TACKLE HATE

DIGITAL GUIDE

KEY ACTION 2
STRATEGIC PARTNERSHIP

PROJECT CONSORTIUM:
- CAAT PROJECTS (NETHERLANDS)
- NOORUSE MAJA (ESTONIA)
- PROJUVEN (SPAIN)
- ALTERNATIVI INTERNATIONAL (BULGARIA)

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INTRODUCTION

The project „Tackle Hate" focuses on hate speech and how to deal with and prevent it. It is a cooperation project within the framework of Erasmus+, with a total of four organizations involved coming from the Netherlands (CAAT projects), Estonia (Nooruse Maja), Spain (Projuven) and Bulgaria (Alterntivi international).

Hate speech refers to statements intended to demean and brutalize another person. It is speech that attacks a person or a group on the basis of race, religion, ethnic origin, national origin, sex, disability, sexual orientation or gender identity. The main idea of this project is to promote high-quality youth work, giving youth workers all the necessary knowledge and tools to address online hate speech against migrants and refugees, and improve the preventative capabilities of youth workers by producing tailored responses, counter-narratives, and awareness-raising campaigns.

Preventing and dealing with hate speech offline and online is a major challenge. Therefore, in this guide, various methods and good practices are presented, in order to help youth workers to deal with hate speech.

We hope that youth workers will enhance their knowledge around the issues of hate and extremism online, their understanding of the significance of human rights education and other innovative methodologies and become inspired and empowered through the cultivation of the necessary knowledge, skills, attitudes and confidence to use these methods in their own educational settings.

Enjoy your reading!

TACKLE HATE

NO HATE

NO HATE SPEECH MOVEMENT

OFFLINE & ONLINE IDENTITY:
HATE SPEECH IN THE EXPERIENCE OF YOUNGSTERS

ALTERNATIVI
INTERNATIONAL
(BULGARIA)

ONLINE AND OFFLINE IDENTITY

The word IDENTITY comes from Latin. Latin "idem" means the same, from where in the Latin origin is "identicus" which means identical, equal. In the past it was much easier to explain the concept of identity but in 21st century there is a growing understanding of its complexity notably due to the fact of people now having both offline and online identities. In this chapter we will talk about the evolution of identity, its various layers as well as the differences between online and offline identities in order to help youth workers understand young people better and work in a more efficient way to tackle online and offline hate speech. Nowadays there are many approaches to the question of identity. In a broad sense, the concept is associated with the self-determination of the personality in the context of contacts with Others. The term was introduced by Eric Eriksson after the Second World War, "to restore security to some sustainable image of yourself".

The theme of identity is especially relevant in the 21st century, when the world is subject to dramatic changes, notably the largest refugee wave since the Second World War. This movement of human masses creates serious tensions for human identity, including particularly strong national identities. Moreover, in this context, terms such as "identity", "personal", and "national"are used by certain groups and parties to justify hatred, hate speech, discrimination and even violence. Youth work plays a key role in this moment to support young people to for a strong identity and sense of belonging to European values.In psychology, identity refers to the qualities, beliefs, personality, looks and/or expressions that make a person (self-identity) or group (particular social category or social group).[Categorizing identity can be positive or destructive..

DIFFERENT TYPES OF OFFLINE IDENTITY:

Identity "is a set of features that allows a person to uniquely identify or distinguish it from others. It sounds simple, but it actually has quite complex aspects in the modern, connected and global world.

- **INDIVIDUAL IDENTITY / EGO-IDENTITY:** Individual identity is the individual's own self-perceived identity. This is timeless, and does not change regardless of the changes in her or his life, and in the environment around her or him. There are two aspects to the proposed definition. First of all, the concept of individual identity is based on the person's ability to realize that she or he is the same (that is, identical to himself) in all moments of her or his conscious life (her or his life as a person). In this sense, psychologist Eric Eriksson (1902-1994) introduced the concept of Ego-identity, under which he understood the integrity and continuity of our self.

We will also note that there is a difference in the way a person's individuality thinks of himself and others - the image that man has for himself is different from the images that others have for him.Among the characteristics that determine the individuality of a person, there are those that match the characteristics relating to the individuality of others (but not all others). Based on this community of characteristics, people can be seen as grouped together. This leads us to the notion of collective identity.

- **OFFICIAL IDENTITY:** Identity nowadays is certified by governments, meaning that when a government has not granted this, you are no-one. Procedures vary from country to country, but when a person is born, a birth certificate is issued and his name (along with a personal number of times) is recorded in a database. Henceforth a person has an "identity" since birth, later receiving IDENTITY CARD thus identifying them officially before the authorities and the State.

- **COLLECTIVE IDENTITY:** Group identity implies a conscious sharing by a group of individuals of something they have in common. This differs from the characteristics of "Others", allowing these individuals to perceive themselves as belonging to a specific group that remains identical with time. We see that, along with their individual identity, members of such a group are also holders of group identity. In fact, each individual carries with them a multitude of group identities that are embedded in his individual identity, revealing different aspects of it.

Some group identities may be mutually independent and others may relate to each other in a particular way, for example, to be included in a common arrangement, including in a hierarchical order. Many people gain a sense of positive self-esteem from their identity groups, which furthers a sense of community and belonging. Another issue that researchers have attempted to address is the question of why people engage in discrimination, i.e., why they tend to favor those they consider a part of their "in-group" over those considered to be outsiders.

TYPES OF COLLECTIVE IDENTITY:

- **GENDER IDENTITY:** It should be borne in mind that along with the predominant division of men and women with group identity based on their external physical features, there are also groups with a pronounced homosexual identity consisting of individuals with different sexual orientation. In other words, along with gender identity based on physical characteristics, one can also talk about identity based on sexual orientation that some authors call sexual identity. This sexual identity is often used as a reason for hatred and discrimination because a majority of people only accept the existence of 2 genders thus young people face identity crisis trying to stick to one of the two options.

- **LOCAL IDENTITY AND REGIONAL IDENTITY:** Local identity is, as a rule, the product of emotional ties to the birthplace and the resulting belonging to a group alongside those who were also born there. Regional identities refer to larger areas territories to which individuals can link their origin.

- **PROFESSIONAL IDENTITY:** expressed in the mind of belonging to a group, on the basis of a common profession - for example doctors, teachers, musicians, artists, journalists, etc.

- **RELIGIOUS IDENTITY:** Those who profess the same religion share a common religious identity. A special variety of religious identity is that of non-religious (atheists).

- **RACIAL IDENTITY:** Here it is necessary to clarify the content that is used in the term "race". Widespread understanding of race is a term that denotes a group of people characterized by persistent physical characteristics that are passed on by inheritance such as skin color, skull shape, eye shape, hair construction, etc. With this "biological" understanding, "race" is also used in a broader sense, as a concept of sociology, referring to a group of people of common interests, customs and characteristics (on the basis of eventual common origin).

- **ETHNIC IDENTITY:** "the ethnic group refers to a cultural entity with or without distinct physical characteristics. In such an understanding, the existence of an ethnic group may not imply the existence of an ethnic identity . For the "ethnic community" it proposes a definition based on six determinants:
  1. collective name,
  2. myth about common ancestors,
  3. shared historical memories,
  4. one or more distinctive elements of general culture,
  5. commitment to a homeland,
  6. a sense of solidarity, covering significant segments of the population.

- **NATIONAL IDENTITY:** There is a variety of approaches, both among specialists and from the point of view of the legal structure of different countries, on the understanding of the term "national identity". One approach first links the meaning of the term "nation" to the ethnic identity - the nation is understood to mean an ethnic community (or, according to the French terminology, ethnie). In this case, the term "ethnonation" is also used. Under the second approach, the nation is seen as a "civil nation", or else the nation, that is, the citizens of the respective state.

DIGITALIZATION AND OFFLINE IDENTITY

The modern age is characterized by a progressive increase in information technologies. They reach all spheres of human activity and lead to change in traditional forms of social and cultural life, as well as generating new and previously unknown types of action, communication and possibilities to express identity.

By the end of the twentieth century, social transformations had a global character, which not only relied on digital technologies, but where characterised by them. The status quo has been turned upside down by digitalization. Social processes have seen radical changes, leading to a new type of civilisation and human action, different from what we have known historically. These are based on an entirely new environment - the telecommunication space - where virtual worlds can be built, where people and groups can realise their projects and ambitions. However, the construction of new realities raises new problems, related to the need to clarify and specify the limits of what is acceptable, and to clarify their influence on the formation of identity. Moreover, the newly created digital world implies new forms of online-offline identity.
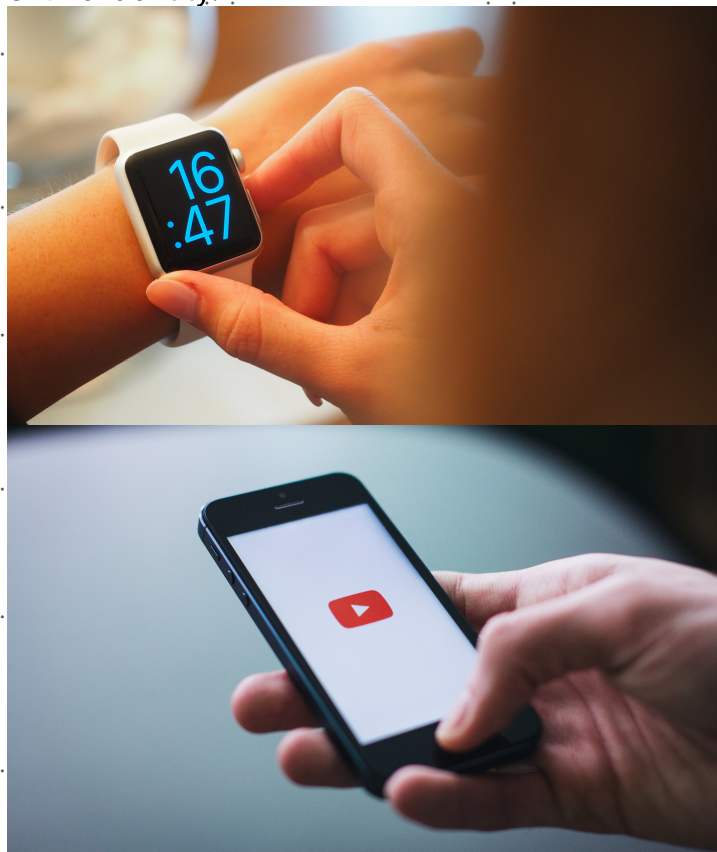
"On the Internet, nobody knows you're a dog."

The photo above Is called **"On the Internet, nobody knows you're a dog"** is an adage and meme about Internet anonymity which began as a cartoon caption by Peter Steiner and published by The New Yorker on July 5, 1993. It is used as a symbol of the major characteristic of internet environment - its anonymity - which leads to complex challenges related to identity but also gives a new platform for growing and spreading hatred, racism, discrimination and hate speech.

Today, everyday life is interwoven with the internet. Interaction, friendships and partner relationships are made online or via text messages. It also raises important questions about identity. What happens to users through their online interactions has real meaning for the way they perceive themselves offline. The time users spend on online social networks continues to increase, which means that this offline interaction decreases ie. most socialising and socialisation occurs through a computer or smartphone.

Through this permanent and instant communication, including over long distances, people accumulate and demonstrate social capital in different ways, allowing them to build a separate identity in an online environment. New identifiers appear such as number of friends or photos. At the same time, many traditional identifying features such as race or gender are becoming less applicable in online communities, resulting in less commitment and desire to adhere to traditional, social and cultural norms.

The highest usage online is of course among young people - 78% in the 16-19 and 20-24 age groups. Online social networks have become more and more integrated into our social and professional lives, and the differences between "real" and online identities can shape not only the way that others perceive us, but also our perceptions of ourselves. They encourage users to share personal experiences and life information leading to dilemmas: does the resulting interpersonal interaction complement or replace offline communication? What impact did this have on real-world values? What impact on the identity building of users?

Prior to this, it was possible to keep the different parts of people's lives separate. However, these are more and more easily merged, with it being more difficult than before to separate professional life from personal, public life from private. What is sure is that any type of behavior, message or aspect of human identity has a certain audience, which can be unpredictable or at least differ from what someone expects when posting something online.

Maintaining an online presence, besides being fun, is often therefore stressful, given thatan integral part of social networks is the immediate (and largely uncontrolled) feedback that can come through comments and "likes.'

Identity on social networks is therefore more complex and subtle, corresponding to the accumulation of different elements describing individuals, but also those related to traces of content they have themselves curated (such as posts), traces left by others (e.g., feedback / comments), and other interactions. In this context,

the services of online social networks are the quintessence of this new vision of identity: one that is closely linked to reputation, itself determined through interaction with others.

CHALLENGES OF ONLINE ENVIRONMENT AND IDENTITY:

ANONYMITY: Anonymity is one of the great gifts of the Internet, and one of its basic principles. It allows people to express their ideas and opinions without fear of being judged. It is an essential tool for free speech and online activism.

Many Internet users agree that anonymity is useful for discussions on sensitive topics and for online and political activism. It ensures a diversity of viewpoints in cyberspace, free of traditional intimidation and fear of physical reprisals. For some activists it is the only option for carrying out political actions, specific resistance, dissemination of information, or for those whose ideas are not tolerated by the regime. However, it inevitably leads to many excesses and with those benefits of online anonymity also come many disadvantages, and many social, cultural and economic issues.

Furthermore, the anonymous environment gives a platform not only for freedom of speech but also fo hate speech. Criminals, extremist groups and radical movements can use the anonymity to their advantage, especially in online social networks. Extreme abuse, cyber bullying, spreading hatred and pure racism and hate speech are relatively common on social networks, with young people easily falling into following the trend. Whilst hiding behind the mask of anonymity, young people feel like they are never really confronted by the real consequences of their actions and much of the time, they are blissfully ignorant or they underestimate the damage and the impact of their crimes. Furthermore, the online identity of young people is often quite different to their offline identity-the feeling of not being punished or judged by others gives a sense of impunity.

THE NEED OF VALIDATION AND APPROVAL: As humans we seek validation in all its foms-online and offline. People actively seek some sort of validation through social media, with this sometimes turning into obsession or other negative social or behavioral phenomena.

For example, when a young person posts a selfie, they want flattering comments or a certain amount of likes, because it gives them a sense of satisfaction. They want other people to acknowledge and appreciate their presence on social media by following them. Indeed, young people often only do certain things in order to post them on social media, get attention, and seek approval.

This is also a part of the reason why youth easily fall into using hate speech. First of all, this is because of the anonymity, lack of consequences and punishment, but it can also be also to "look cool", to seek some approval of groups using the same language, or just being united by hate against someone. Thus, often youth fall into following extremist movements, lacking the sense of belonging and trying to fit into a social group.

IDENTITY CRISIS: Our identity is the way we define ourselves. It includes our values, our beliefs and our personality, encompassing the roles we play in the society and family, the memories of the past and hopes for our future, and our hobbies and interests. Most of these things, of course, change with time. We can change school, move to another community or change our beliefs completely. In order to have a solid identity, we must be able to see that we are the same person

as before, and will continue to be this person in the future (even with the changes available). We have to feel ourselves no matter what our environment is. It does not mean acting in the same way all the time. But even with these different behaviors and moods, we know that we are the same person from within.

A person without a sense of identity fails to feel the person who has been, is, and will be in the future. They do not feel the same, they may even feel like completely different people within 24 hours. Some say they are staring at the mirror and find it hard to believe they see themselves. It is understandable that quite a large part of us sometimes have a feeling, as if we do not know who we are when we face the challenges of life. If we lose a job or a loved one, or if we have to move away from our families - each of these things leaves us so stunned that we temporarily lose sight of ourselves.

Young people are vulnerables to identity crises and of course the online environment is the one that by giving validation and approval and being anonymous "help" this crisis to grow, leads to youth falling into extreme beliefs, and radicalization. This is a major challenge for youth work nowadays. As a result, youth workers need a certain set of skills and knowledge in order to face that challenge and provide the necessary support for young people.

change of environment

radical shifts of opinion

getting bored easily

lack of trust in themselves & their abilities

fast change in emotions

lack of sense of belonging

ROLE OF YOUTH WORK: the new digital era brought the need for standard youth work to change. In order to be up to date, useful and effective for young people, youth work needs to face the new challenges with new set of knowledge, skills and tools. To prevent the risk of youth identity crisis which can lead to using hate speech, falling into following extreme views and beliefs as well as joining radical movements, youth workers need to use digital tools more effectively.

Moreover, digital youth work can be the answer to the challenges young people face with digitalization and crisis of their online and offline identities. As the importance of social media for youth is enormous, the effort to find a sense of belonging online is huge. Given that the online environment is used by extreme groups, youth work needs also to start using not only regular offline measures, but also exploit the potential of digital tools in order to prevent radicalisation.
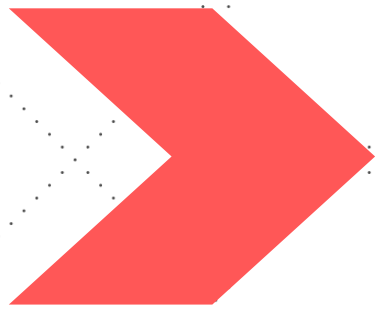
# STEPS FOR YOUTH WORKERS TO PREVENT YOUTH IDENTITY CRISIS
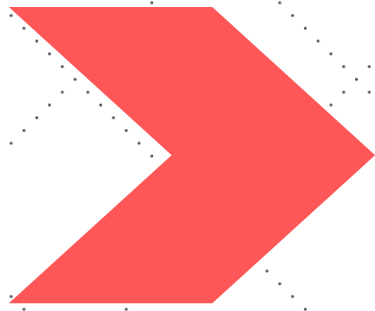
Get updated with the new digital tools existing to manage and organize youth activities to make them more inclusive and interactive for the Youth
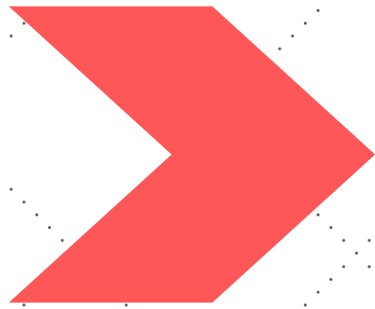
Digital gamification-you can use digital games to tackle serious social issues-games are an effective way to engage youth not by direct approach

Use digital tools to create your promotional videos and posters to make them more colorful, engaging and youth friendly
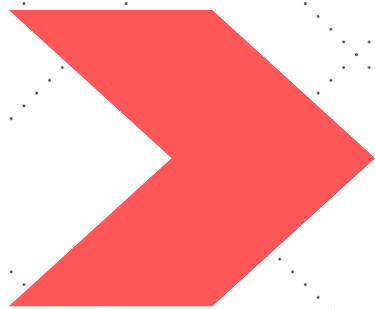
Detached Youth work –offline meetings only in your youth space are not anymore the most effective. Principles of mobile/detached youth work need to be applied
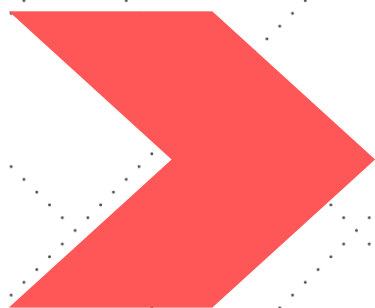
Explore the potential of mobile applications, e-learning courses, online education tools to deliver information but also to get in contact with youth

HOW TO REPORT HATE SPEECH WHEN YOU SEE IT AND WHO TO CONTACT?

PROJUVEN
(SPAIN)

Effectively countering hate crime requires a comprehensive effort to bring together government institutions, criminal justice systems, civil society actors and international organizations. Hate speech covers many forms of expression that spread, incite, promote or justify hatred, violence and discrimination against a person or group of persons, for a variety of reasons. It poses grave dangers for the cohesion of a democratic society, the protection of human rights and the rule of law. If left unaddressed, it can lead to acts of violence and conflict on a wider scale. In this sense hate speech is an extreme form of intolerance which contributes to hate crime.In addition,
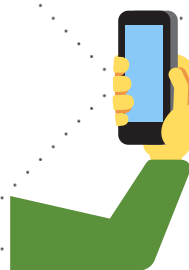
REPORT HATE CRIMES

Every person has the right to live without fear of abuse or attack, and hate crime against any community is entirely unacceptable. Tackling hate crime matters because of the damage it causes to victims and their families, but also because of the negative impact it has on the cohesion and integration of communities. There is clear evidence to show that being targeted because of who you are has a greater impact on your wellbeing than being the victim of a 'non targeted' crime. Hate crimes and hate incidents can hurt people and leave them feeling confused and frightened. By reporting hate crimes, a person may be able to prevent these incidents happening to somebody else. It will also help the police understand the extent of hate crime in your local area so they can better respond to it. However it can often be difficult to know how to react after witnessing or being a victim of hate crime, and how to navigate through the criminal justice system.

HOW TO REPORT HATE CRIME?
Nowadays, there is more help and support for victims and witnesses of hate crime which makes it much easier to report these despicable crimes and to access help. If you are a victim of hate crime, it is very important to report it otherwise it is likely that the crimes against you or your property may well continue.

hate crimes and hate incidents can hurt people and leave them feeling confused and frightened. By reporting hate crimes, a person may be able to prevent these incidents happening to somebody else. Therefore, we would like to share more information about how to report offline hate crimes, and better understand why we need to act immediately when hate appears in the online environment.

You can be angry, in shock, hurt, but try as soon as possible to report the crime to the Police, a H**ate Incident Reporting Centre or contact the 24-hour hate helpline of your country.**
If you report it to the Police, ask for the name and number of the officer you speak to and make a note of the time that you reported the incident. If you feel unable to report the incident then speak to someone for advice e.g. educator, youth worker, mental health worker, community leader, etc.
Try and write down as many details of the incident as you can remember, such as the date and time and descriptions of anyone who was involved.
If a vehicle was involved and you have the make, model, colour or registration number make a note of this as well.If there is anyone around who saw what happened ask them if they would give their details, name, address, phone number etc., and if possible get them to write a statement of what they saw and sign the statement. Also don't touch or clear anything away as that may destroy vital evidence which could help in bringing the perpetrator to justice.

In addition, you may find it difficult to be on your own and need your friends or family around you. You may also feel you want the support of a Helpline or Counsellor. Whether you choose to report the crime or not, don't feel isolated and alone and make sure you get as much support as possible. The same above is valid also for a witness of a Hate Crime.

If you see hate crime you should report it, trying to record as many details as possible. Also in this case, you may need help and support and someone to talk about what you have seen. Remember that you are not alone. In recent years, government agencies and voluntary sector organisations have worked together to try and break down the barriers and encourage more victims of hate crime to report it, so that local areas can target their work more effectively and better protect victims.

TO WHOM SHOULD YOU REPORT HATE CRIMES?

Public administrations have specific powers against hate speech. In Spain, both **State security bodies** and the Office of the Prosecutor for hate crimes and discrimination must follow the Protocol of action of Security Forces and Bodies. Other public bodies that act as a reporting platform are the different Autonomous Communities through the **Offices for assistance to victims of crime,** which take into special consideration crimes committed for racist and anti-Semitic reasons and those related to ideology, religion or beliefs, the family situation, the membership of its members to an ethnic group, race or nation, its national origin, sex, orientation or sexual identity, disease or disability. The main functions of the coordinating office are the identification of hate crimes, their recording in the official statistics, and the monitoring of the procedures that are initiated and completed for hate crimes. Every provincial prosecutor's office is in charge of receiving complaints when it comes to a speech from criminal hatred, value them and process them before the corresponding courts. In addition, National Police can also receive complains and can investigate cases, including cases of online hate.

Moreover, social associations and NGOs have an important role in combating hate speech. For many years now, many of them have carried out training and awareness-raising work among the population and officials in the public administration, but they also play a role in tracking, detecting and reporting cases of hate speech. Another important role for NGOs is that they help people or groups with which they work to improve their knowledge and exercise their rights. Sometimes people don´t recognize discrimination or they do not know, when they are victims of hate speech or other types of discriminatory incidents. NGOs have a role to play in empowering these potential victims in order to report hate crimes cases with the right tools[1]. However, each country has its own hotlines and websites for reporting hate crimes.

For example, focusing on hate crimes in Spain and systems to record them, one of the most solid complaint platforms is ALERTA DISCRIMINACIÓN. Red Acoge has designed a pioneering app to report situations of racial discrimination at any time that otherwise would go unnoticed. In addition to lodging a criminal complaint with the police, you can use the app, available in Spanish, English, French and Arabic, to report more than one aggravating circumstances simultaneously. The application is completely free.

[1]http://www.injuve.es/sites/default/files/2019/02/noticias/guia_para_combatir_el_discurso_de_odio.pdf

In **Netherlands**, according your case of discrimination, you can call an antidiscrimination service in your area and seek advice for them. All municipalities in the Netherlands have such a service. Anyone can approach the service with a question or complaint about discrimination. The antidiscrimination service provides assistance and advice and registers the complaint[2].

There is also a national discrimination helpline that victims or witness can use (**tel: 0900 235 4354**). Moreover, The Netherlands Institute for Human Rights assesses whether equal treatment laws have been violated. Organisations wanting to know the rules governing equal treatment may also contact the Institute. Complaints are dealt with free of charge. The Institute's decisions are not binding, so parties have no obligation to abide by them. In practice, however, the recommendations are often followed.

Hate crimes could be also reported anonymously by phone dialling the number of Bel M. (0800 7000), in which case you do not need to provide any personal information. To learn more about this, follow the link:

www.meldmisdaadanoniem.nl/contact_english/

In European level, Council of Europe also provide different information about how to recognize hate crimes, how to report them as well as provide list of national reporting procedures and mechanisms for hate speech, hate crime and cyberbullying in different countries. Most European countries have established national reporting mechanisms and support for victims, provided by national authorities and NGOs.

For example, if you are from Bulgaria or Estonia, you can refer your case to the following authorities:

- **Reporting Cyberbullying, Hate Speech and Hate Crime in Bulgaria**
  - Cybercrime Department of the Ministry of interior www.cybercrime.bg
  - Telephone: 112 (in case of emergency)
  - Bulgarian Safer Internet Centre: victims of child online sexual abuse and exploitation, hate speech and cyberbullying involving minors www.safenet.bg
  - Telephone: 124 123

- **Reporting Hate Speech and Hate Crime in Estonia**
  - GenderEquality and Equal Treatment Commissioner (ombudsman) www.vordoigusvolinik.ee/?lang=en
  - NGO Estonian Centre of Human Rights: unequal treatment humanrights.ee/vordne-kohtlemine-2/diskrimineerimine/

Following the link:
https://www.coe.int/en/web/no-hate-campaign/reporting-to-national-bodies
you will find more about the national reporting procedures and mechanisms for hate speech, hate crime and cyberbullying in different countries.

Another international bodies:

- **Committee for the Elimination of Racial Discrimination (UNCERD):** It is the United Nations body formed by independent experts that supervises the application of the International Convention on the Elimination of All Forms of Racial Discrimination (CERD) by its States Parties.
  https://www.ohchr.org/EN/pages/home.aspx
- **European Commission against Racism and Intolerance (ECRI):** Within the Council of Europe, ECRI is the specialized agency in the fight against discrimination, racism and xenophobia. The periodic reports that this body makes on each State and its general policy recommendations are taken into account by the European Court of Human Rights to issue its judgments.
  www.ecri.org

- **Fundamental Rights Agency of the European Union (FRA):** The Fundamental Rights Agency is an organism of the European Union based in Vienna and whose main objective is to provide assistance and advice on fundamental rights to Community institutions and bodies and to the Member States of the European Union in the application of Community law; all in order to help institutions, bodies and Member States to fully respect these rights.
www.fra.europa.eu

- **Office for Democratic Institutions and Human Rights of the Organization for Security and Cooperation in Europe (ODIHR-OSCE):** The ODIHR works in close cooperation, inter alia, with the United Nations Committee for the Elimination of All Forms of Racial Discrimination (UNCERD), the European Commission Against Racism and Intolerance (ECRI), the Agency for Fundamental Rights of the European Union (FRA) and the Monitoring Center for Racism and Xenophobia, as well as relevant organizations of civil society.
www.osce.org

ONLINE HATE CRIME

While hate speech online is not intrinsically different from similar expressions found offline, there are peculiar challenges unique to online content and its regulation. Those challenges related to its permanence, potentially rapid spread, anonymity and cross-jurisdictional character are among the most complex to address. Hate speech can stay online for a long time in different formats across multiple platforms, which can spread rapidly. Even when content is removed, it may find expression elsewhere, possibly on the same platform under a different name or on different online spaces. If a website is shut down, it can quickly reopen using a web-hosting service with less stringent regulations or through relocation to a country with laws imposing higher thresholds for classifying expression as hate speech.

Internet intermediaries such as social networking platforms, Internet Service Providers or search engines stipulate in their terms of service how they may intervene in allowing, restricting, or channelling creation of and access to specific content. A vast amount of online interactions occur on social networking platforms that transcend national jurisdictions. Some platforms have also developed their own definitions of hate speech and measures to respond to it. For a user who violates the terms of service, the content he or she has posted may be removed from the platform, or its access may be restricted to be viewed only by a certain category of users (e.g. users living outside a specific country).

WHAT YOU CAN DO IF YOU SEE ONLINE HATE SPEECH CONTENTS?
Sometimes social media channels are less likely to take content down if it's not illegal, but if many people report the same content, they are more likely to take it down. Anyway, if you see some content that is less harmful we encourage you to report it. When the case is clearly illegal hate speech, the probability to have this content down is higher. In such a case, the content will be removed from the internet – or at least from a certain profile or page.

FACEBOOK
According Facebook community standards[3], Facebook doesn´t allow hate speech because it creates an environment of intimidation and exclusion and in some cases may promote real-world violence. Consequently, people cannot post in these social media channel any violent speech or support in written or visual form, dehumanizing speech such as reference or comparison to insects, animals that are culturally perceived as intellectually or physically inferior.
If you see similar contents on their social media platform, we strongly encourage you to report them. The best way to report abusive content or spam on Facebook is by using the Give feedback or report link that appears near the content itself.

For example, if you want to report a profile [4]:
- Go to the profile you want to report.
- In the bottom right of the cover photo, click and select Give feedback or report this profile.
- To give feedback, click the option that best describes how this profile goes against our Community Standards. Click Send.
- Depending on your feedback, you may then be able to submit a report to Facebook. For some types of content, they don't ask you to submit a report, but they use your feedback to help their systems learn.

If you want to report a post:
- Click ... in the top right of the post.
- Click Give feedback on this post.
- To give feedback, click the option that best describes how this post goes against their Community Standards. Click Send.

If you want to report a photo or video:
- Click on the photo or video to expand it. If the profile is locked and you can't view the full-sized photo, click Give feedback or report photo.
- Hover over the photo or video and click Options in the bottom-right corner.
- Click Give feedback on this photo for photos or Give feedback on this video for videos.
- Select the option that best describes the issue and follow the on-screen instructions.

Apart Facebook, in May 2016, Microsoft, Twitter and YouTube also agreed to join the "Code of conduct on countering illegal hate speech online". This agreement was made by the European Commission and social media companies with the aim to ensure that hate speech is tackled online similarly to other media channels. According this agreement, when the IT companies receive a request to remove content from their online platform, they have to make sure that this will be done with speedily. The companies have committed to reviewing the majority of these requests in less than 24 hours and to removing the content if necessary.

The aim of the Code is to help users notifying illegal hate speech in this social platforms, improve thesupport to civil society as well as the coordination with national authorities.
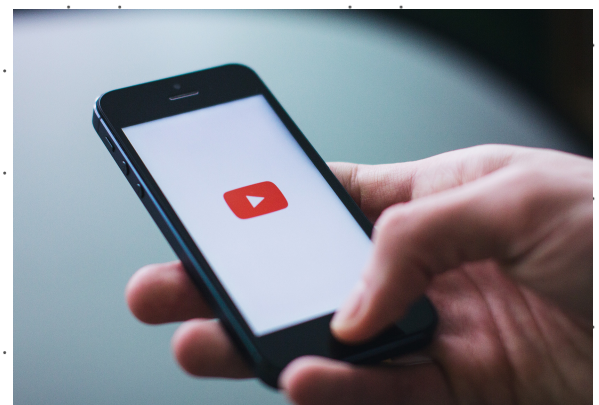
YOUTUBE
YouTube remove content promoting violence or hatred against individuals or groups based on any of the following attributes: age, disability, ethnicity, gender, nationality, race, immigration status, religion, sexual orientation and veteran status. User cannot post content that encourage violence against individuals or groups based on the attributes noted above as well as YouTube treat implied calls for violence as real threats. Keep in mind that reporting content is anonymous, so other users can't know who made the report.

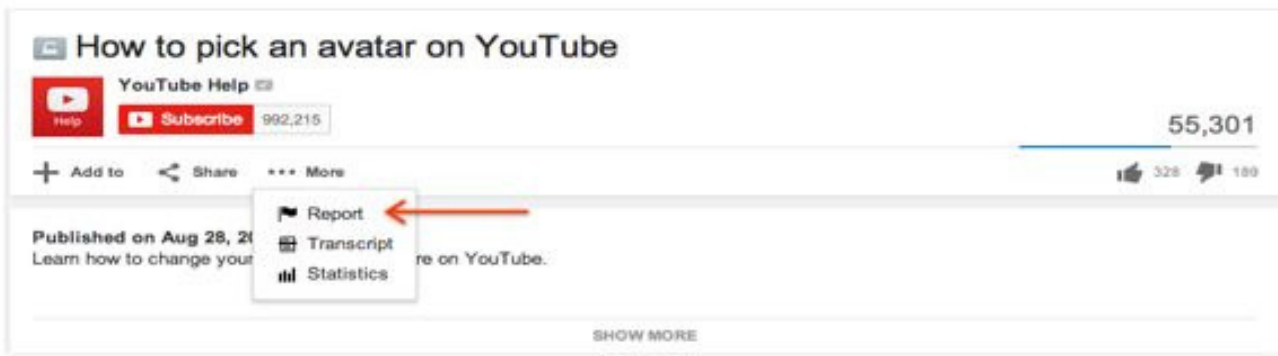**If you want to report Youtube video that contain a hate speech, you have to** [5]:
- Login to your YouTube account
- Below the player for the video you want to report, click More.
- In the drop-down menu, choose Report
- Select the reason for flagging that best fits the violation in the video
- Provide any additional details that may help the review team make their decision including timestamps or descriptions of the violation

YouTube staff review reported videos 24 hours a day, seven days a week. A video can be reported at any time once uploaded to YouTube, and then it is reviewed by YouTube staff. If no violations are found by the review team, no amount of reporting will change that and the video will remain on the site.

[4] https://www.facebook.com/help/reportlinks/
[5] https://support.google.com/youtube/answer/2802027?hl=en

The growing number of websites promoting hate speech on the Internet is an area of concern for many countries and thus Hotlines. The uncensored nature of the Internet provides the opportunity for those with racist and xenophobic views to promote these to a global audience.

However, investigating hate speech related to Internet content is extremely complex and often, even some materials might be offensive, they are not illegal under the criminal law.

There are different hotlines where you can report illegal material, such as **INHOPE.**

WHAT IS INHOPE?

INHOPE is an active and collaborative global network of Hotlines, dealing with illegal content online and committed to stamping out child sexual abuse from the Internet. The objectives of INHOPE are to establish and support effective national Hotlines, to train and support new Hotlines, to foster ongoing Internet safety awareness and education, and the establishment of effective common procedures for receiving and processing reports. As of January 2019, INHOPE have 46 members in 41 countries. For a full list of member Hotlines click here:

http://88.208.218.79/gns/our-members.aspx

Most websites do not permit comments, photos and videos that offend or hurt others and their rules are set out in their acceptable use policies. However, if you come across or are sent hateful or violent content online, it may not be illegal, but you can still take steps to have it removed if it offends, frightens or upsets you.

The easiest way is to report it to the website administrator or the site's hosting company. Many hosting companies have rules about the type of sites and content that they are prepared to host. You can check a website's hosting company by entering their web address on the website "Who is hosting this?"
 /https://www.whoishostingthis.com/)

Internet has become the tool to amplify the hate speech phenomenon and we need to fight it, promoting in the online environment the same rules and values that are the pillars of our society - diversity, tolerance and the respect of human rights. Real-life cases show that the impact of online hate can be devastating for its victims. Moreover, just as in any other environment, the normalisation of online hate speech creates a climate of intimidation that cannot be accepted. For all these reasons, confronting online and offline hate is essential.

TACKLE HATE GOOD PRACTICES

CAAT PROJECTS (NETHERLANDS)

GOOD PRACTICES FOR DEALING WITH HATE SPEECH ONLINE & OFFLINE

This guide aims to propose good practices for dealing with hate speech against migrants as identified by our team. It is one result from in a broader project – Tackle Hate – developed by four NGOs – CAAT Projects, PROJUVEN, Alternative International and Nooruse Maja. We have made use of our experience, the opinions of our networks and the 20 professionals that have taken part in our staff training at in the beginning of the year in Blagoevgrad, Bulgaria in order to develop this collection.

This is not intended to be an exhaustive list. Accordingly, if readers would like us to include other methodologies, please send an email explaining these to Andreia – a.m.n.s.bessa@gmail.com. We gladly will incorporate relevant information received in future versions of this collaborative guide.

Our lovely group from the Tackle Hate training course that took place in January 2019, in Bulgaria. From our team building activities we have decided to become the multipliers of tackling hate by adopting the "rabbit" as a mascot.

1. DON'T FORGET THE FACTS

Facts by themselves won't solve our problems with hate speech, but if they are used in a creative way they can have a significant positive impact on the group we target.

WHY FACTS ARE NOT ENOUGH?

Many psychologists and behavioral economics researchers have found evidence of the existence of cognitive biases that affects our decisions and opinions [6]. Without entering into a detailed explanation, and in line with this research, one can expect that when someone strongly believes in a certain story, they will pay more attention to information that confirms this and neglect other information that might contradict it. Thus, if you just show contradictory facts to someone, your impact might be reduced.

FACTS AS A COMPLEX CONCEPT:

When we think about facts we think about objective information with a clear meaning. This is not necessarily always the case. Humans select criteria, cut information and cluster information in the form of "facts". This may be done in a systematic way or it could suffer the influence of some biases. Besides this, facts should be correctly contextualized in a certain cultural, economic and political setting.

We are not advocating that "facts" aren't facts, but rather calling your attention to the need to think critically about any information presented as fact. The sources of the information and the criteria used to generate this statement are important dimensions that we should look into when assessing the veracity of facts.

HOW CAN USING FACTS BE USEFUL?

We have started with a critical tone, but, in our experience, when we creatively present facts this has a positive impact. We do not simply read out loud. Instead, we incorporate the information in an engaging activity, we make use of visual aid and clearly specify the sources used. For example, in human rights trainings we use a quiz based on the famous game "Who Wants to Be A Millionaire?"

We divide the participants in small groups, making use of a healthy competition between the groups, and make sure that the questions/answers are complicated enough to need group discussion. As we ask the questions, we lay the ground for the contextualization of what we are talking about, clearly define the terms that we will be using and present some statistics that directly contradict our stereotypes regarding the issue. In the last category we had the question:
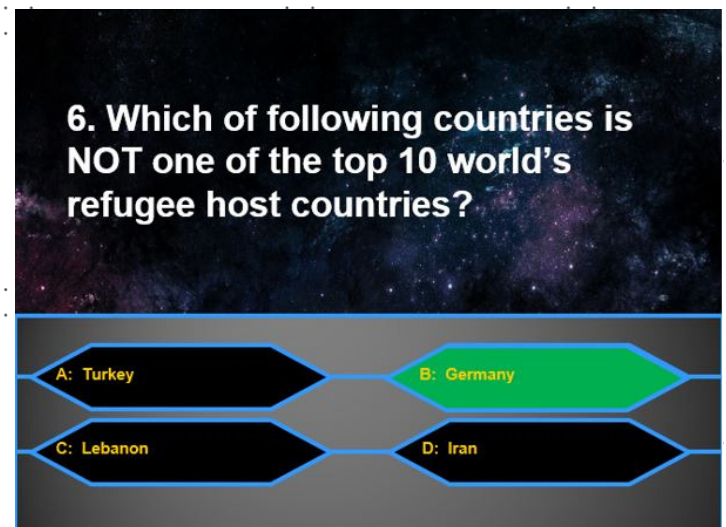
Followed by the explanation:
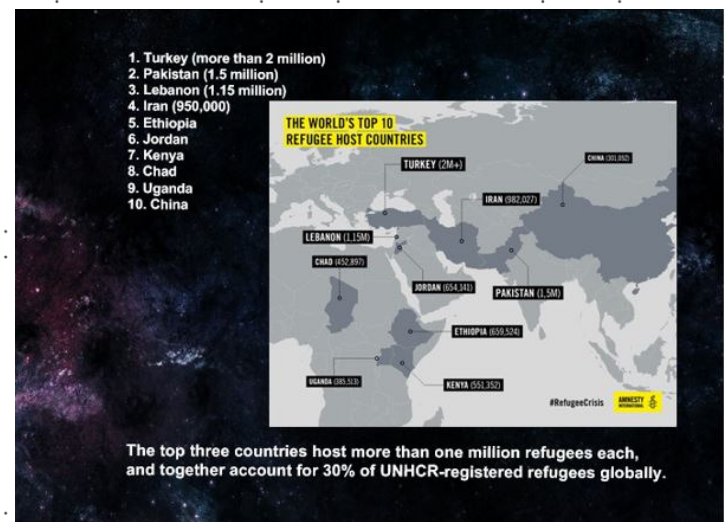

Participants in the training regularly got this question wrong and were impressed by the wrong image they had collected from the social media posts and other news. Immediately they identified the need to be more literate and critical regarding the news they see online.

[6] https://humanhow.com/en/list-of-cognitive-biases-with-examples/
https://en.wikipedia.org/wiki/List_of_cognitive_biases.

2. BACK TO THE BASICS

The first edition of COMPASS Manual for Human Rights Education with Young People, from the Council of Europe, dates from 2002. During the last 17 years it has been widely used and it has not lost its charm. The second edition dates from 2015 [7] and we keep on using it regularly with impressive feedback from our participants and facilitators.

One of the most mentioned activities in the follow-up to projects or when involving youth in defining the programs of youth exchanges is the activity "Take a Step Forward" [8]. This long-standing favorite activity still facilitates a good debate around inequalities and privileges. It is especially good for newcomers to human rights education. This and other COMPASS activities are highly recommended by us.
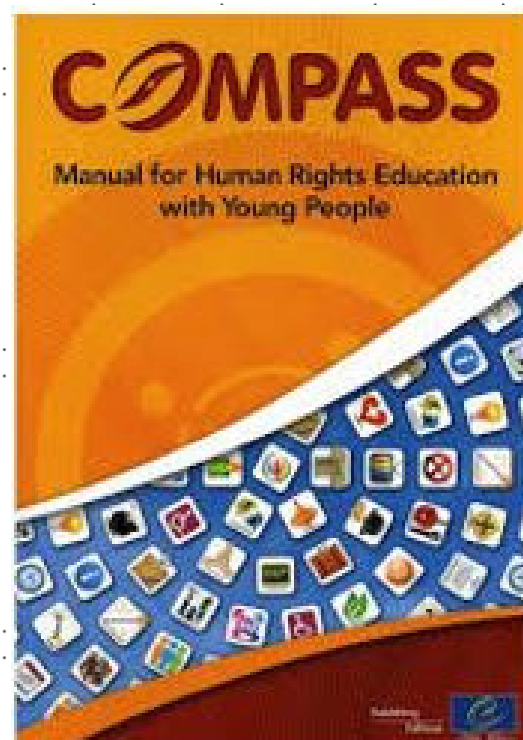
During the training in Bulgaria, while the group was experiencing the *Take a Step Forward* activity.

[7] https://www.coe.int/en/web/compass
[8] https://www.coe.int/en/web/compass/take-a-step-forward

3. NFE & GAMIFICATION

All the activities mentioned in this guide belong to what we call non-formal education (NFE). A proper definition is a complex task, but, in short, non-formal education refers to all structured activities that are held outside of a formal setting and which require active participation. In our experience we have found this kind of activities to be very helpful because participants need to get involved, "discover" the lessons and come to their own conclusions. These experiences are more likely to have an impact and be remembered in a later stage. NFE was the subject of one of the best training courses which our staff has experienced so far – The Power of Non-Formal Education. In case you want to explore the concept of NFE we recommend this training.

IIn the same field of dynamic and pleasant activities, we try to create games that have a high pedagogical potential. There are many amazing examples of these, but we are only going to share one with you – the dice game. Participants are divided in similar sizes groups (of 4 to 6 people each group). The group sits around a table with a dice and all participants start with the same amount of "money", for example 20 chips. For the first 5 minutes each group receives the instructions that say the following:

"Goal: Each player tries to get as many Chips as possible.
Rules:
- One person rolls the dice. The dice show a number, do the action according to the number. Whoever does the action the slowest loses and has to give one Chip to the person who has rolled the dice. If the last one was the person who rolled the dice than he/she gives one Chip to the person who was the fastest. Then the next person rolls the dice.
- After 5 minutes the rules will be taken away. So you have to memorize the rules! From that time on, when the rules are gone, you are not allowed to talk!

- If anyone loses all his/her Chips you wait until it is your turn to roll the dice again, then you will get new Chips. "

The rest of the instructions are the actions per number that will differ from group to group. It is really important that the facilitator does reinforce that after this 5 minute no one can talk. They must find an alternative way to communicate.

They start playing. Each participant, on their turn, throws the dice and the slowest one doing the movement gives two 'chips' to the one that threw. Each group plays for more or less 10 minutes and then the facilitator asks the person with the most more chips in the group to change to another group. They are not aware that the instructions differ, what means that they don't do the same movements for the same dice result. They will soon understand and deal with that. After another 10 minutes the same happens, the one with more chips moves to other group. At this moment, they already know that their instructions were different from beginning.

The way the group reacts in terms of welcoming or not the new members and the way that the new members deal with the group and situation is very interesting to be discussed in the debriefing after the game. It is also easy to make a connection with the reality of migrants and refugees and start a discussion of the main challenges that both newcomers and hosting communities can face.
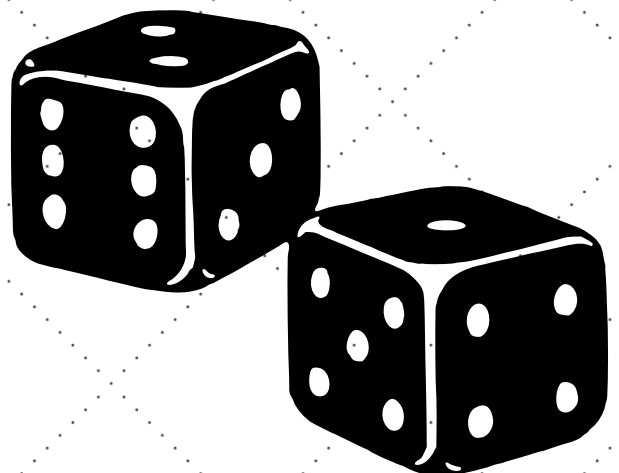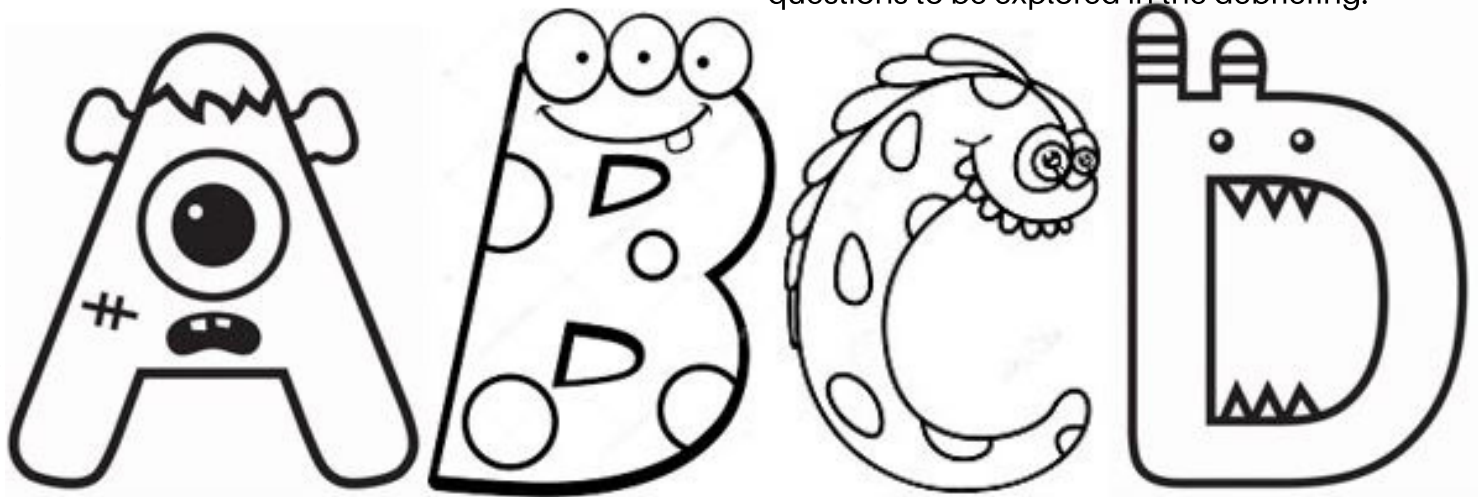
4. QUASI-SIMULATIONS GAMES

The examples we have given so far are symbolic activities that can be connected but are different from the real world. What if we could create simulations of unfair situations and place our participants in them?

If the simulation is too realistic, it can be overwhelming for some and in some cases, ethically questionable. Consequently, we rather advocate for the creation of situations that are clearly placed in a safe environment. That is the reason we do not think about simulations as such but quasi-simulations since they are altered in order to be safer and more educational.

Nonetheless, the idea of creating a more realistic setting where participants have to take decisions is appealing and we have witnessed some good examples. We would mention again the "power of Non-Formal Education's training" we mention in the previous category. In order to not spoil your participation in this training we will not disclosure any of its activities, Instead, the example we will share is delivered by the organization Logos [9]' during a training during May 2019 in Riga – "the breakfast".

The "B"s, a small group, were representing the middle class. They were checked by the security, body searched, but that was all. They could seat and enjoy their breakfast normally. The "C"s & "D"s had a more difficult life. They had to fill in forms in a foreign language unknown to any member of the group, go through a visa procedure without clear information about what to do, and be questioned about their private lives before being accepted and most of them get refused at least one time. The "D"s had also the element of luck, with a coin being used to make the final decision as to whether they could sit at the breakfast table or not. Once inside the breakfast room, they were still restricted from some things, while the "A" had them in a ridiculous amount.

Suddenly we were confronted with an unequal situation, where people were discriminated against just because of the group to which they had been allocated the night before. How did we react? How did/do we feel? What else we could have been done? How similar is this to real life situations? These are only a few examples of questions to be explored in the debriefing.


This activity happens after a few days of creating a team and a safe space. In the previous evening we all got a card with a letter that was randomly distributed. Next morning before breakfast time a "security gate" was created. The "A", who was just 1 or 2 people, were treated as a "king" - no need to pass through bureaucratic procedures, had people serving them, etc.

This kind of activity is also highly likely to provoke strong (negative) feelings in participants. Thus, it is also important to spend enough time coming out of the exercise and to finish with a good and relaxing atmosphere. Despite the risks that need to be well planned for before attempting to perform such an activity, it can have a great impact on people that have not clearly

[9] https://www.ngologos.org/

experienced a clearly discriminatory situation before as a victim/target. Nonetheless, this is not entirely the same as being in the shoes of someone who is a victim of hate. It is still a game, a safe one, which can be stopped at any time. In the example we gave, if someone was not able to get into the breakfast as soon as the "experience" was finished, they could go and have a normal breakfast.
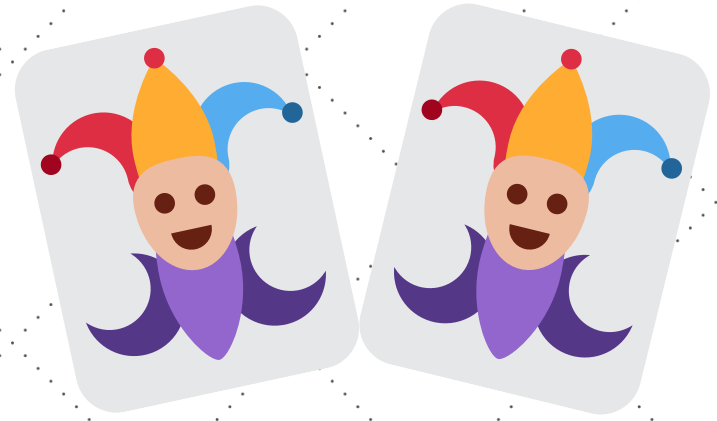
5. DEFINING HATE SPEECH & UNDERSTAND OUR REALITIES

This project focused on creating a constructive reaction to Hate Speech. Therefore, before starting to explore what might constitute hate speech, we should define this concept clearly.

It can be a complicated task to make a clear line between what is considered Freedom of Expression, a basic Human Rights, and what is not acceptable because it is Hate Speech. If the typical cases are rather easily identified, there are other borderline situations that deserve to be discussed in a group. This dialogue is also helpful to define clearly what hate speech is and when we should intervene. In "Bookmarks – manual for combating hate speech online through human rights education", from the Council of Europe you can find some appropriate activities for it. We advise the activity "Freedom Unlimited?" from page 69 to 72.

Another great activity from this manual is the "Roots and Branches" from page 108 to 111.

The positive aspect of this activity is that it offers a simple method to explore situations in terms of their causes and effects. It is a visual method and we normally use it with concrete situations from the participants' own realities. It serves as a good basis for discussion and exchange around the different realities within the group and promotes a clearer understanding of the challenges we want to address. We use it widely in our events and plan to keep on doing so.

Presentation of the Hate Speech's problem tree from the Spanish group.

6. MEDIA LITERACY & CRITICAL THINKING

CRITICAL
THINKING

problem — thinking — solution
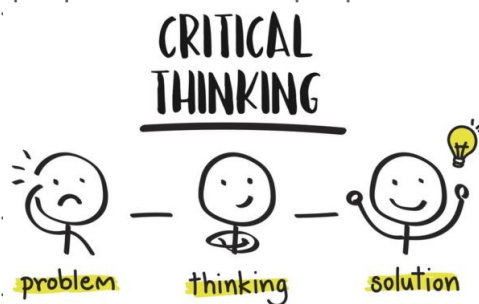
The Center for Media Literacy[10] defines media literacy as the "[...] 21st century approach to education. It provides a framework to access, analyze, evaluate, create and participate with messages in a variety of forms — from print to video to the Internet. Media literacy builds an understanding of the role of media in society as well as essential skills of inquiry and self-expression necessary for citizens of a democracy."
One cannot deny the important role that media has nowadays in our lives. Moreover, when we talk about hate speech, a large amount of it is conveyed via social media. Thus, media literacy is definitely an important competence that we all should master.

The previous manual – Bookmarks – offers some good ideas for activities connected with media literacy, as it is the case with activity "Checking the facts" from page 55 to 59.
Alternatively, build your own workshop, use the most relevant and recent examples of malicious content in the media. Discuss with the group what a hoax is, ways and sources to double-check information and learn how to identify fake news.
In case you want to get some more information to yourself look into these crash courses you can view on YouTube:
https://www.youtube.com/watch?v=AD7N-1Mj-DU.

Media literacy workshop during our training.

[10] www.medialit.org/

7. COUNTER AND ALTERNATIVE NARRATIVES

Many practitioners have been concerned about the rise of extremist/radical ideologies in Europe. In response, the European Commission, the Council of Europe and many NGOs have developed strategies to deal with this phenomenon. The main approach has been the construction of alternative and counter narratives.

For the European Commission:
Alternative narratives (AN) directly or indirectly challenge extremist propaganda either online or offline (or a combination of the two). Alternative narratives can vary from a counter-information campaign challenging the message of extremist groups on a more factual basis or counter-narratives which discredit and de-legitimise the extremist narrative and provide an alternative. There is a broad spectrum, from hard-end one-to-one de-radicalisation to a softer-end targeting of a much wider audience (many-to-one) in which counter-narratives can be utilised.

The Council of Europe also has a good manual on this line of intervention – We CAN – Taking Action against Hate Speech through Counter and Alternative Narratives. According to the authors, the We CAN manual "offers guidance to develop counter and alternative narratives to combat hate speech and promote human rights, especially in online environments. The manual proposes a set of online and offline communication and educational approaches, and tools to undermine narratives which sustain and legitimise hate speech. It aims to strengthen the toolboxes of youth workers, educators and activists already engaged in human rights work and education or those who are willing to be engaged. It is designed for and within the context of the No Hate Speech Movement, a Council of Europe youth campaign for human rights online."You can find all the information and the link to download this manual on the following website:

This definition by the Radicalisation Awareness Network of the European Commission can be found together with their best practices manual at the following address: https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/ran-best-practices/docs/delivering_alternative_narratives.pdf.
This manual presents some activities in detail that can be easily reproduced in workshops.

https://www.coe.int/en/web/no-hate-campaign/we-can-alternatives.
The current work with narratives can be further developed and we believe that this is an important next step for most of the organizations that want to work on this topic. Together with other organizations, we are now working on a capacity building project, co-financed by Erasmus plus – "CAUCAN - Counter and Alternative Narratives for Human Rights in Caucasus", where we will define new session outlines. So stay tuned!

8. PARTICIPATORY ARTS: STORYTELLING, THEATER, STOP MOTION, MUSIC ...

We work a lot with different forms of art and indeed couldn't imagine our activities without it. For us the creativity and the space for collaborative creation are powerful weapons in a world too focused on goals, structure and success.

While games tend to involve an element of competition and a search for the 'right' solutions, art focuses on a creative world without the concepts of "right & wrong". It embraces freedom to express, to feel and to touch others' feelings through aesthetic work. The pitfall of such approach is the necessity to have a good artist and facilitator that can lead the process. The strength of it is the possibility to work on new levels and reach out to a wider public. Art is of course a whole discipline in itself, and we are only using it as a tool for human rights education, in a limited form and with a particular intention. Nevertheless, it can open so many new doors...

The participatory process for which we are advocating is something very particular. For us is not about the expert's opinion, or to be creative enough to be recognized in the artistic world as such. It is rather the route to bring art to everyone, e.g., to create the opportunity for all to access arts and enjoy the process of making or performing.

One of the famous art quotes comes from Pablo Picasso – "Every child is an artist. The problem is how to remain an artist once we grow up." When we are children, we have an amazing capacity for divergent thinking, e.g., we can find alternative uses and solutions for everything in the world. In addition, we can make use of our imagination and resilience to "fly away" from the issues that bother us. Once an adult, we tend to be more rigid in thinking and in have more difficulties to look for alternatives. Here is where the artistic project can play a key role.

Thus, the participatory process is the following 7 steps:

1. Building the team – getting to know each other, building trust and team spirit, with fun games and by creating a safe open space in which we dare to share our lives and desires with others;

2. Know the technique – we get familiar with the art form that we will use, and we experience it in a free and creative process;

3. Boost creativity – we play "games" as in our childhood to ensure that we revive the artist inside us. This is also important to create an atmosphere of celebrating mistakes and in daring to do something different, to take risks

4. From personal to collective stories/ideas – in the participatory process, the ideas for creations and stories comes from the participants; they have the voice and the power to steer the group. The ideal process starts by everyone having their say and contributing their personal perspective. Then, the facilitator transforms these individual stories into a collective one. Here is where the skills of the facilitator are needed to be in place, in order to create "magic" by constructing a collective production of which all participants can be proud.

5. Making sure it is art. The ownership of the production should be from the participants. They initiate the process and give the ideas. If we have to choose between the process of creation and the artistic result, we choose the process. Nevertheless, we should have a result that the group feel proud of, and for that some direction in a later phase from the artist is useful. We want to use art to convey our message, thus we need to make sure that our message is well structured.

6. Presenting to the public. In a participatory art project, we do not necessarily need to have a performance or presentation. However, in terms of outreach, if we can disseminate our message the better. Thus, making our work public is desirable.

7. Open a dialogue with the spectators. This will depend of the form of art and in the project itself, but a big bonus will be if the artistic result can facilitate a dialogue with others about the challenges presented in our work.

One of the typical examples of such a process is Forum Theater, included in the work of Augusto Boal's Theater of the Oppressed. Forum Theater is a performance, constructed by a community group that exposes a certain challenge that the community wants to work on. The play ends on the moment that the protagonist cannot reach their goal, in order to leave the spectators uncomfortable and with the desire to intervene. The Joker (person that facilitates the process) opens the dialogue with the public and encourages the spectators to become active, to come on stage and try other alternatives to solve the challenge. The goal is to make the community open to dialogue and to find new possibilities to deal with their problems. It is a long-term project, where the group meets frequently to create the play, in a collaborative process.

During the beginning of 2019 a group of migrant women has come together to discuss their challenges as migrants and women in Amsterdam. They have created a collective – Marielle's Theater Collective – in honor of a well-known human rights activist assassinated in Brazil. Their premiere was in May, and the dialogue was established between migrants and Dutch, women and men, and covering both personal experiences and the structural situation of discrimination. We did not find all the solutions to the challenges experienced but the audience learned to understand the perspective of migrant women and be aware of many daily nuances that were not noticed before. As stated before, Forum Theater is only one of the possibilities, and there are many more practices inside Boal's techniques that can be useful to bring an important message to the public. For the last 6 years Formaat [11] and Pauluskerk [12] in Rotterdam have collaborated on a project that works on the topic of being undocumented. The actors are people that have been undocumented for long time in the country. In this particular project we are not interested in asking the public to intervene to "tell the undocumented" what to do, but rather in talking with the public about the possibilities to do something about this situation, including how to change the legislation. Policy makers are also invited and we have a moment where we bring to light a social problem that is invisible for most of the society. The play was called "Shadows of the City" and used the technique of Shadow Theater.

The Marielle's Theater Collective team and the premiere in Cinema of the Dam'd, in Amsterdam

11] www.formaat.org
[12] www.pauluskerkrotterdam.nl

One of the scenes from "Shadows of the City" play, presented on the World Refugee Day 20th June 2018.

Participatory methods are not only applicable to theater – they can be applied to all forms of art. Another good example that we have experienced is Participatory Storytelling. In an Erasmus plus co-funded training course on integrating refugees using art that took place in July in Thessaloniki, in Greece, and coordinated by AddArt, we developed a storytelling methodology. With the aim of making the group discuss if we should or not accept refugees and on which conditions, a set of stories were created. We opted for using a fantasy world symbolically connected with reality in order to avoid reinforcing stereotypes. These stories brought questions and the group could decide which direction to take. One of the questions was if we would welcome refugees from a "weird word of Atlantis", and the second question was related to the policy of inclusion: should we opt for assimilation, tolerance or integration. We had made some twists into the story to make sure the group's decisions were complicated enough. The groups needed to discuss and reach an agreement between themselves.

We reproduced this set of stories again in April 2019 at OT301, in Amsterdam, and the feedback was again extremely positive. The debate about accepting others' culture or imposing some restrictions if some habits are unethical was very intense between the groups and everyone reported to have learned about each other's perspectives. The participants became the creators of a new set of participatory stories. This second edition will take place soon, focusing on global warming.

Some photos from our storytelling night on the 4th April 2019, at our office in the OT301.

Another good practice with participatory arts methodologies is to use stop-motion video creations. It implies a creative video construction that is easily set up with the help of specific software or apps. Stop motion is a set of photos in a certain sequence that when we pass from one to another gives us the impression that the objects are moving. It can be used with very different materials, and apps allow us to add text, sounds effects, or music, etc. Stop motion videos have the advantage of being easily disseminated through social media and, depending on the message that they convey, they can have a big impact on us.

Finally, we would like to share with you another good example, this time using music. During our training in Bulgaria one of our participants, a hip hop and rap artist has helped us to write our own lyrics and perform. Our lyrics were connected with the theme Tackle Hate and the results, given the very limited amount of time we had available, were great.

The group really enjoyed the creative process and it proved to be a great way to motivate people to come together and be active against hate. This process was being reproduced a couple of times by our Estonian partner - Nooruse Maja - with the same positive results.

Image taken from the movie Migrant Birds. This video was made by the organization Youth UnMuted, in the Moria Camp in Lesbos with children that wanted to send the message that they feel trapped in there. To see the whole movie - https://vimeo.com/274261259.

9. ESCAPE ROOMS

Escape rooms are becoming more and more popular. In general, it is a room designed to have a set of hidden clues and challenging puzzles that we need to solve in order to find our way out. There is a time limit, which is normally one hour. The typical escape room is played as a group, where players make use of their skills to figure out all the riddles and puzzles. It is mostly a mind game and it can be really fun and/or a bonding experience. This is one of the reasons why it has become so popular with companies and entertainment businesses.

The escape room method can also be used as a pedagogical tool and so far, there have been projects adapting the concept of escape rooms to a human rights education activity. While researching the best learning environments, the project Looking@Learning, co-funded by Erasmus plus, has proposed the creation of escape rooms as an ideal learning setting [13]. These combine creativity, curiosity, active participation, teamwork, dynamic and passionate process. For all these reasons escape rooms have a strong potential to be used in learning. They have created some toolboxes that can be consulted in their website and can help you develop your own.

In addition, Logos NGO has been developing a set of training courses, where they train professionals all over Europe in how to adapt escape rooms to human rights education. We have participated in the latest edition in May 2019 in Riga and have created an escape room addressing the topic of migration. Our aim was to give participants the experience of entering a new "culture" and its difficulties: new language, unfamiliar logic, new symbols, new ways to communicate and a lot of "bureaucratic" procedures. We expected that people will be more sensitive towards the newcomers and more available to help migrants in the future. The room was called Desrever Rorrim Yxalag (Reversed Mirror Galaxy). In this room participants had to discover a few clues, understand the new logic and perform the "asylum procedure" in order to get accepted and save their lives. We are sharing with you our video

that explains how the room worked: https://drive.google.com/open?id=1A8Za6eaGnz2slsbzOR5OMWxCTadX8LW2

Team picture with the "dress code" of our invented galaxy, where everything was in the reversed mode.

Now we are preparing anther escape room in Amsterdam that will embrace the topic of human trafficking. We are expecting to host sessions in June and July 2019.

The reason why we like this method is the intensity of such experience. If you have never visited an escape room, we recommend you to do so, especially if you like puzzles. During the time you are in the room you really get involved and engaged with your team in solving the puzzles. Since it implies concentration and a high level of involvement, participants are likely to incorporate this experience into their long-term memory. The pitfall of this method is the amount of investment you need to create one. You will need a good storyline, a good and logic puzzle sequence, to build physically puzzles, to test the room with a dry round and then make sure that all is perfect in order to be open to the public. Nevertheless, if you have a good team it can be a lovely creative process, with a great educational potential!

[13] https://lookingatlearning.eu/

10. MULTIPLYING POTENTIAL - BRINGING IT FORWARD TO THE FORMAL EDUCATION SYSTEM.

Erasmus plus, the Youth department of the Council of Europe and other European grant programs are strong advocates of Non-Formal Educational (NFE) activities. More and more Europeans are able to join such initiatives and be multipliers. Nevertheless, we can do more! The further we take human rights education (HRE) the better. Moreover, it is desirable to start this sort of education from an early age.

One possibility to bring NFE and HRE one step forward is to introduce it into the formal education system. And this was exactly what our Spanish colleagues from PROJUVEN did. One way is to train teachers to include more elements of NFE and HRE in their daily work. We also engage regularly in various teacher training programs within the Erasmus plus framework, in collaboration with EProjectConsult [14], from Italy, and the feedback of teachers when using the practices that were described in this digital guide is very positive. Moreover, we have had meetings in the Netherlands with professionals who train middle and secondary school teachers, with very promising results. These teachers are motivated and open to engage in human rights education with their students. In the near future we hope to be working on specialized guides/toolboxes for this target group.

In the end, it is not only about the activities we choose to perform but also how far our outreach is. The further we go and the more multipliers we create the bigger the chances to promote equal opportunities for all!

During our VET training, at EProjectConsult, during October 2017.

[14] https://eprojectconsult.com/.

RECOMMENDATIONS

NOORUSE MAJA
(ESTONIA)

RECOMMENDATIONS

CELEBRATE MISTAKES:
It would be lovely if we always knew what to do first time around and never did anything imperfectly. That is not realistic. We do our best, in a specific time with the limited information we have, but sometimes do not make the wisest choices. If this happens, don't be too harsh on yourself. Mistakes are wonderful learning opportunities. Don't miss them!

KNOW WHO YOU ARE!
In order to help others deal with hate speech, you should be aware of yourself. Who you are as a person? How do you identify yourself? And of course, love yourself with all your quirks and accept yourself as you are! If you love yourself, then you can be strong for yourself and others.

PROTECT YOURSELF FROM HATERS
Especially in offline situations, if you witness violent hate speech against someone or a group of people, it might not always be a good idea to intervene on the spot. Nonetheless, in some situations, it is okay to directly intervene, as this video shows:
https://www.youtube.com/watch?v=7JUzzBmbchs

But it is not always advisable to put yourself directly in the middle between aggressor and victim. Unless you know that they do not represent a physical danger to you or the victim, or that you have other people that back you up, it can be extremely risky to do so.

DOING NOTHING?
Being a bystander is not an option for those who are committed to tackling hate, since we are aware of the consequences of doing nothing. As Elie Wiesel says: "I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."[15]

So what can we do? Here are some tips from the Barnard Center for Research on Women. Of course throughout this, most important is to keep safe!
- Be more than a bystander – talk with the victim, support them.
- Document the incident – if it is safe to do so and the victim allows it.
- Support the victim by sticking around – check in with the victim, help them call a friend or get them into a safe place
- Consider when it is appropriate to call the police – this can escalate the situation. Call the police when the victim asks you to.
- Organize and protest for justice – write letters, support organizations etc.

EXPLORE
In order to be aware of the opportunities to protect yourself or others, you should explore different mobile applications and websites. Some of them provide easy opportunities to report a hate crime, for example INHOPE. Furthermore, it is always useful to expand your knowledge through different e-learning courses or online education tools.
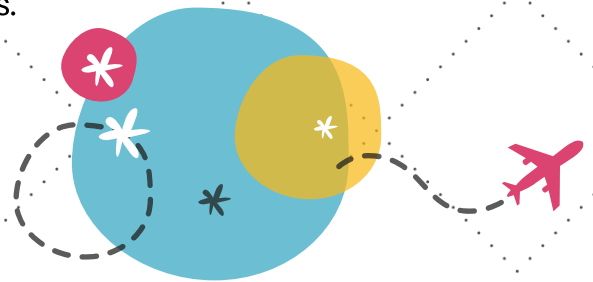
SELF-CARE
Have you ever met someone that is always taking care of others, is super nice, but forgets to take care of themselves and then have a "burn out"? Probably you know personally or have heard about a specific case. When we have a lot of empathy for others, we do get affected by the negative situations. When we deal with people that have gone through traumatic situations and hear about it, we might get a "secondary" trauma ourselves. When we are acutely worried about others and forget to take care of ourselves, we get emotionally distressed.

[15] Elie Wiesel (2011). "From the Kingdom of Memory: Reminiscences", p.170, Schocken

RECOMMENDATIONS

This can easily occur when dealing with hate speech and in directly supporting the ones that are the target of hate. We do encourage you to not be a bystander and act against hate but do protect yourself: physically and psychologically.

Do take care of yourself! If you feel that it is getting "too much" to handle, step back a bit or take a small break. If you need to talk to someone about it, find a good friend who is willing to listening. If you find yourself being too stressed, find a way to relax. Whatever happens remember you can only help others when you are okey yourself!

THE ANTI-RECIPES CONCEPT
We try to create guides, steps by steps manuals and do's & don'ts but in the end, they are always recommendations and never strict steps that you should follow. Taking action within communities is not the same as baking a cake, you do not have the magic recipe to make the most delicious cake ever, not least because other factors will influence the final result! When we work with different people, it gets much more unpredictable.
All the recommendations or guidelines that we offer are just this – recommendations and guidelines. Read them, see if they make sense in your specific case and context. If they do, that's great! If not, you will need to adapt them to your situation!
And don't forget to spice up your work. Do add elements of your personality, knowledge and attitude in the actions you make. Be yourself and life becomes tastier!

CONCLUSION

The present digital guide represents one of the main outcomes of the joint work of the project consortium represented by Netherlands (CAAT projects), Estonia (Nooruse Maja), Spain (Projuven) and Bulgaria (Alterntivi international), within the project of "Tackle Hate". As said before this project goal is to provide youth workers with updated knowledge, tools and good practices in order to deal and prevent hate speech.
Due to easy access to Internet, the anonymity being online, need of validation and identity crisis among young people – hate speech is blooming and it needs to be tackled. Youth workers role in this digital era has changed – youth workers need to face new challenges with the set of knowledge, skills and tools.
The first chapter offered insights of different types of online and offline identities. In addition, we explained different types of collective identities. In the first chapter we also introduce challenges that comes with online identity, in hope to explain more specifically the reasons why hate speech is so current.
The second chapter concentrates on reporting hate crime. As nowadays, there is more help and support for victims and witnesses of hate crime, which makes it much easier to report them and access help. We gave phone numbers and websites, where to report a hate crime. In addition, we also included ways how to report hate crime in social media websites.
The third chapter offered some examples of good practices for dealing with hate speech online and offline. For example, going back to the basics and using materials like "Compass Manual for human rights education with young people."The final chapter includes recommendations for dealing with hate speech and people who do hate crime.
This digital guide highlights the types of online and offline identities, how to report hate crime and how to reach young people with this subject. We hope this digital guide offered some new insights and it could be used as a tool for tackling hate speech and crime.

TACKLE HATE