to visit these places of diversity?**
  2. **Have you been there before?**
  3. **What have you heard about these places before?**
  4. **How did you feel going to the places?**
  5. **What was it like for you to be in this place?**
  6. **What surprised/pleased/annoyed/disgruntled/made you think?**
  7. **Would you like to talk about an experience or an encounter?**
  8. **Do you have an idea why people in this place are committed to diversity?**

- Once all groups have presented, and during Plenary, you may ask the following questions:

  1. **After hearing about different places of diversity in your neighbourhood, what surprised/pleased/annoyed/disgruntled/made you think?**
  2. **Has your view of your neighbourhood changed?**
  3. **Is there a place or places you would like to visit (again)?**
  4. **What do you think such places of diversity can achieve?**
  5. **How can their work be supported?**

Follow up/Inspiration for the future

- You can suggest to the participants to publish the results. Firstly, it can increase the participants' motivation and, secondly, the topic can reach a wider public. For example, a photo collage or exhibition can be shown in a public place. Interviews can be published on a website or in the newspaper, a public guided tour of the city can be advertised and carried out, etc. Thus, they can contribute to making the places of diversity visible.

References/Further Reading

Harbord-Blome, Mathis/Klären, Ina/Wollgarten, Sigrid im Auftrag des Informations- und Dokumentationszentrums für Antirassismusarbeit (IDA) (2019) Haltung zeigen! – jetzt erst recht. Bildungsmaterialien für Demokratie, Anerkennung und Vielfalt, (in German), available at:

https://www.vielfalt-mediathek.de/mediathek/6915/haltung-zeigen-jetzt-erst-recht-bildungsmaterialien-f-r-demokratie-anerkennung-u.html

Greater Good Science Centre, Diversity Defined, University of California, Berkeley, available at:

https://greatergood.berkeley.edu/topic/diversity/definition#what-is-diversity

Learning Tool Code	Title
S3A3	**Dystopia**

Learning Objectives

- To understand the importance of storytelling and counter-storytelling in the fight against online discrimination and hate speech

- To support your participants to tell their own story

- To identify the societal issues behind hate-speech and discrimination

Activity Details

- Material: flipchart paper, pens/markers

- Duration for whole activity (including Plenary): 50-70 minutes

- Group number: 20-25 participants

Instructions

- To facilitate a better understanding of the activity, propose a simple definition of dystopia. For example, in Wikipedia, it is defined as "*A fictional narrative that describes a dark utopian world.*" The Larousse dictionary defines it as "*An imaginary society governed by a totalitarian power or a harmful ideology, as conceived by a given author.*"

- Divide the participants into maximum of five groups. Each group is assigned a social group that is particularly and commonly subject to discrimination and hateful acts.

- Read aloud the beginning of the story that follows and ask each group to write the pitch for their own dystopian film:

  In 2030, a new government rules the country as an economic crisis hits the world. Experts close to the government designate the target group assigned to you as responsible for the extent of the crisis. The media in the hands of those in power relay these false accusations while the government passes laws to regulate the existence of the target group in the public arena.

  It is up to you to imagine what happens next! Imagine a scene putting your main character in a situation where they are confronted with discriminatory and/or hateful comments and acts.

- To help the participants structure their stories, you can propose and hand them out a story structure grid (refer to Annexe, **Handout 1**) and give them enough time to conclude their task.

- Each group identifies a rapporteur to read the pitch in front of the other groups.

- Close the activity with the Plenary.

Tips for facilitator

- To initiate the exercise, suggest that the participants start by imagining the "anti" laws that the government could put in place. That could provoke the situations and thus facilitate the description of the action.

- Note that these stories might involve sensitive personal experiences. As a facilitator, you should know the group well and be sensitive to participants' emotional reactions or hurtful comments.

Plenary

- Did you find the exercise easy or difficult? What elements or moments did you find challenging?

- What were the different ideas in the groups?

- Can the same elements be found in the different stories?

- Do the stories and scenarios seem plausible to you? Could they take place?

- In your opinion, if the films were made, what would be the reactions?

Follow up/Inspiration for the future

- Based on the ideas and scenarios resulting from the exercise, you may support participants to film mini scenarios with their mobile phones. They could be part of an awareness-raising campaign in the fight against discrimination.

- You may also propose literary examples such as Orwell's *1984* or Karel Capek's *R.U.R.*

Annexe: Handout 1

The narrative scheme:

1) The initial situation gives information on the temporal and spatial framework as well as the characters. In a story in the past tense, the first stage is usually to the imperfect.

2) The disruptive element breaks this stable situation and triggers action. It is often located thanks to a temporal connector (ex: But a day...)

3) In this exercise, work on how the adventures (or actions) correspond to the characters' experiences.

4) The resolution element marks the end of the adventures: there is no more problem to be solved.

5) The final situation is a return to a new stability.

Principal character: **Main moral and physical characteristics.** **Social status**	
Secondary characters: **Main moral and physical characteristics** **Social Status** **Relationships or interactions with the main character**	
Context: Places **airport, train station, school, workplace, supermarket...** **Interactions:** **in a queue, at the counter, at the wheel of a car...** **External context:** **after a law has been passed, in front of the news on TV, during the boss's visit...**	
Actions: What discrimination? **What words, what actions?** **Exchanges (positions of each character? who says what?)** **What are the reactions?** **Conclusion of the scene: which ending is visible? What consequences can the end have on the rest of the film?**	

Learning Tool Code	Title
S3A4	**A Positive Recipe Against Online Hate-Speech**

Learning Objectives

- To analyse hate-speech.

- To propose a positive counter-narrative.

- To comprehend, thanks to the group and every individual input what counter and alternative narratives are.

- To verify the information and identify facts.

Activity Details

- Material: paper, markers.

- Duration for whole activity (including Plenary): 30-45 minutes.

- Group number: 4-20 participants.

Instructions

- Propose to the group statements and/or narratives from the web to disseminate hateful thoughts and comments and inspire prejudices and commonplaces.

- Using the affirmation/narrative of their choice, ask participants (on their own, or in small groups) to write their positive recipe opposite the hateful ingredients in the affirmation.

- The participants can use the following framework: Recipe title, Ingredients, Personal touch, Preparation, Cook tips.

- You may also hand them out an example of recipe from the **Positive Messengers Training Kit** (refer to Annexe, **Handout 1**). It was developed in the context of the REC-funded project *Coalition of Positive Messengers to Counter Online Hate-speech* (JUST/2015/ RRAC/AG/BEST/8931).

- Encourage each participant/group to share their recipe.

- Close the activity following the Plenary.

Tips for facilitator

- Before starting to write their recipe, ask participants to identify the prejudices and commonplaces that could be relayed in the statement they have chosen to address.

Plenary

- Can you identify the common points/phases of your recipes that could help us get a general recipe against online speech?

- Can we develop a shared understanding of counter and alternative narratives, or how can humour and/or personal testimonies be effective?

Follow up/Inspiration for the future

- You can ask young people to look for actual cases of counter and alternative narratives online (good practices) and identify the common points with their recipes.

References/Further Reading

Coalition of Positive Messengers to Counter Online Hate-speech(project team) (2018) Positive Messengers Training Kit, Rights, Equality & Citizenship Programme, available at:

https://positivemessengers.net/images/library/pdfs/Training_kit_eng.pdf

Annexe: Handout

Example of a recipe from Positive Messengers Training Kit: A Guide with Training Materials

Recipe: Hate-Free Digital

Ingredients: Good quality free broadband access; a handful of committed, outspoken volunteer observers; 3-4 media outlets willing to cover positive counter-narratives; personal testimonies of OHS targets, to taste.

Special flavours: Attract public figures as positive messengers.

Preparation: Every time an event stirs OHS, the volunteer observers alarm the media outlets to publicize and report, which leads to a reaction on the part of the law enforcement officers. At the same time, OHS targets are identified, and both offered emotional support and sharing their stories and counter-narratives.

Cook's tips: Let good ingredients speak for themselves, don't overcook/over-flavour the authentic stories. An excellent cook doesn't need a lot of fancy equipment, just commitment and courage. But mistakes are part of the process. Learn and go on.

Learning Tool Code	Title
S3A5	**Photo Story**

Learning Objectives

- To tell a positive story

Activity Details

- Material: for each small group (3-5 persons), a digital camera/ smartphone, a Stativ tripod and a laptop/tablet, if necessary, costumes and accessories, and if applicable, software

- Duration for whole activity (including Plenary): 1-2 days.

- Group number: 3-30 participants.

Instructions

- Tell your participants that one way to counter hate-speech on the Internet is to tell positive stories (counter or alternative narratives) about diversity, solidarity, community, participation and democracy. This can be done with the help of a photo story because, with this method, young people can become active themselves and tell and creatively publish a story.

- Tell them they will create a photo story on a specific topic (e.g. "Diversity", "Participation", "No Hate Speech!", "Show Attitude!", "Stand up against hate and violence", etc.).

- Start a brief brainstorming session, during which the participants can approach the topic. You may ask, for example:

  1. **What do you think of the topic?**

  2. **What pictures do you have in mind?**

- Divide the participants into small groups (3-5 persons/group). Each small group should create its own photo story, following specific steps that will help them out – you may hand them out or write them on a flipchart paper (refer to Annexe, **Handout 1**).

- Each group presents their photo stories in the big group.

- Close the activity following the Plenary. Keep in mind that, on the one hand, the participants should have the opportunity to give each other (appreciative and constructive) feedback on the photo stories. On the other hand, reference should be made to the meaning of "alternative stories".

Tips for facilitator

- If the photo stories are published, you must request a declaration of consent/privacy policy declaration from each participant (depending on the age of the participants, the parents or legal guardians must give their consent).

- If the participants do not want to appear in the photos or if no consent form/privacy policy declaration is given, figures, objects, plants etc. can also be photographed and have their say.

Plenary

- How did you like the task?

- What was it like for you to come up with a story on the given topic? What did you find easy? What did you find challenging?

- How did you get your ideas?

- How realistic do you think your story is?

- How do you feel when you see these photo stories?

- Do you often encounter such positive stories in your everyday life, e.g. on the internet?

- Can you give examples?

- Why are such positive stories, for example, about democracy, participation, diversity and solidarity, essential? What can they achieve?

Follow up/Inspiration for the future

- Urge participants to search for examples of alternative narratives on the Internet and present them with their photo stories in their community.

References/Further Reading

Participants can alternatively use the following platforms to create their photo story:

Comic Life: http://plasq.com/
Book Creator: https://bookcreator.com/

Annexe: Handout

HOW TO CREATE A PHOTO STORY

- The participants think up a story on the topic and write it down.

1. **What happens?**

2. **Where and when does the story take place?**

3. **Which people are involved?**

- The participants create a storyboard. They concretely plan and draw the individual pictures and the corresponding texts and note down important information (e.g. Where does the scene take place? What props are needed? Which emotions are shown?). Depending on the age of the participants and the time available, limit the number of pictures (e.g. between five and twenty) so that the photo story does not become too long.

- The participants prepare the individual photos if necessary. They create props and costumes, and they practice freeze images and the mimic performance of emotions etc. If necessary, the participants will also have to deal with the technical details of the digital cameras/smartphones and practice taking pictures (what effects do different perspectives, close-ups, wide-angle, different light effects have?).

- The participants shoot the photos for their story. It is best to take several photos per scene so that it is possible to select the best one later.

- The participants edit the photos on the computer and add speech bubbles and text. You can use various programs to edit the images and create the photo story, e.g. PowerPoint, Word, Book Creator, Comic Life etc. The final photo story should be saved.

Learning Tool Code	Title
S3A6	**Standing up to Hate Speech**

Learning Objectives

- To raise awareness of how to challenge hate-speech creating a video advert

- To understand appropriate responses to hate speech

Activity Details

- Material: A3 paper, pens, smartphones/device to film

- Duration for whole activity (including Plenary): 240 minutes (it can be divided into two 120-minute sessions)

- Group number: small groups of 5-6 participants

Instructions

- Divide your participants into groups and give them paper and pens.

- Ask them to fold A3 paper into six boxes to create a storyboard. Each group draws six images to be included in an advert to raise awareness of how to stand up to hate speech. Their storyboard will determine the content of the advert.

- Each group must organise how they will film their advert, roles and responsibilities and time management and identify any resources they will need such as props.

- Tell them that each advert is to last no more than 3 minutes, and participants will edit the final version of their videos.

Tips for facilitator

- Allow participants to find a role that they are comfortable to fulfil; for example, if a participant would like to be behind the camera rather than in front of it, respect their decision.

- Seek consent from participants and, if appropriate, their guardians to be involved in the making of the advert.

Plenary

- Did you like the activity?

- Was it easy to assign responsibilities among you?

- Did you have any disagreements? On what? How did you resolve them?

- Was it easy to create this advert to raise awareness of how to stand up to hate speech?

- What was your main goal? Do you believe this kind of advert help to foster change?

Follow up/Inspiration for the future

- Suggest to the participants to broadcast their advert or show it to other classes, community centres and use it as the starting point for a public discussion. These media items must become a new source of public debate.

References/Further Reading

Cospe and Zaffiria (2018) Media Education and Hate-Speech Workbook: Preventing and Combating Hate-Speech by Understanding and Managing it, Rights, Equality & Citizenship Programme, available at:

http://www.silencehate.eu/wp-content/uploads/2018/10/Bricks_SILENCEhate–ModulePresentation-2018_ENG.pdf

Learning Tool Code	Title
S3A7	**I can think differently!**

Learning Objectives

- To encourage young people to think critically on different cases of online hate speech.

- To broaden the knowledge of young people on using counter and alternative narratives when they witness an incident of online hate speech.

- To engage in discussions about complex and sensitive issues.

- To work collaboratively for a common cause.

- To explore different forms of online hate speech

Activity Details

- Material: about 4-5 copies of Handouts 1 and 2, several sheets of flipchart paper, marker pens, plenty of space for 4 or 5 groups to work, access to the Internet (optional)

- Duration for whole activity (including Plenary): 60 - 80 minutes

- Group number: 15 – 20 participants

Instructions

- Ask 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 participants into groups of 4-5 people and tell them to work on counter and alternative narratives today. 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** for the case studies. *Note that the case studies indicate how the issue was resolved, but you should not give this to your working groups; instead, you can discuss this during their presentation and/or Plenary*).

- Give to all groups **Handout 2** (refer to Annexe) and tell them that they must 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.

- Assign enough time to the groups to develop their counterarguments.

- 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 the plenary.

- Close the activity with the Plenary.

Tips for facilitator

- You should rotate between 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.

Plenary

- 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 each group has presented, ask participants whether they like the activity.

- Was it easy to develop their counter and alternative narratives? Why?

- How do they feel after they have worked together to develop alternative arguments?

- Is this happening in real life as well? How?

Follow up/Inspiration for the future

Encourage participants to keep a list of hate-speech incidents 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. and P. Viejo Ortero (2017) We Can! Taking Action against Hate-speech through Counter and Alternative Narratives, Council of Europe

In Vare (2000) The State of Narrative Non-Fiction Writing, Nieman Reports, available at:

https://niemanreports.org/articles/the-state-of-narrative-nonfiction-writing/

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 by 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. and P. Viejo Ortero (2017) *We Can! Taking Action against Hate-speech through Counter and Alternative Narratives*, Council of Europe, p. 78

Annexe: Handout 1

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 image 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 gay men on Facebook, the European Court of Human Rights (ECtHR) delivered a significant 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. This obligation is particularly important 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 a highly 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	Wide project, long-term
For Example?	- Debunking of discriminatory myths about a particular 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.	- 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 enjoy paternity leave and take care of children (a role often taken by mothers).

Learning Tool Code	Title
S3A8	**Assessing Behaviours**

Learning Objectives

- To understand what kind of values we use to assess situations and respond.

- To accept the differing points of view and opinions.

Activity Details

- Material: paper and pen for each participant

- Duration for whole activity (including Plenary): 40 minutes

- Group number: any size

Instructions

- Present to the participants a scenario exploring three characters and detailing their behaviours. Ask participants to rank the characters in order of perceived "inappropriate/poor" behaviour.

- The 3 Characters are James, Jack and Mrs Smith, and the Scenario is the following:
- *James refused to sit next to a girl in class as he said she was a suicide bomber as she always had a backpack with her. James didn't want to tell her why he didn't want to sit next to her. He just moved away. Jack, the best friend of James, decided to tell everybody in the class why he didn't want to sit next to the girl stating that it wasn't his opinion but encouraged everybody to laugh at how inappropriate James had been. Mrs Smith witnessed the behaviour and dismissed it as being "silly" and asked everybody to sit where they should be seated, including James.*

- Encourage participants to debate who they deemed more at fault within this situation. Facilitated questions to guide discussion may include:

  1. **On what is James' opinion based?**
  2. **Why did Jack share the information with everybody?**
  3. **Does Jack share the same opinion?**
  4. **Is there a reason James did not want to say why he didn't want to sit next to her?**
  5. **Why did Mrs Smith not challenge the behaviour?**
  6. **Were Mrs Smith's actions in the best interest of the victim?**

- Once participants have discussed and debated in detail, ask them to determine what would have been the appropriate action to take for each of the characters.

Tips for facilitator

- Encourage participants to explain their reasoning and logic about ranking the behaviours.

- Use the scenario to explore related issues such as prejudice, misconception, and stereotypes.

Plenary

- Did you like the activity?

- Was it easy to determine which behaviour was inappropriate and which was not? What kind of values can guide us?

- How would you respond if you had witnessed something similar?

Follow up/Inspiration for the future

Encourage participants to keep a list of hate-speech incidents 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

Gurgen Balasanyan (2011) Intercultural Learning and Non-Formal Education, Gyumri State Pedagogical Institute, available at:

https://www.toolfair.eu/tf6/sites/default/files/tools/2011-09-29/Thesis%20all%20in%20One%20-%20Updated%20NE.pdf

Learning Tool Code	Title
S3A9	**"The Sculptors' Lab"**

Learning Objectives

- To successfully use the four phases of developing a counter-narrative (assessing the oppressive narrative, designing the counter-narrative, implementing the counter-narrative, and monitoring and evaluating the counter-narrative).
- To enhance youth's critical thinking on addressing and modifying ideas, beliefs, and behaviours related to hate speech, discrimination, and violence.

Activity Details

- Material: flipchart
- Duration for whole activity (including Plenary): 90 minutes
- Group number: up to 20 participants

Instructions

- Split the group into four subgroups.
- The first group represents the statues in the sculptors' lab. Their still attitudes and expressions represent hate! The facilitator can provide them with words/concepts to be represented as statues. (For example, hate, discrimination, rage, victim, violence, vulnerability, etc.) They could also point out that the concept can be represented using the body, the face and/or different probes. This will help the "statues" to take the relevant poses.
- The second group is the sculptors called to "correct" the attitudes and expressions of the statues by making alternations in their still nature. Sculptors are expected to change the pose/ face of the statue, either by positioning the statue's body or face differently or by giving the statue verbal directions to change. The facilitator asks the sculptors to modify their statues to represent something different, more positive, as a response to the negative representations the statues already have.
- The third group is the audience that suggests and announces a title for each of the different sculptures. The facilitator can ask participants in the third group to brainstorm different titles and to agree on the final title. They must briefly explain the new chosen title (why is the new title chosen? how the statue represents the new title? what is the essential difference between the statue before and after the sculptor's intervention?)
- The fourth group records all steps of the process on a flipchart and evaluates the success of the sculptors' alternations. They can write on the flipchart keywords and phrases representing the process of changing something rigid and still in something more positive and flexible. They can also evaluate the work done by sculptors, the final position of the statue and the final title provided by the "audience" (whether it effectively represents the new statue), etc.
- Close the activity with the Plenary.

Tips for facilitator

- Theatrical play is a method that aims at experiential learning: we learn better when we do things, and we get involved in situations. The play enlists the imagination and attempts to put participants in various roles. To perform, it takes a mild climate and mutual respect. You can encourage participation by being committed to this goal.

Plenary

- Do you know which are the four phases of counter narratives' development and what do they entail? The aim of the activity is to experience these phases and contemplate on your own thoughts and practices when faced with messages which involve representations and attitudes.

    Assess: analyse the story as it is told by an individual and assess language and communication techniques

    Design: rewrite the story on a different account of events

    Implement: re-story

    Monitor and Evaluate: identify and communicate the experiences of your audience clearly.

- How did you feel when you assumed the specific role that was assigned to you? Ask feedback by all groups on how they felt during the activity (as statues/ sculptors/ audience/ reporters).

- What was the easiest or most difficult part of the activity?

- What were your thoughts on the transition process?

- How can we critically assess events, behaviours and attitudes and how can we reshape a story or event in purely objective terms?

Follow up/Inspiration for the future

- *Develop your own counter-narrative about an issue in your local community.*

References/Further Reading

Tuck, Henry & Silverman, Tanya (2016) The Counter-Narrative Handbook, Institute for Strategic Dialogue, available at:

https://www.isdglobal.org/wp-content/uploads/2016/06/Counter-narrative-Handbook_1.pdf

Institute for Strategic Dialogue (2020) The campaign toolkit, available at:

https://www.campaigntoolkit.org/

Learning Tool Code	Title
S3A10	**Changing the Narrative Through Theatre of The Oppressed**

Learning Objectives

- To empower people in overcoming inequalities, discrimination, and prejudices based on gender roles, sexual identities, etc.

- To understand and identify an oppressive situation.

- To give a platform for oppressed people to voice their concerns and find solutions.

- To provide opportunity and space where all people can be heard.

- To experience how narratives can be altered.

Activity Details

- Material: plenty of space for 4 or 5 groups to work, paper and pens for scriptwriting, different objects/props for the acting phase.

- Duration for whole activity (including Plenary): 90 – 130 minutes

- Group number: 15 – 30 participants

Instructions

- Start the activity with a physical warm-up, such as stretching, concentration and focus, etc. The process will prepare your participants mentally and physically for the task ahead.

- Tell the participants they will explore a type of interactive drama activity called Theatre of the Oppressed. They will learn more about the hidden power dynamics and social structures that underline everyday interactions and how narratives can be altered.

- Introduce the term Theatre of the Oppressed and Forum Theatre (refer to Annexe, **Reference Table 1**).

- Divide participants into groups of 4-6 individuals and start explaining the phases that follow.

PHASE 1: Problem Identification

- Ask each group to choose a form of oppression and/or moment where someone may experience hate/hate speech.

- Encourage them to include personal experiences of oppression as the source material for the devised Forum Theatre pieces.

- They may think of a moment from their own life when they were the victims of hate speech, inequality and/or discrimination.

- You can also choose to provide the participants with scenarios that specifically address inequality and oppression to avoid personal, hurtful experiences being heard (refer to Annexe, **Handout 1**).

PHASE 2: Establishing the characters and writing scenario

- Based on their chosen form of oppression/hate, each group will begin to devise a Forum piece, namely a short script in which the selected oppression/hate or problem is the focus. Check in with each group to answer questions and ensure the groups are progressing with their task. Overall, the structure of the piece must involve a Protagonist. This oppressed person is defeated or frustrated by the Antagonist or the Oppressor, who, unlike the Protagonist, may be a multiple entity. The piece does not need to

be perfect or complete, but it should include the location, what example of oppression would be addressed, an outline of the events, and some possible dialogue.

PHASE 3: Improvisation and rehearsal

- Tell them that each group has 5-8 minutes to rehearse. There each participant-actor assumes their character and establishing links between actors and facilitator.

PHASE 4: Representation/Acting

- Allocate a performance space and an audience space within the room where you are working. Invite each group to present their Forum piece for the rest of the group, who will serve as the audience. Take on the role of the Joker during the Forum Theatre pieces (refer to Annexe, **Reference Table 2** for specificities of the part of the Joker).

- Explain clearly that the audience will watch a performance, which shows a problem/ issue/ situation of oppression/hate. The performance should not last more than 5 minutes.

- At the end of the performance, give the audience some time to discuss the situation and some possible solutions for changing the narrative/series of events.

- The performance will then be repeated. Any audience member can call out "Freeze!", come up on stage, and take the place of the central character (protagonist) to try to change the series of events by adopting a different narrative. Explain that they do not need acting experience to take part in this – what they need are ideas of how to change the events to alter the narrative and resolve the problem effectively.

- Alternatively, audience members may introduce new characters that may support other characters that wish to change. However, if no one gets up, the performance will continue as it did the first time, and therefore the series of events will go unchanged.

PHASE 5: Analysis and final evaluation with the team

- Explain that alternative narratives can propose several options to resolve a problem, not only one solution. In this way, they help change negative stereotypes, appeal to democratic values, and call for cooperation and dialogue to address problems and their root causes.

Continue with the Plenary.

Tips for facilitator

- During the representation, you might encounter difficulties: males who have replaced the roles of females only to make fun; spectators reinforcing stereotypes and being verbally violent; spectators who do not want to finish the intervention and want to stay until the end of the play. For this, the Joker/facilitator should always be able to find solutions on the spot, as for the actors to cooperate with him for a fast solution, even at the time of the situation, not to assault the rest of the public.

- During the third phase, the stage rehearsals have an important role in the project's success and the working team's wellbeing. In this phase, each actor assumes their character and establishes links between actors and Joker/facilitator. These relations are essential for the good flow of rehearsals, performances and consequently, the entire methods.

- During the fourth phase, you must be aware that they may be resistant to change even if you show a familiar situation to the target group. Unfortunately, these situations cannot work with a predetermined plan, and it depends on the skills of the Joker/facilitator and actors to remove the barrier and avoid a quasi-failure. A possible solution would be for the team to come with a slightly different approach (introducing other characters).

- You must always be at hand to guide and support anyone who is slightly nervous.

- It is advised to introduce warming-up games based on emotion, muscular/sensory memory, and imagination between all the steps of Forum Theatre. You can make them together with the actors-participants.

Plenary

- How did you find the activity?

- How did you feel when you adopted the role of the oppressed/oppressor? Was it difficult?

- How did you feel when you had the opportunity to change the narrative/series of events? Did you face any difficulties coming up with a solution?

- Was it empowering to change the narrative?

- Do you believe that this can happen in reality? How? Is it easy or difficult?

- How can alternative narratives strengthen us/marginalized groups?

- Can you come up with any counter or alternative narratives?

Follow up/Inspiration for the future

- Encourage the participants to keep in touch – if they are from different communities/countries, pass around a paper to write down their contact details.

- Remind them that the power to bring change is always with them.

- Get more stakeholders involved, such as the school community. Do workshops with parents of the students or school staff.

Augusto Boal (1979) *Theatre of the Oppressed*, London: Pluto Press

Midha, G. (2010) *Theatre of the Oppressed: A Manual for Educators*, available at:

https://scholarworks.umass.edu/cgi/viewcontent.cgi?article=1010&context=cie_capstones

European Action Week Against Racism (2017) Suggested Activities 2017/Theatre of the Oppressed, available at:

http://weekagainstracism.eu/2017-2/suggested-activities/theatre-of-the-oppressed/

Annexe: Reference Table 1

THEATRE OF THE OPPRESSED (TO)

TO is a form of theatre which deals with specific local problems (sexual harassment, domestic violence or physical punishment at schools). It is inspired by local issues and proposes an approach where the people who face these local issues are the ones who try to find ways to resolve them. TO was developed and used by Augusto Boal. Boal is from Brazil and began his career in traditional theatre. He grew disenchanted with traditional theatre because it left out an important aspect of the theatrical process: the audience. Boal created three significant types of theatre that fit under the umbrella term "Theatre of the Oppressed." One of those is Forum Theatre.

FORUM THEATRE

Forum theatre is a type of theatre created by the innovative and influential practitioner Augusto Boal, one of the techniques under the umbrella term Theatre of the Oppressed (TO). This relates to the engagement of spectators influencing and engaging with the performance as both spectators and actors, termed "spect-actors", with the power to stop and change the performance. As part of TO, the issues dealt with in forum theatre are often related to areas of

social justice with aims to explore solutions to oppression featured in the performance.

Source: Midha, G. (2010) Theatre of the Oppressed: A Manual for Educators, accessed at:

*https://scholarworks.umass.edu/cgi/
viewcontent.cgi?article=1010&context=cie_capstones*

The role of the Joker (facilitator)

1. Joker must avoid all actions, which could manipulate or influence the audience. The audience should never be confronted with the joker's interpretation of events.

2. Jokers must personally decide nothing. They must keep replaying doubts back to the audience i.e. does this solution work or not? Is this right or wrong?

3. Watch out for 'magic' solutions. The joker may interrupt the spect-actors action if they consider an action to be magic. They must not make that decision but must ask the audience if they believe it to be.

4. The joker is assisting in the birth of all ideas, of all actions!

5. It is more important to achieve a good debate than a good solution.

6. Be flexible according to your audience.

7. Decide with the performers during the rehearsal phase whether there are to be 'missing characters, ' i.e. characters who do not appear in the performance but can be introduced during the forum. For example, if the protagonist is living with his father, where is mum? Can she be brought into the action, or is she too far away or even dead? The devising process can create an elaborate character network or be left for the spect-actors to develop during the forum. However, this can sometimes lead to 'magic' solutions

whereby wonderful grandfathers appear to save the day!

Source: MacDonald, S. and R. Daniel (2000) Augusto Boal's FORUM THEATRE for teachers (Notes from a workshop at Athens Conference 200), accessed at:

https://organizingforpower.files.wordpress.com/2009/03/games-theater-of-oppressed.pdf

Scenarios

You and your friends gather every Saturday to shop in a local shopping centre. One Saturday afternoon, while sitting in a common recreational area in the shopping centre, your group is approached by a security guard who tells you to move on. Groups of adults and families in the vicinity do not receive the same instruction. When you ask why you are told that "groups of teenagers disturb the other shoppers",

The sports team you play with is popular and wins matches regularly. It is hard to get onto the team, and if you do, it is considered an honour and an achievement. The team coach is tough but supportive, and you admire and look up to him/her. Sometimes though, the coach calls you and your teammates 'faggot' or 'gay' as terms of disapproval when you move slowly or under-perform.

You have a part-time job in a supermarket. One day a customer refuses to be served by your colleague working at the deli-counter and asks for someone else to serve them. When you ask why you are told it is because your colleague is black and shouldn't be allowed to handle meat because "everyone knows they don't wash their hands properly."

Your youth theatre runs workshops in a room on the first floor of an old building with no wheelchair access. When a person in your class at school who is physically

disabled and uses a wheelchair tells you they would like to try drama, you ask your workshop leader if they can join the youth theatre. The leader tells you that although they would like to include your school friend, the building cannot accommodate people in wheelchairs.

In the queue for a club, you notice the bouncer refusing entry to a group of people. Your friend comments that 'they look like Travellers' and expresses relief that they have not been allowed in because "they will only start fighting with each other and cause trouble."

You apply for a job as a kitchen porter in a restaurant but receive no notification of

an interview. When passing the restaurant, you call in to enquire if they received your CV. The manager tells you that they did receive your CV but that they are only interviewing males as the job requires heavy lifting, and as the rest of the kitchen staff are male, a female wouldn't fit in. By way of consolation, the manager says they will keep your CV on file if they need a waitress in the future.

You attend a school run by a religious order. It is the only school in your area. As part of your religious studies class, an annual retreat is held. This year the class is visiting a catholic pilgrimage site, and the day will include a catholic mass. Four people in your class observe other religions. Several do not observe any religion at all. Announcing the trip, your teacher says that if the young people of different faiths do not wish to attend, they will be given the choice of staying behind at the school for supervised study on the day of the trip.

IO2: Youth2Unite Manual

Session 4: Identifying and Reporting Hate-Speech Online

It is no secret that the Internet has changed modern society as we knew it forever. The sheer connectivity and chance for communication, repetition, personal expression and audience reach it has provided is unprecedented. As with all technological leaps, conundrums also create problems, sometimes in a larger capacity than anticipated. The internet, of course, is no exception. Having all this power in a person's hands allows them to use it as a platform for promoting all the above and as one of hate and degradation of specific social, ethnic, gender or otherwise defined groups. This, in turn, creates a crucial need for early identification and reporting of such instances of online hate speech to stop the spread of the phenomenon in its tracks, containing it and protecting at-risk groups from being exposed to it.

The first obstacle with identification and reporting starts from the very definition of hate speech itself. Experts still struggle to find a definition that is both inclusive and not limiting self-expression at the same time, thus creating problems in identifying and legislating effectively against it (Faris, Robert, Ashar, Gasser & Joo, 2016).

The second obstacle that arises and is more a consequence of the Internet's nature itself is the vastness of the Web. The third is the issue of anonymity and the ability to mask one's identity online, allowing much of the problematic speech to be reposted as soon as it is taken down, in addition to a lack of punishment for the guilty parties (Banks, 2010).

Finally, a fourth obstacle is the lack of education and knowledge of citizens when reporting such incidents. Do they go to the police? Do they have to reach a specific agency? File an official report? There just isn't enough clarity and forwardness for the reporting aspect of the matter from authorities and regulating organizations (Khalil, 2016).

Considering the obstacles that arise, most of the research around the topic has come down to three different parties (or levels) that need to act (or be acted upon) to better the mechanisms of identification and reporting of hate-speech online. These parties also require to fully cooperate and communicate with each other on all levels to create an efficient and effective strategy.

Governmental involvement and legislation

The first aspect of involvement in identifying and reporting hate-speech acts online should come from the governments themselves. Technology creates ever-changing contexts and legal paradigms. Therefore it is crucial for governments (both unilaterally and multilaterally) to either update or create legal frameworks under which such acts are criminalised and prosecuted. This creates problems as conflicting constitutions and legal principles of different states collide. A dispute over

the criminalisation of selling Nazi-related memorabilia constituted a crime in the European Union but not in the United States as it contradicted the First Amendment of freedom of expression. Although such problems will always arise, governments worldwide still have managed to take steps to combat the problem by creating specific organizations and task-force teams to deal with them permanently (Mapping study against hate-speech online by the Council of Europe, 2012).

The Role of Intermediaries

Where governments fail or are unable to get involved, tech companies must intervene. Indeed, companies such as Google, Microsoft, Facebook and Twitter, share a large part of responsibilities when it comes to creating filters and identification mechanisms that monitor their site's contents at any given time, taking down hate-speech-related posts in the fastest possible manner. Indeed, such measures have been taken already, especially in the EU, where the "Code of Conduct on Countering Illegal Hate-Speech online" has been created by the EU member states and the European Commission, acting as a binding legal document that forces such companies to have in place adequate and transparent policies to review and remove illegal hate-speech acts within the timeframe of 24 hours in addition to raising awareness on the topic through campaigns created by their platforms.

Citizen awareness raising and active involvement

Finally, and as tech companies fill the cracks of governmental intervention, it is the duty of each active and responsible citizen to partake in the identification and reporting of such incidents inside cyberspace. Individuals benefit from recognising specific instances of hate-speech that can go undetected by keyword monitoring filters that most big companies apply, allowing for further and more detailed examination of possible irregularities. In addition, due to the cultural context under which hate-speech should be judged and identified before being reported, individuals are the most suitable candidates to act as recognising parties, separating misguided or innocent posts from those that target vulnerable groups on some intrinsic characteristic that they possess.

This multi-faceted approach seems to be the best and most efficient weapon in the fight on fast and proper identification of hate speech, as well as its reporting and removal. Indeed, the 2015 report by UNESCO directly advocates for the need for a collective solution that will involve all levels of societal organization, from the most complex ones down to the single individual, creating an interactive entity that will facilitate tackling the problem at its roots.

Overall, Session 4 includes ten activities that can be used in workshops with young people aged 15-25 years old. These activities are expected to be used in training sessions that address identifying and reporting hate-speech online. Youth workers are invited to use as many activities as necessary to create a comprehensive and integrated training session based on their participants' training needs. The activities are considered open-ended and flexible tools that each youth worker can modify to address training needs and reflect local context and reality. By facilitating the activities included in Session 4, youth workers will be able to grow, improve and demonstrate the following competencies:

Session 1	Knowledge	Skills	Attitudes
	Learning Objectives		
	On successful completion of the session, **Youth Workers will be able to:**		
Identifying and Reporting hate-speech online	– Comprehend why it is essential to respond to online hate speech. – Explore the main reasons that victims refuse to report incidents. – Understand the challenges linked to hate-speech online. – List general tips for online reporting. Follow steps for reporting incidents on most used social media.	- Acquire increased knowledge on how to use this session's learning tools to highlight the importance of identifying and reporting hate-speech online. - Use the learning tools to facilitate successful sessions with young people and increase young people's capacity to follow tips and steps for reporting incidents of online hate speech.	- Sensitise themselves and young people towards responding and reporting incidents of online hate speech. - Take action to achieve change.

Learning Tool Code	Title
S4A1	Fake News!

Learning Objectives

- To fight online hate-speech and discriminations
- To research, analyse and classify information to improve
- identification and reporting of online hate speech
- To build an argument based on tangible elements

Activity Details

- Material: paper, pens, computers, smartphone
- Duration for whole activity (including Plenary): 65 minutes
- Group number: 20-25 participants maximum, five groups maximum

Instructions

- Propose to the participant an exchange around the notion of fake news by submitting the following questions:

  1. **Do you know what fake news is? How would you define it?**

  2. **Do you have examples in mind?**

- Based on the discussions that have taken place, define the principles of fake news.

- Divide the participants into groups of up to five. Give each group an affirmation found on the web that conveys stereotypes, prejudices and hate-speech (Ref. Annexe, **Handout 1**).

- Give each group enough time (approximately 20 minutes) to check different sources and find tangible elements (statistics, studies, counterarguments) to deconstruct the fake news in a few lines.

- Close the activity with the Plenary.

Tips for facilitator

- Before starting the exercise, it may be interesting to suggest that the participants take notes on the various sites to be consulted to comment on them during the Plenary.

- To open a line of thought, at the end of the session, propose to the participants to watch the video indicated in further reading, which explains why fake news can look attractive

Plenary

- Do you know which are the four phases of counter narratives' development and what do they entail? The aim of the activity is to experience these phases and contemplate on your own thoughts and practices when faced with messages which involve representations and attitudes.

    Assess: analyse the story as it is told by an individual and assess language and communication techniques

    Design: rewrite the story on a different account of events

    Implement: re-story

    Monitor and Evaluate: identify and communicate the experiences of your audience clearly.

- How did you feel when you assumed the specific role that was assigned to you? Ask feedback by all groups on how they felt during the activity (as statues/ sculptors/ audience/ reporters).

- What was the easiest or most difficult part of the activity?

- What were your thoughts on the transition process?

- How can we critically assess events, behaviours and attitudes and how can we reshape a story or event in purely objective terms?

Follow up/Inspiration for the Future

- Identify with the participants which concrete actions can each of them do to fight against fake news online (social media) and offline (i.e., reporting the dangerous fake news on social media, citizen awareness raising and active involvement, etc.).

References/Further Reading

Myles Bess (2017) Why Do Our Brains Love Fake News? available at:

https://www.youtube.com/watch?v=dNmwvntMF5A

Annexe: Handout 1

Fake news

- Rabbi Yaakov Litzman said, "Coronavirus is divine punishment because of homosexuality."

- "The American 24-hour news channel Fox news mentions, with the help of a map, lawless zones in Paris where non-Muslims and police officers cannot enter."

- "The new feminists seem to want to build an asexual society." Didier Houth

- "All migrants want to come to Europe."

- "It looked like a million and a half people. (...) It stretched all the way to the Washington Monument. And I turn on the television, and by mistake, I come across this channel showing an empty forecourt. And they say that we brought 250,000 people. Now, it's not bad, but it's a lie. We had 250.000 people around this little bowl that we built. (...) The rest of that 20-block area, all the way to the Washington Monument, was full. » Donald Trump

- "42%, you hear me, 42%, almost half of the financial aids for family, is given to foreigners, I say, foreigners, I say not French people of foreign origin! "This is the figure that Eric Zemmour regularly scans on the CNews channel.

- Convinced that he had made a breakthrough, KW Miller published a series of tweets in which he exposed several particularly absurd theories. "Beyoncé is not African-American. It's just publicity. Her real name is Ann Marie Lastrassi. She's Italian [...] Beyoncé, nobody is fooled," wrote the politician on social networks.

Learning Tool Code	Title
S4A3	**How to Report Hate-Speech Online**

Learning Objectives

- To understand how to report hate-speech on various social media platforms.

Activity Details

- Material: quiz, pens.
- Duration for whole activity (including Plenary): 40 minutes.
- Group number: 8-10 participants.

Instructions

- Prepare a quiz for your participants based upon the information you will find in the first link in the Reference box, as well as upon information that reflects your national context.

- The quiz will consist of questions assessing the participant's knowledge of hate-speech and what to do to report it, which will differ according to different platforms.

- Then give access to your participants to the PDF *How to Report Online Hate | Stop Hate UK* (second link in the Reference box).

- Give your participants enough time to explore this resource, a guide to support how to report online hate on various social media channels.

- Invite your participants to retake the quiz to determine if they have increased knowledge due to the task.

Tips for facilitator

- Allow time and opportunity for participants to ask questions.

- Use examples of cases that may lead to reporting online hate.

- Provide further information where possible to support participants beyond the session, such as a leaflet.

Plenary

- Did you like the activity?

- Do you believe it is useful when witnessing hate-speech online?

- Why do you think that most of the time, young people hesitate to report hate speech online? How can we change that? Recognise that learners may be concerned about the consequences of reporting online hate, such as the perpetrator taking revenge or victimising them.

References/Further Reading

CPS legal guidelines on prosecuting online offences, available at:

https://www.cps.gov.uk/sites/default/files/documents/victims_witnesses/so-when-is-it-a-hate-crime.pdf

Stop Hate UK, available at:

https://www.stophateuk.org/how-to-report-online-hate/

Learning Tool Code	Title
S4A4	Taking on Another Role

Learning Objectives

- To help participants understand the range of roles that may be present in any group situation online and offline.

Activity Details

- Material: slide pack (available here:

  https://drive.google.com/file/d/1h75CCOxAjuwgc_CNnZpjggyWGemb-iV_nYJc_R1naXw/preview)

- Duration for whole activity (including Plenary): 60 minutes.

- Group number: 10-15 participants.

Instructions

- Share the following roles from the slide pack and agree on a definition for each with the group:

  - Person who hates

  - Victim of hate-speech

  - Bystander

  - Upstander (someone who stands up to the hater)

  - Cheerleader

  - Stirrer

  - Admirer

  - Follower

  - Joker

- Ask the participants whether each role can make negative and positive contributions to a hate-speech situation. Share ideas as a group.

- Ask the participants whether everyone always behaves in the same way and in the same role.

- Ask the participants how they know if a hate-speech situation is occurring or developing. Share the following statements/questions from the slides with them:

  - Trust your emotions

  - Assess the situation

  - What strategy would you use to change the outcomes of the situation?

  - What can you say or do?

  - How do you say it or do it?

  - When should you do it?

- After that, divide participants up into small groups (around three per group). Assign to each group one hate-speech scenario from the slides.

- Ask the participants if they can identify what roles are present in their scenario and what they might be able to do to change the behaviour of the people in those roles. Discuss the outcomes of their discussions for each scenario.

- Ask them how they would implement their strategy. Then allow time for discussion. Support the participants by providing the following:

  - Identify your target (the person you are trying to influence)

  - Act

  - Step back (meta-moment).

- Ask them what they would do if their meta-moment showed that the intervention was not successful. Help them to understand that planning an exit strategy is also important and ask them to tell some of their exit strategies if things go wrong. Collect responses from the participants.

- Guide them so that the following examples are given:

  - Block and report

  - Use of humour

  - Ask for help from a moderator or adult

  - Ask for support from friends

  - Interrupt and divert onto a different topic

  - Stop responding to comments/messages

  - Turn off notifications and exit social media.

- Close the activity with the Plenary.

Tips for facilitator

- Familiarise yourself with the content of the slide pack.

Plenary

- What are the key roles individuals assume in a hate-speech situation?

- Which are some appropriate engagement approaches?

- In which way do you understand the meaning of an appropriate exit strategy, and how would you apply it?

- What are the key skills required to alter the direction of a conversation?

- What strategies can you personally implement to escape a scenario? What are some of the challenges?

References/Further Reading

SELMA, Hacking Hate (project team), Assume a Role, available at:

https://hackinghate.eu/toolkit/content/what-s-my-role-and-what-can-i-do/social-and-emotional-learning/social-and-emotional-learning/?from=themes

Learning Tool Code	Title
S4A5	**The Toothpaste**

Learning Objectives

- To comprehend why it is essential to respond to online hate speech.

- To explore the main reasons that victims refuse to report incidents.

Activity Details

- Material: coloured pens and pencils, erasers and corrective liquid/ tape and large paper human figures/ bodies (refer to Annexe).

- Duration for whole activity (including Plenary): 60 minutes.

- Group number: up to 20 participants.

Instructions

- Split the group into four subgroups.

- Make two or three brief negative comments to each of the groups. Members of each group are asked to write the comment on the body part they think is affected the most by the comment (e.g. the head, if the comment sticks to someone's mind, or the heart, if the comments create strong feelings or the hands, if the comments create the feeling of helplessness, etc). This represents the spoken words that "stick" into people's hearts/ minds/ bodies.

- Then apologise and take the negative comments back. Ask groups to erase the comments by using different corrective means (eraser, corrective liquid or tape). Participants really see that even when you say, "I'm sorry," you cannot ever wholly erase the hurt of those "sticky," unkind words. They are stuck to people's minds and hearts.

- During the Plenary, the group will reflect upon the meaning of this learning activity and consider why victims refuse to report incidents of online hate speech.

Tips for facilitator

- The Annexe provides you with an overview of the groups that are usually targeted by hate speech. This will help you select negative comments (at the beginning of the activity) and deepen the discussion on the counteractions (at the end of the activity).

- Keep in mind the following for you to reflect on the role of "intermediaries" in online hate-speech incidents: When we talk about hate-speech on the Internet, the main actors at play are online media and blogs, technological platforms, and other intermediaries such as search engines, providers, social networks, and so on. Over the last few years, growing attention has been paid to the role of digital corporations in spreading hate speech, with increasing pressure for these subjects to put more effort into contrasting it on their platforms and stop regarding themselves as mere intermediaries.

- During the Plenary, when you ask for personal experiences from the participants, you should handle any personal information with care and respect. The activity aims to investigate roles, motivations, hindrances, and facilitations to report such incidents.

Plenary

- During the Plenary, you can focus on personal experiences from the participants:
- How did you feel if/when you felt discriminated against or received bad comments (online and offline)?
- Have you reported any incident that happened to you involving discrimination, racism, phobia or violence? Why? Why not?
- In real life, what can "erase" such behaviours? If not erase, simply "ease"?
- How can we react if someone confronts us with an incident that happened to them, which involved negative comments and discriminatory behaviours?
- Mind that hate-speech today faces the dilemmas and contradictions of the digital age. Hate-speech ought to be recognised and confronted. Victims ought to be encouraged to speak and confront online hate speech.

Follow Up/Inspiration for the Future

- Urge your participants to investigate the role of journalists in underreporting hate-speech cases. Tell them to critically assess what constitutes news. Tell them that even with the best of intentions, the choice not to give visibility to hate content may end up "censoring" a phenomenon that can only be contrasted if people are aware of it. Should then a journalist committed to effectively contrasting hate-speech avoid spreading it, or rather expose and criticise those who use it?
- Start a discussion on the different ways to address hate speech/discriminatory behaviours (as a victim, as a bystander, as the general public, as the authorities, etc).

References/Further Reading
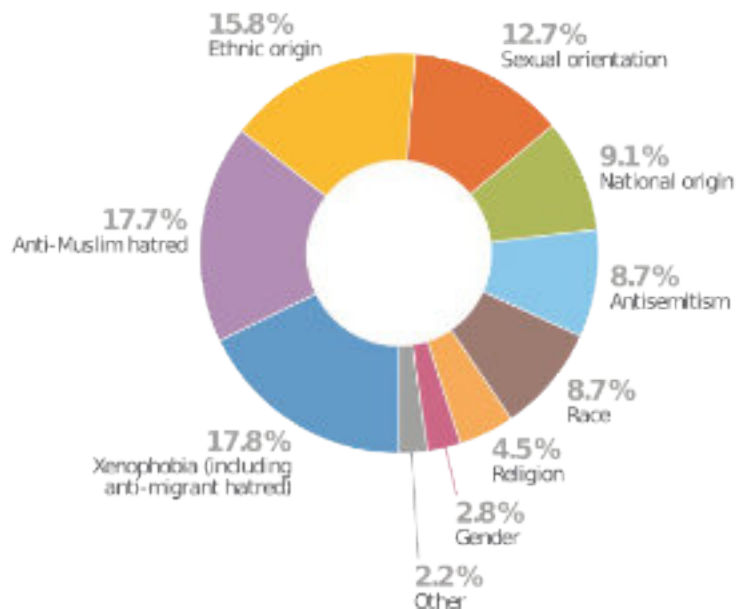
https://www.matthewshepard.org Matthew Shepard Foundation: Erasing Hate since 1998 (The Matthew Shepard Foundation has been trying to learn more about why so many victims of potential hate crimes — more than 50 percent annually according to the feds — don't file complaints with the authorities)

Banks, J. (2010) Regulating hate-speechonline. International Review of Law, Computers & Technology, 24(3), 233-239.

Silva, L., Mondal, M., Correa, D., Benevenuto, F., & Weber, I. (2016, March) Analysing the targets of hate in online social media. In Tenth international AAAI conference on web and social media.

Annexe

Notifications per ground of hate speech (in %)

- 15.8% Ethnic origin
- 12.7% Sexual orientation
- 9.1% National origin
- 8.7% Antisemitism
- 8.7% Race
- 4.5% Religion
- 2.8% Gender
- 2.2% Other
- 17.8% Xenophobia (including anti-migrant hatred)
- 17.7% Anti-Muslim hatred

Source: https://www.rcmediafreedom.eu/Dossiers/Hate-speech-what-it-is-and-how-to-contrast-it

Learning Tool Code	Title
S4A6	**The Reasons Behnd Not Reporting Online Hate-Speech**

Learning Objectives

- To understand some of the reasons behind not reporting online hate-speech incidents.

- To broaden knowledge about the reasons behind not reporting online hate-speech.

- To develop critical thinking.

- To develop empathy.

Activity Details

- Material: plenty of space for 4 or 5 groups to work, flipchart paper, markers.

- Duration for whole activity (including Plenary): 30 – 40 minutes.

- Group number: 15 – 30 participants.

Instructions

- Divide your participants into groups of 4-6 individuals (depending on the size of the group).

- Tell them to discuss with their group and list down all the possible reasons that prohibit a person who has been the target of online hate-speech to report it.

- Ask each group to write their thoughts down on a flipchart paper that will later present in the plenary.

- Each group presents their flipchart while you write down the main arguments.

- Discuss the most important reasons noted during the plenary (15 minutes) (refer to Annexe, **Reference Table 1**).

Tips for facilitator

- Rotate between groups and help with generating ideas

- Discuss openly the reasons behind not reporting online hate-speech but mind that some of the participants might have experienced this ambivalence, so be careful of not bringing in the surface traumatic experiences

- Do not push participants to share their personal experiences if they do not wish this

- You can use an example of a real case and encourage the participants to think about why the victim of online hate did not report it.

Plenary

- Did you like the activity?

- Do you believe it is easy for a person who has been targeted to report their abuser? Why? Why not?

- Do you know how to respond if something similar happens to you?

- Indicate that in the 2012 CoE "Survey on young people's experiences and attitudes towards hate-speech online," **69%** of the people who completed the survey replied "no" to the question of whether they know where to get help in case of encountering online hate speech. So, they should follow the next activity that will allow them to get informed about how to report a case of online hate speech.

Follow Up/Inspiration for the Future

- You can enrich the activity by adding another round of discussion around the importance of police and investigators responding effectively to people reporting hate incidents, inspiring confidence amongst victims by responding and solving the case quickly. Ask them to read daily newspapers and note down whether such cases appear often.

References/Further Reading

Special Eurobarometer 393 (2012) Discrimination in the EU, available at:

https://data.europa.eu/euodp/en/data/dataset/S1043_77_4_EBS393

FRA (2012) "Making hate crime visible in the European Union: acknowledging victims' rights", available at:

http://fra.europa.eu/sites/default/files/fra-2012_hatecrime.pdf

FRA (2013) "Discrimination and Hate Crime Against Jews in the EU Member States: Experiences and Perceptions of Anti-Semitism", available at:

http://fra.europa.eu/en/publication/2013/discrimination-and-hate-crimeagainst-jews-eu-member-statesexperiences-and

CoE (2012) "Survey on young people's experiences and attitudes towards hate-speech online", reference available at:

https://rm.coe.int/starting-points-for-combating-hate-speech-online/16809c85ea

Annexe: Reference Table 1

Research has shown that hate crimes often go unreported and are only reported when things have reached a crisis point. Why this occurs can be inferred from statistics available on discrimination in Europe. According to the Special Eurobarometer 393 (2012): "Respondents who define themselves as belonging to a minority would be less likely than average to report their case to the police if they were victims of discrimination. Equally, Europeans who have experienced discrimination on multiple grounds (25%) or a single ground (27%) are less likely to turn to the police than those have not experienced discrimination (35%)".

It is crucial to understand the reasons for not reporting to be able to overcome such a challenge. As in the case of other similar crimes, such reasons include:

Lack of confidence in the police. Minority groups have historically had strained relations with law enforcement and fear that crimes against them will not be taken seriously or that the police reaction will be unsympathetic or even hostile

Concern about **revenge attacks or fear of retaliation**

Acceptance of violence and abuse: **nothing will change anyway!** Many hate crime survivors suffer the trauma of victimization in silence rather than expose themselves to these forms of "secondary victimization". Criminologists have defined this specific form of victimization to describe the process in which a victim seeking assistance from the authorities (in general, the police and people working in the judicial system) is blamed as a result

Fear of re-victimisation or retaliation

Fear of having privacy compromised

Fear of jeopardising immigration status, being reported or deportation (if applicable)
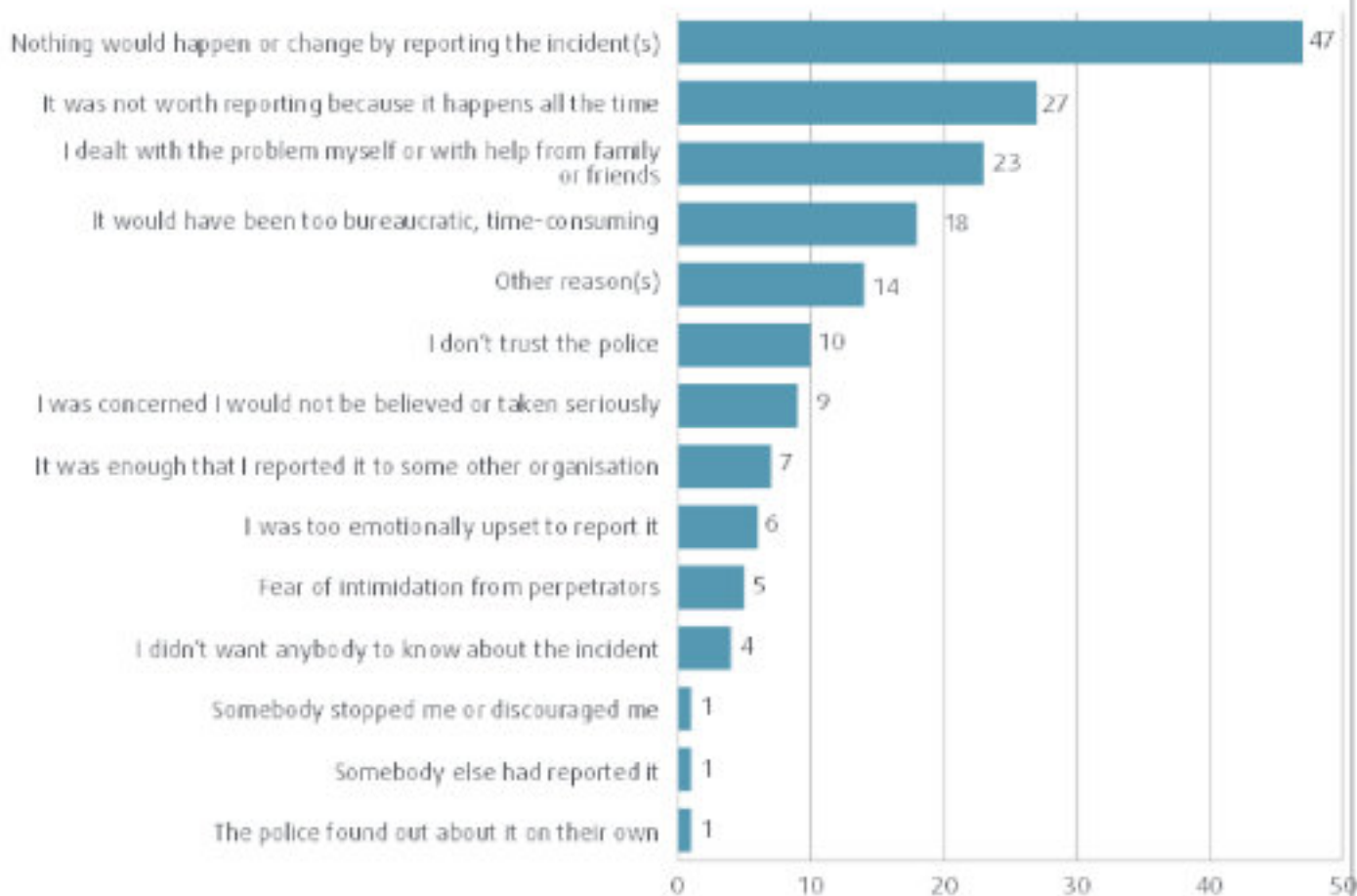
Humiliation or shame about being victimised

Lack of a victim support system

Cultural and language barriers

In the 2013 FRA report "Discrimination and Hate Crimes Against Jews in the EU Member States," the following are listed as the reasons for not reporting the hate-driven incidents:

Figure 25: Reasons for not reporting the most serious incident of antisemitic harassment to the police, in the past five years (%)

Reason	%
Nothing would happen or change by reporting the incident(s)	47
It was not worth reporting because it happens all the time	27
I dealt with the problem myself or with help from family or friends	23
It would have been too bureaucratic, time-consuming	18
Other reason(s)	14
I don't trust the police	10
I was concerned I would not be believed or taken seriously	9
It was enough that I reported it to some other organisation	7
I was too emotionally upset to report it	6
Fear of intimidation from perpetrators	5
I didn't want anybody to know about the incident	4
Somebody stopped me or discouraged me	1
Somebody else had reported it	1
The police found out about it on their own	1

Question: C10. Why did you not report the incident to the police: (items as listed in the figure)? Multiple responses possible.
Note: n=1,653.
Source: FRA, 2013

Learning Tool Code	Title
S4A7	**Hate-Speech - What We Can Do**

Learning Objectives

- To recognise the difference between freedom of expression and Hate Speech

- To get to know options to act

Activity Details

- Material: posters (freedom of expression / criminal act), prepared statements/examples

- Duration for whole activity (including Plenary): 70-90 minutes

- Group number: 15-25 participants

Instructions

- Put a poster on each of the two opposite walls. On the one end, the poster should read 'Freedom of expression', while on the other end, it should read 'Criminal act.'

- Read a statement (refer to Annexe) and ask the participants to take a position on this statement. If they think that this statement is a criminal act, they stand near that wall. If they feel that the statement belongs to the concept of freedom of expression and is not a criminal act, they stand near the other wall. Indicate that positions between the two sides are also possible.

- Read one statement after the other and ask the participants to take their positions in the room. When they have decided on their position to the statement, you can ask some participants to explain why they are standing there.

- After that, divide your participants into small groups and hand them out some cards. On each card is a statement that you previously read aloud. Tell them to discuss the possibilities to react to such a statement had they read it on an internet platform or social media. Bring the participants back into the big group and let them present their results to each other.

- Clarify open questions and collect and discuss further possibilities for action concerning hate-speech on the internet.

Tips for facilitator

- For the activity, you can use the statements listed as examples in the Annexe. Depending on the country-specific context, you may also use other statements. In any case, you should take a close look at each statement before the exercise. Consider/research whether each statement is regarded as a freedom of expression or a crime in your own country. The legal regulations and decisions may differ from country to country.

- There are different ways to react to hate speech, e.g. ignoring, reporting, deleting, bring up a complaint, different types of counter-speech (discussing, ironizing, posting memes etc.).

Information and overviews of the other strategies can be found in the brochure "Geh sterben! Umgang mit Hate-speechund Kommentare im Internet" (Amadeu Antonio Stiftung) and at the Federal Agency for Civic Education (in German) or in "Media against Hate" or the "No Hate-speech Youth Campaign" (in English).

Plenary

- Has it been easy for you to decide what is still freedom of expression and considered an offence?

- What surprised/upset/made you think?

- Would you have liked the freedom of expression to be more restricted in some places?

- Why do you think it is still important that freedom of expression is written into law?

- What was it like for you to think of a reaction to a statement with a hate message? Was it easy or difficult for you?

- Can you imagine reacting to such a statement according to your considerations in the small group? Why? Why not? What is stopping you, or what would you need to react to such a statement?

Follow Up/Inspiration for the Future

- An external person may be invited after the session. This could, for example, be a person from an advice centre for discrimination, a police officer or someone from the court. You may speak with them and discuss the statements and the decision between freedom of expression and crime.

References/Further Reading

Council of Europe, No Hate-speech Youth Campaign, available at:

https://www.coe.int/en/web/no-hate-campaign/national-campaigns1

Amadeu Antonio Stiftung (2015) „Geh sterben!" Umgang mit Hate-speechund Kommentaren im Internet, (in German), available at:

https://www.amadeu-antonio-stiftung.de/publikationen/geh-sterben/

Bundeszentrale für politische Bildung (Federal Agency for Civic Education): Strategien gegen Hate-speech (in German), available at:

https://www.bpb.de/252408/strategien-gegen-hate-speech

Media against Hate: Strategies to Counter Hate Speech, available at:

https://europeanjournalists.org/mediaagainsthate/hate-speech-strategies/

Annexe: Reference Table 1

Possible statements

"Handicapped people have to be shot."

"Refugees all have expensive cell phones."

"You faggot! "

"Refugees are parasites who just want our money."

"Stand up and fight against Islamisation!"

"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 shows the Hitler salute in a photo.

Someone posts a film owing a decapitation by al-Qaeda supporters.

A person presents himself in a photo with a swastika.

Learning Tool Code	Title
S4A8	**Report Hate-Speech in Social Media**

Learning Objectives

- To learn the terms of use of social media and what is allowed/not allowed.

- To get to know possibilities for action.

- To promote engagement against hate comments in social media.

Activity Details

- Material: either very large paper (Metaplan) or large paper for each small group as a poster (e.g. flipchart), computer and/or smartphones for research, Internet access.

- Duration for whole activity (including Plenary): 45 minutes.

- Group number: 6-30 participants.

Instructions

- Tell the participants that the activity will start with research in groups of 3-5 persons.

- Divide the participants into groups and assign a different social media platform (e.g. Facebook, Instagram, Twitter, Snapchat, YouTube). The groups should be formed so that one person at least knows and uses the social media the group is dealing with.

- Give the groups enough time (approximately 30 minutes) to get familiar with the terms of use of the respective social media and to answer the following questions:

  1. **Are the terms of use easy to find?**

  2. **Are the terms of use 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?**

- Each group records the results of their research on moderation cards or if more space is needed, on colourful DIN-A4 sheets of paper. Alternatively, they can also be asked to design a poster.

- While the groups are working, you should write/put the five questions and the different social media on a table or Metaplan paper.

- Bring back the participants together in the big group. The questions are dealt with one after the other in the plenary. The groups share their answers and results with the others.

- Fill in the table/Metaplan sections bit by bit with the notes from the small groups. Note that if the small groups designed posters, the table is not needed. In that case, the small groups should present their posters one after the other.

- Display the completed table or the posters so that information can also be read afterwards.

Tips for facilitator

- Terms of use can be very extensive. You can give the participants the advice to use the search function to search for keywords such as "hate speech", "abuse", "racism", "discrimination", "hate", or similar terms.

- At the beginning of the task, you can explain that there are rules on the Internet. If internet pages are hosted on private servers (usually the case), the page owner can decide what can and cannot be posted. The rules are often laid down in the Terms of Use. In addition, national or international laws can also set rules for websites. In Europe, for example, this includes the "General Data Protection Regulation", which regulates the handling of personal data. International human rights must also be respected.

- Remind them that if they want to complain about a contribution, it makes sense to inform themselves about the rules of the respective website first in the Terms of Use. But even if they disagree with the rules of the site, they can still express their disagreement. It can also be helpful to familiarise themselves with national and international laws.

Plenary

- Which social media scores particularly well regarding terms of use and positioning against hate speech? What is to be praised?

- Which social media performs particularly badly in regard of terms of use and positioning against hate contributions? What should be improved?

- The participants' self-reflection should also be encouraged, e.g. with the following questions:

- 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?

- 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? What would you do?

Follow Up/Inspiration for the Future

- At the end of the exercise, you can ask the participants if they can give a current example of hate-speech on social media. If there is one (or more) example, this could be discussed in the group and reported to the platform operator. If there are no current examples, participants can be asked to keep their eyes open over the next few days to see if they notice anything and share the examples/experiences with the group in the next meeting.

References/Further Reading

Council of Europe, No Hate-speech Youth Campaign, available at:

https://www.coe.int/en/web/no-hate-campaign/reporting-on-social-media-platforms

Hate-speech on social media: Global Comparisons, available at:

https://www.cfr.org/backgrounder/hate-speech-social-media-global-comparisons

Learning Tool Code	Title
S4A9	**The Balloon**

Learning Objectives

- To list general tips for online reporting
- To follow steps for reporting incidents on most used social media

Activity Details

- Material: a balloon
- Duration for whole activity (including Plenary): 60 minutes
- Group number: up to 20 participants

Instructions

- Split the group into two subgroups: the defenders and the exterminators

- Commence the game by throwing up high the balloon.

- The exterminators try to explode the balloon while the defenders try to protect it.

- When the balloon explodes, the defenders become exterminators and vice versa.

- Bring the group back together and explain that it is harder to defend people than harm them. Therefore, the task of online hate-speech reporting is a brave and difficult task that needs training.

Tips for facilitator

- Be well-prepared and reflect on the following tips:

   1. **Identify hate speech: "Hate speech" is defined as abusive or threatening speech or writing that expresses prejudice against a particular group, mainly based on race, religion or sexual orientation.**

   2. **Don't share it: Emphasise the importance of never sharing hate-speech themselves. First and foremost, it's hurtful and wrong. But it can also potentially be traced back to and get them in trouble.**

   3. **Report it and block: "Reporting" and "Blocking" go together. Reporting protects others from being exposed to that person's hate-speech, and blocking protects them from personally seeing more of it in the future.**

   4. **Call it out: Encourage the participants to use their voice for good if they feel comfortable and safe.**

   5. **Check in periodically: hate-speech is not a one-and-done conversation. It's important to regularly talk about how they**

interact with others online, mainly related to bullying or abusive communication.

- Learn more about the approaches that map hate-speech online and their classification:

1. **Real-time monitoring and mapping: These projects can serve as early warning systems or enable a reaction to incidents as they occur.**

2. **Retrospective monitoring and mapping: It has been more common to analyse online hate-speech analysis after it has happened by looking at archives of messages or collecting messages for a short time and then analysing them.**

3. **Discourse and content analysis: These approaches examine potential hate messages within their social and political context to understand the meanings, motivations, and ideologies behind the messages and unpick the message's components and delivery. They do not aim to track trends in frequency or location and understand how hate messages are constructed and how they influence recipients.**

Plenary

- Hate-speech is all over the internet. And while some people are being attacked, most people are victims of casual and everyday exposure.

- It is essential to be better equipped to handle whatever comes in one' own way, to know when one can talk about all aspects of hate speech (what it is and why it's hurtful) and what to do when someone encounters it, and even what someone does if someone is drawn to it.

Follow Up/Inspiration for the Future

- Reflect with your group on the statement *"Online Hate Speech: Hate or Crime?"* by using the source below: Liina Laanpere, Online Hate Speech: Hate or Crime?, ELSA International, Online Hate-speech competition, Council of Europe, available at:

  https://files.elsa.org/AA/
  Online_Hate_Speech_Essay_Competition_runner_up.pdf

References/Further Reading

Astuti, F., & Partini, P. (2019) The Hate-speech behaviour of Teenagers on Social Media Instagram.

Gan, H. Z. (2017) Corporations: The Regulated or the Regulators-The Role of IT Companies in Tackling Online Hate-speech in the EU. Colum. J. Eur. L., 24, 111.

Learning Tool Code	Title
S4A10	**Reporting A Case of Online Hate-Speech**

Learning Objectives

- To identify ways to report a case of online hate-speech

- To understand the importance of reporting a case of online hate speech

- To explore well-established media platforms and their reporting policies

Activity Details

- Material: plenty of space for four groups to work, flipchart paper, markers, access to the Internet.

- Duration for whole activity (including Plenary): 60 – 90 minutes.

- Group number: 15 – 20 participants.

Instructions

- Ask participants which information should be collected when reporting a case of online hate speech. Take notes on a flipchart. Based on their inputs, discuss in plenary which information must be collected when reporting a case of hate-speech online (refer to Annexe, **Reference Table 1**).

- Following this first round of discussion, ask participants what they do in response to hate-speech online

- (Do they ignore it? Pass it on to friends? Reply and react against it? Tell the authorities? Ask for advice? Report to the service provider? Start a campaign against it? Join a campaign against it?) and which strategies do they have for reporting online hate-speech (Do they file for a criminal complaint? Request for removal of content to the author? Notification of illegal/hateful content to Administrator of the site? Notification of illegal/hateful content to the Internet service provider? Notification of complaints bureau, e.g. INACH – INHOPE?).

- Divide participants into **four** groups and assign to each group a Handout with the steps for reporting incidents on Facebook (Handout 1), Twitter (Handout 2), YouTube (Handout 3), and Wikipedia (Handout 4). Ask each group to present to the rest the **reporting steps** of the assigned websites/social media. Invite participants to use a computer with an Internet connection or a flipchart in delivering their presentation.

- Once all groups have completed their presentations, the entire group of participants should discuss similarities in the reporting procedures, challenges, and possible problems.

Tips for facilitator

- Be well prepared to discuss all reporting procedures in all four social media platforms/websites.

Plenary

- Did you like the activity?

- Do you believe it is important to have detailed and thorough reporting procedures?

- Have you ever reported a similar case of online hate speech? Was it easy to navigate? Does it need to be simplified?

- Do you think these procedures are effective? Why? Why not?

Follow Up/Inspiration for the Future

- Write collaboratively and send an email to one of the explored media platforms that, in your opinion, do not have strong reporting procedures. Highlight the importance of having straightforward and clear reporting procedures for online hate-speech cases of online hate-speech and mention how dangerous online hate-speech is today.

References/Further Reading

For further information regarding Facebook, see:

https://www.facebook.com/note.php?note_id=196124227075034

To try to make things more straightforward for the users, in 2012, Facebook published an info-graphic guide to explain the functioning of the reporting system throughout its different steps. A full explanation can be found at the relevant Facebook page, available at:

https://www.facebook.com/notes/facebooksafety/what-happens-after-you-clickreport/432670926753695

Byrne, J., (2013) "Critics: Twitter needs to police hate speech", (26 October 2013), The New York Post, available at:

http://nypost.com/2013/10/26/hate-speechrunning-rampant-on-twitter/

Mc Elwee, S. (2013) "The Case for Censoring Hate Speech", in Huffington Post, 24 July, available at:

http://www.huffingtonpost.com/sean-mcelwee/hate-speechonline_b_3620270.html

For further information regarding Wikipedia, refer to:

https://en.wikipedia.org/wiki/Wikipedia:Civility

Annexe: Reference Table 1

Information to be collected when reporting a case of hate-speech online

When reporting an incident, include as much information as possible:

- When did this happen? Noting the time and date is important because some online content, such as discussion threads in chatrooms can quickly disappear.

- How was the content delivered? Was the victim sent something directly through email, SMS, text message, instant message, or private messaging? Did the victim come across something while browsing the Web?

- If the message was sent directly to the victim:

Make sure the victim keeps the original email or save the chat/text log.

If possible, save the username or email address of the person sending the hateful message.

- If the victim has encountered the content on a website:

Copy and paste the site's address by clicking your Web browser's address bar, highlighting the full web address, and copying and then pasting it into a word processor.

Take a screenshot of the content in question to give to the police.

Source: MNet (2012), "Responding Online Hate Crime", p.13.

Annexe: Handout 1

Facebook

In its Community Standards, Facebook provides an idea of what type of expression is acceptable and what kind of content may be reported and removed. Regarding hate speech: "Facebook does not permit hate-speech but distinguishes between serious and humorous speech. While we encourage you to challenge ideas, institutions, events, and practices, we do not permit individuals or groups to attack others based on their race, ethnicity, national origin, religion, sex, gender, sexual orientation, disability or medical condition".

Regarding bullying and harassment: "Facebook does not tolerate bullying or harassment. We allow users to speak freely on matters and people of public interest but act on all reports of abusive behaviour directed at private individuals. Repeatedly targeting other users with unwanted friend requests or messages is a form of harassment."

Moreover, on a specific field of discrimination, such as LGBT cyberbullying, the social network partners with a team of national organizations, and in its Safety Centre dedicated page, Facebook provides direct links to the different organizations:

https://www.facebook.com/safety/tools/

On the reporting side, Facebook offers different options. First, there is a specific form that can be compiled whenever one encounters a violation of the Facebook standards:

Report a Violation of the Facebook Terms

Please use this form to report violations of the Facebook Terms.

What issue are you trying to report?
- My account is hacked
- Someone is pretending to be me
- Someone is using my email address for their Facebook account
- Someone is using my photos or my child's photos without my permission
- Something on Facebook violates my rights
- I found an underage child on Facebook
- Other abuse or harrassment

Send

Secondly, the social network offers a dedicated page to explain "How to report things" both as a Facebook user and in case you do not have an account.

To try to make things more straightforward for the users, in 2012, Facebook published an info-graphic guide to explain the functioning of the reporting system throughout its different steps. Facebook stressed that dedicated teams are handling such reports "24 hours a day, seven days a week," noting its offices throughout the world and saying that its user operations department is divided into four specific teams:

- Safety.

- Hate and harassment.

- Access.

- Abusive content.

Annexe: Handout 2

Twitter

Twitter's general policy surrounding User Generated Content is that it does not mediate content or intervene in disputes between users. This general rule derives from the commitment to guarantee the right of freedom of speech and expression to its 200 million active users worldwide.

However, Twitter has a set of rules which governs how users can behave on its platform. These rules are designed to balance offering its users a service that allows open dialogue and discussion whilst protecting the rights of others. On an initial step, Twitter's Safety and Security Centre contains articles on how to deal with potentially offensive content, such as "considering the context" and "blocking and ignoring" the user who published the potentially offensive post. Furthermore, if offensive content violates specific Twitter Rules, it may fall under targeted abuse or harassment and thus be subjected to removal and blocking. Targeted abuse or harassment is regulated from the perspective of perpetrators and not from those of the potential victims.

To report abusive content on Twitter, there are two options: (A) visiting the online Twitter Help Centre, or (B) directly reporting the abusive tweet and account by clicking on "Report Tweet". Two are the procedures that users can follow through the Twitter Help Centre (https://support.twitter.com/). The first way of reporting abusive content is to click on the hyperlink of **"Online abuse"** under the section **Safety and Security**. The second way of reporting targeted harassment through the Twitter online Help Center is to click on **"How to report violations"** in the section **Policies and Violations**.

Please note that only Twitter users who have been directly affected can report abusive and harassing content. Other users who have acknowledged offensive content are invited to read the "Support Article" and contact Twitter or local authorities. The alternative option available for Twitter users is to directly click on the "more" button beneath the tweet considered abusive and select the option "report tweet."

Once chosen to Report the Tweet, the user will then need to select the "Abusive" category and submit the report.

Annexe: Handout 3

YouTube

YouTube does not permit hate-speech (understood as speech which attacks or demeans a group based on race or ethnic origin, religion, disability, gender, age, veteran status and sexual orientation/gender identity). It also has a zero-tolerance policy towards predatory behaviour, stalking, threats, harassment, invading privacy, or revealing other members' personal information. Anyone caught doing these things may be permanently banned from YouTube.

YouTube reporting options are:

• Report tool.

• Privacy Reporting.

• Legal Reporting.

The Policy and Safety Hub of YouTube dedicate a specific section to Hate Speech. A definition of hate-speech is provided, together with some practical indications for reporting hateful content (URL to Policy & Safety Hub available at http://www.youtube.com/yt/policyandsafety/).

 Harassment and cyberbullying might include:

• Abusive videos, comments, messages.

• Revealing someone's personal information.

• Maliciously recording someone without their consent.

• Deliberately posting content to humiliate someone.

• Making hurtful and negative comments/videos about another person.

In this case, some tips and advice are provided to prevent and contrast these phenomena.

Besides what can be done online, in case of an escalation of threat, the suggestion is to report what happened to the local law

enforcement authority. Regarding the reporting options, different modalities are suggested. One of the options is blocking the user. Another option is flagging the video; then, the staff reviews flagged videos and those that violate the Community Guidelines are removed. It is also possible to submit a more detailed complaint through the Reporting Tool in cases with multiple videos, comments or a user's entire account that may require further investigation. Another tool available for the users is the **Policy and Safety Hub**. Through the Reporting and Enforcement Center, people should: "Learn about reporting the content on YouTube, the actions our teams take when reviewing content, and what this means for you".

Annexe: Handout 4

Wikipedia

Wikipedia deals with hate-speech through its Policy on Civility, which is part of Wikipedia's Code of Conduct and one of Wikipedia's five pillars. The policy broadly describes the standards expected of users when interacting and sets out a series of suggestions to deal with "incivility". Furthermore, "it applies to all editors and all interaction on Wikipedia, including on user and article talk pages, in edit summaries, and any other discussion with or about fellow Wikipedians".

Amongst the behaviours adducing to an uncivil environment, "direct rudeness" is listed as the first and foremost negative conduct. When looking at what constitutes direct rudeness, hate-speech falls within this category. Direct rudeness includes: "personal attacks, including racial, ethnic, sexual, gender-related and religious slurs, and derogatory references to groups such as social classes or nationalities."

Wikipedia provides a series of incremental suggestions on how to deal with uncivil behaviours. Most of these suggestions point out positive, humble and polite ways for editors to interact and negotiate with each other on what may be considered or not to be uncivil behaviour according to the online encyclopaedia's standards.

A completely different attitude should be adopted in case of Threats of violence, which should be immediately reported by e-mail to the Wikimedia Foundation at: emergency@wikimedia.org.

At the very end of the spectrum of all the available options, Wikipedia, in cases of significant incivility, including personal attacks, harassment and hate-speech, immediately blocks the uncivil content and editor.

IO2: Youth2Unite Manual

Epilogue: Good Practices and Helplines

Good Practice Example from Cyprus

Project name	**Together Fighting AGAINST Hate Crimes**
Description	This project aims to improve Law Enforcement Agencies (LEAs) and civil society's ability to make **hate crimes** visible among European society, which is the first step to tackle hate crimes and address related fundamental rights violations.
Link to website	http://www.together-project.net/
Country and location	Italy (Milano, Rome), Cyprus (Nicosia), Czech Republic (Kovářská), Spain (Barcelona, Gipuzkoa)
Actors/partners	The project is **implemented by** Camera del lavoro di Milano, KISA, Lunaria, OPU (Organization for Aid to Refugees), SOS Racisme Catalunya, SOS Racismo/SOS Arrazakeria Gipuzkoa, Universita di Roma 3-Osservatorio sul razzismo e le diversita. **Associated Partners:** National Union of Chiefs and Local Police Officers of Spain; Catalan Association of Local Police Chiefs and Commanders. **Institutional Support:** Special Prosecution Service to Investigate Bias-Motivated Crimes of Barcelona; Superior Court of the Basque Country; Service for Integration and Interculturalism, Government of Basque Country Immigration General Direction, Government of Catalonia; Department of Local Police of Milan City Council; Commissioner for Administration and Human Rights (Ombudsman), Cyprus. The project has financial support from the Fundamental Rights and Citizenship Programme of the European Union.

Objectives	The specific objectives of the project are: **– to strengthen the capacity** of LEAs, NGOs and community-based organizations to identify and report hate crimes and to interact with victims; **– to improve data collection** on hate crimes by creating and implementing standard methodologies and tools for data collection aimed at LEAs and civil society organizations. **– to strengthen networking** and collaboration between LEAs and civil society – on a national and international level – in information exchange and follow up on hate crimes.
Results	The project has: • Elaborated a comprehensive training programme on hate crime (based on European best practices), aimed at LEAs and CSOs. • Implemented training sessions and follow-up sessions with members of LEAs and CSOs in the partner countries. • Developed (a) a protocol aimed at LEAs and (b) a data-collection tool aimed at NGOs on hate crime reporting, based on European best practices. • Promoted the setting up of mechanisms of information exchange between CSOs and LEAs in the partner countries. • Elaborated four national reports and a comparative report on hate crime, based on data collected by CSOs using the data-collection tool. • Organised an international conference on the under-reporting of hate crime.
Why is it considered a good practice?	The context in which the programme was created are the persistent indications that hate crime in Europe is not improving, despite the efforts of EU Member States to combat the phenomenon, which is based on racism and xenophobia. Under-reporting of hate crime based on racism and xenophobia continues to be a significant problem throughout the EU. A clear added value of the project at the EU level is the standardisation of knowledge on hate crime for officers and agents of LEAs and CSOs in different countries through training courses and the standardization of methodologies for reporting cases of hate crime among the Member States.

Elements of replicability in other contexts	- Online database - Data will include primary Training Manuals, National Reports on Hate Crimes, Comparative Report on Hate Crime Monitoring - The project deliverables (handbook, videos, data collection tools, reports, etc.) are available on the project website, making it possible for concerned people, organizations, institutions and other agencies in Member Countries to raise awareness on hate crime among the European society.

Good Practice Example from Germany

Project name	**LOVE-Storm – Together Against Hate on The Net**
Description	LOVE-Storm is a training and action platform for civil courage on the net. In workshops & online training for individuals and groups, the participants learn how to protect the attacked and set limits to hatred. Via the action platform, the trained people can support each other in curbing hate comments. Trained multipliers can use the training room for online role-plays with their groups.
Link to website	www.love-storm.de (The website is in German, but in 2021, the training room will be translated into English, Slovak, Croatian and Italian.)

Country and location	German, Lüchow (and online)
Actors/partners	Responsible: Bund für Soziale Verteidigung e.V. (Federation for Social Defense) Partner: Fairend
Objectives	- Encourage people to show online civil courage - Support the attacked and show them that they are not alone - Do not leave hate on the net uncommented, but take joint action against hate on the net - Stop hatred on the Internet by peaceful means and set non-violent boundaries for attackers
Results	LOVE-Storm has trained over 2000 people in two years. Seven hundred and fifty members have agreed to support the attacked persons in hate incidents with counterstatement and civil courage. Attacked people reported back that they feel strengthened by the support.
Why is it considered a good practice?	LOVE-Storm supports people to take joint action against hate comments. Many people would like to do something against hate on the Internet, but they often don't know how to react and are afraid to make themselves a target. That's why LOVE-Storm conducts counter-argument training. It offers a community the opportunity to counter Hate together. The training ensures that victims no longer feel alone (because supporting comments and counterstatements are often missing). Furthermore, the perpetrators are shown limits because they are publicly contradicted and thus do not experience predominantly confirming reactions.

Elements of replicability in other contexts	The training sessions, in which role-plays are used to practice counterarguments and civil courage, can be easily transferred to other contexts. It is also possible to build up a platform in different contexts where active people can get together and act together against hate on the Internet. Furthermore, registered multipliers can conduct their own online role-playing games and adapt them to the situation and needs of their groups.

Good Practice Example from UK

Project name	**Hate Speech: Measures and Countermeasures**
Description	This project is developing and applying advanced computational methods to systematically measure, analyse and counter hate-speech across different online domains, including social media and news platforms.
Link to website	https://www.turing.ac.uk/research/research-projects/hate-speech-measures-and-counter-measures
Country and location	United Kingdom Contact: Bertie Vidgen bvidgen@turing.ac.uk
Actors/partners	Organiser: Professor Helen Margetts Programme Director for Public Policy, and Turing Fellow, Researcher and collaborators: Dr Scott Hale, Dr Dong Nguyen, Dr Rebekah Tromble, Dr Berthie Vidgen, Alexander Harris, Policy research assistant, Dr Patricia Rossini

Objectives	The main goal of this project is to understand the scale and scope of hateful online content. The goal considers the different forms, from 'everyday' subtle actions to overt acts of aggression and criminality, and the various targets, such as ethnic minorities and women. The project also aims to understand the dynamics and drivers of hate: when where, and why it manifests.
Results	The project is still ongoing, and below there are the most recent results and achievements: • Researchers from the Universities of Oxford, Surrey, Sheffield and the George Washington University, led by The Alan Turing Institute's Hate Speech: Measures & Counter-measures project, have developed a tool that uses deep learning to detect East Asian prejudice on social media. The tool is available open-source, along with the training dataset and annotation codebook. It can be used immediately for research into the prevalence, causes and dynamics of East Asian prejudice online and could help with moderating such content. • The organisation of the event: "Hate and harassment: can technology solve online abuse?" • The publishing of a new policy briefing: "How much online abuse is there? A systematic review of the evidence for the UK".
Why is it considered a good practice?	This research uses advanced computational methods, including supervised machine learning, stochastic modelling and natural language processing, to detect and analyse hate speech. Initial research aims to develop supervised machine learning classifiers to detect and categorise different strengths and targets of hate speech.

Good Practice Example from France

Project name	**A Priori tv:** **You Won't Believe What's Going on In the Suburbs.** À Priori.tu VOUS NE CROIREZ PAS CE QU'IL SE PASSE DANS LES QUARTIERS
Description	Initiated by a youth and culture centre in Pau, south-western France, this project offers young people the opportunity to join the teams of online media to report on the life of their neighbourhoods.
Link to website	https://apriori.tv/
Country and location	Pau, France
Actors/partners	House of Youth and Culture of the City of Pau, Mission Local (French equivalent version of WMCA) New Aquitaine region multifunctional venue Rocher du Palmer Sarah Brown, Journalist,

Objectives	As the second season of the project draws to a close, the objectives remain the same: to educate young people about the media by making them aware of constructing a narrative. It is also a question of involving them in the life of their neighbourhood, leading them to go and meet the actors and to discover and describe the news.
Results	However, the narrative axis has evolved between the two seasons; In the first season, the work focused on discovering neighbourhoods through fake news. The tone was deliberately humorous, and the young people were encouraged to deconstruct the bad image of the neighbourhoods through stories with grotesque features. So, the site announced: "we can see scenes of incredible violence and wild animals", while the reports described the opposite. The second season has been able to adapt to the twists and turns of the year 2020. The reports focus on the life of the neighbourhood in times of coronavirus. It honours the professionals who helped the neighbourhood to continue to live. The construction of the story is more classical but still allows us to weave the link.
Why is it considered a good practice?	Within the Apriori Tv project, we can highlight three principles that underpin good practice from which to draw inspiration to set up territorial initiatives The combination of the actors, journalists and other media professionals working with young people allowed the project to develop with a certain fluidity to move from theory to practice. The partnership of the local structures guarantees a localised foundation that enables the project to exist in the neighbourhoods of the young people involved. The format of the project (one-week internship) guarantees participation and inclusion until the end. The project's content allows participants to approach the construction of a story in its entirety. It utilises journalist/presentation skills across a range of news media according to the desires of the young people, such as film/video production, sound recording, editing and interview techniques The creation of an article/news bulletin validates the acquisition of these skills. The evolution of the project over the two seasons shows that the format can be adapted according to the participants' societal context.

Elements of replicability in other contexts	Season 1: working on counter-narrative: hijacking through humour
	Season 2: The role of the media in times of crisis: working around the positive narrative

Good Practice Example from Greece

Project name	"ValtousX" "X them out!"
Description	The campaign "X them out!" is designed to pinpoint and highlight the unseen criminality related to hate crime in the public space. It provides an online topography of violence that has its origins in hate and contributes to the acquaintance of the general public by highlighting this unseen criminality.
Link to website	https://valtousx.gr (The website is in Greek and English)
Country and location	Athens, Greece (and online)
Actors/partners	It is organized by the political education institute Rosa Luxemburg Foundation in Greece https://rosalux.gr and the civil society organization HumanRights360 https://www.humanrights360.org.

Objectives	- To identify and highlight the hidden hate crime in the public domain - To bring to the fore the organised hate crimes - To increase the dissemination of information given that the manifestation of extreme attitudes towards people is not an "idiom" of any city but a general practice in Greece - To support the victims of the hate crime attacks To raise the awareness of the general public on hate crimes
Results	From Athens and across Greece, the campaign "X them out" has captured 100 hate crime attacks. The last act was the invitation of cartoonists from Greece and abroad to sketch these attacks. This artistic endeavour has been presented in art exhibitions around Greece. It has been reflected in the homonymous book "ValtousX – The Black Map of Racist Violence" that has been in bookstores since the end of November 2019. All the revenues from the sales of the book are used to support the aims of the campaign.
Why is it considered a good practice?	The campaign "X them out" marks a period of struggle to make known the action of hate crime so that the whole of society can understand it. This campaign is considered good practice since it considers the hate victims' voice the starting point that the society fails to hear and understand. The campaign builds bridges between the public's perception of hate speech and crime and the formal reasoning of not approving hate speech and crime in the public domain. These bridges provide the basis for the generation of social equality in the real world.
Elements of replicability in other contexts	An idea became a campaign; a campaign became an exhibition; an exhibition became a book. This course of action can provide knowledge and inspiration for any other similar anti-hate-speech and crime campaigns. In addition, this recent work offers valuable information on how to meet the challenge of raising the public's awareness of hate-speech and crimes incidents.

Helplines

HELPLINES AND SERVICES FOR CYPRUS

Useful phones and services for making complaints or receiving relevant information:

Services

- Ombudsperson – Authority Against Discrimination: 22 405500

- ACCEPT, LGBT* Organization: 99812343

- Social Welfare Services: 22406709

- Commissioner for the Protection of The Rights of the Child: 22 873 200

- Ministry of Education - Observatory on Violence at School: 22806309

- KISA - Movement for Equality, Support, Anti-Racism: 22878181

- Police- Office for combating cybercrime: 22 808082

- Police - Office of Violence in the Family: 22 808731

Open Telephone Lines for Support and Counselling

- 1410 Youth Board of Cyprus - Support and Counselling Line

- 1440 Association for the Prevention and Handling of Violence in the Family - Helpline

- 1456 "Perseus" Adolescent and Family Counselling Centre - Helpline

- 1455 Cyprus Family Planning Association - Helpline

- 1480 Cyprus Centre for Safe Internet – CYberSafety – Helpline/Hotline

- 116 111 European Helpline for the Support of Children and Adolescents

HELPLINES AND SERVICES FOR GERMANY

Useful phones and services for making complaints or receiving relevant information:

Counselling and support (by telephone and online)

- The victim telephone (help offered by the White Ring for victims of crime): 116 016

- Helpline "Violence against women": 08000 - 116 016

- Telephone number for children and young people "Nummer gegen Kummer": 116 111

- OFEK e.V. (Counselling for victims of anti-Semitic violence and discrimination): 0800 664 52 68

- Strong! LGBTIQ* Office against Discrimination and Violence: 089/856346427

- Online report form: https://strong-lgbti.de/

- HateAid (counselling centre for victims of digital violence): 0172 4636998

- Online report form: https://hateaid.org/meldeformular/

- MeldeHelden (Reporting digital violence via app): https://hateaid.org/meldehelden-app

- JUUPORT (Online counselling on cyberbullying by young people for young people): https://www.juuuport.de/beratung

- respect – The reporting office for hate on the internet (online report form): https://demokratiezentrum-bw.de/demokratiezentrum/vorfall-melden/#respect

Further counselling services

Federal Anti-Discrimination Agency (online contact form): https://www.antidiskriminierungsstelle.de

An overview of counselling centres for right-wing, racist and anti-Semitic violence is provided by the VBRG Verband der Beratungsstellen für Betroffene rechter, rassistischer und antisemitischer Gewalt: https://verband-brg.de/beratung/

An overview of LGBTIQ* counselling centres is provided by the VLSP Verband für lesbische, schwule, bisexuelle, trans*, intersexuelle und queere Menschen: https://www.vlsp.de/beratung-therapie

HELPLINES AND SERVICES FOR GREECE

Useful phones and services for making complaints or receiving relevant information:

Services

- Greek Ombudsman: +30 213 1306 600

- Colour Youth – LGBTQ Community of Athens: +30 6945583395

- Police- Directorate of Cybercrime Prosecution: + 30 2144027860

- Kethi - Equality Research Center: +30 210 3898000

- Paratiritirio- Observatory for the Prevention of School Violence and Bullying:

- +30 210 3442496

- Safe Line- Illegal Content Line: +30 2811391615

- SaferInternet4kids- Hellenic Center for Safe Internet-Information: +30 2106007686

- Help-Line Safer Internet: +30 2106007686

- Forth- Foundation for Research and Technology – HELLAS: +30 2810 391500-2

- Human Rights 360 /Campaign "X them out"; A black map of Athens, designed to pinpoint and highlight the unseen criminality related to racist attacks in the public space: +30 210 6400214 +30 210 6400215

- The Smile of the Child: +210 3306140

- Diexodos: +30 210 80 27 971 +30 69 56346039

Open Telephone Lines for Support and Counselling

- 197 EKKA – National Center for Social Solidarity

- + 30 210 72 22 333- Aiginitio Hospital

- 1056 The Smile of the Child

- 801 801 11 77 EPSYPE- Children & Adolescents Support Line.

- 800 11 88 881 Dipla sou – Panhellenic Immediate Helpline against Domestic Violence

- +30 210 52 35 318/210 41 12 091/210 3220 900 - Abused Woman Center

- 116 111 European Helpline for the Support of Children and Adolescents

- 15900 – WomeSoS

- 11188 – Hellenic Police

HELPLINES AND SERVICES FOR FRANCE

Useful phones and services for making complaints or receiving relevant information:

The anti-discrimination online platform, coordinated by Le Défenseur des Droits (authority in charge of promoting equality and fighting against discriminations): 39 28 on the phone, or through a chat at www.antidiscriminations.fr

- National helpline for victims: 116006

- In case of immediate danger or emergency: 17 (Police and rescue services), 114 for deaf or hard of hearing persons

- Helpline for children at risk: 119

- Helpline in case of school bullying: 3020

- Helpline in case of bullying online: 0800 200 200

- Supporting and counselling helpline for women victims of violence and discriminations: 3919

HELPLINES AND SERVICES FOR THE UK

Useful phones and services for making complaints or receiving relevant information:

Crimes committed against someone because of their disability, transgender identity, race, religion or belief, or sexual orientation are considered hate crimes and should be reported to the police.

- Hate crimes can include:

    threatening behaviour

    assault

    robbery

    damage to property

    inciting others to commit hate crimes

    harassment

    online abuse

You can report hate crimes online. Call 999 if you are reporting a crime that is in progress or if someone is in immediate danger. If the crimes are not an emergency, call 101 or contact your local police.

True Vision https://www.report-it.org.uk/your_police_force has been developed so that you can report hate crimes online - you do not have to visit a police station to report.

The police take hate crime very seriously and will record and investigate this offence even if you do not want to give your details. However, you must note that the investigation and ability to prosecute the offender(s)

is severely limited if the police cannot contact you. Most importantly, we cannot get you the support you may need.

You may also specify how you want to be contacted and if contacting you would cause you any difficulties. The police will not pass on your details without your consent, and we would urge you to give your details when you report.

To report a hate crime - please select the county/area where the crime happened from the drop-down list below, and you will be taken to the correct reporting form. You can use the postcode search at www.police.uk to check the name of your local area.

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Erasmus+