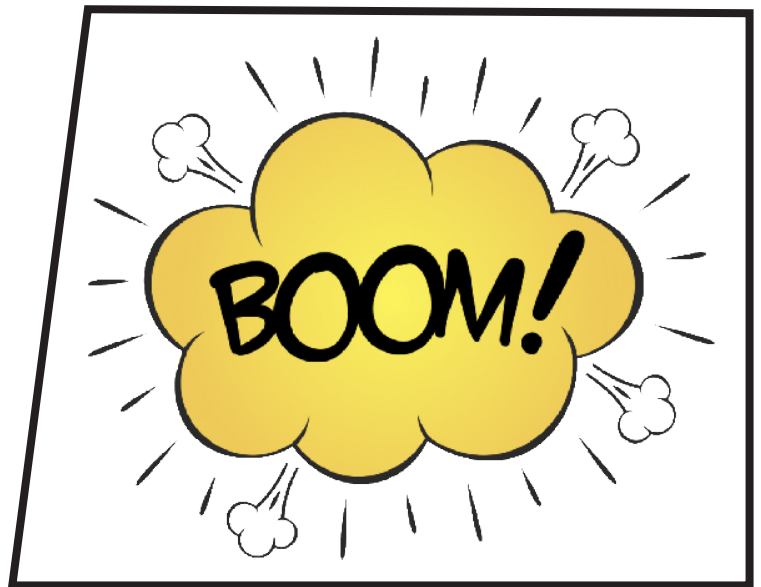


# Raise up Training Manual!



What do you need  
to know about Hate  
Speech?

Countering hate  
speech through  
Alternative  
Narratives



Co-funded by the  
Erasmus+ Programme  
of the European Union

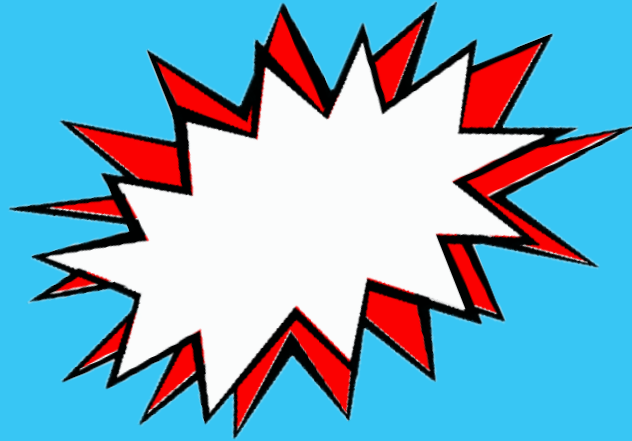




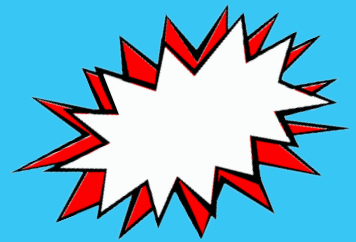
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# 1. INTRODUCTION TO THE MANUAL



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## 1. Introduction to the manual

# Raise Up!

Manual is a visual guidance manual that aims to support and work for social change within younger communities.

## HOW?

The Manual will provide tips and practical tools for countering hate speech and working for social change through positive actions and alternative narratives. Furthermore, the objective of the manual is to help strengthen reactions to hate speech by countering, counterbalancing and preventing it by encouraging young people or any other activists in taking social spaces with positive narratives and stories of civil audacity. The Raise! partnership produced the manual after a long research process and developing tools in collaboration with young people from different backgrounds and origins living across the six partner countries.

Throughout the manual, you will find:

- A collection of definitions, result of two years of work, that we found important to share with you before everything
- A collection of hate speech case studies from the different partner countries, and how, together with young people, we have transformed them into counter and alternative narratives - contributing to tackling the spreading of hate speech.
- A bunch of tips to upscale actions against hate speech by using the counter and alternative narratives.
- A collection of good practices of counter and alternative narratives, especially from European frameworks embracing a Human Rights education methodology.
- Finally, you will find the comics co-produced by young people illustrating the narratives described in the manual.

The RAISE! Partnership has developed for you a bunch of innovative activities that you can use and abuse!

Are you curious to know more about how the education of Human Rights and the fight against Hate Speech is being treated in each partner country and Europe?

Do you think it important enough to work on it with your peers and your community?

If so, you will find what you need in the extended version of the manual.



## 2. PROJECT OVERVIEW

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## 2. Project overview

'RAISE!' stands for Raising Awareness for Inclusive Societies Expressions. It results from a two-year Strategic Partnership started in 2019 and piloted by six different countries: the U.K, France, Spain, Portugal, Greece and Italy.

By standing together for our rights and fighting against hate speech, we believe we can create more inclusive and open for different expressions through education and raising awareness within our communities!

The project's main objective is to discover new and effective ways to respond to the hate speech phenomenon in Europe, contributing to more equal, intercultural and inclusive youth local communities.

More precisely, 'RAISE!' aims to investigate and give a clear understanding of the hate speech phenomenon from a psychological and social point of view, understanding its causes and consequences for survivors and the oppressors and all society.

The partnership develops and delivers innovative and effective approaches to combat hate speech crimes. It aims to raise awareness of hate speech crimes among the community and decision-makers, giving support and tools to the involved parties and encouraging young communities to become agents of change through local and European initiatives.

The project target group comprises young people, including young survivors and minorities that tend to be discriminated against (e.g. migrants, Roma, refugees, gay people, disabled people, the unemployed), hate speech activists, professionals, youth workers and decision-makers.

## Cultural differences shouldn't be aspects that one might fear.

It should reveal how diverse and unique the world that surrounds us is. Hate speech is the last resort of defence when one feels attacked or offended. Regrettably, for some individuals, it provokes fear and even misunderstanding that leads to hate speech. Hate speech can be extremely aggressive for the victims, leading to severe trauma and even becoming oppressors themselves. Therefore, we consider prevention, education and intercultural dialogue the best ways to eradicate this issue and build more open-minded individuals and societies.





### 3. WHAT SHOULD WE KNOW ABOUT HATE SPEECH?

## 3.1 What is hate speech, and how to define it?

In short, there have been many attempts to define that notion across Europe. However, there is still no universally accepted definition of it in International Human Rights law.

In practice, many European countries have adopted legislation to prohibit expressions of hate speech by using similar yet slightly different definitions when determining what kind of actions are prohibited because they are considered hate speech. For instance, some countries have clear definitions in their penal code (Portugal), while others do not have any legal definition of hate crime (Italy). Moreover, others have a clear list of Protected characteristics (age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex and sexual orientation are cited in the UK). At the same time, some keep a more open-ended definition (Spain). The last example can be the fact that certain European countries solely consider acts as hate crimes (Spain) while others include behaviours (Greece) and insults (France).

After reviewing the different definitions and considerations addressed by the different participating countries, the following common definition of hate speech has been agreed upon by the partnership:

Any public speech, act, action and form of expression that expresses, propagates, incites, promotes, justifies or encourages hatred, violence, xenophobia, intolerance, prejudice, discrimination, intimidation, defamation, harmful acts, hostility or other forms of hatred towards a person or group based on certain characteristics such as race, nationality, ethnicity, age, disability, civil status, pregnancy or maternity, race, religion or belief, gender reassignment, sex, or sexual orientation.

## 3.2 Other interesting definitions: Freedom of expression or Hate Speech?

As opposed to the notion of "hate speech," freedom of opinion and expression is universally considered a fundamental right (inherent to all human beings), leading to a universally accepted definition. Article 19 of the Universal Declaration of Human Rights, an international document issued by the United Nations, states that all fundamental rights must be universally protected. The article states, "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."

This right is important because, according to the European Union Human Rights Guidelines on Freedom of Expression Online and Offline, freedom of opinion and expression is "indispensable for individual dignity and fulfilment (...): It constitutes the essential foundations for democracy, the rule of law, peace, stability, sustainable, inclusive development and participation in public affairs."

To differentiate between Freedom of Speech and Hate Speech, the OHCHR (The Office of the High Commissioner for Human Rights) developed the Rabat Plan of Action for identifying hate speech. Authorities can determine whether the speech is discriminatory and considered as hate speech by considering:

- The context of the statement
- The speaker's position or status (Who was the speaker: a teacher? The President? A colleague?)
- The intent to incite the audience against the target group (Was the hate intended? assumed?)
- The content and form of the statement
- The extent of its dissemination (Was it in public or private?)
- The likelihood of harm, including imminence

## How can we define discrimination?

International Human Rights law guarantees equality and non-discrimination for all people. Discrimination is defined as “Any distinction, exclusion or preference made based on race, colour, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in the employment or occupation”. The right to equal treatment requires that all individuals be treated equally before the law, without discrimination. Failing to do so can be considered hate speech.

## What about Social Change?

Civil rights, feminism, LGBTQ+ and environmental movements are all defined as social changes. - This can be defined as

“changes in human interactions and relationships that transform cultural and social institutions”

You may wonder what brings social change. We can identify three main reasons: conflicts, demographic changes, and cultural changes. The latter results from new inventions, discoveries and most importantly, the spread of new ideas and vision of the world, and everyone can participate!

## Why is it important to bring social inclusion, and what does that mean?

The United Nations define social inclusion as “the process of improving the terms of participation in society, particularly for people who are disadvantaged, through enhancing opportunities, access to resources, voice and respect for rights.” This notion goes further than a mere improvement of access to economic resources but includes all social and political aspects that might exclude certain persons. This definition is simplistic as discrimination, inequalities and hate speech are still universally prevalent. The 2030 agenda for sustainable development issued by the UN, which defines the main goal to achieve in the following years (end poverty, promote gender equality, decent work, education), aims at improving social inclusion and bringing a more equal and hate-free world.

## How can we participate in social change and inclusion? Defining social action, movement and activism!

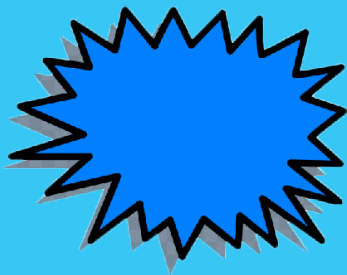
Social action includes various activities such as volunteering, community organising, community-owned services, Advocacy and social movement. There is no universal definition, and each

country has its own. For instance, in France, it has been legally defined as an action that “aims to promote (...) autonomy and the protection of persons, social cohesion, the exercise of citizenship, the prevention exclusion and rectify its effects”.

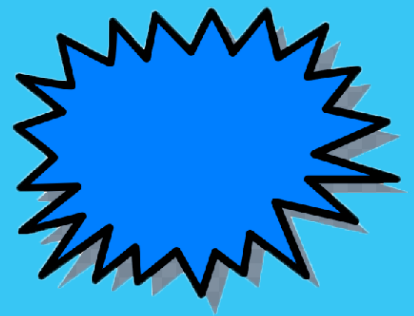
Social movement: “a loosely organised but sustained campaign in support of a social goal, typically either the implementation or the prevention of a change in society’s structure or values.” (Ralph H. Turner). A social movement might differ in scope but remains a collective action striving towards social change.

Activism: the process of campaigning in public or working for an organisation to bring about political or social change. It can vary from protesting in the street to doing awareness-raising online, using art to promote a message, all in the name of social change.





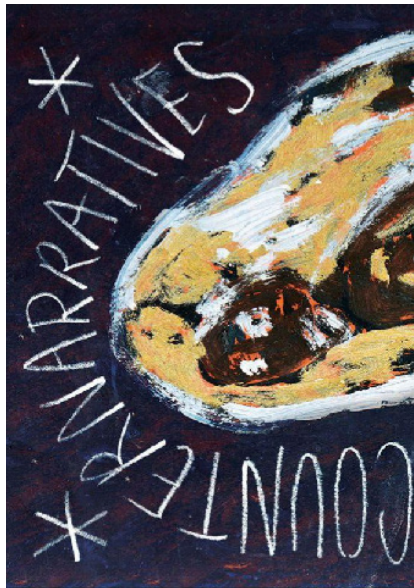
## 4. COUNTERING HATE SPEECH THROUGH ALTERNATIVE NARRATIVES



## 4.1 What are alternative and counter-narratives? Definitions and how to use them.

Narratives are a flexible tool used for a variety of purposes. Narratives can often challenge one another, indirectly or directly, and they can be used as strategies to challenge hate speech.

If the narrative attacks hate speech directly by referencing it or by proposing counter-arguments, we can talk about “counter-narratives”.



For instance, counter-narratives aim to reach the suspected oppressors directly, through a prevention effort and a support action to individuals who already engaged in that harmful behaviour, trying to change their perspective by countering the behaviour in a determined situation. On the other hand, if a narrative aims to undermine these hateful acts by proposing alternative points of view, we can name it “alternative narrative.” Depending on the context, both counter and alternative narratives aim at a wide variety of target groups. Alternative narratives aim to reach the global population and influence the oppressors to get familiar with the new narratives.

The strategy is to strengthen more positive, inclusive and constructive ideas to counter hate speech through a “what we are for” rather than “what we are against” approach.

Alternative narratives are aimed to undermine oppressive and hateful narratives not by responding directly to them but by challenging those narratives through the proposition of a new narrative to change perspective on the issue.

Alternative narratives try to influence social and political debates by showing that alternative ways exist to look at the issue, influencing the discussion by changing the frame of the problem. For instance, countering heteronormativity and homophobia by offering new narratives about gender roles and the reproduction-oriented system of families.

Unlike counter-narratives, alternative narratives are not aimed to propose reactions to single incidents. Rather, it is a long-term process of mindset change at the core of society by gaining territory in public debates through coherent and structured alternative discourse.

The difference between both is often ambiguous in real life as they often coexist in practice. Counter-narrative might refer to an alternative one, while the latter also must react to specific situations.

Both fight against hate speech by undermining and deconstructing the oppressive narratives and giving relevance to non-discriminatory perspectives of society using a human rights approach (freedom, equality and respect). Fact-checking resources and data is primordial to deconstruct hate speech narratives but not sufficient per se. Narratives are useful as they relate to people's

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

You can get to know more about the differences between Alternative and Counter-Narratives here <https://raiseproject.eu/counter-and-alternative-narratives> or even use the presentation to explain to other people more about it!

lives and perspectives by creating meanings and symbols relating to people's own emotions and needs. Narratives can include humour to connect people to their emotions and create empathy. Alternative narratives are effective as it makes it easier for individuals to integrate their perspectives and meet others, leading to a positive mindset change.

This framework is necessary to fight against hate speech. This manual aims to give opportunities to both survivors and oppressors to create strategies to emancipate individuals through human rights-based approaches, counter and alternative narratives, to fight against and prevent hate speech acts.

As a final note, the choice of approach, counter and alternative narratives are in the hands of the activists, educators, youth workers, and society. When faced with the challenge of hate speech both offline and online, it depends on the needs. Counter and alternative, narrative-based approaches will be presented in the Manual, built on experiences, proposals of good practices, and piloted activities by the partnership.

## 4.2 Hate speech case studies collected and its new narratives.

This subchapter is divided into three parts: You will find some case studies collected in the different partners' countries (France, Spain, Portugal, Greece, Italy and the United Kingdom), the alternative narratives co-developed with young people from the different countries and different backgrounds and finally those alternative narratives illustrated by the same youth in an international training that we had the chance to organise in July 2021.

The case studies were chosen and treated regarding their "relevance to current affairs", relevance to partner's communities nowadays and the importance of discussing those subjects to prevent hate crimes.

It is evident from this spike that state policy alone is not enough to foster tolerance and understanding in society or to prevent high levels of hate crimes from being committed.

With the transformation of the case studies into Alternative Narratives, we tried stimulating deeper critical reflection on the complex reality we live in and its pathways as alternatives to hate spreading.

May these alternative  
narratives inspire you to  
create your narratives or help  
your friends, peers,  
and community create  
one together!

## 4.2.1 Case study in France.

Thomas is a 17-year-old high school student who lives in Gironde and has a boyfriend. One day they kiss in the street. Two young people from the same school witness this scene. Back in school, these students verbally and physically assaulted Thomas: "Fag, who shouldn't be on earth", "Homosexuals should all be hanged". They spit on him and hurt his lip. One of Thomas's Friends warns the guards, who stop the assault. The counsellor of primary education summons the two attackers. Their explanations: "Thomas has it well deserved because he chose to be gay." This case represents a situation of hate speech against gay people. The two aggressors show homophobic intentions and, since denounced, could be prosecuted by the high school authority for verbal and physical aggression due to intolerance towards their peer sexual orientation.

### Important to note:

The LGBTQ+ community, in France as in many countries around the globe, still often suffers from marginalization and aggressions that occur among youth as well.

To provide this case study tries to understand the phenomenon of hate speech against gay people and the LGBTQ+ community, the dynamics (causes and words/behaviours involved) and consequences for the victims and survivors. Moreover, it aims to provide youth with counter-narratives to react to this type of hate speech, understanding what should be done if they experience such aggression or witness any. The challenges that the case study addresses are the difference between freedom of expression and hate speech; how ignorance feeds hate speech against the LGBTQ+ community; what are best ways to react to this type of hate speech are.

### Important to note:

The new narrative focuses on changing the oppressors' acts and ways of thinking instead of punishing them directly. It uses the figure of role models and their importance in shaping society and tolerance. It shows how education, notably informal education using music and entertainment, is central to shaping the youth's behaviours. Education is depicted as an efficient tool to raise awareness about how "small" and common discriminated actions/hate speech can impact marginalised people. Moreover, this narrative tries to highlight the role of witnesses of aggressions and the possible positive consequences reacting against discrimination can have, in this case, reporting the deed and organising an event to alert the two aggressors and the whole school about discrimination (LGBTQ+homophobia).

The situation changes from punitive to educational. Even though the aggression still occurs, this narrative is oriented towards changing the aggressor's behaviours and making them realise the gravity of their action, learning tolerance and deconstructing discriminations and biases towards LGBTQ+ people. Indeed, the turning point in this narrative is how witnesses can be active in the fight against discrimination and the strength and impact of role models on youth behaviours and points of view.

This alternative narrative is relevant as it offers a positive solution to aggression going further than just addressing the two oppressors but organising an event involving the whole school community. The main difference between the actions involved is how oppressors can change behaviours if more time is spent raising awareness about discrimination. The organisation of educational events involving everyone (and not only targeting the aggressors) is depicted as efficient even if it only touches a part of the population. Indeed, the narrative shows how the other aggressor continues to conduct discriminatory acts with impunity.



## Main questions:

- As a justification for their hateful act, the two young students say that same-sex attraction is against nature and a choice. Therefore, they deserve to be "punished" for it.
- Displaying public affection for a same-sex couple is still taboo in French society, putting gay person individuals at risk of becoming victims of hate speech and physical aggression
- Even though the new generations are better informed about sexual orientation and are usually more tolerant and open-minded than the previous ones, hate speech often occurs among young people
- The case study is relevant since it shows a concrete case of hate speech due to the sexual orientation of the victims, underlying the causes of this hateful act: intolerance and violence caused by pure ignorance and therefore fear of the unknown. It has sufficient details to allow for an analysis of this phenomenon and a full understanding of the dynamics and consequences.

## Counter-narratives:

The oppressors should be punished for this hateful behaviour by performing community service work, for example. The consequences of their actions should be carefully and openly explained. Same-sex attraction is not a choice, just as sexual orientation, in general, isn't. The survivors should denounce the oppressors to the school's authority to prevent other students from becoming victims (or oppressors). They must apologise, and the school must provide its students with proper sex education lessons.

The victims should also bring this to associations involved with LGBTQ+ rights (as it did indeed happen in Thomas's case). Their testimony might inspire others suffering from hate speech but might not have the courage to come forward denounce it.

The lessons to be learned from this case study are that ignorance and lack of education regarding sexual orientation and same-sex attraction feed intolerance that causes hate



speech acts to occur. Moreover, with this specific situation, we must understand that this is indeed hate speech, as it is against a whole community and involves the violation of the victim's own freedom(s).

## An Alternative Narrative:

Thomas is a 17-year-old high school student living in Gironde; he has a boyfriend. One day the lovers kiss in front of the school, and two friends from the same school witness the scene and insult them. Thomas and his boyfriend are then physically and verbally assaulted by these students. One of them trips Thomas up intentionally while the second one applauds. In the new narrative, another student witnesses the situation and decides to go directly to the counsellor office to report the assault and improve the situation of LGBTQ+ students in the high school.

Instead of summoning the two aggressors directly to the counsellor, the witness proposes to organise a concert with the victims' approval in the new narrative. They invite a celebrity actively campaigning for LGBTQ+ people. One of the aggressors is a fan of that artist, and after attending the concert, they begin to understand the seriousness of their actions and even react to a friend's homophobic act to stop it.

### 4.2.2 Case study in the U.K

Monique and her children, originally from Ghana, have lived in the UK for ten years. They initially settled in well in the West Midlands. The children learned English quickly, and their immediate neighbours were welcoming. Monique found a job working at a local school and was happy with her decision to come to the UK to provide a better life for her family.



Things began to change in the weeks before the EU referendum in June 2016. The children experienced racist hostility at school and were told by other children that they would be kicked out of the country. The bullying had a huge impact on their emotional wellbeing -- they became withdrawn, affecting their confidence at school and home.

Fortunately, the school welcomed intervention from the local hate crime partnership that provided the family with emotional support. Workshops about bullying and its impact were delivered to several classes. That, coupled with disciplinary action taken by the school, helped diffuse the situation and helped Monique's children overcome their ordeal.

However, once the EU referendum result was revealed, the family suffered further hate crimes. For the first time since coming to the UK, Monique experienced explicit racist abuse. She was called 'Nigger' and 'Wog' and on one occasion was spat at and told to 'Fuck off back home where you belong, we don't want you here anymore.

Monique began to lose faith in the friendships that she had developed over the years. She grew increasingly anxious, stopped going out on her own and lost her job because her physical health had deteriorated.

The racist abuse that Monique and her family experienced cannot be detached from the toxic political climate created in the weeks leading up to the EU referendum.

The issue of immigration dominated political speeches and the front pages. The scaremongering fuelled and legitimised hostility towards minority ethnic and faith communities. Monique and the thousands of other victims who experienced pre-and post-Brexit hate were failed by several politicians who stoked fear and hatred for political gain.

After initially trying to ignore the abuse, Monique decided to report the incidents to the police. She felt officers dismissed her victimisation because she had not reported the incidents when they happened. Monique continued to report hate crimes as and when she experienced them, but, again, she was disappointed by her response. Police community support officers visited Monique on multiple occasions, who told her that they could not investigate the hate crimes because there were no independent witnesses. The police failed in their duty because they did not take Monique's statement or even collect any evidence such as CCTV footage. As a result of her victimisation and experience with the police, Monique has been left feeling isolated, unwanted and worthless.

## Counter narratives:

- An extensive review of the UK's hate crime legal framework to assess whether the current system meets the needs of victims.
- All police officers receive adequate training to correctly identify hate crimes, respond to victims and support them appropriately.
- Resources for police forces and local governments to support frontline practitioners to establish and continue meaningful dialogue with different communities.
- Public officials to speak out against and challenge negative stereotypes of groups and mobilise public opinion against discrimination on any grounds.
- Developed training packages to improve police officers' knowledge of online hate crime and their confidence in dealing with this form of crime.
- Extending the list of protected characteristics across the UK to include, as a minimum, gender, socio-economic status and age; and all characteristics should have equal legal protection.

### Important to note:

Every year hundreds of thousands of people in the UK are attacked and harassed – physically or verbally – because they are perceived as 'different.' It could be because of their religion, sexuality, skin colour, gender identity or disability – or a combination of these. The UK witnessed a rise in hate crime during last year's referendum period. It is important to understand how divisive and toxic rhetoric from prominent figures (politicians, social commentators, ...) can have serious consequences. Such crimes can cause lasting physical and emotional damage and weaken the social fabric that holds society together. Hate crimes are hugely underreported and under-resourced due to the authorities' lack of effective and consistent training, unable to tackle this issue correctly. There must be an extensive review of hate crime legislation to assess whether the current system protects the rights of hate crime victims. Improvements to police training, greater investments in resources to assist investigations, prosecutions, and raising awareness on how survivors can report hate crimes also need review. Teachers and professionals need assistance and support in countering hate speech by promoting positive relations, reducing hate crime, and developing and enhancing students' understanding of hate, discrimination, and social /civic responsibility in society. People of all identities should be able to go about their lives in peace, without the fear of abuse or harassment from those who seek to spread fear, hatred and division. We should focus on building closer communities to defeat hate crime.

## An Alternative Narrative:

Monique and her children, originally from Ghana, have lived in the UK for ten years. They initially settled in well in the West Midlands. The children learned English quickly, and their immediate neighbours were welcoming. Monique found a job working at a local school and was happy with her decision to come to the UK to provide a better life for her family.

Things began to change in the weeks before the EU referendum in June 2016. The children experienced racist hostility at school and were told by other children that they would be kicked out of the country. The bullying had a huge impact on their emotional wellbeing -- they became withdrawn, affecting their confidence at school and home.

## Creating safer spaces for students and educators alike.



Fortunately, the school welcomed intervention from the local hate crime partnership that provided the family with emotional support. Workshops about bullying and its impact were delivered to several classes. That, coupled with disciplinary action taken by the school, helped diffuse the situation and helped Monique's children overcome their ordeal.

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After initially trying to ignore the abuse, Monique decided to report the incidents to the police. She felt officers dismissed her victimisation because she had not reported the incidents when they happened. Monique continued to report hate crimes as and when she experienced them, but, again, she was disappointed by her response. Police community support officers visited Monique several times who told her that they could not investigate the hate crimes because there were no independent witnesses. The police failed in their duty because they did not take Monique's statement or even collect any evidence such as CCTV footage. As a result of her victimisation and experience with the police, Monique has been left feeling isolated, unwanted and worthless.

She decided that the best way to do this was online, without the need to visit a police station to report, selecting the county/area where the crime occurred and using the correct reporting form. The police took the hate crime very seriously and recorded and investigated this crime. The police took a proactive approach and sought further evidence to help identify evidence of hostility and intent to incite hatred to support the prosecution of the offence.



#### Important to note:

Reporting makes a difference: for you, for your friends and your life. All hate crimes and incidents must be reported to the police, whether it's a one-off or part of a pattern of repeat offending. It is for the police to investigate the incident, charge the suspect if relevant, and, yes, with what offence.

It is important to note that modern communications and technology can provide opportunities for hate crime. Thus, we need to prosecute complaints of online hate crime with the same proactive and robust approach used for offline offending whilst recognising that children may not appreciate the potential harm and seriousness of their communications. To do so, we must consider the potential impact the internet has on targeted communities, understand the internet and its changing nature and policies, and the need to identify originators (amplifiers/disseminators).

Hate crimes have a disproportionate impact on the victim because they are being targeted for a personal characteristic. We recognise that hate crime impacts individuals and their communities by establishing patterns of discrimination or prejudice. As an answer, there needs to be adequate police training, more resources to support practitioners to establish a dialogue between communities, and an extension of the list of protected characteristics in the UK. Finally, we pointed out how speaking against and challenging negative stereotypes, especially as public officials, was key to preventing hate crimes.

This alternative narrative shows how the police must identify these crimes, recognise their sensitive nature, charge them when appropriate, and support the victims and witnesses to give their best evidence. Raising awareness on racially and religiously aggravated crimes by collaborating with the police, criminal justice agencies, academics.

## 4.2.3 Case study in Greece

In 2018 an Islamophobic letter from the parents and guardian's council complained against the acceptance of an Iraqi boy into a kindergarten on Chios Island, Greece, was published anonymously.

The parents wrote the letter who opposed his registration at the local kindergarten because the boy originated from a refugee community. Arguing that the boy was not able to speak Greek, they considered his attendance as problematic. Furthermore, they assumed that the boy was not vaccinated, which they felt would put their community at risk. Moreover, the parents were worried that the child's religion could negatively impact the school, particularly because he was registered during the Greek Orthodox Easter.

The case study depicts a situation of hate speech against an Iraqi kindergarten child. Driven by xenophobic and Islamophobic biases, the parents and the guardian council are concerned that the child could negatively influence their children and even the elderly in the community on several levels. However, their concerns were only assumptions about the boy and had not been verified at that time.

### Important to note:

The hate speech happened because of the thoughtless prejudice and bias of the parents and the guardian's council of the kindergarten against refugees. This case study examines the origins and consequences of hate speech to identify its structures. It shows that prejudice and stereotypes can influence people from the earliest age as witnesses and victims. The case study highlights how xenophobic and Islamophobic hate speech can surface on different levels, such as religious beliefs, the ability to communicate and interact with an individual, and assumptions about the hygiene and health of asylum seekers. Under the guise of concern, discriminatory ideas spread. Concern about the safety of the community denied at the same time fundamental rights of the Iraqi child for education, equal treatment. The authors of hate speech are convinced they act justly. They evaluate their rights as more important than the boy's rights and present themselves as community benefactors to receive public regard and provoke action. The example represents an everyday situation, which might not be immediately identified as hate speech. It shows the importance of taking a closer look at daily interactions to make personal biases visible. It shows how hate speech can have deeper consequences. Here, the Iraqi boy is not capable of understanding the situation. However, he is still affected by it. This case study helps to construct ideas and systems that can support victims of hate speech and build up a prevention programme for the future.

### Important to note:

The new narrative focuses on the common goals of the parents, the kindergarten staff, and the Iraqi family: the kindergarten should be a place where children can learn and play together. It changes the parents' concerns into something positive and constructive by transforming them into questions: He comes from a different culture. What can we do to support his development? The situation is changed from negative to positive: taking the parents' concerns exposes them to their insecurities. And by changing the original Islamophobic attitudes into something constructive, the narrative brings up a constructive solution taking all actors into play. Additionally, the narrative excludes the boy's rejection from the kindergarten, enforcing his rights without question. The school, as an institution, sends the message that rejection is not an option. The main difference is the way the narrative interprets the action. This narrative operates with the idea that you can find a view reflecting a small part of reality in discriminatory thoughts. In this case, it is concerned about differences of cultures brought together in the kindergarten, including managing the situation to enable every child's individual development. Hidden hate speech from daily life interaction happens more often than we might realise. It does not solely take the form of extreme examples of right-wing activists declaring hate speech as part of their freedom of speech. It means that discrimination is closer to us than we think.



## Counter-narratives.

The protagonists, in this case, the parents and the council, openly publish the letter. Therefore, they could be prosecuted by local authorities for hate speech because of intolerance and bias towards the boy because of his migration background. The kindergarten management could challenge the hate speech and discriminatory demands hidden in the letter and take appropriate action. Furthermore, the kindergarten could be required to release a statement about the incident to the public. Local authorities must make clear that they do not tolerate discriminatory behaviour. But that is not always the case. On an individual level, it might be helpful to start a dialogue during the Easter celebration so that both parties can have the opportunity to get to know each other. But this process often happens step by step and can only be initiated if both parties are willing and open to starting a dialogue.

What became clearer through this case study is that stereotypes and prejudices can affect even small children. They have not done anything to support the prejudices actively so far. However, they have already experienced a negative impact of external beliefs. It should make everybody start to question their stereotypes and how they influence their behaviour.

## An Alternative narrative:

Initiated by the registration of a child from a refugee community, parents of other children express their concerns in writing to the head of the institution. The head of the institution acknowledges the parents' concerns related to the boy's religion, health, and language. Based on the parents' concerns, the kindergarten staff are now asked to support the newly registered boy as much as possible, considering his background. Thanks to the parent's engagement, the kindergarten staff are positive

that they can support the boy in his individual needs and integrate him in the best way possible into the group, which will also benefit from the intercultural experience.

## 4.2.4 Case study from Spain

This case study is related to the COVID-19 pandemic. The impact of the pandemic goes beyond the health sphere, and negative consequences can also be observed in social issues by increasing the vulnerability already present in certain social groups. The pandemic has provoked many fears. Some people have reproduced a discourse of hatred against different groups, even denying access to health care and information about the pandemic. This event led to mass confinement of citizens to minimise the spread. During this time, online communication channels and social media have been the most important means of information and communication with the outside world. The spread of hate speech through social media increases the risk involved due to the speed of transmission and dissemination. The most affected group has been the Asian community, especially those of Chinese origin. The main argument has been to blame them for the disease and its spread. The attacks have targeted both adults and minors, which puts the vulnerability of many people at risk (Toledo, 2020).



The case we are going to analyse took place in March 2020. An influential individual published a series of stories on Instagram that stated that people of Chinese origin were to blame for the start of the pandemic as “they eat anything that moves, without being aware of viruses that the food may have.” The individual also added that the Chinese should not be in Spain because they will continue to spread, implying that Chinese people will automatically have the virus just because they are Chinese. They also made worrying comments that the Chinese State had created the virus to start biological warfare and use their population to infect the rest of the countries. That is why we should test Chinese persons and make them go back to their country before the situation worsens.

### Main questions:

Firstly, to increase the general malaise, as it is a complex situation with serious consequences. It creates instability and insecurity in the population, as well as rejection of the Chinese community. Hate speech is encouraged, distorting reality, which no internet user seems to doubt.

The extent to which the opinions of so-called influencers have succeeded in generating hatred must be questioned.

#### Important to note:

Anthropologist Adia Benton explains how alarmism and racism in epidemic situations are a pattern closely linked to the use of scapegoats or denigrating those considered “the others.” Certain groups suffer discrimination because of their race or place of origin seen as different, making them more susceptible to the disease and, consequently, end up suffering double discrimination. This cause of hate speech is formed by racism and the pressure caused by the situation leading to even more racist behaviours. However, we must not forget the difference between wanting to prevent the disease (which is understandable) and xenophobic behaviours.

The association of the coronavirus with the consumption of wild animals has promoted a discourse in the West that blames the victims, who are stigmatised for having different eating habits. It has linked the disease to a specific nationality. Many people still see the Chinese population as inferior and act in ways that prevent them from knowing these people. The ignorance leads to a lack of empathy and the spread of mockery, prejudice and stigma.

This case study aims to show how hate speech can cause harm to groups in society and how it is often conducted with a lack of knowledge. The biggest challenge it addresses is how certain situations can lead to the reproduction of hate speech against innocent people and violate their rights and social integration.

It would be important to reflect on the extent to which xenophobic and racist responses are a symptom of a wider system of inequality and exclusion (Giménez, 2020).



## Counter narratives.

We should replace our dread of the coronavirus with a terror of not listening to voices derived from racist discourse. They are hidden behind those influenced by white power (those with "black skin, white masks") and often are used as positive examples of supposed "integration" as opposed to the "non-integration" or "problematic integration" of other migrants or racialised communities.

Given that the norm is always homogeneous (albeit with different levels of legitimacy), the disunity of various minority communities based on their differences is dangerous, given that deviations from the norm are always multiple, diverse and relate to various needs.-

Elites and majorities, as well as minorities and vulnerable groups, should be aware of who they are and where they stand in the power game: no matter how much they say that balance is impossible, it will be historical and community awareness, knowing where we start from and where we come from, that will help us get to a better place, where institutional power is more equally distributed.

## Alternative Narrative:

This case happened in September 2020, at the beginning of the school year, just after the first waves of the pandemic and the lockdown periods. A teenage girl is scrolling through Instagram when she sees an influencer's post blaming Chinese people for the Covid-19 pandemic. Afterwards, she sees one of her classmates who happens to be of Chinese descent. She throws his sandwich to the floor and starts blaming him for the situation, not allowing him to enter the building. Meanwhile, one of the teachers is witnessing this act from the building and decides to intervene. When asked about what is going on at the entrance, the anxious girl answers that he will bring the virus to school because he is Chinese and will not let him in. The teacher argues that he is bringing the same thing as everyone else because he has followed all sanitary measures. Neither his features nor origin has anything to do with the pandemic: they should leave their prejudices at the door. In the end, all classmates go into the building together, understanding that race has nothing to do with this situation and that we should reflect on what we see online instead of spreading it further.

### Important to note:

With this new narrative, we are trying to prove that we cannot blame a certain group for the outbreak because of their food, even if it is different from our own culture. This narrative shows how important it is to expand our perspective and not be influenced by the negative stereotypes that the media portray, especially during critical times, halting the spread of hateful narratives. It is important to offer different visions, verifiable data and proven theories to curb hate speech related attacks. The problem arises when all the 'little stories' tell the same 'big story', presented as the only narrative. It is common for online narratives to take on a life of their own because comments can be made anonymously, or someone with a large social media following has spread it (influencer). The main solution is to eliminate hate speech by discrediting and deconstructing the narratives it is based on. It serves to confront the comments made and promote the redressing of the offences caused. Human Rights are to be respected, and everyone deserves to be treated in the right way. We need to show empathy and not judge other people because we do not share cultural values. Differences do not mean that we can start spreading hateful rumours against a group.

The main difference is the teacher's action, who acts as a mediator and offers this alternative narrative to the data seen on Instagram, which is based on spreading hate against a vulnerable group during the pandemic. Alternative narratives aim to teach us how to promote Human Rights, taking up space online. Individuals and activist communities use the internet to develop and disseminate narratives of hope and Human Rights.





## 4.2.5 The Case Study from Italy.

On April 28<sup>th</sup>, 2020, acclaimed Italian journalist Giovanna Botteri, an official correspondent for RAI UNO (the main channel of the national television service) in Beijing since the early beginning of the Covid-19 pandemic, had been featured in a comedic or satirical piece aired on the popular television programme *Striscia la Notizia*. The presenter and former model Michelle Hunziker introduced the sketch, making fun of Botteri's unadorned looks. They had already long been the target of jokes on social media and in routines performed by mainstream comedians targeting her flowing grey hair, minimal or often absent make-up and strong facial features. The segment 'implicitly' ridiculed Botteri by praising her attention to her job rather than her appearance. Stills from her various China broadcasts were shown with her always wearing a black V-neck sweater and her signature grey hair occasionally brushed into face-framing waves. Complete with cartoon sounds that include buzzers, honks, and beeps, the sketch ironically defended Botteri's appearance against her attackers. It claimed that it is not important if she wears the same sweater because she occasionally manages to wash and blow-dry. The sketch did not sound like "hate speech" and could easily have been dismissed as harmless. It might even have disappeared into the vast sea of casual media comments of this kind and worse that populate Italian newspapers daily had it not been for the media storm that it generated, particularly on social media and television programmes. This attention brought along an immense amount of online criticism from the public to Botteri's perceived shortcomings in her appearance, often degenerating in full-on hateful comments. At the same time, it also served yet another prompt for wider discussions concerning body-shaming and the deep-rooted sexism permeating Italian culture.

### Important to note:

When putting this in context, it is important to note that according to the 2021 Hate Barometer published by Amnesty International Italia, women - female workers in particular - were the most hated group of 2020. This finding was verified in the 5th Map of Intolerance, produced by Vox - Italian Observatory of Rights. In 2020, the top two 'most hated' groups were women (49.91%) and Jews (18.45%). These were followed by migrants (14.40%), Muslims (12.01%), homosexuals (3.28%), and disabled people (1.95%). In addition to the ubiquitous attitudes of body shaming, many attacks concerned the competence and professionalism of women. This year, women's work emerged as a co-factor triggering misogynistic hate speech, which seemed to lead back to broader reflections on women's work opportunities linked to the pandemic. Misogyny correlated to other hate speech issues, especially online: structural sexism, inequality in the workplace, archaic perception of women's role in society, homophobia, transphobia, islamophobia and racism.

Here are some of the comments directed towards journalist Giovanna Botteri about her appearance:

- "Like Totti, Messi, Maldini (iconic football players famous for only having played for one team their entire career), Botteri has only ever worn one shirt."
- "How can she be a journalist when she doesn't even comb her hair?"
- "Always the same shirt, yet she goes on television."
- "She should take care of herself a bit before going on air."

This example is part of a broader cultural dichotomy. On the one hand, appearance, especially how you dress, is an important indicator of professionalism. On the other hand, women who decide to wear a low-cut top, miniskirt, tight dress, etc., are automatically judged and vilified because it corresponds to a negative stereotype in the collective imagination. They are supposed to avoid emphasising their forms and femininity as it would be prejudicial to their competence. Yet, in Italian society (socio-cultural expectations), women do not necessarily have to be beautiful, but they must look like they are trying to be attractive, mainly to men. They should preferably pretend to be men. Many female presenters who no longer have youth on their side are mocked by comedians (bad facelifts, Botox lips), making the effort part of the idea of the *Bella figura* (good impression).

In conclusion, the case reflects the state of the Italian media--culture and its misogyny while illustrating the ever-increasing role of social media and online speech in the spread of hateful speech.

## Counter narratives

Botteri issued a statement encouraging a constructive reflection on the absurdity of aesthetic expectations imposed on female television journalists in Italy and working women in general:

"[...] Here in Beijing, I am tuned in to the BBC, considered one of the best and most reliable television stations in the world. Its journalists are young and old, white, brown, yellow and black. Beautiful and ugly, thin or fat. With wrinkles, asses, big noses, big ears. [...] And nobody says a word, nobody says anything, at home they just listen to what they say. Because that's all that matters, it matters, and it's expected of a journalist. I would like us all to push for a goal, a minimum goal: to unhinge stupid, anachronistic models that no longer have any reason to exist. [...]". She then added: «I work like a maniac, I run, I have no time or desire to think about my attire. [...] I am a normal woman. I do non-entertainment journalism."

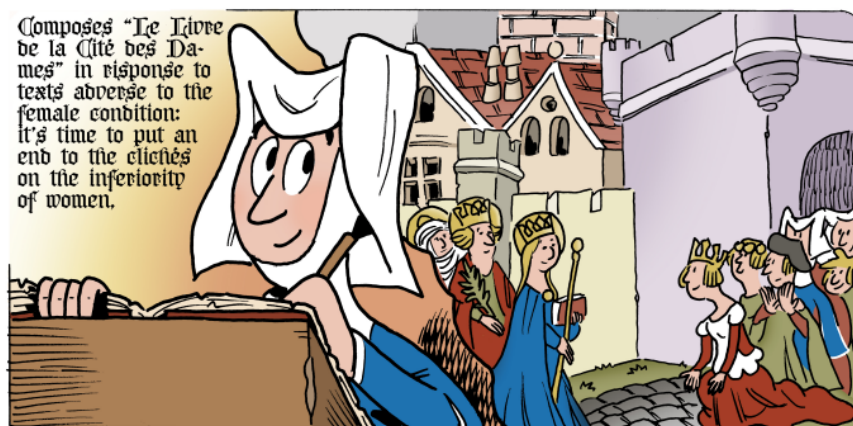
It could be useful to introduce into public awareness a counter-narrative of the many professional achievements of Giovanna Botteri. She has witnessed and documented some of the most significant events of contemporary history – which have nothing to do with her physical appearance. Although her professionalism was never openly questioned, it was implied that her appearance - falling nothing short of unapologetically 'normal' - was of equal importance (certainly more noticeable) to her job as the punctuality, accuracy, and depth.

An alternative narrative can tell the story of a woman that emphasises the complex, multi-faceted role of women in society, particularly working women and especially those that are creative, self-employed or entrepreneurs. She is a historical figure - and considered inspirational in representing women and their potential for self-assertion, self-actualisation, and financial and personal independence.

The woman in question is Christine de Pizan, considered the first female professional writer of the Middle Ages, the first secular female historian of France and the author of some of the earliest feminist literature. She was born in Venice, but her family soon moved to France to the court of King Charles V.

Her husband (with whom she shared an arranged but very happy marriage) died of the plague, leaving her widowed and in a difficult financial situation responsible for caring for their three children, her mother and her niece. Christine refused to re-marry, and with no way of making a living, she took to writing. She became one of the most successful authors in a time when arts, literature, culture, and public life, in general, were exclusive reserves of privileged, rich, educated and aristocratic - not to mention white - men.

Therefore, despite societal pressure for her to re-marry, extremely restrictive cultural norms of the role of women, their access to education and the financial and personal challenges she had to face, Christine achieved success through her creativity, professional work, and dedication to writing. She also became a leader, making sure she employed female miniaturists and copyists to produce manuscripts of her works.



In our case, instead of imagining a different version of Christine's story, the young people involved in the RAISE! project decided to choose a different character, tell a different story, produce an alternative narrative, and highlight the factors that contributed to the positive success of the character in the story, as opposed to the negative circumstances that happened in the case study. The new narrative aims to spread the story of an important yet lesser-known historical figure, whose example can be employed to portray women as multifaceted: creative individuals, capable professionals, mothers, wives, leaders... Moreover, the fact that Christine is a woman of the Middle Ages helps enhance the efficacy of the narrative. Her story heightens the powerful innovation brought about by Christine in a time in which the concepts of feminism and female empowerment barely existed. She is "out of time", which puts her in a category that transcends preconceived notions and cultural and geographical boundaries. Rather than simply a historical character, she is portrayed as a strong figure and inspiration for all women facing the same issues to identify with, relate to and be encouraged, empowered and inspired by.

### Main Questions:

Access to education,  
equal opportunities and the  
importance of a strong  
support system.

Christine had access to the famous library of the royal palace and to the centres of education and intellectual activity of her time. In addition, her father strongly supported her from an early age in pursuing her education and affirming her independence.

Empowerment and the  
importance of representation.



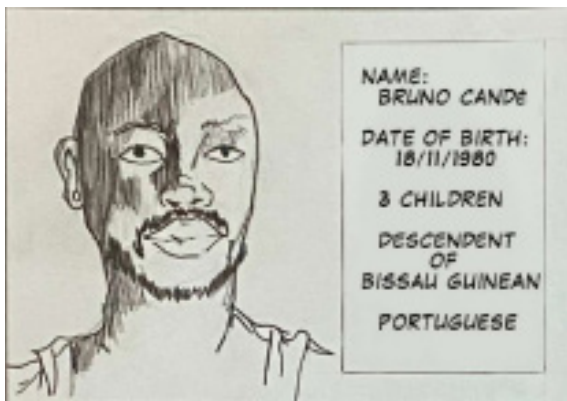
For each of her books, she established the editorial and iconographic plan: she is always pictured, very recognisable, in the same blue dress and headdress, surrounded by books in her study. Seeing women and most of all, encouraging women to see themselves as multi-faceted and capable is crucial to enable them to: react positively to instances of discrimination, misogyny or hate speech to overcome those societal norms that can be perceived as limits and the obstacles posed by circumstance or other people, asserting oneself and one's dignity, worth and capabilities as a woman, a professional, a person.

## Enhancement and nurture of existing visible and non-visible competencies.

She began writing poetry to distract herself after her husband's death. Then, her poems were appreciated, and someone started to commission sonnets from her for social occasions, enabling her to convince herself that she could make a living from her talent and start her career. If cultivated, passions, dreams, creativity and personal skills can be a solid foundation for anyone to pursue and achieve professional and personal success.



### 4.2.6 The case study from Portugal



#### Important to note:

This case study aims to open a dialogue about racism and racist hate speech in Portugal, a country with a colonialist past and a pivotal role in the slave trade behind the "discovery narrative". We aim to demonstrate that hate speech can lead to hate crimes and, therefore, should be addressed as an important matter and a human rights issue. In Portugal, there is still a racist mindset that few people dare to recognise and accept. It is often displayed in the form of microaggressions and patronising behaviour: infantilisation, humour and language, to mention a few. So far, the public education system reinforced this narrative of "discoveries" and "conquerors" that portray Portuguese people, mainly white men and the Catholic church who took part in these missions, as brave and heroic. The main challenges we face are recognising this internalised racism and the microaggressions that permeate daily life. They create the idea that Bruno's murder is an isolated case instead of a structural and real problem to address.

On the 25th of July 2020, Bruno Candé, a young Portuguese black actor, was murdered by an 80-year-old white Portuguese man.

According to SOS Racismo, the crime was motivated by hate. Various sources described that the same man had already made racist insults a few days before and threatened to kill Bruno.

The hate speech and the hate crime happened while Bruno was seated on a bench on Moscavide Avenue close to Parque das Nações in Lisbon. The Public Prosecutor accused Evaristo Marinho of racial hatred homicide, and in May 2021, Evaristo confessed to the murder to the Criminal Court (Tribunal Criminal de Loures).

## Main questions:

We chose this episode for the case study as it clearly shows the importance of addressing hate speech as it can quickly end up in a violent situation or even a hate crime.

The problems and issues raised by this case study are the following:

- The urgency of understanding the clues that show when hate speech will lead to hate crime.
- The importance of national legislation considers racial, gender, and other factors as aggravating in murderer cases.
- The need to raise awareness on hate speech and racism in Portugal.
- The difficulty of monitoring hate speech and empowering people to react to it properly.

## Counter narratives:

We could not find the specific racist hate speech that preceded the murder of Bruno Candé. Because what happened to him comes from a systemic and broader problem in Portugal (and worldwide), we decided to focus on this part of the case study, on hate speech declared by André Ventura, the leader of the “Chega” (Enough) political party in Portugal:

“The truth always prevails. Almost 90% of the Roma community live on ‘other things than their work. Until we understand the problem of marginalisation and deliberate non-integration here, it will continue to worsen.

The Council of Europe has considered hate speech proclaimed by leaders of political parties and other influencers to be even worse. Due to their outreach capacity and influencing power, these people should be more careful with their spoken and written words.

These leaders reinforce the mainstream idea that foreigners, Roma people, black people and other minorities cause societal problems and should be excluded.

Concerning concrete actions to address hate speech, in the case of André Ventura, he was sanctioned with a 438,81€ fine (sentence provided by the Commission for Equality and Against Racial Discrimination (CICDR)).

Other actions could be asking political leaders to give alternative speeches to hate speech or campaigns involving various people to create alternative narratives. The main lesson from this case study is that hate speech is dangerous and should be addressed properly. This article is an example of an information page that tries to give real information on another case of hate speech and hate campaign against a black woman and Portuguese citizen, Joacine Katar Moreira, who was elected to be part of the Assembly of Deputies.

## An alternative narrative:

Once again, this question takes us to André Ventura’s narrative and political discourse against the Roma people. To use their privilege appropriately, politicians would consciously create alternative narratives to fight hate speech. In this case, an alternative narrative that contributes to creating different feelings and outcomes in daily interactions and at the institutional level could be:

"We are all born different but equal in rights. In Portugal and Europe, the Roma community is still trying to find their place amidst many difficulties. Knowing Roma history is necessary to understand their needs and work together towards a real culture of mutual understanding, acceptance and inclusion. Many Roma community members are eager to mediate and boost this process; we should know more about them.

There is in Portugal a structural problem of subsidisation that affects many people independently of their cultural and ethnic background. This subsidisation disempowers people creating a generational cycle of subsidy-dependency and poverty. On the other hand, it creates a feeling of abuse and disadvantage from the general population, boosting distrust and hate between citizens.

We must remind ourselves, and Portuguese citizens in general, that poverty and discrimination are systemic problems that we must address by considering the complexity of contemporary societies. Starting by putting ourselves in other people's shoes, being empathic and kind. What if it was yourself or someone you love? Would you still frame the problem in the same way?"

This new narrative tries to raise awareness of the complexity of the Roma inclusion issue and offer a more realistic view of the underlying problems.

## Main Questions:

The three solutions or pathways that arise from the narrative above are:

- Learn Roma history and world history in general to understand the whys and complexity of the issues.
- Be empathic; put yourself in other people's shoes to try to see the situation from another perspective.
- Look at the problems from a wider perspective.

This narrative is relevant because it creates the ground for openness, understanding problems instead of judging and connecting it with the murder of Bruno Candé. It is the sort of narrative that combats hate speech and hate crime.

The main difference is in the discourse made and the non-verbal code used.





5. FOLLOW THE LEADERS!

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## 5. Follow the Leaders!

In this chapter, you will find practical actions and tips considered by the RAISE! Partnership as Good Practices that can provide you guidance, practical tools and examples. They encourage any activist to act for social changes within their community.

### 5.1: Good Practices

#### 5.1.1 Students together against Sexist Stereotypes.

This initiative took place in partnership with the CEMEA of Guadeloupe. High school students got together to organise the movie festival "Festival cinématographique d'Elles en Ils" following the theme: "The stereotypes: where are we?"

The festival took place from the 25th to the 27th of November of 2015 at a local cinema.

The students and their teachers had regular meetings to organise the festival. The association worked in high schools across the region to inform and educate young people on the issues of stereotypes, gender prejudices and violence.

#### Aims and objectives:

- To raise awareness of the fight against stereotypes, specifically sexist stereotypes.
- To prompt constructive reactions and eliminate the misrepresentation of high school students through fun and interactive activities related to gender stereotypes.
- To promote the evolution of mindsets.
- To inform and educate the youth about these issues.
- To set up video workshops to produce a short educational movie distributed to all students and families.

#### Who delivered the activity?

Association Initiative Eco is a French 1901 law association based in Guadeloupe whose mission is to fight hate speech.

#### Where and when did the activity happen?

From September 2014 to December 2016, the project worked in several high schools in the Basse-Terre region of Guadeloupe.

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## How long was it supposed to last?

The project was conducted over two years and ended in December 2016.

## Target group:

The project targeted high school Guadeloupeans in the Basse-Terre region.

## How many people were involved (leaders and target groups)?

## How did the target groups react to the activity?

The reactions were positive as the students easily expressed their point of view regarding these stereotypes.

## Results: (effectiveness and transferability):

This experiment revealed that students had a negative understanding of the relationship between men and women. It also pointed out the importance of providing activities to help build young girls' self-esteem.

## Lessons to learn from the practice:

We noticed that students are not always aware of the impact of stereotypes on women. Most were not aware that stereotypes affected the victims' lives.

## 5.1.2. Abdullah-X Project

The Abdullah X aims to provide innovative and robust animated/multimedia content to build resistance to extremist narratives and the allure of radicalisation.

Abdullah X is a cartoon image of a Muslim teenager looking for his identity and place in society. The character has changing appearances to reflect that he is not a particular person but could be anyone struggling with issues of identity, faith, belonging, sense of duty, grievance, injustice, confusion etc. The message is more important than the characters' looks. 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 bedrooms. The objective of Abdullah-X is to radically challenge online extremist messaging by using hard-hitting, robust and specialist subject-based knowledge. But also, considering much of the extremist content, to deliver entertainment, engagement and feed

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young people's curiosity.

Abdullah-X is seen as a prevention method, not only online but also offline in schools.  
Abdullah-X can be found on YouTube: <https://www.youtube.com/user/abdullahx>

## Aim and objectives:

- Providing innovative and robust animated/multimedia content to build resistance to extremist narrative and the allure of radicalisation.
- Radically challenging online extremist messaging using hard-hitting, robust and specialist subject-based knowledge.
- Delivering alternative narratives.
- Educating young people.
- Creating animated videos.
- Delivering entertainment, engagement and feeding young people's curiosity.

## Who delivered the activity?

An NGO based in the UK and currently Self-funded.

## Where and when did the activity happen?

The United Kingdom – online available. January 2012.

## How long is it supposed to last?

Between 2-3 hours.

## Targeted groups:

- Youth/pupils/students
- Local Community Organisations/NGOs
- Online users

## How many people were involved (leaders and target groups)?

60,000.



## How did the target groups react to the activity?

It uses the characters to explore and analyse the case. It is a roundabout way of reflecting on their situation. The target group reacted well because this exercise was not confrontational. They found it easier to create the character. It was also interesting to analyse the similarities and differences between the characters. The issue of labels and stereotypes came up:

- What do you think society can do to prevent this?
- What is the role of witnesses, the community, youth workers, family, friends?

Using a label can be harmful to individuals and sends the message that a person's behaviour does not change from one situation to another, is fixed and is unlikely to improve over time.

The use of labels can suggest that hate speech is purely the person's "fault" and allows us to ignore other factors contributing to the behaviour.

All characters have support needs to build acceptance, tolerance and understanding.

## Results: (effectiveness and transferability):

Sustainable funding is required to uphold an animated online campaign. This need is a challenge in this area of expertise. The concept of using animated characters in counter-messaging online is transferable by other content-creators. The characters and stories must be recognisable to the targeted audience.

## Lessons to learn from the practice:

This practice showed how using fictive characters can be a useful tool and trigger for participants to identify with the characters features.

### 5.1.3 The "Dramatise!" training course.

During Dramatize!, the participants mastered their professional competencies. They learned to work with the following methods: Theatre of the Oppressed (Augusto Boal), Improvisation Theatre (Keith Johnstone), Scenic Writing (Lorenz Hibbe), Biographical theatre (Maike Plath), Didactics in Theatre Education (Anklam, Meyer, Reyer), Body Movement and Dance (Butoh), Playback Theatre (Johnathan Fox). Additionally, they practised team building through Theatre, collaborating with the Trainer's Competencies Model from the European Training Strategy, through which individual progress and development can be assessed. Human Rights was a central theme in the session during all activities. At the end of the program, participants developed their workshops about Human Rights using the theatre methods they learned during the training. Moreover, a handout was created containing the methodological content of the training to share with participants.

## Aim and objectives:

The training aimed to enable youth workers and other professionals to learn how to use theatre methodologies in Human Rights (HR) education. The encounter aimed

to equip educators with various theatre methods by providing an opportunity to explore how they can integrate these methodologies into their working environment. The course created an open atmosphere of learning from each other's profession, with theatre as a central medium.

## Who delivered the activity?

The organisation "Culture.World.Me." (<https://www.cultureworldme.com/>) organised the project, and two trainers from the organisation, experienced in working with theatre methodologies, delivered the activity together with two trainers from the organisation Musilabus (<http://fundacionmusilabus.com/>). The latter use tools such as improvisation as means for developing individual creativity.

## Where and when did the activity happen?

The activity took place between August and September 2019 in the Carpathian Mountains close to Ivano-Frankivsk, Ukraine.

## How long is it supposed to last?

The training itself lasted eight days. The whole preparation and the follow-up activities of the project lasted eight months (May to December 2019) in total.

## Targeted group:

The main target groups of the training were Youth Workers and other professionals working with groups in social or educational contexts.

## How many people were involved (leaders and target groups)?

The training involved thirty participants from six countries (Ukraine, Russia, Belarus, Cyprus, Italy, and Germany), including four trainers/facilitators.

## How did the target groups react to the activity?

The participant's feedback about this activity was extremely positive: The whole atmosphere of the training was set in a remote area where participants could always connect with nature in their breaks. The high quality of the training and the different methods that have been discussed and tried out were mentioned. Furthermore, the feedback pointed out the importance of practical approaches present in training. They supported participants in understanding the different methodologies and putting the experience into practice by designing their workshops in the end.

Results (effectiveness and transferability):

The project itself and the feedback from participants and participating organisations showed that the creative methodologies used as learning tools for HR content are an effective medium for HR education in general. The unique approach, incorporated in all methodologies, presents itself to construct a base for human interaction, without stereotypes and prejudices, which is an important key quality in HR work to overcome individual boundaries.

The project transferability is based on its practical approach. Because participants actively tried out the methodologies and implemented them into workshops at the end of the project, the transfer of the learned methodology started at that point. This way, it was easier for participants to apply the learning outcomes in their daily work. Additional support is given by the manual created by the trainers that sum up in-depth the exercises and practices done in training.

## Lessons to learn from the practice:

The lessons that can be learned from analysing this practice are the importance of active approaches in training so that it's easier for participants to transfer the experienced methodologies into their daily lives. To have participants doing their workshops already in the training course emphasises that point. Furthermore, it came to attention through the participants' feedback on how important the learning atmosphere is in general for any situation. Participants could connect to nature and calm down through a location set in the middle of nowhere, which influenced the whole training, surely impacting the general learning outcome.

## 5.1.4 Save a Hater

ACCEM is a Spanish non-profit, non-denominational and non-partisan organisation whose mission is to defend the fundamental rights, care and support of people experiencing or at risk of experiencing social exclusion. With this campaign, several tools were used to eradicate hate speech that originates based on gender, religion, origin, nationality, sexual orientation and identity, opinion or social group membership.

The tools that have been used and which are on their website consist of:

- A test to ensure that we do not participate in hate speech, even if we do not realise it.
- A manual to identify and argue against hate speech.
- A narrative to counter false data and misrepresented information.
- Network detectives, which consist of various internet portals, e.g. Maldita.es, Neutral etc., debunk false information that spreads on the internet to create an atmosphere of hatred towards a certain group.
- Stickers for WhatsApp to stop hate in WhatsApp groups.
- Memes and vignettes are also used since pictures are worth a thousand words, and therefore vignettes and memes are provided and can be downloaded and shared on social networks.
- Participatory workshops to help distinguish what is important and real from what is superfluous or blatantly false and to answer the doubts that arise in this period.

## Aim and objectives:

This campaign aims to provide tools, information, videos and links to combat racism, xenophobia, misogyny, homophobia and the spread of false content.

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## Where and when did the activity happen?

This project started in 2018 and is still active now. This workshop is conducted online.

## How long is it supposed to last?

It does not have a specific expiry date but is intended to last if possible as it is on the web.

## How many people were involved (leaders and target groups)?

The target group of this campaign are haters, i.e. those who use violence on social media and the digital world to attack persons they look down on. It is difficult to know the exact number of persons reached, but we need to consider that the campaign was developed by one of the most influential associations in this field.

## How did the target groups react to the activity?

The publications have reached at least two hundred people, and all of them have “liked” and shared, as they have reacted positively to the publications on the website.

## Results (effectiveness and transferability):

Thanks to the tools provided by the website, including a test and a manual, it is possible to find out what we can improve in ourselves and thanks to the manual, we can learn how to react to misinformation and use real and truthful arguments.

## Lessons to learn from the campaign:

From this exercise, we can learn how to use online tools that reach people and can be used anywhere and do not necessarily have to be in the same region to use the materials. Another advantage is that this ACCEM project uses tools that people in their daily lives can use, especially young people, thanks to memes, vignettes, tweets and stickers. In this way, they can learn to combat hate speech and misinformation daily, instantly and effectively.

The C.O.N.T.R.O. project aims to curb online hate speech through an intensive and targeted awareness-raising and communication campaign. Attempting to respond to the various forms of discrimination on the web, thus aiming to combat, prevent and provide information on hate speech, CO.N.T.R.O. pursues the general objective of contributing to the fight against racism, xenophobia and other forms of intolerance spread through online hate speech.

In addition, on December 20th, 2020, World Human Rights Day, the project delivered an online seminar titled “Hate is never neutral: human rights and combating hate speech”. This online seminar involved several institutional speakers and represented a moment of reflection and discussion on online hate speech. The event was also the occasion to announce and kick-start the online campaign, titled HATE IS NEVER NEUTRAL, as detailed below. <http://www.unar.it/contro/>

## Aim and objectives:

Through the first phase of study and research on online hate speech and the best strategies to counter it, followed by a targeted communication and awareness-raising

ing campaign on the phenomenon, the project aims to achieve a common and effective methodology against online hate speech. Thanks to the CO.N.T.R.O. project, the promoter U.N.A.R. (National Anti-Racial Discrimination Office) has also been able to strengthen its collaboration with the main national actors involved in the phenomenon: the Ministry of Justice and judicial staff, the Ministry of Interior and law enforcement authorities, as well as N.G.O. networks.

## Who delivered the activity? (Name and presentation of structure)

Funded by the R.E.C. Programme - Rights, Equality and Citizenship - of the European Commission 2014-2020. Coordinated by U.N.A.R. (National Office Against Racial Discrimination) - <http://www.unar.it/> in partnership with I.R.S. (Institute for Social Research) - <https://www.irsonline.it/>.

U.N.A.R. is the office designated by the Italian Government to promote equal treatment and repress race and ethnicity discrimination to guarantee equal treatment across the population, regardless of their ethnicity or race, age, religious belief, sexual orientation, gender identity or disability. It manages cases and events related to discrimination, studies possible solutions, promotes the culture of respecting human rights and equal opportunities and provides practical assistance to the victims.

I.R.S. has been an independent, non-profit cooperative active for over 45 years. Their activities range from research both at the Italian and European level to consultancy, evaluation and training.

## Where and when did the activity happen?

Since I.R.S. delivered most activities online, it is difficult to estimate the number of people reached and identify their geographic location. The one certainty is that the project covered the whole of Italy. At the same time, most of the in-person events took place in Rome throughout the two years of the project.

## How long is it supposed to last?

The project had a duration of 2 years (2018-2020).

## Targeted group:

- Actors of the education system
- Public authorities
- The third sector
- General public of online users.

## How many people were involved (leaders and target groups)?

It is difficult to estimate the number of people involved since there is no available report. The project adopted a heavily digitalised and online approach and was delivered on a national, quite large scale.

## How did the target groups react to the activity?

It would be justified to estimate an increase in the general public's level of awareness on the issues of hate speech online, and therefore an increase and improvement in the activities aimed at preventing and countering it. However, it is hard to measure and define such an impact.

## Results (effectiveness and transferability):

The project produced several outcomes:

- Mapping of the main Italian and European methodologies for the identification and analysis of “hate speech” with reference to racial discrimination:  
[Mappatura delle principali metodologie italiane ed europee per l'individuazione e l'analisi degli “hate speech” con riferimento all'ambito della discriminazione razziale](#)
- Mapping of the main Italian and European counter-narrative methodologies for combating online hate speech:  
[Mappatura Delle principali metodologie italiane ed europee di contronarrativa per il contrasto degli “hate speech online.”](#)
- Presentation of the main Italian and European counter-narrative experiences/methodologies to combat online hate speech:  
[Schede di presentazione delle principali esperienze/metodologie italiane ed europee di contronarrativa per il contrasto degli “hate speech online](#)
- Perhaps most interesting of all, the project’s final report:  
[Il contributo del progetto CONTRO all'analisi del fenomeno dell'odio online e alla definizione di possibili soluzioni](#)

In addition, the project delivered an online video-based campaign titled L'ODIO NON E' MAI NEUTRO, i.e. HATE IS NEVER NEUTRAL. The campaign is based on a social experiment approach. A hidden camera filmed people in a waiting room while ‘actors’ (mostly young people coming from vulnerable groups, e.g. young people of colour) showed them messages they had received on their social profiles on that day. The ‘victim’ of the hate messages asked the people present to explain the messages they had just received. Reactions range from anger to disbelief, urging people to contact the police or telling them to ignore the messages. All the videos, alongside the live streams of the seminar, events and training activities held during the C.O.N.T.R.O. project, can be seen on the official U.N.A.R. YouTube Channel:  
[Ulnar Uff. Nazionale Antidiscriminazioni Razziale](#)

## Effectiveness and transferability:

The project’s main assets are:

- (a) the collection of data, a better understanding of the issue and the foundation for more initiatives.
- (b) a personal, real-life approach to the production of narratives in their media campaign.  
Another evidence of the project’s transferability is also its follow-up project named “Reason”.

## Lessons to learn from the practice

- In-depth research and review on the topics addressed
- Sensitisation approach based on online presence and video content that can resonate with the audience
- Involvement of institutional and social actors.

## 5.1.6 Be Part of the Rainbow

The main topic covered by this action was intolerance toward the LGBTQ+ community. Local activists have tied with ropes some colourful heart-shaped papers onto a set of trees to address the action, reporting phrases encouraging people to respect and embrace the LGBTQ+ community.

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## Aim and objectives:

Challenge the viewer bias towards the LGBTQ+ community.

## Who delivered the activity?

The No Hate Ninjas are activists of the [Portuguese Network of Young People for Gender Equality](#) and [P.A.R. - Social Answers](#). The No Hate Ninja Project was born on October 18th 2013, in Lisbon when E.V.S. volunteers, Eszter and Liina, organised a creative writing workshop to develop the memes for the [No Hate Speech Movement](#).

## Where and when did the activity happen?

The activity took place on May 17th of 2014, in Lisbon.

## How long is it supposed to last?

A full day.

## Targeted group:

General public.

## How many people were involved (leaders and target groups)?

The whole activity involved at least twenty people between participants and volunteers.

## How did the target groups react to the activity?

The people at first were quite curious, which led them to be more open to read and understand what was written in the colourful heart-shaped papers.

## Results: (effectiveness and transferability):

As you can see in the video, it is effective to help people deconstruct their inherent bias towards the LGBTQ+ community.

Trainers can conduct this activity practically anywhere as it does not require a lot of materials or specific requirements concerning the space.

## Lessons to learn from the practice:

The public space can be creatively used to express tolerance and acceptance towards a marginalised group. Also, the setup makes it easier for the public to engage in the action.

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## 5.2 Tips - Act, re-act and RAISE!

### 1. HOW TO PROTECT MYSELF AGAINST HATE SPEECH?

To protect yourself against hate speech in your daily life, you should:

- Stay alert – awareness is your best defence
- Leave venues with friends wherever possible.
- Try to stay in well-lit areas.
- Show confidence – even if you don't feel it.
- Travel as if you know where you are going.
- Take the most direct route and try to stay within areas where other people are around.
- Trust your instincts – if you think something is wrong, then act on it.
- Have your keys available when you reach your home or car.

### 2. TO PROTECT YOURSELF ON THE INTERNET YOU SHOULD:

- Take notice and understand policy guidelines, including what they mean.
- The Internet provides endless opportunities to meet people from all over the world but remember to use your common sense and be cautious. Do not take other people at face value - they may not be what they seem.
- Do not give out personal details, photographs, or any other information that strangers could use to identify you, your family, or where you live.
- Never arrange to meet someone you've only ever previously met on the Internet without telling a friend and giving them as much detail as possible about the person you're meeting and where.
- Do not open an attachment or download a file unless you know and trust the person who has sent it.
- Never respond directly to anything you find disturbing when using the Internet or email. Log off and report it.

### 3. I AM A SURVIVOR OF HATE SPEECH; WHAT CAN I DO?

- Get help immediately in an emergency dial.
- Make as much noise as you can to alert people.
- As soon as you can, go somewhere you know is safe.
- If you have been attacked, don't shower or change your clothes as it may destroy evidence.
- If you have the confidence, tell the police why you think someone attacked you.
- If you have had your keys taken, ensure you change the locks.
- Don't drink alcohol – you need to give a clear account of what happened.



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→ You can report to the police using the online reporting facility (You can report anonymously).

## 4. I AM A WITNESS OF HATE SPEECH; WHAT CAN I DO?

- Protect the survivor and show them that not everybody thinks that way.
- Start a dialogue with the victim about their needs.
- Provide emotional support.
- Ask if they would like to talk about the situation.
- Ask for their need in the current situation.
- Respect their boundaries.
- Offer to report the incident together.
- Clarify that hate speech is not the only opinion; share your own opinion (if requested!).
- Call the emergency number.
- Let the police know what you've seen. Don't assume others will come forward. Many crucial witnesses walk away thinking someone else will report it.
- Stay alert and safe.
- Don't physically intervene – you could get hurt yourself.
- If it is safe to do so, take a photograph or video on your phone. Remember, however, that the police are likely to need your phone as evidence.
- Record details of times, number plates, descriptions and so on as much as you can. If you don't have a pen with you, leave a voicemail message on your mobile phone or write a draft text message. As soon as you can find a pen and paper, write down the information in as much detail as possible
- You can report to the police using the online reporting facility (You can report anonymously).

## 5. WHEN YOU WITNESS HATE SPEECH IN REAL LIFE (OFFLINE)

- Counter hate speech with extreme politeness.
  - Listen closely to the arguments of your conversation partner.
  - Try to unmask hate speech by understanding the real concerns behind their narrative (subjects such as religion, security, culture and illegality are often manipulated and used as the basis of hate speech).
  - They might use conversation patterns such as Whataboutism (attempts to discredit an opponent's position by charging hypocrisy without directly refuting or disproving the argument). Try to remain on the subject and make the person stick to the topic.
  - Make your opinion clear and explain why you have this opinion.
  - Stay polite! It's not about humiliating people because that could provoke the aggressor to be even more aggressive in his/her/their thoughts and actions. It's about explaining arguments and thought patterns and not about convincing each other on the spot.
  - Spin the narrative .
-

- The conversation should be led with empathy whilst having zero tolerance to bigoted/intolerant argument.
- Please try to try to understand where they got those ideas from.
- Explain and confirm that not everybody agrees with their opinion.
- When you witness hate speech from someone close to you.
- Argue against them with facts and make them think critically about what they are sharing with others.
- Ask them to reconsider their thoughts and show them that the data does not back that up, and they should consider changing the sources from where they get their information.

## 6. SOME SPECIFIC SCENARIOS TO HELP YOU REACT AGAINST HATE SPEECH DIRECTED TO OTHER PEOPLE:

- Fight ableism (discrimination against persons with disabilities): How to react if someone uses jokes that can be considered ableist hate speech.
- Check how the victim is feeling and then take them to a private place to talk more about what happened .
- Be empathetic to make the victims understand that their feelings are valid.
- Confront the oppressors with strong arguments against their bias .
- Use your own experiences of witnessing or being a victim of hate speech.
- Have a heartfelt conversation on the need to have empathy and respect for people in general, especially those who are quite different from them.
- Fight sexism and misogyny: How to react if someone uses jokes that can be considered sexist/misogynistic hate speech.
- Reply in a similar situation if the joke's target is not alone and feels safe enough to intervene.
- Question their action "what did you mean?" and explain the prejudices a joke can have on the victims.

## 7. WHEN YOU WITNESS HATE SPEECH ONLINE:

- Be assertive, not aggressive: state your case clearly and directly but respectfully, demand respect in return.
- Consider the interlocutor, not as an embodiment of a category but as a person. Do not generalise. Demand that they do the same towards you and those about which you are talking. The crime of an individual does not make the whole group guilty.
- You can call them by their first name and use wordings of courtesy: "Good morning Mario, can you explain to me what you mean by that?"
- Let's ask them if they meant what they said if they would say it in the real world, repeating it in different words.
- Don't use terms that create opposing supporters' groups such as 'racist', 'ignorant' or 'good guy'.
- If you are confronted with a text, we invite you to read it in full to make sure you are familiar with it.
- Ask for the source of the statement and clarification if they are confusing.

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- Show understanding of the state of mind that led to certain statements, try to understand what made them think that way.
  - Use irony or humour only if you know how to master it, for example, to defuse, not attack.
  - Reply to the author in private or in public.
  - Consider differences in the severity of hate speech when deciding how to respond.
  - You can report the incident to the manager of the social network or site, or the administrator of the group.
  - In extreme cases, the victim can file a civil or criminal complaint. If you feel there is an immediate danger to yourself or others, you should contact the police. In addition, victims can be advised that the National Anti-Racism Office (U.N.A.R.) can assist them with a free, multilingual, 24-hour contact centre.
  - Do not legitimise the behaviours and languages that we oppose: do not attack hate with "counter-hate", nor use the same inverted stereotypes (e.g. the 'good migrant' versus the 'bad one').
  - Hateful narratives are strong because hate is an emotion; therefore, to counterbalance it, one must also balance their emotions, strengthening those that are positive and inclusive, not conflictual.
  - Please consider the emotions and subjective meanings attributed by our interlocutor to facts and data.
  - It is usually better not to aim to change the minds of the haters but those of their followers, who are often driven by strong but impromptu emotions that are more susceptible to change.
  - Countering hate speech can be emotionally costly, as it exposes us to hatred against others, and we can become targets ourselves. But if we use positive narratives, we can see hate speech not as an irreparable social norm but as a repairable failure in communication.

## 8. TIPS TO FIGHT HATE SPEECH AS AN INSTITUTION:

- Social media and other internet platforms can take steps to make their policies and rules visible and easily accessible to users, presented in a concise, transparent, and intelligible manner and written in clear and plain language, including examples of permissible and not permissible content.
- Raise awareness – Make institutions and providers aware of their responsibility:  
HOW?
  - by recording, if possible, incidents of hate speech.
  - by raising awareness of hate speech to support a structural improvement that can detect hate speech earlier and more efficiently.



## 6. FINAL CONSIDERATIONS

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This manual intended to find new and innovative ways to respond to the hate speech phenomenon throughout Europe to create more inclusive, intercultural and equal youth communities by providing them with various tools. We aimed at raising awareness about the different phenomenon of hate speech based on a plurality of characteristics (gender, race, religion, ethnicity, age, disability, sexual orientation, ...) and encourage the youth to act! We believe empowering young people to become agents of change with adapted tools and materials is the first step to tackling the issue of hate.

The manual was developed during the first part of the RAISE! project provides information on how to define hate speech. Despite a lack of common definition among that partner countries, we managed to develop a comprehensive and complete definition of hate speech:

“Any public speech, act, action and form of expression that expresses, propagates, incites, promotes, justifies or encourages hatred, violence, xenophobia, intolerance, prejudice, discrimination, intimidation, defamation, harmful acts, hostility or other forms of hatred towards a person or group based on certain characteristics such as race, nationality, ethnicity, age, disability, civil status, pregnancy or maternity, race, religion or belief, gender reassignment, sex, or sexual orientation”.

The partnership created various innovative tools to counter hate speech to inspire the youth, beginning with a set of definitions to help them grasp the meaning of the issue (hate speech, freedom of expression, discrimination...). We later developed a series of case studies depicting various scenarios of hate speech based on each country's socio/cultural and political context. The participants created alternative narratives from comics during the training, thus balancing social activism with creativity! Young people transformed the stories during RAISE! training into counter and alternative narratives. These narratives strived for a more inclusive society in showing scenarios created to combat hate and inspire the youth.

The RAISE! manual also gathered several good practices of social action undertaken by different European participants. These shared practices demonstrate how the youth can fight against hate crimes taking inspiration from successful narratives. The practices chosen are based on a Human Rights approach that highlights the countries' contexts and specificities, thus adapting the manual to a European-wide audience. Finally, the partnership has developed a series of practical tips to help young people react to hatred when facing discourses or actions as survivors and witnesses. The partnership invented different scenarios to adapt to various situations, encompassing both offline and online hate speech.



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