

DECONTRAMINATION

See. Act. Change.

ADDRESSING DISCRIMINATION AND HATE SPEECH IN PUBLIC SPACES

www.decontramination.org



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HEADLINES**

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**PART 1:
INFORMATION**

WHY DID WE WRITE THIS HANDBOOK?

INTRODUCTION TO DECONTRAMINATION

ADDRESSING HATE SPEECH AND DISCRIMINATION IN PUBLIC SPACES

Public space is a place accessible to all people and should be a neutral space in which we can move freely without facing any form of neglect, judgement or oppression. It should be a space where we feel comfortable and inspired; where we have a sense of coexistence with humanity. In current times we are witnessing how public space is being used by certain individuals and groups to attack and spread fear by discriminating and using hate speech. These public spaces include streets, walls, buildings, and parks of our cities - not just social media and online spaces. Unfortunately, we find many instances of discrimination in the graffiti, writings, stickers and posters tainting our public spaces. The primary targets of this hatred, othering, negative stereotyping and stigmatisation are marginalised groups such as the

LGBTIQ+ community, asylum seekers and immigrants, people of colour, and religious minorities, to name but a few. When we begin to understand where hate speech and discrimination towards marginalised groups stems from, in general, we must acknowledge that these behaviours are deeply rooted in ideologies and systems of oppression such as racism, xenophobia, patriarchy, misogyny, sexism, homophobia, and nationalism.

In this handbook we aim to equip people with the tools and knowledge that will enable us all to recognise the power we have to imagine an alternative perspective for public spaces, which is based on the protection of human rights, international cooperation, intercultural coexistence, and

respect for differences and diversity without the promotion of hate.

The Decontamination Project was conceived in 2013 by the Appareo Association and was recognized as a Good Practice by the Council of Europe's "No Hate" campaign in 2014. The Ljubljana Pride Association, Slovenia, has now revived the project together with the Irish Network Against Racism (INAR), Ireland, and Loesje Berlin, Germany through a Strategic Partnership funded by the Erasmus+ Programme. Each of the organisations bring expertise and their own creative means to continue addressing the problematic issues of hate speech and to provide awareness, concrete examples, and tools to actively combat hate speech and discrimination in public spaces. (Please refer to Part 4 to read a more detailed description of the partner organisations)

It is up to us to take back the streets and fill them up with colourful art and messages of love, acceptance, and diversity, representative of the richness we all share as humans.

Filling up the streets in this fashion brings more equality to all regardless of our ethnic and cultural backgrounds, different abilities, family status, gender identities, religious backgrounds, sex, and sexual orientation, or any other identity that is facing marginalisation from the various systems of oppression.

In this digital handbook, you can read up on your rights, terminology, concepts and definitions in the **Information** section, get examples of good practice in the **Inspiration** section, and in the **Interaction** section facilitators and workshop givers can find a variety of tools for addressing and confronting hate-speech with youth groups and students.



WHAT DO YOU NEED TO KNOW?

A. DEFINITIONS OF TERMS AND CONCEPTS

Biphobia

Irrational fear, intolerance, and hostility toward people who identify and/or are perceived as bisexual. Often includes erasure, where bisexuals are presented as heterosexual, lesbian or gay.

Cisgender

A description for a person whose sense of gender identity is the same as their assigned sex at birth. It is the opposite of transgender.

Decontamination

consists of two main dimensions: 1) addressing and neutralising existing hate and hateful speech in its various forms (decontamination) and aims to achieve that by 2) emphasising the importance of micro level actions of producing contra- and alter narratives by strengthening opposition to hate speech by developing and

disseminating contra- and alter-narratives.

Discrimination occurs when a person is treated in a less favourable way than another person is, has or would be treated in a comparable situation based on any of the prohibited grounds¹: sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation.²

Extremism

A phenomena or act that advocates for extreme measures or views. The term is primarily used in a political and religious sense,

¹ Article 14 of the European Convention on Human Rights

² EU Anti-Discrimination legislation: https://fra.europa.eu/sites/default/files/fra_uploads/1510-fra-case-law-handbook_en.pdf, https://ec.europa.eu/info/aid-development-cooperation-fundamental-rights/your-rights-eu/know-your-rights/equality_en



and refers to an ideology that is far outside the mainstream attitudes of society.

Homophobia

Irrational fear, intolerance and/or hatred towards people who identify as or are perceived to be lesbian and/or gay. Such negative emotions and beliefs serve as the basis on which myths, stereotypes and discrimination are formed, all of which often lead to violence towards them.

Intersectionality

A term coined by Kimberlé Crenshaw, this is an analytical framework for understanding how a person's social and political identities come together to create different modes of discrimination and privilege.

Islamophobia

An Irrational fear, prejudice, or dislike of someone with an Islamic cultural and/or religious background.

LGBTIQ+

This stands for lesbian, gay, bisexual, trans*, inter*, queer, and the '+' or '*' stands for inclusiveness of any variety of the mentioned terms

Prejudice

A prejudice is a particular class of stereotype, one which contains an evaluation or judgement. Many stereotypes which might appear to be neutral in fact contain an element of judgement. For example, "women aren't good at computer games" is phrased as a statement of fact but it is really making a judgement about women's technical ability. Even when stereotypes or prejudice seem positive they nearly always have a negative aspect. Nationalism and patriotism appear to be positive in nature but they can easily turn into racism.³

³ M.Georgescu, E. Keen. *Bookmarks - A Manual for Combating Hate Speech Online Through Human Rights Education*. Council of Europe, 2014

Racism

Any action, practice, policy, law, speech, or incident which has the effect (whether intentional or not) of undermining anyone's enjoyment of their human rights, based on someone's skin colour, their actual or perceived ethnic or national origin or background, where that background is that of a marginalised or historically subordinated group. Racism carries connotations of violence because the dehumanisation of ethnic groups has been historically enforced through violence. Racism is an ideology which involves discriminatory or abusive behaviour towards people because of their imagined 'inferiority'.⁴

Stereotypes

Stereotypes are shared beliefs or thoughts about particular groups and may be positive or negative (or neutral). Although they can be useful, stereotypes become damaging when they are applied rigidly to individuals and are used as a reason for different treatment or behaviour. Stereotypes are generalisations, and will not always be true of every individual

case.⁵

Trans*phobia

Fear, negative beliefs, aggressive behaviour and/or hatred of people who do not meet expectations regarding gender norms and/or gender expression, especially transgender people (people whose gender does not match the sex assigned at birth). Transphobia is based on prejudice, stereotypes, disgust and hatred.

Xenophobia

A prejudice against someone from another country.



⁴ M.Georgescu, E. Keen. *Bookmarks - A Manual for Combating Hate Speech Online Through Human Rights Education*. Council of Europe, 2014

⁵ M.Georgescu, E. Keen. *Bookmarks - A Manual for Combating Hate Speech Online Through Human Rights Education*. Council of Europe, 2014



B. INTERGOVERNMENTAL ORGANIZATIONS

These are organisations that governments sign up to. Their rulings, decisions, recommendations, conventions, treaties, and directives make up international law.

Council of Europe

Founded in 1949, this is Europe's current leading human rights organisation. It was created through a treaty in the wake of WWII to protect human rights, democracy, and the rule of law in Europe. Currently it has 47 member states.⁶

European Court of Human Rights

This is the permanent judicial body which guarantees for all Europeans the rights safeguarded by the European Convention on Human Rights. It is open to states and individuals regardless of nationality. The 47 member states of the Council of Europe are parties to the Convention.⁷

ECRI

The European Commission against Racism

and Intolerance (ECRI) is a unique human rights monitoring body which specialises in questions relating to the fight against racism, discrimination (on grounds of "race", ethnic/national origin, colour, citizenship, religion, language, sexual orientation and gender identity), xenophobia, antisemitism, and intolerance in Europe.⁸

European Union (EU)

A political and economic union between 27 member states that are primarily in Europe.⁹

European Commission (EC)

An executive branch of the EU, the European Commission develops the overall strategy and political direction of the EU.¹⁰

⁶ <https://www.coe.int/en/web/about-us/who-we-are>

⁷ <https://www.coe.int/en/web/about-us/structure>

⁸ <https://rm.coe.int/leaflet-ecri-2019/168094b101>

⁹ https://european-union.europa.eu/principles-countries-history_en

¹⁰ https://ec.europa.eu/info/about-european-commission/what-european-commission-does/strategy-and-policy_en

European Court of Justice

The Court of Justice of the European Union (CJEU) interprets EU law to make sure it is applied in the same way in all EU countries, and settles legal disputes between national governments and EU institutions. It can also, in certain circumstances, be used by individuals, companies or organisations to take action against an EU institution, if they feel it has somehow infringed their rights.¹¹

OSCE

The world's largest regional security organisation. The OSCE works for stability, peace and democracy for more than a billion people, through political dialogue about shared values and through practical work that aims to make a lasting difference.¹²

ODIHR

The OSCE Office for Democratic Institutions and Human Rights (ODIHR) is one of the world's principal regional human rights bodies. Based in Warsaw, Poland, ODIHR is active throughout Europe, the Caucasus, Central Asia

and North America. The Office promotes democratic elections, respect for human rights, tolerance and non-discrimination, and the rule of law. Established in 1991, ODIHR employs nearly 150 staff from 30 countries. The Office's activities are funded through a core budget, which is approved annually by participating States, as well as through voluntary contributions.¹³

United Nations

An international organisation formed at the end of WWII with the hopes of preventing another world war. To this day it is still working to maintain international peace and security, give humanitarian assistance to those in need, protect human rights, and uphold international law.¹⁴

¹¹ https://european-union.europa.eu/institutions-law-budget/institutions-and-bodies/institutions-and-bodies-profiles/court-justice-european-union-cjeu_en

¹² <https://www.osce.org/who-we-are>

¹³ <https://www.osce.org/odihr/who-we-are>

¹⁴ <https://www.un.org/en/about-us/history-of-the-un>

C. WHO IS RESPONSIBLE FOR YOUR RIGHTS, AND WHAT ARE THEY?

Hate Crime

A **hate crime** is a **violation** of someone's human rights that is motivated by prejudice, when a perpetrator targets a victim because of their membership - or perceived membership - of a certain social group.

For example: if a Muslim woman is assaulted because she is a Muslim, it is a hate crime. If hateful graffiti is written about LGBT people, it is a hate crime.

Hate crime has two important elements:

1. **Criminal act:** Hate crimes are acts which are treated as crimes in criminal law. Those offences include:

- Murder
- Assault, including assault causing harm or serious harm
- Harassment
- Theft
- Fraud
- Criminal damage to property, or threat of

criminal damage

- Rape or sexual assault
- Public order offences (disorderly conduct, threatening and abusive behaviour, affray, violent disorder)
- Depending on the country and context, graffiti may constitute criminal damage, a public order offence or harassment

2. **Bias motivation:** Hate crimes are motivated, at least in part, by a bias or prejudice against someone's real or supposed identity or background.

To be considered a hate crime, the offence must meet two criteria: First, the act must constitute an offence under criminal law; second, the act must have been motivated by bias.

Bias motivations can be broadly defined as preconceived negative opinions, stereotypical assumptions, intolerance or hatred directed to a particular group that shares a common char-

acteristic, such as race, ethnicity, language, religion, nationality, sexual orientation, gender or any other fundamental characteristic. People with disabilities may also be victims of hate crimes.

Hate crimes can include threats, property damage, assault, murder or any other criminal offence committed with a bias motivation. Hate crimes don't only affect individuals from specific groups. People or property merely associated with – or even perceived to be a member of – a group that shares a protected characteristic, such as human rights defenders, community centres or places of worship, can also be targets of hate crimes.¹⁵

Hate speech

“There is **no international legal definition of hate speech**, and the characterization of what is ‘hateful’ is controversial and disputed. The term hate speech is understood as any kind of communication in speech, writing or behaviour, that attacks or uses pejorative or discriminatory language with reference to a person or a group

on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, colour, descent, gender or other identity factor. This is often rooted in, and generates intolerance and hatred and, in certain contexts, can be demeaning and divisive.”¹⁶

“Hate speech has no particular definition in international human rights; it is a term used to describe broad discourse that is extremely negative and constitutes a threat to social peace. According to the Committee of Ministers, hate speech covers all forms of expressions that spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance. Along with the development of new forms of media, online hate speech has been brought about. Hate speech in the online space requires

¹⁵ <https://hatecrime.osce.org/>

¹⁶ <https://www.un.org/en/genocideprevention/documents/UN%20Strategy%20and%20Plan%20of%20Action%20on%20Hate%20Speech%2018%20June%20SYNOPSIS.pdf>

further reflection and action on the regulation and new ways for combating it.”¹⁷

Illegal hate speech is defined in EU law as the public incitement to violence or hatred on the basis of certain characteristics, including race, colour, religion, descent and national or ethnic origin.¹⁸

Serious hate speech

The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) is a United Nations **convention**¹⁹. A third-**generation**²⁰ human rights instrument, the Convention commits its members to the elimination of **racial discrimination**²¹ and the promotion of understanding among all races. Article 4 of the ICERD states that governments must declare an offence punishable by law all dissemination of ideas based on racial superiority or hatred, incitement to racial discrimination, as well as acts of violence or incitement to such acts against any race or group of persons of another color or ethnic origin and also the provision of any assistance to racist activities,

including the financing therefor.

The International Covenant on Civil and Political Rights (ICCPR) from the United Nations Human Rights Office of the High Commissioner came into force in 1976.²² Article 20 (2) of the ICCPR states that any advocacy of national, racial or religious hatred that constitute incitement to discrimination, hostility or violence shall be prohibited by law. In other words, Article 20(2) places a positive obligation on states who adopted the ICCPR to prohibit hate speech.

The European Commission provides the following guidelines²³ to distinguish content inciting to bias/discriminatory hatred or violence.

¹⁷ <https://www.coe.int/en/web/freedom-expression/hate-speech>

¹⁸ <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=URISERV:l33178>

¹⁹ <https://en.wikipedia.org/wiki/Treaty>

²⁰ https://en.wikipedia.org/wiki/Three_generations_of_human_rights

²¹ https://en.wikipedia.org/wiki/Racial_discrimination

²² <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>

²³ https://ec.europa.eu/newsroom/just/document.cfm?doc_id=55607

Content inciting to bias/discriminatory hatred or violence by:

- **Degrading language:** Using degrading, defamatory words/expressions to name certain social groups/individuals belonging or perceived to belong to such groups
- **Degrading images:** Diffusing degrading, defamatory pictures/images relating to certain groups/individuals belonging or perceived to belong to such groups
- **Insulting over generalising statements:** Containing/expressing insulting over-generalising statements about certain groups/individuals belonging or perceived to belong to such groups
- **Denying/Grossly trivialising historical events:** Condoning/glorifying, denying or grossly trivialising historical events relevant to certain groups
- **Calling for limiting the rights:** Content calling for limiting the rights of, or otherwise discriminating against certain groups/individuals belonging or perceived to belong to such groups

- **Content calling for violent acts** against certain groups/individuals belonging or perceived to belong to such groups
- **Content calling for the murder/annihilation** of certain groups/individuals belonging or perceived to belong to such groups.

Human rights (UDHR)

“The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protect-

¹⁵ <https://hatecrime.osce.org/>

¹⁶ <https://www.un.org/en/genocideprevention/documents/UN%20Strategy%20and%20Plan%20of%20Action%20on%20Hate%20Speech%2018%20June%20SYNOPSIS.pdf>

ed and it has been translated into over 500 languages.”

The full UDHR can be found here:

<https://un.org/en/universal-declaration-human-rights/>, or to be downloaded as PDF: https://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf

Here are some of the 30 Articles of the UDHR which are relevant for this handbook:

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall

be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 29

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

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

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

Freedom of Speech

Article 19 of the UDHR states that everyone has the right to freedom of opinion and expression:

Everyone has the right to freedom of opinion and expression; this right includes 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.²⁴

Unfortunately this right is not respected in many places: the free press is under great pressure, and journalists and private persons are threatened, and sometimes even killed, for using their freedom of speech.

Every year, Reporters Without Borders ranks the countries of the world in a World Press Freedom Index, according both to abuse and an underlying situation score. In 2021 Norway ranked as having the best Freedom of Speech situation in the world, Eritrea the worst.²⁵

Freedom of Speech is sometimes used as an excuse to spread hate speech and discrimina-

²⁴ <https://www.un.org/en/universal-declaration-human-rights/>

²⁵ <https://rsf.org/en/ranking>

tory opinions. Often such opinions are prohibited by anti-discrimination laws, which we will explain more later in this chapter of the handbook, focused on the situations in Germany, Ireland and Slovenia.

Further reading:

<https://freespeechdebate.com/>

<https://rsf.org/en/collateral-freedom>

International Law

United Nations

The United Nations International Convention on the Elimination of all forms of Racial Discrimination (ICERD), and UN CERD General Recommendation 35 (GR35): GR35 outlines various provisions of the ICERD as background to its principal focus on Articles 4, 5 and 7. ‘Hate speech’ is not referred to as such in the ICERD, though the Preamble refers to ‘racist doctrines and practices’, Article 4(a) to ‘racist activities’ and Article 4(b) in effect to racist organisations. Under Article 4, states parties are to declare as offences punishable

by law:

(a) All dissemination of ideas based on racial or ethnic superiority or hatred, by whatever means;

(b) Incitement to hatred, contempt or discrimination against members of a group on grounds of their race, colour, descent, or national or ethnic origin;

(c) Threats or incitement to violence against persons or groups on the grounds in (b) above;

(d) Expression of insults, ridicule or slander of persons or groups or justification of hatred, contempt or discrimination on the grounds in (b) above, when it clearly amounts to incitement to hatred or discrimination;

(e) Participation in organisations and activities which promote and incite racial discrimination.

Council of Europe / European Court of Human Rights²⁶

- The European Court of Human Rights have produced a fact sheet about Hate Speech in September 2020: https://www.echr.coe.int/Documents/FS_Hate_speech_ENG.pdf

- The Council of Europe's European Commission on Racism and Intolerance (ECRI) (<https://www.coe.int/en/web/european-commission-against-racism-and-intolerance>) has very strong recommendations on hate speech and hate crime which tie-in closely with UN and European law and recommendations. These include Council of Europe's General Policy Recommendations (GPRs) 1, 7 and 114 which require states to make criminal law systems capable of recognising the hate element in a crime because of the additional harm done, and GPR 15 which requires states to combat all forms of hate speech and clearly urges the use of criminal law to combat hate speech: <https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/recommendation-no.15>

European Union Law

- **The EU Framework Decision on Combating Racism and Xenophobia by means of criminal law²⁷** requires member states to recognise the hate element in hate crimes, and to criminalise public incitement to violence or hatred directed against a group of persons or a member of such a group based on certain characteristics, including race, colour, religion, descent or national or ethnic origin. This is the **legal basis for defining illegal online content**.

- **The European Commission Code of Conduct on countering illegal hate speech online²⁸**: Since May 2016, Facebook, Twitter, YouTube and Microsoft, followed by Google+ and Instagram in January 2018, and TikTok in 2020, have committed to combating the spread of illegal online hate speech in Europe through a **voluntary Code of Conduct**.

²⁶ Important to note here that this is a body of the Council of Europe, not of the European Union.

• The companies have committed to reviewing the majority of requests to remove content in less than 24 hours and to removing the content if necessary. Assessing what could be illegal hate speech includes taking into account criteria such as the purpose and context of the expression.

• IT companies have to act in line with national laws, in particular those transposing the Framework Decision on combating racism and xenophobia and the 2000 e-commerce Directive²⁹. When they receive a valid alert about content allegedly containing illegal hate speech, the IT companies have to assess it, not only against their own rules and community guidelines, but, where necessary, against applicable national law (including that implementing EU law), which fully complies with the principle of freedom of expression.

• The Code of Conduct is based on cooperation involving the European Commission, IT platforms, civil society organisations and national authorities who meet regularly under

the umbrella of the **High Level Group on Combating Racism, Xenophobia and Other Forms of Intolerance**³⁰.

• In order to ensure the effective reporting of the progress in the implementation of the Code to the High Level Group, the European Commission established a new **sub-group dedicated to countering hate speech online**. The sub-group brings together the relevant actors from the private sector as well as from international, European, national, and local level who have a direct role in combating and preventing hate speech online.

More on the European Commission's work to combat illegal hate speech online can be found on their dedicated webpage:

https://ec.europa.eu/newsroom/just/item-detail.cfm?item_id=54300

²⁷ Framework Decision on combating certain forms and expressions of racism and xenophobia by means of criminal law (2008). Available at: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=LEGIS-SUM%3A33178>

European Rights

Your rights before the law can be broken down into different categories and are protected by the European Commission through various directives - the Race and Equality Directives:

- **Directive 2000/43/EC**³¹ against discrimination on grounds of race and ethnic origin.
- **Directive 2000/78/EC**³² against discrimination at work on grounds of religion or belief, disability, age or sexual orientation.
- **Directive Proposal (COM(2008)462)**³³ against discrimination based on age, disability, sexual orientation and religion or belief beyond the workplace.

Hate Crime and European Law

Much of the European legal framework that is directed at addressing hate speech also covers hate crime.

As above, the Race Directive - **Directive 2000/43/EC**³⁴, The Victims Directive (**Directive 2012/29/EU**³⁵), the Equality Directives (as above), the EU Framework Decision **2008/913**

/JHA³⁶, and the Council of Europe's General Policy Recommendations (GPRs) 1, 7 and 114, and the Council of Europe's General Policy Recommendations (GPRs) 1, 7 and 114, require states to make criminal law systems capable of recognising the hate element in a crime because of the additional harm done. In practice this means that countries must pass hate crime laws, and police and courts must take hate crimes seriously and record the hate element in them. The EU and the OSCE have recommended standards for police and courts for dealing with hate

²⁸ https://ec.europa.eu/newsroom/just/document.cfm?doc_id=42985

²⁹ <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex:32000L0031>

³⁰ <https://ec.europa.eu/newsroom/just/items/51025>

³¹ <https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32000L0043:en:HTML>

³² <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex:%3A32000L0078>

³³ <https://eur-lex.europa.eu/legal-content/en/TXT/?uri=CELEX:%3A52008PC0426>

³⁴ <https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32000L0043:en:HTML>

³⁵ <https://eur-lex.europa.eu/legal-content/EN/TX-T/?qid=1421925131614&uri=CELEX:32012L0029>

³⁶ <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex:%3A32008F0913>

crimes³⁷, including properly recognising and recording the hate element.

European Union Fundamental Rights Agency: LGBT rights are fundamental rights

EU law guarantees equal treatment for all people regardless of their sexual orientation in the context of employment and vocational training. The treaties of the EU, the EU Charter of Fundamental Rights³⁸ and the Employment Equality Directive adopted in 2000 guarantee the right to equality and non-discrimination for all LGBT people; in fact, they require the EU to be proactive in fighting such discrimination.

The rights of LGBT persons in international law were reaffirmed by the UN Human Rights Council in a Resolution on human rights, sexual orientation and gender identity, adopted 17 June 2011³⁹. Of particular significance is the Council of Europe's Recommendation of the Committee of Ministers to member states on measures to combat discrimination on grounds of sexual orientation or gender identity. A

collection of international legal standards can be found on the Tolerance and non-discrimination information system (TANDIS) of the OSCE's Office for democratic institutions and human rights (ODIHR).

Related rights

Chapter 3 of the EU Charter of Fundamental Rights⁴⁰ is on equality. This chapter also contains the following rights:

- Equality before law
- Non-discrimination
- Cultural, religious and linguistic diversity
- Equality between women and men
- The rights of the child
- The rights of the elderly
- Integration of persons with disabilities

³⁷ <https://fra.europa.eu/en/themes/hate-crime>

³⁸ <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CEL-EX:12012P/TXT>

³⁹ <https://www.ohchr.org/EN/Issues/LGBTI/Pages/UNResolutions.aspx>

⁴⁰ <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CEL-EX:12012P/TXT>

What to do if your rights have been breached

The authorities of EU countries are bound to comply with the Charter of Fundamental Rights only when implementing EU law. Fundamental rights are protected by your country's constitution.

How to report a breach of your rights

You must address your complaint to the relevant national authority, government, national courts or a specialised human rights body. See each country's section for this further on in the handbook.

Civil society responses and proposal for further reading:

- https://www.ilga-europe.org/sites/default/files/responding_to_hate_speech_against_lgbti_people.pdf
- <https://www.i-report.eu/en/>
- <https://inar.ie/racism-in-ireland/report-racism/>
- <https://inar.ie/inars-2020-ireport-ie-reports-of-racism-in-ireland-published/>

National Laws and Regulations

Germany: Laws and Regulations

Under German law, hate speech does not constitute a crime in itself. Hate speech is covered instead by the laws regarding **freedom of expression**.

Freedom of expression is regulated by the constitution. It states “everyone has the right to express themselves through words, in writing and through images. Censorship does not take place.”⁴¹ Freedom of expression further includes all other ways to express oneself. It is not the same as freedom of speech in the American context.

There are however limitations to the freedom of expression, also regulated in the constitution. These limitations refer to, among other things,

⁴¹ Art. 5 Abs. 1 Satz 1, 1 Hs. Grundgesetz (GG)
https://www.antidiskriminierungsstelle.de/SharedDocs/Downloads/DE/publikationen/AGG/agg_gleichbehandlungsgesetz.pdf?__blob=publicationFile

protection of personal honour, protection of youth and public morality, as well as public safety.⁴² Another limitation is the “incitement to hatred and violence”, which is regulated in the criminal code. This states that:

“Anyone who, in a manner that is likely to disturb the public peace,

1. incites hatred, calls for violent or arbitrary measures against a national, racial, religious or ethnic group, against parts of the population or against an individual because of his or her membership of a specified group or part of the population, or

2. attacks the human dignity of others by insulting, maliciously, contemptuously or slandering a specified group, parts of the population or an individual because of their membership of a specified group or part of the population,

is punished with imprisonment from three months to five years.”⁴³

Also included in this law against incitement to hatred and violence is the endorsement, glorification and justification of crimes committed by the National-Socialist regime of Germany. Some Nazi symbols like flags or the SS skull symbol and phrases like SS slogans as well as the Hitler salute are illegal.⁴⁴ Generally speaking, all symbols pertaining to institutions which have been declared unconstitutional may be considered illegal. The process of declaring an organisation unconstitutional is long and rarely used.

Hate speech refers to linguistic expressions of hatred with the aim of belittling and denigrating certain people or groups of people. In Germany hate speech is regulated through the law against “incitement to hatred and violence”, as well as a new law from the end of 2017 regulating **“improvement of the law enforcement in**

⁴² Art. 5 Absatz 2 des Grundgesetzes

⁴³ § 130 Strafgesetzbuch (StGB)

⁴⁴ For more information on forbidden symbols read the [Infobrief from 2014](#)

social networks”.⁴⁵

Even if hate speech in itself is not a crime, people who use it may still be breaking the law and be sued, as their hateful speech could be breaking one of the following laws:

- § 86a Forbidden symbols: use of forbidden symbols, i.e. hanging Nazi flags.
- § 111 Public incitement to crime: calling for crimes, i.e. the murder of an author.
- § 130 Incitement of racial hatred: inciting hate against groups, i.e. immigrants.
- § 131 Depiction of violence: depiction that dehumanises the victim or trivialises the deed.
- § 166 Discrimination based on religious belief: insulting the religious beliefs of a person
- § 185 Insults: making false and insulting statements, i.e. claiming someone is guilty of a crime.
- § 186 Slander: attacking the good reputation of somebody.
- § 187 Defamation: trying to change the public opinion about a person for the worse.
- § 201 Audio recording: publishing audio

recordings that violate a person's right to privacy.

- § 201a Right to own image: publishing visual recordings that violate a person's right to their own image.
- § 240 Coercion: using force or pressure in order to force a person to do something against their will.
- § 241 Threats: making threats against a person, i.e. stating the intent of harming them physically.

For further reading, please refer to:

<https://neuemedienmacher.de/helpdesk/> and <https://www.amadeu-antonio-stiftung.de/publikationen/?category=digitale-zivilgesellschaft>

German No Hate Speech campaign:

<https://no-hate-speech.de/>

How to approach Hate Speech and comments online:

<https://www.amadeu-antonio-stiftung.de/w/-files/pdfs/hatespeech.pdf>

Hate against refugees in social media:
<https://www.amadeu-antonio-stiftung.de/w/-files/pdfs/hetze-gegen-fluechtlinge.pdf>

How to approach the AfD:
<https://www.amadeu-antonio-stiftung.de/w/-files/pdfs/afd-handreichung.pdf>

Ireland

Hate Crime

Ireland does not currently have any specific legislation to deal with hate crime. However, in April 2021 Minister for Justice, Helen McEntee TD, after securing Government approval, published the [General Scheme of the Criminal Justice \(Hate Crime\) Bill 2021](#)⁴⁶. The Bill will create new, aggravated forms of certain existing criminal offences, where those offences are motivated by prejudice against a protected characteristic. The new hate crime legislation is expected to be enacted in 2022.

Currently, the only legislation in Ireland that deals with hate-based offences is the Prohibi-

tion of Incitement to Hatred Act 1989⁴⁷. The 1989 Act prohibits certain forms of threatening, abusive, or insulting conduct that are intended or likely to stir up hatred against a group of persons on account of certain characteristics. These characteristics are race, colour, nationality, religion, ethnic or national origins, membership of the Travelling Community, and sexual orientation.

The threatening, abusive or insulting conduct can take the form of:

- **Actions likely to stir up hatred (Section 2)** – the publication or distribution of written material; the use of words, behaviour or display of written material outside of a private residence; and the distribution, showing or playing of a recording of sounds or visual images.
- **Broadcasts likely to stir up hatred (Section 3)** – this covers broadcasts to the general public of images or sounds.

⁴⁵ <https://www.gesetze-im-internet.de/netzdg/index.html>

⁴⁶ [https://www.justice.ie/en/JELR/General_Scheme_Criminal_Justice_\(Hate_Crime\)_Bill_2021.pdf/Files/General_Scheme_Criminal_Justice_\(Hate_Crime\)_Bill_2021.pdf](https://www.justice.ie/en/JELR/General_Scheme_Criminal_Justice_(Hate_Crime)_Bill_2021.pdf/Files/General_Scheme_Criminal_Justice_(Hate_Crime)_Bill_2021.pdf)

• **Preparation and possession of material likely to stir up hatred (Section 4)** covers making or possessing hateful material.

Discrimination

Occurs when a person is treated in a less favourable way than another person is, has or would be treated in a comparable situation based on any of the **prohibited grounds listed in Equal Status Acts, including the Employment Equality Acts 1998–2015^[i] and the Equal Status Acts 2000–2015^[ii].**

Prohibited Grounds of Legislation Listed in the Equality Legislation:

1. Gender (including transgender)
2. Civil status
3. Family status
4. Age
5. 'Race' (includes skin colour, ethnicity and nationality)
6. Religion (or none)
7. Disability
8. Sexual orientation
9. Membership of Traveller Community

A tenth ground of discrimination has recently been added.

10. Housing assistance (i.e. in the provision of accommodation)

DISCRIMINATION AND THE LAW

Discrimination is outlawed by Irish equality legislation in the **workplace** and in the **provision of goods and services**.

DISCRIMINATION AT WORK is covered by the **Employment Equality Acts 1998–2015^[iii]**. You can make a claim under these Acts if you are an employee, or a job seeker, and you feel you are discriminated against unlawfully, on any of the nine prohibited grounds.

The legislation covers: all aspects of work including job advertising, recruitment and promotion, equal pay, working conditions, vocational training or work experience, collective agreements, dismissal, harassment etc.

⁴⁷ <https://www.irishstatutebook.ie/eli/1989/act/19/enacted/en/html>

Find out more here: https://www.workplacere-lations.ie/en/What_You_Should_Know/Emp-loyment_Equality or read the *Your Employment Rights Explained* booklet developed by IHREC.

DISCRIMINATION IN THE PROVISION OF GOODS AND SERVICES is covered by the **Equal Status Acts 2000–2015^[iv]**. If you are trying to access goods or services, whether provided by the state or the private sector, and you feel you are discriminated against on any of the prohibited grounds, you can make a claim under these Acts.

The legislation covers many different goods and services provided by the state or the private sector and generally available to the public. These include facilities for refreshments, entertainment, banking, insurance, grants, credit facilities, transport and travel services. Discrimination in the disposal of premises, provision of accommodation, admission to, access to and conditions of participation in educational courses or establishments are also prohibited, subject to some exemp-

tions.

The Acts apply to anyone who buys or sells goods that are available to the public or a section of the public; uses or provides services that are available to the public or a section of the public; provides or uses accommodation (landlords, tenants, hotels and so on); or attends or manages a pre-school, school, college or other educational establishment.

Find out more here: https://www.workplacere-lations.ie/en/What_You_Should_Know/Equal_Status/ or read the *Your Employment Rights Explained* booklet developed by IHREC.

COMPLAINTS IN RESPECT OF REGISTERED CLUBS AND LICENSED PREMISES (such as bars, nightclubs etc.) may only be referred to the District Court and not to the Workplace Relations Commission.

^[i] Employment Equality Acts 1998–2015 available at http://www.work-placerelations.ie/en/What_You_Should_Know/Employment_Equality/

^[iv] Equal Status Acts 2000–2015 available at www.workplacere-lations.ie/en/What_You_Should_Know/Equal_Status/

The types of racial discrimination covered by Irish equality legislation include:

- **Direct discrimination** when a person is treated less favourably than another, in similar circumstances, because of his or her 'race', ethnicity, national origin, nationality or skin colour.
- **Indirect discrimination** is about practices or policies, some of which may superficially appear to be fair, but which in effect result in discrimination against one or more ethnic minority groups. It happens where people are, for example, refused employment because of a policy, practice, or requirement that they find hard to meet because of their background. Indirect discrimination can be intentional or unintentional; for example, the effect of not accepting equivalent qualifications obtained outside of Ireland can be discriminatory.
- **Discrimination by association** happens when a person associated with another person who belongs to a particular ethnic minority is

treated worse because of that association.

- **Discrimination by imputation** happens when a person is treated worse because they are assumed to belong to one of the categories covered by the nine grounds, whether that is the case or not.
- **Harassment** of any form of unwanted conduct related to any of the discriminatory grounds which has the purpose or effect of violating a person's dignity and creating an intimidating, hostile, degrading, humiliating or offensive environment for the person. The unwanted conduct may include acts, requests, spoken words, gestures or the production, display or circulation of written words, pictures or other materials.
- The Equality Acts (Employment and Equal

^[iii] Employment Equality Acts 1998–2015 available at http://www.workplacerelations.ie/en/What_You_Should_Know/Employment_Equality/

^[iv] Equal Status Acts 2000–2015 available at www.workplacerelations.ie/en/What_You_Should_Know/Equal_Status/

Status) specifically protect a person against **victimisation**, which means penalising a person for making a complaint of discrimination, harassment, or for giving evidence in someone else's complaint or lawfully opposing unlawful discrimination.

VICARIOUS LIABILITY: An employer or a provider of goods or services (private or public) is responsible for making sure that anyone who has a right to be on their premises is not harassed and they must take steps to prevent it from happening. It means that if you are harassed in your workplace or while accessing services, the person in charge of that place could be held responsible for the harassment, unless they can establish that they took reasonably practicable steps to prevent an employee or a service user from being harassed. This includes, for example, employers, school principals, shopkeepers, landlords, public servants and so on.

FREEDOM OF EXPRESSION IN IRELAND

The Irish Constitution⁴⁸ recognises and declares that people living in Ireland have certain fundamental personal rights set out in Articles 40 to 44. Many of the rights apply to everyone living in Ireland, including non-Irish citizens. You can find out about your fundamental rights under the Irish Constitution here.

Article 40.6.1(i) of the Irish Constitution guarantees the right to freedom of expression. You have a right to freely express your convictions and opinions. However, that right can be limited in the interests of public order and morality. You can also not use this right to defame someone else as this would interfere with their constitutional right to a good name.

The Constitution also states that it is an offence to publish or utter seditious material (material undermining the authority of the State or advocating for the overthrow of the State) or indecent material.

⁴⁸ https://www.citizensinformation.ie/en/government_in_ireland/irish_constitution_1/constitution_introduction.html

RACIST GRAFFITI OR OFFENSIVE MATERIAL IN PUBLIC

- Racist graffiti or offensive material in **public spaces** can be removed by reporting it to the CUSTOMER SERVICES or ENVIRONMENTAL SERVICES SECTION of the relevant local authority or to SOCIAL HOUSING ASSOCIATION.
- Where graffiti or offensive material is on **private property and is visible from a public place**, your LOCAL AUTHORITY can contact the owner(s) of the private property in question and request that the graffiti be removed.
- You can **remove the graffiti yourself**. Your LOCAL AUTHORITY can supply graffiti-cleaning kits to local community groups/residents' associations to assist with the removal of graffiti in their area.
- In all cases graffiti or offensive material can be reported to the nearest GARDA STATION to determine whether it constitutes an offence

under the Criminal Justice (Public Order) Act, 1994 or the Prohibition of Incitement to Hatred Act, 1989.

List of local authorities:

www.housing.gov.ie/local-government/administration/local-authorities/local-authorities

List of Social Housing Associations:

www.icsh.ie/content/search-for-members

Garda Stations directory:

www.garda.ie/en/Contact-Us/Station-Directory/

Hate speech online in Ireland

In Ireland, regulation of hate speech online is currently only covered by the 1989 Prohibition of Incitement to Hatred Act (see above), but it is shortly expected to be developed in the the Criminal Justice Hate Crime Bill (as above) and in the Online Safety and Media Regulation Bill (2020) which are both currently being discussed in Parliament. It is hoped that the

provisions for Incitement to Hatred (serious hate speech) in the new Hate Crime Bill will be better at identifying and punishing instances of incitement to violence or hatred against someone's protected characteristics. For other instances of hate speech it is hoped that new online regulations, and the appointment of an online and Media Regulator as anticipated in the Online Safety Bill, will provide the necessary protection.

Graffiti and Criminal Damage

In Ireland, Local Authorities generally have a policy of painting over racist, homophobic or any other threatening or offensive graffiti, within 24 hours of it being reported to them.

The charge of 'Criminal Damage': in theory, any graffiti - including graffiti over another graffiti, can incur the charge of criminal damage. However for a charge of criminal damage to hold, the prosecution must demonstrate that the graffiti caused a diminishment in the value of the property. This would be difficult to prove if the original graffiti was racist, homophobic or

otherwise threatening or offensive. It could be argued that painting over such graffiti with, say, flowers, actually improves the value of the property. Another defence successfully used against charges of criminal damage in common law countries is that the damage done was justified because it prevented greater harm from being done. in the the Criminal Justice Hate Crime Bill (as above) and in the Online Safety and Media Regulation Bill (2020) which are both currently being discussed in Parliament. It is hoped that the provisions for Incitement to Hatred (serious hate speech) in the new Hate Crime Bill will be better at identifying and punishing instances of incitement to violence or hatred against someone's protected characteristics.

Slovenia

The Constitution of the Republic of Slovenia

ARTICLE 63 - PROHIBITION OF ENCOURAGING INEQUALITY AND INTOLERANCE

AND PROHIBITION OF ENCOURAGING VIOLENCE AND WAR

Any incitement to national, racial, religious or other inequality and incitement to national, racial, religious or other hatred and intolerance is unconstitutional.

ARTICLE 39 - FREEDOM OF EXPRESSION

Freedom of expression of thought, speech and public speaking, the press and other forms of public information and expression. Everyone is free to collect, receive and disseminate conscience and opinions.

ARTICLE 15 - RESTRICTION OF RIGHTS

(3) Human rights and fundamental freedoms are limited only by the rights of others and in cases provided for in this Constitution.

(4) Judicial protection of human rights is guaranteed and fundamental freedoms and the right to remedy the consequences of their violations.

Criminal Code of the Republic of Slovenia

ARTICLE 297 - PUBLIC PROMOTION OF HATE, VIOLENCE OR INTOLERANCE

(1) Whoever publicly incites or incites hatred, violence or intolerance based on ethnic, racial, religious or ethnic origin, sex, skin color, origin, financial status, education, social status, political or other beliefs, disability, sexual orientation or any other personal circumstance, and the act is committed in a manner which may endanger or disturb public order and peace, or by the use of threats, insults or insults, shall be punishable by imprisonment for up to two years.

(2) The same punishment shall be imposed on anyone who, in the manner referred to in the preceding paragraph, publicly spreads ideas about the superiority of one race over another or gives any assistance in racist activity or denies, diminishes, approves, justifies, ridicules or defends genocide, holocaust, crime against humanity, war crimes, aggression or other crimes against humanity as defined in the legal order of the Republic of Slovenia.

(4) If the act referred to in the first or second paragraph of this Article is committed by coercion, ill-treatment, endangering security, disgrace of ethnic, national or religious symbols, damage to foreign objects, desecration of monuments, memorials or graves, the perpetrator shall be punished by imprisonment up to three years.

(5) If an official commits the acts referred to in the first or second paragraph of this Article by abusing his official position or rights, he shall be punished by imprisonment for a term not exceeding five years.

(6) The means and objects with the messages referred to in the first and second paragraphs of this Article, as well as the devices intended for their production, reproduction and distribution, shall be seized or their use shall be appropriately prevented.

Protection of Public Order Act in Slovenia

Article 16 - damage to an official inscription, label or decision

(1) Whoever intentionally damages the inscription or label of a state body, body of a self-governing local community or holder of public authority or who intentionally tears, smears or otherwise damages or removes an officially published decision (decisions, resolutions) of these bodies at the time such decision takes effect, shall be fined from 25,000 tolar to 50,000 tolar.

Article 13 - writing on objects

Whoever writes or draws on walls, fences or other publicly accessible places, except in places where this is allowed, shall be fined 50,000 tolar

Article 16 - vandalism

Anyone who intentionally damages, overturns, removes or otherwise, contrary to the purpose of use, handles memorials and public infrastructure facilities, such as: municipal infrastructure, public lighting, road signs, preparations and devices on recreational areas, playgrounds and similar public devices, shall be

Municipality of Ljubljana

As graffiti is a part of artistic expression and an integral part of urban culture, the City of Ljubljana, in cooperation with representatives of graffiti artists, selected and determined the spaces where graffiti is allowed.

In the City of Ljubljana we are aware that graffiti is part of artistic expression and an integral part of urban culture, so representatives of the departments of spatial planning, economic activities and transport, culture and the City Police, in cooperation with representatives of graffiti artists, selected and determined the premises whose graffiti is allowed. With this we want to encourage the increase of the quality of graffiti and enrich the image of public spaces. A special role will be played by organised groups of graffiti artists, who will be given the opportunity to implement larger and more ambitious projects through the legalisation of individual premises.

List of places where it is legal to graffiti in Ljubljana:

<https://www.ljubljana.si/sl/aktualno/novo-urejanje-grafitiranja-v-mol/>

loesje@loesje.org
www.loesje.org

**GREAT IDEAS
GET EVEN BETTER**

**WHEN YOU
SHARE THEM**

Loesje

PO Box 1045
6801 BA Arnhem
The Netherlands

**PART 2:
INSPIRATION**

INTRODUCTION TO INSPIRATION

Loesje – taking to the streets for social change

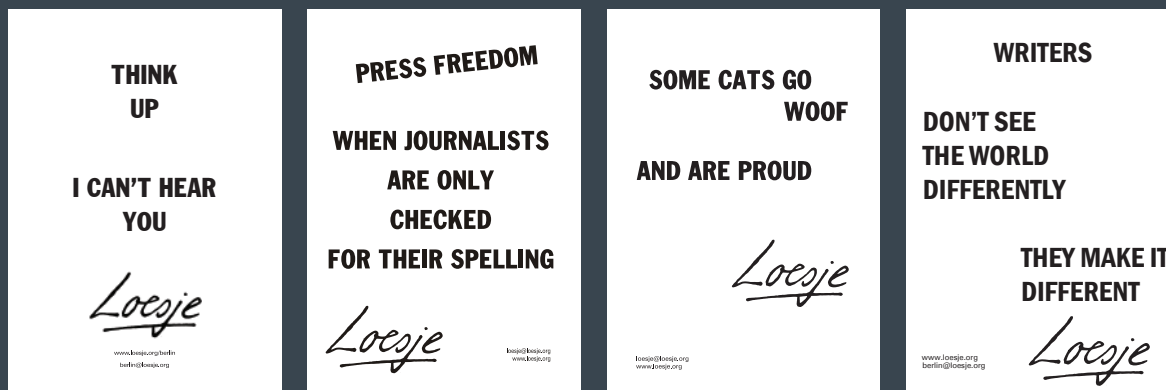
Loesje was born in 1983 in the Netherlands. Sticking white posters with short, thought-provoking sentences in black text on the streets, quickly made her a factor of Dutch society. Is it art? Is it politics? Is it illegal? Is it freedom of speech? Maybe all of the above.

Loesje is both a girl whose voice we can see on the posters, and a collective of writers, activists, creative citizens, who want to change the world with creativity and posters. In collaborative workshops live and online new posters are created all over the world, and spread in public space.



Before and after Loesje, many others have taken to the streets to share their opinions, try to start a dialogue with passers by, provoke thoughts and influence agenda and policy. The benefit of working

on the streets is that you reach everyone, not just people who pay for a specific magazine or entrance to a gallery, but old, young, people who think like you and people who do not.



Loesje posters in numerous languages from the start of Loesje until today can be found here: <https://www.loesje.org/posterarchive/advanced?q=posterarchive/advanced>, and either spread through a vast range of social media, or downloaded as PDFs and printed out. The archive is searchable based on language, Loesje group, tags or keywords. You can make your own exhibition with the posters, or use them as inspiration for any topic you would like to work on. If you are interested in a topic, maybe Loesje already has posters on it, which you are free to use for any non-commercial purpose.

Through creative activism Loesje has initiated many projects and activities. For instance, the Mašta magazine for creative activism was started as a Loesje initiative and has published 8 zines and a

**HOW DIFFERENT
WOULD THE WORLD BE
IF INSTEAD OF
ALL POLITICIANS**

**WE INVITE
THEIR MOTHERS
TO THE TABLE**

Loesje

Postbus 1045
6801 BA Arnhem www.loesje.nl

handbook on creative activism available here:
<https://issuu.com/mastazine>.

In this spirit, we recommend you look further into different kinds of street art, including, but not limited to: graffiti (including chalk graffiti - easy to remove and hence not permanent), stickers, adbusting of billboards, wheat pastes, flash mobs, and seed bombs, spreading seeds instead of shrapnel.

In this section of the handbook, we would like to introduce initiatives from all over the world which have acted up against racism, sexism and hate speech on the streets, and used creativity to deconraminate these messages into something positive. We hope this will inspire you.



GERMANY

KonterBUNT – stand up for democracy

The mobile application KonterBUNT provides different ways to practice how to react to discriminatory talk. The app includes a game where you can practise being at a family party and how you can react when all kinds of opinions start flying through the room. It also includes an inventory common discriminatory phrases and responses to them. It also contains a Strategy Guide giving you the tools to stand up for democracy and anti-discrimination when discriminatory situations occur. The app is free of charge and is developed by the Lower Saxony and Saxony-Anhalt state centres for political education (Niedersächsische Landeszentrale für politische Bildung & Landeszentrale für politische Bildung des Landes Sachsen-Anhalt).

<https://konterbunt.de/>



Irmela Schramm - a grandmother fighting racist graffiti on the streets of Berlin

Irmela Schramm is a 70-year-old grandmother who has single-handedly fought racist graffiti in Berlin for the last 30 years. She decided to actively fight hate speech and racist messages found in the neighbourhoods of Berlin by covering them with hearts. She states that she didn't want to wait for others to do something about the hateful messages, and describes herself as a "political cleaner" or Polit-Putze. She holds a firm belief that "Freedom of speech has limits. It ends where hatred and contempt for humanity begins." She is an amazing example that no matter our age, we can always take action to fight hate and racism. It is never too late!

<https://www.independent.co.uk/news/world/europe/berlin-neo-nazi-graffiti-cover-70-grandmother-irmela-schramm-a7483136.html>



BrückenBauen

BrückenBauen is a nonprofit organisation, founded in Munich, focused on nonprofit coaching, workshops and exhibitions in the areas of integration, anti-racism education and diversity since 2016. Together with their diversity network, they design anti-racist educational programs promote diversity and equal opportunities. Recently they launched a new project titled AugenBLICK mal!, which is a culture-moderated Virtual Reality (VR) workshop. It offers the opportunity for 10 participants to use VR glasses to reflect on their own behavior in situations of discrimination. This allows participants to better understand and dissolve racist dynamics. What BrückenBauen fundamentally wants is to promote an open and empathetic society, while reducing prejudices and fears, promoting participation and empowerment, and building empathy.

To see their project in more detail please see here: <https://gemeinsam-bruecken-bauen.de/augenblickmal>

Berlin Gegen Nazis (Berlin Against Nazis)

Berlin Gegen Nazis is a platform based out of Berlin supporting people to protest against right-wing extremism, racism, and antisemitism. The organisation works on mobilising and informing a network of more than sixty partners from the full spectrum of contemporary arts, culture, economics, sports, children's and youth services, unions, self-organised migrant initiatives, nonprofits, and charities.



They provide support with developing creative campaigns to run successful protests and



inform people through their own custom smartphone app. They want to foster visibility of the city's democratic civic culture through live reporting and documenting successful protest events. Berlin Gegen Nazis aims to show solidarity with communities whenever public spaces are threatened by the dangers of neo-Nazis, racists, or antisemites.

<https://berlin-gegen-nazis.de/en/>

The Anti-Racism Report Centre of ASH (Alice Salomon Hochschule) Berlin

Alice Salomon Hochschule is a university located in the Berlin district of Marzahn-Hellersdorf, with a history of combating racism at the local level. University students have worked closely with the community through various projects to transform the right-wing extremism that was very dominant and seen up into the early '90's. The ASH Anti-Racism Report Centre documents racist, antisemitic, anti-LGBTIQ*, anti-gypsy, right-wing extremist, right-wing populist and other discrimination-motivated incidents that take place in the city districts of Berlin. All reports are shared with a bigger registrar known as the Berliner Registerstellen, where they collect and analyse reports. The aim of the Report Centre is to document incidents and also to make visible any discrimination happening in daily life at the local level.

<https://www.ash-berlin.eu/en/about-ash-berlin/organisational-chart/anti-racism-report-centre/>





IRELAND

Politicians respond to racist graffiti:

It's a good idea to contact local politicians and ask them to act and publicly condemn hateful graffiti to ensure that racism is not normalised and will not be tolerated.

In May 2017, there was an incident of vandalism in a local park of South Dublin. Racist slurs were painted on a playground and posters promoting Africa Day were covered up with posters that included racist slogans. Member of the European Parliament (MEP) Lynn Boylan condemned the act and called for new legislation to tackle the problem of hate. She highlighted the dangers of extreme hate groups and how hate groups tend to target working class areas where resources are limited - by focusing on any shortages that the community is facing, they can scatter seeds of racism. Ms. Boylan was confident in stating that these acts are not

a true reflection of the community and that the majority of the people in the community are very welcoming to new people and would not tolerate acts of racism.

<https://www.irishmirror.ie/news/irish-news/td-calls-tougher-anti-hate-10476712>

Local communities mobilise against racist graffiti

In this incident, a mother and her two children were targeted with racist comments sprayed outside of their home in Clondalkin, a town in the outskirts of Dublin. This sparked widespread condemnation amongst residents and community members. They came together to stand in solidarity with the family and paint over and clean the hateful message. This gave support to the targeted family while also letting the perpetrators know that the majority of the com-



community and its residents will not stand for such crimes in their neighbourhoods.

<https://www.thejournal.ie/racist-graffiti-clondalkin-dublin-2229442-Jul2015/>

Multiple instances of racist graffiti appeared on walls in the Blakestown and Mountview areas of Dublin one week in June 2020. Residents were quick to cover the racist messages from the first incident, only to find the wall vandalised for a second time. Community members were particularly enraged given this all took place just days after hundreds of people had taken to the streets of Dublin to support demonstrations in the US following the murder of George Floyd. Residents and organisers planned more protests, but were faced with challenges concerning the COVID-19 pandemic and social distancing. Local political representative Ruth Coppinger stated that it is important for people to be able to go out and safely protest because these incidents show that racism is a real issue in Ireland. She also

encouraged people to continue reporting incidents of hate and racism.

<https://www.dublinlive.ie/news/dublin-news/west-dublin-15-racist-graffiti-18356291>

Young people act against racism

Bosco Youth Project in Dublin responded to the rise of racist incidents, including racist graffiti, in their area (including racist graffiti) by creating a banner with words in many different languages. The banner was supposed to be displayed on a busy tram line but this had to be cancelled due to COVID-19). Undeterred, they instead created a video with local people saying these words in their own languages. The video was then distributed online by a partnership of local and national organisations supporting the initiative. Check out the video by following the link below:

<https://www.facebook.com/St-John-Bosco-Youth-Centre-104913877717291/videos/658819771622855>



SLOVENIA

Decontamination website and app

The Decontamination project first began in 2013 and was led by the association Appareo. Decontamination is a portmanteau of decontamination and contra, signifying the strategy of taking a message of hate and changing its hateful origin to a prosocial and positive message - creating counternarratives to hate speech. An example could be seen in a graffiti that states “stop LGBT” that was decontaminated into “stop LGBT phobia”. More information on creating these narratives can be found here: <https://www.coe.int/en/web/no-hate-campaign/we-can-alternatives>

The initiative, along with an online map for recording hate and discriminatory speech, was recognized as a good practice by the Council of Europe’s No Hate campaign in 2014. In 2019 Ljubljana Pride Association (Slovenia), INAR

Ireland and Loesje Berlin (Germany) revived the project. The aim of it is to document incidents of public hate speech. This allows for the monitoring of developments in the streets as well as providing a concrete starting point for resistance against this hatred.

The website <https://decontramination.org> includes a description of the project, information about the partners, a map of hateful and decontaminated speech in public spaces, and a support section. The map can be found at <https://decontramination.org/#map>. It allows anyone to make a contribution by taking a photo and submitting it through the simple form which can be found on the same website. In order to make the submission process simpler and more user friendly for mobile device users we also developed the Decontamination mobile app. It is free of charge and will be avail-



able in the Google Play Store from spring 2022. Users will be able to take a photo of hateful graffiti and submit it directly and quickly through the app.

Protest: Brez strahu proti politiki sovraštva (Without Fear. Against the Politics of Hate)

On March 31st 2018, demonstrations with the slogan Without Fear. Against the Politics of Hate took place in Republic Square. These demonstrations were organised as a reaction to the increasing spread of hatred and hate speech which, as organisers reported, “exceeded all limits of admissibility” before the Slovene elections. Their statement continued, “All the greatest historical horrors began with the organised incitement of hatred. It started with a policy that declared groups of people worthless and dangerous. The policy that sowed fear instead of prosperity, violence instead of solidarity. Today, that policy wants to return to our space with empty promises. We didn't fall for its lies. And we will not let it rule us!”

Organised by the Brez strahu (Without Fear) initiative, the protest gathered a critical mass of people that showed the spread of hatred would not be tolerated.

More here:

<https://spol.si/blog/2018/05/30/brez-strahu/>

<https://www.rtvsllo.si/slovenija/sovrastvo-s-plakatov-lahko-hitro-preraste-v-dejanja/456394>

<https://govorise.metropolitan.si/dogodki/foto-galerija-ljubljane-ki-je-sla-s-srci-nad-politiko-sovrastva/>





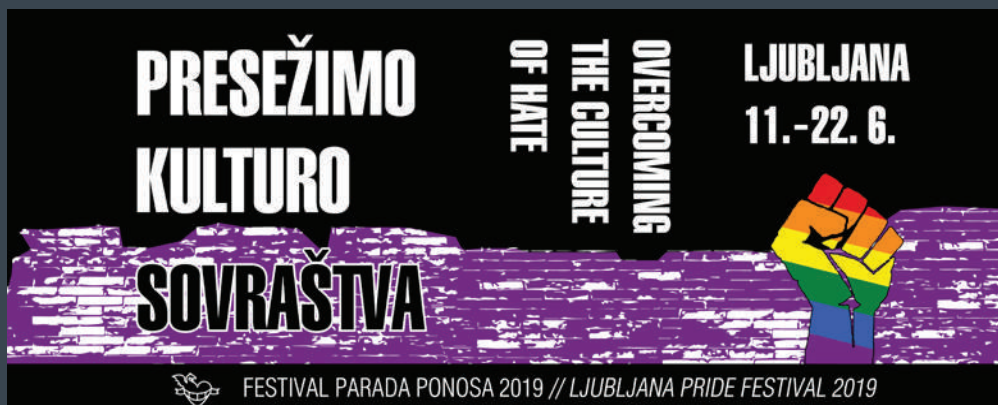
Ljubljana Pride Festival 2019

Framing the topic of hate speech within the biggest and most visible national event of the LGBTIQ+ community brought it much more visibility and brought the issue of hate speech into the public consciousness. Focusing on “Overcoming the Culture of Hate”, the Festival provided not only a strong opposition to hate speech but also the space to reflect good practice and plan strategic community responses. The festival included diverse events and guest speakers unveiling the political and everyday reality of hate speech. From roundtables to exhibitions, focusing on specific elements or discussing the intersectional approach, we stressed the importance of recognising, reacting to, and transforming hate speech.

As it is written in the political message of the festival: “If it’s “radical” and “extreme” to demand equality under the culture of hate - if it’s radical to defend human lives and full dignity regardless of personal circumstances - then YES, we are radical and extreme. And we will stay this way in defiance of the culture of hate.”

More you can find here:

<http://ljubljana.pride.org/2019/en/#Politico>





Protest: Brez strahu proti politiki sovraštva (Without Fear. Against the Politics of Hate)

Hate speech can be combated by developing and producing counternarratives, which requires the development of skills and knowledge (including knowledge on intersectional approaches and the social positions of various and intersecting marginalised groups). There are many ways this can be done; we have chosen to support young people through participative and interactive workshops. In the first part, the young people focused on the understanding of hate speech and its roots in social inequality, systems of oppression (racism, sexism, LGBTIQ+ hate, patriarchy, islamophobia, ableism...), the consequences of hate speech, and the skills needed to recognise, react to, and transform it. In the second part, through the use of creative methods, the young people were given the space to test out their newly learned theory - by producing counternarratives in real-life examples - in graffiti and street art, in peer-to-peer communication, and online. In two years, we implemented more

than 20 workshops, involving more than 200 young people.

Documentary short With Four You Can Play Bridge

The short documentary was produced by the Youth Section of Ljubljana Pride Association with the aim of exploring the common struggles that activists are facing in Visegrad countries, where right-wing governments are contributing to the rise of hate speech in the media and the general discourse.

The film follows Edi as he tries to grapple with what the current situation might mean for his activism. Starting from his own experience with queer activism in Ljubljana, he begins to look outward to other contexts and movements in the rest of Slovenia, as well as in Hungary, Slovakia, Poland and the Czech Republic.

“It’s been over a year of anti-government protests, Rog is gone, Metelkova is being threatened, and the intimidating presence of



the police in the streets is increasing. The rise of the authoritarianism of the current right-wing government is becoming impossible to ignore. How do we fight the emerging fear and the despondency?”

Novinarska konferenca za 8.marec

“Instead of flowers... Changes!”

On the 8th of March in 2021 a press conference was held in front of the Slovenian Parliament building - protests were not allowed at the time, but press conferences were, so this was organised in place of the annual protest. Several organisations, collectives and individuals gathered to commemorate International Women’s Day. Among them, Ljubljana Pride gave a speech and a list of demands, reminding everyone that this day is for all women - not just cis, hetero, white women who are married and have children. “It’s a day for all of us who don’t fit into the norm.”

The speech called out on how discrimination

affects LGBTIQ+ people - e.g. lesbian couples, trans women, nonbinary persons who have limited access to medical procedures - and how the patriarchy still keeps control on women’s bodies through numerous laws. The healthcare system makes unjust differences between patients and denies certain persons procedures due merely to the fact that they do not fit into the usual gender standards.

“It’s time we are treated equally - in healthcare, before the law and in society.”

More info here:

<https://www.facebook.com/piscalka/videos/180872040257482>

Photo action

In June 2021, the Prime Ministers of the Visegrad Group of states - a group of countries that oppose the equality of lesbian, gay, bisexual, transgender and intersex people and endanger their lives - visited Slovenia. This included the



Prime Minister of Hungary, a country that has been actively building hatred against LGBTIQ+ people for years, as well as the Prime Minister of Poland, a country where local authorities have declared so-called 'LGBTI-free' zones.

In response, Slovene LGBTIQ+ organisations gathered at the place of their meeting to put out LGBTIQ+ flags, to show their disagreement with the political pathways Slovenia is taking - even more alarmingly so as it takes over the Presidency of the EU - and to garner media attention. The action was followed by a joint statement, signed by different NGOs active in the field of human rights and LGBTIQ+ rights.

The statement reads:

"In a developed, democratic world, being who you are, and loving whoever you love, regardless of gender, is not an ideology, but a fundamental right perpetuated in the constitutions of democracies as well as in the fundamental charters of the European Union and the United Nations. We would like to





point out that the Prime Minister of the Republic of Slovenia has repeatedly sided with opponents of the equal human rights of LGBTI people and has even said that Hungarian law can be a model for other countries.”

“It's time we are treated equally - in healthcare, before the law and in society.”

They also presented the requests that:

- Slovenia joins the list of European Union countries that have condemned the hostile law in Hungary
- the Prime Minister of the Republic of Slovenia publicly condemns the actions of Hungary and Poland that worsen the lives of LGBTI people in their countries
- during the presidency of the European Union, Slovenia protects the equality and life of LGBTI people in Slovenia, the European Union and beyond.

Bodeča Neža (Thistle) award ceremony

Bodeča Neža is an “anti-award” for the most sexist public statement that is given out every year by the Red Dawns collective and the online media platform spol.si. The ceremony is organized during the International Feminist and Queer Festival Red Dawns and the recipient of the award is selected by a public vote. The aim of the award is to collect, analyse, comment on, and publicly criticise sexist statements present in the public discourse that otherwise go overlooked and not reflected upon. The collectives believe that by spreading sexist beliefs, public personalities normalise and legitimise hate speech and discrimination.

Therefore, by giving out the award, they hold accountable the politicians, scientists, academics, journalists, artists, and other public personalities who have the power to shape public opinion.

<https://bodeca-neza.spol.si/>



Niprav.si

Niprav.si is a page that sets out various possible courses of action against violence against an individual - in the events of hate crimes, hate speech, or discrimination the page offers the most recommended next steps.

The main goals of the project are:

- Measuring awareness about crimes of hate against LGBTIQ+ people
- Developing a campaign of awareness and activity in the community
- Increasing awareness about hate crimes on the basis of sexual orientation and expression
- Supporting victims and increasing the percentage of attacks reported
- Sharing good practices
- Strengthening cross-border collaboration

Spletno oko

The main task of the Spletno oko hotline is to reduce the amount of child sexual abuse images and hate speech online, in cooperation with police, internet service providers, and

other governmental and non-governmental organizations.

The hotline realises its mission through:

- Hotline operation, which allows the anonymous reporting of illegal content on the internet;
- Raising awareness about illegal online content;
- Fast and effective analysis of the reports received;
- Cooperation with other hotlines around the world, to share reports and best practices;
- Monitoring notice & take down of child sexual abuse images on Slovenian servers.

<https://www.spletno-ok.si/>

Transforming Hate in Youth Settings - An Educational Tool and Practice Manual for those working with Young People

In this manual key concepts related to hate speech, its involvement in social power rela-



tions, recognising and addressing it in the environment of youth work are explained. The manual supports anyone working with youth to gain a better understanding of the complexity of hate speech, its causes and consequences, along with a guided reflection on their role and learning on transformative practices. It focuses on our practise as youth workers, helping us to become more aware of our communication and listening skills; to understand how we can create safer spaces in youth settings that support learning and change to happen; and to focus on working with those young people that spread hate through their speech or behaviour, whether they are conscious of doing so or not. The manual gives us the tools to work towards transformative practice with young people, with the aim of bringing about a real change in attitudes and behaviours.

<http://www.ljubljana.pride.org/en/publikacije/>



REST OF THE WORLD

Venezuela: Arte contra el racismo (Art against racism)

Un Mundo Sin Mordaza (UMSMA) is a Venezuela-based international organisation of young activists working to protect human rights, including freedom of speech. The organisation's name translates to 'A World Without A Gag.' Their mission is to empower youth and Venezuelan diaspora to protect human rights through the use of music, art, and cultural events. They run various campaigns to inform citizens, as well as creating awareness and raising the visibility of any attacks on or violations of human rights. They run a number of projects and contests to actively engage people to use their freedom of expression and protect democratic values. One that is focused on combating discrimination and racism is #ArtAgainstRacism. It is a joint project with Amnesty International Venezuela, open to all

artists around the world taking a stance against any form of discrimination through their art and graphic design. The main objective of this contest is to provide solidarity and emphasise the importance of combating racial discrimination, following the framework and struggle of the #BlackLivesMatter movement.

Follow their actions in the link below:

<https://sinmordaza.org/arte-contra-el-racismo/>

Spain: Rap contra el racismo (Rap against racism)

In Spain, a collective of well-known rap artists (El Chojin, Locus y Nerviozzo de Dúo Kie, Gitano Antón y El Langui de Excepción, Nach, Lírico, Kase O y Sho-Hai de Violadores del Verso, Xhelazz, Titó y El Santo de Falsalarma, Zatu de SFDK y Ose) came together to fight against discrimination, racism, and xenopho-



bia. With the help of the NGO Movimiento contra la Intolerancia, they ran a campaign to create awareness amongst youth and public schools of the dangers of racism and xenophobia. Using hip hop and rap as the main vehicles of resistance and artistic expression, they were able to reach about 3,000 different youth, educational and cultural centres in Spain. Young people and other rap artists were able to participate in the campaign by submitting a music video with a song standing against any form of discrimination. The campaign also included numerous hip hop, rap, music production and graffiti workshops to raise further visibility and awareness of the topic.

<http://www.rapcontraelracismo.es/>,
<https://www.movimientocontralaintolerancia.com/html/quienes.asp>

Florida, USA: CNN en Español - Proyecto Ser Humano (Project Human Being)

CNN en Español launched a multi-platform campaign to fight discrimination, with the title of

Proyecto Ser Humano. CNN en Español is a news channel/network directed at Latin America, the Caribbean and the Spanish-speaking population of the United States. Due to a rise of xenophobic, antisemitic, and hateful acts in the USA and around the world, the channel wanted to create visibility and bring awareness to the issues behind discrimination and intolerance through various reports, interviews, and in-depth analysis. The campaign was supported by numerous well-known personalities, artists, musicians, activists, academics, writers, and politicians from Spanish-speaking countries and the Spanish-speaking communities of the USA. Their mission was to show the problems, provide context, and highlight the efforts by individuals, organizations, businesses, and governments to overcome discrimination in all its forms. The campaign included stories of people who have faced discrimination and how they were able to overcome the adversity.

<https://cnne.com/serhumano>



Chicago, Illinois, USA: Oak Park and River Forest High School students combat racist graffiti

In the city of Chicago, Illinois, students of Oak Park and River Forest High School responded to racist graffiti by creating murals featuring self-portraits of the students. According to the Chicago Tribune, students wanted to combat these incidents of racism and discrimination by promoting inclusion and the diversity of the students and their community. There were a total of 110 self-portraits created and sewn together to make a larger mural. Students who chose to participate were asked to attend a total of three workshops, where they would create their self-portraits and come together to sew the individual portraits into the whole mural. This project not only actively combated the racist graffiti found on the school campus, it brought students together and created a sense of community engagement, inclusiveness, and celebration of the diverse student population.

<https://www.chicagotribune.com/suburbs/oak-park/ct-oak-oprf-student-mural-tl-1226-20191223->

Charlotte, North Carolina, USA: Students rally together for social justice

Students from Ardrey Kell High School in Charlotte, North Carolina, came together to repaint a spirit rock that had been vandalised after students had painted messages that supported anti-racism and social justice. After the death of George Floyd, students from this high school decided to paint messages in protest of police brutality and support for the #BlackLivesMatter movement. These messages were later found to have been crossed out and vandalised. The vandalism provoked students, parents, and other members of the community to paint over the vandalised messages, as well as to take to the streets to continue to promote justice. Parents and school faculty also worked to facilitate meaningful conversations and action around the topics of race and equality. This is another inspiring example of how a community came closer to fight against racism and discrimination.



<https://www.wsocvtv.com/news/local/messages-against-racism-police-brutality-crossed-out-school-rock/N6KYMQRZRAXZJJJ6E6ZPFKPLM/>

Washington, USA: Neighbours repaint racist graffiti

In Tenino, Washington, Marvin Phillips and his family were targeted with racist graffiti painted on their family car and home. Neighbours, residents, and community members came together to buy material and paint over the hateful messages before Phillips and his family returned home, so they would not have to see the graffiti. The community showed support to the family, as well as taking a stance against racism and discrimination.

<https://metro.co.uk/2016/08/23/neighbours-repaint-racist-graffiti-on-familys-car-before-they-get-home-6086647/>

Toronto, Canada: Graffiti Alley repainting

Dozens of street artists painted over parts of

Toronto's Graffiti Alley in shades of black and grey as a message of solidarity to anti-racism protesters following the death in US police custody of George Floyd.

<https://www.euronews.com/2020/06/13/toronto-graffiti-artists-paint-the-city-black-against-racism>

Derby, United Kingdom: Racist nazi graffiti decontaminated

In the town of Derby, England, an asylum hostel was targeted with racist nazi graffiti. Residents fought back by covering the offensive graffiti with messages of love and care. It fought back by covering the offensive graffiti with messages of love and care. It was clear the racist messages were meant to spread fear and intimidation to any asylum seekers, so residents made an effort to cover the messages of discrimination as soon as possible. They wanted to offer their love, kindness and support to any asylum seekers staying in the hostel, as well as condemning the hateful acts. The resi-



dents of Derby wanted asylum seekers to know that this type of vandalism does not represent the majority of residents in the town.

<https://www.derbytelegraph.co.uk/news/derby-news/racist-nazi-graffiti-covered-messages-4414474>

Pontypridd, UK: Children transform the Pontypridd underpass

In Wales, children were supported to transform a Pontypridd underpass that was covered in racist graffiti. The children used various colours and images of their interests, and included a rainbow flag in their mural.

<https://www.bbc.com/news/av/uk-wales-45251847>

Manchester, UK: Cats covering racist messages

Here is the “purrfect” solution to covering hateful messages on the street. Using pictures of cats, an unknown artist began covering racist

messages in the streets of Manchester, England. One message says “There was some racist rubbish here but I covered it up with this picture of a cat”. It was a quirky and funny way to cover racist stickers and was well received by the local residents.

<https://matadornetwork.com/read/manchester-art-vigilante-covering-racist-graffiti-cat-stickers/>

East London, UK: Decontamination of “speak English”

Here is an example of graffiti in East London that was virtually decontaminated and transformed to be inclusive. An image stating “SPEAK ENGLISH” began circulating online. It didn’t take long for a digital designer, Chris Walker, to photoshop the image and transform it to state “We speak English, Panjabi, Polish, Bulgarian, Bengali, French, Lithuanian, Urdu, Romanian, Turkish, Tamil, Cockney”. The ongoing joke was that the original ‘artist’ was scared away and was not able to finish the



entire graffiti, so the digital designer decided to give them a helping hand. This action generated many responses from the online community, who were in support of the 'finished' art piece and even added a couple more languages like Arabic and Farsi.

<https://www.guardian-series.co.uk/news/17274263.piece-racist-graffiti-walthamstow-inspired-creative-response/>

Verona, Italy: Cibo turning hate into food

In Verona, Italy, a street artist by the name of Pier Paolo Spinazzé has been getting recognition for turning racist symbols like the swastika and other messages of hate into images of food. Spinazzé is convinced that the best way to combat hateful messages is using love, which is reflected by his love for food and art. For the artist, food is a good representation of the cross-cultural influence that exists in Italy. Spinazzé goes by the artist name of Cibo, which means food in Italian. He has managed to gain a large online following, but still

receives many threats from those who are not convinced by his art, and therefore calls for other artists to join him in fighting this form of hate.

<https://qz.com/quartz/1421041/an-italian-street-artist-is-transforming-fascist-graffiti-into-food/>

Berlin, Germany: #ART4DECONTRAMINATION

The Loesje Berlin group and their partner Ljubljana Pride made a call for artists to submit their artwork as a form of commemoration for International Migrants Day 2020. This was an open call to all artists around the world that had art promoting the beauty of migration as well as calling out racism and providing an alter-narrative to all types of discrimination. Through this participatory action, we would like to present to you the submitted art that was sent by the participating artists. All art was submitted under the categories of street art and fine art.



Jacqui Martinez, @jacquiwar on Instagram

Jacqui Martinez is a Honduran artist born and raised in California. Her parents migrated from Siguatepeque to Los Angeles during the '80s in hopes of providing a promising future for their family. She was raised with her culture intact and made it a point to produce work that not only reflected her surreal perspective of the world, but the story that has provided the widest perspective of them all, migration.

Her creative work reflects the story that many migrants experience which led her to participating in education. As an educator, Jacqui has worked with a diverse range of students for over 10 years. Her focus is on developing curriculum, aiding families with tools for a better future, and teaching critical thinking through the arts. By structuring this kind of learning environment for all kinds of students, her work is dedicated to the improvement of western pedagogy.

"Hacia los Estados", Acrylic



"Migration is beautiful", Acrylic





Shawn Gibson, @deredwrk on Instagram

Shawn is a street artist living in the Bay Area in California. All his submitted art was created in the wake of the murder of George Floyd. The medium he used was spray paint. You can also check out an interview Loesje Berlin and Ljubljana Pride did with Shawn for International Migrants Day 2020. Not only do you hear more about his incredible work and story, you also have the opportunity to hear his thoughts on migration, social justice movements, tackling discrimination, the importance of finding community, self-care, and so much more. It is available on the following links:

Part 1: <https://youtu.be/7IWdFdwxxws>

Part 2: <https://youtu.be/h1g7aQu0pM0>



***Angela Davis
is in Albany***



“Forever” is on 14th and Broadway in Downtown Oakland





“End All Racism” Is just down Broadway on 17th in Oakland





*Just down Broadway at 19th in Oakland.
This one was painted with @kilimunoz*

*In the Fruitvale District in Oakland.
This one was painted with @kilimunoz*





*This is in Berkeley
on Bancroft in Oakland*



*Kimberlé Williams Crenshaw is on 34th
and Telegraph in Oakland as part of a
much larger mural*



*This is in Berkeley on San Pablo.
This painting is Called "Teach Youth
the Truth". Shawn did the portrait of
Howard Zinn and Juana Alicia.*

*He worked with 3 other artists:
@ireneshiori, @panchopescador
and @kilimuno*





This artwork is in Pittsburg, California

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WANT TO BE
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**PART 3:
INTERACTION**

PRACTICAL WORKSHOP AND ACTIVITY GUIDE FOR WORKSHOP GIVERS AND FACILITATORS

BEGINNER LEVEL

EXHIBITION

Type: Simulation

Facilitator Level: Beginner

Target group: All ages, works best with people who are new to non-formal education

Materials needed: 2 flipcharts, set of colourful markers or pens, set of pencils

Duration: around 1 hour (or less, depending on the time available)

Purpose: To get participants to understand that there are many ways of communication. Make sure the participants understand that if something is not specifically forbidden, it is allowed and they can try it. (Best to keep this info to yourself, as a facilitator, until the end of the activity and discussion)

Objectives: Active listening, thinking outside the box

Step-by-step instructions:

Preparation and explanation phase. This can take up to 10 minutes.

Divide the participants in 2 teams.

Give Team A one flipchart and a set of colours.

Give Team B one flipchart and a set of pencils (you'll disable their option to use colours).

Tell the groups that their task is to create a team drawing, picture, painting. You can suggest the topic of human rights or something else.

Give them 20 minutes or less, depending on the time available, to create the artwork.

Tell them that verbal communication is forbidden between the teams. They are only allowed to verbally communicate in their own team.

After they're done or after the time you planned for drawing is up, tell them to exhibit the artwork. Say that the winner is the team which used colours. Observe the reactions of the two teams.

Next round is a question round. Plan 20 minutes for this and expect a discussion.

- How do you feel now?
- How did you feel during the action?
- Were you active or passive during the process?
- Was there a team leader in your team?
- Did you manage to finish the artwork like you thought?
- Were you satisfied with the final result?
- How did you feel when you found out that you're the winner or loser?
- (for Team B) Did you think to ask Team A to lend you some colours? Do you think you were short on resources? Did you do anything to ask/get the resources?
- Did you think that there are other ways for communication when the verbal one was forbidden?

- Were you thinking of doing something that was not specifically stated as forbidden, were you thinking outside the box?

Debriefing stage. Plan 10 minutes for this.

After taking time with the group to answer the above questions, the facilitator can move towards the debriefing part of the activity. It is important to explain to the participants that most of the time, we don't have the resources to have proper results. On one hand we have a "good" final picture, like in this activity, or on the other side, it could be a basic human right. Many times, people don't explore all the possibilities given, they give up or they are satisfied with the things that they have so they don't strive for better, or even the basics. In this scenario, did Team B ever notice that they worked without colours? If so, was there ever an attempt from Team B to ask Team A for colours in written form or gestures? Verbal communication was forbidden, so were there other ways of working through certain challenges that came up during the activity? There are many ways of

communication. Make sure the participants understand that if something is not specifically forbidden, it is allowed and they can try it.

WIN-WIN-WIN

Type: Teambuilding

Facilitator Level: Beginner

Target group: All ages, minimum of 6 participants

Materials needed: 4 identical objects: i.e. pens, markers etc. (according to conditions)

Duration: 1 hour (or less, depending on the time available)

Objectives:

- To have participants be active listeners and thinking “outside” the box when it comes to listening to instructions.
- Participants must find alternative ways of communication, and cannot rely on verbal communication
- Having participants connect with one another through alternative methods of communication apart from verbal.

Step-by-step instructions:

Hide the objects in the room before the start of

the simulation. (Preferably before participants enter the designated space). Place a paper and a cloth in the middle of the room.

Preparation and explanation phase. This can take up to 10 minutes.

Divide the participants into 3 teams.

Designate each team to a starting position.

Secretly give each group one of the following tasks. Make sure participants know what object they are looking for.

TASK 1: Find the 4 hidden objects and bring them to your starting position.

TASK 2: Find the 4 hidden objects and wrap them in the paper.

TASK 3: Find the 4 hidden objects and put them on the cloth.

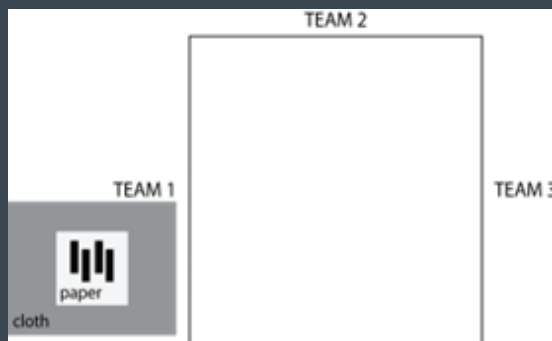
Give the teams 10 minutes to create a strategy in order to be able to complete their task. in order to be able to complete their task. They

should be separated and not able to listen to one another's conversations. Adapt the time if necessary.

Bring them to their starting position. Tell them that verbal communication is forbidden.

Give them 20 minutes to do their tasks. After 20 minutes, stop the simulation. Check if the teams succeeded to complete the missions.

There's a solution where all the 3 teams can complete the mission at the same time.



Next round is a question round. Plan 10 minutes for this and expect a discussion.

- How do you feel now?
- How did you feel during the action?
- Were you actively participating (moving around) in completing the task or passively sitting around and watching your peers during the process?
- Was there a team leader in your team?
- How did you feel when you couldn't speak?
- What was the crucial moment for completing or failing the mission?
- Did you think that there were other ways of communication when the verbal one was forbidden?
- Did you think about communicating with the other teams about what they were doing? It was not stated that in-between-team communication was forbidden.
- Were you thinking of doing something that was not specifically forbidden, were you thinking outside the box?

If none of the teams completed the mission, or

only one or two did it, show them the win-win-win solution.

Debriefing stage, plan 10 minutes for this.
Explain to the participants that most of the time, there's a common solution for every problem and open communication is crucial. In many cases there's a win-win-win solution and many times we need to think outside of the box, for example: finding ways to ask the others what they are doing or what they need. There are many ways of communication. Make sure the participants understand that if something is not specifically forbidden, it is allowed and they can try it.

A WALK IN THE PARK*

Type: Visualisation

Facilitator Level: Intermediate, need to have reflected on your own attitudes

Target group: All ages, works best with beginners to non-formal education

Materials needed: Chairs, script printed out

Duration: The activity lasts approximately around 45 mins (10 mins for visualisation and

35 mins for discussion) but can vary depending on the group size.

Objective: The aim of this workshop is to develop self-awareness of the different ways social norms influence our assumptions, beliefs, judgements and expectations.

Step 1:

The youth worker arranges chairs in a circle and invites the young people to sit down. The youth worker explains that the group is going to visualise being in a park they have never been to before and that on their journey they will meet different people. During the visualisation they will be asked different questions. The group is to answer these questions in their heads.

Step 2:

Ask the young people to close their eyes if they feel comfortable. If not then ask them to pick a spot on the ground to focus on. Then the youth worker reads the script:

Imagine you are at the entrance of a park. You take a moment to breathe in. What does it smell like? What can you hear?

You walk into the park and the first person you meet is the park keeper. You glance at them and say hello. What do they look like?

You continue your walk and you pass a couple sitting on the bench. What are they doing?

You continue your journey and ahead you see a group of young people. You can hear them. What do you think they are doing? How are you feeling walking past them?

Just as you are about to leave the park, someone passes you and bumps into you. They apologise and say they are in a rush to work. Who are they?

You walk to the end of the park, take a minute and then leave. When you are ready, open your eyes and come back into the youth space.

Step 3:

Open a discussion with the group about their visualisations in the park. Revisit the questions that were asked throughout the visualisation and add on these questions:

- What gender and age was the park keeper?
- What sexual orientation were the couple?
- What were the young people doing?
- Who was the person going to work?
- Did any of the people you met have disabilities?

Step 4:

Discuss with the group how our life experiences will have influenced what we visualised and how we are conditioned to think from the perspective of social norms.

Step 5:

Ask the group what they have learned about their thoughts and influences. Discuss how to become more self-aware, to be more open to others who identify differently to ourselves and to expand the way we include people.

Step 6:

Following this discussion, ask the young people to imagine a more inclusive park. Who

would they see and meet in this one?

** This activity is taken from the Transforming Hate in Youth Settings - Practical Toolkit. This methodological manual contains 18 detailed workshops with easy to follow step-by-step explanations, including materials needed and tips from a trainer who has already implemented the workshop in practice. The workshops are easy to use in practice and contain information on which groups of young people and which situations they are most suitable for. Everyone can choose the one that suits their needs and the needs of the young people they work with. The manual is freely available here: <http://www.ljubljana.pride.org/en/publikacije/>*

TRAIN JOURNEY*

Note: This activity might be triggering to those who belong to the identity groups used as examples in the activity.

Type: Awareness raising on stereotypes and prejudice

Facilitator Level: Experienced, need to have reflected on your own attitudes

Target group: Youth or adults

Materials needed: List with possible choices (see below)

Duration: The activity lasts approximately 40 minutes (10 minutes introduction, 10 minutes deciding and presenting, 20 minutes debriefing) but this can vary depending on group size.

Objective: To raise self-awareness of your own and other people's prejudice.

Step 1:

Present this story to the group: You are on a train. The train is full, and a lot of people didn't get a seat. You are sitting alone in the last carriage and you can choose who will sit beside you.

There are 3 spaces to fill. Who will you invite to sit with you – choose 3. Who do you not want to sit with you – choose 3. The following are possible choices (you can change these as appropriate):

- a lesbian
- a Roma man

- a person with visual impairment
- a woman wearing a hijab
- a trans woman
- a homeless person
- a refugee
- a young black man
- an older woman
- a person with schizophrenia

Everyone is asked to personally make their 6 choices.

Step 2:

Ask the young people to share their choices. Explain that everyone has prejudices because we live in a society that is discriminatory and we internalise them. It's important to recognise that and not be ashamed about it. Doing this exercise allows us to think about where prejudices come from and what we can do about them.

Step 3:

Start the debrief by explaining that you are looking at how we can respond to our prejudic-

es and unconscious biases (for example, learning how to not act on them). Ask the group:

- How do you feel? How did it feel to decide? Was it easy? What helped you to decide?
- What made you choose who you didn't want to sit with?
- What do you think this activity is about?
- Have you ever met a person(s) from these groups? If you knew someone with this identity would that change your decision?
- How would you feel if someone on the list was from your identity group?
- Would you change any of your choices based on what we just talked about?
- How can you challenge your judgements and beliefs?

Optional addition to the activity:

You can add identities (depending on the group size, age, and context) and/or change them to people with 2 or more minority or marginalised identities (intersectional approach).

* *This activity is taken from the Transforming*

Hate in Youth Settings - Practical Toolkit. This methodological manual contains 18 detailed workshops with easy to follow step-by-step explanations, including materials needed and tips from a trainer who has already implemented the workshop in practice. The workshops are easy to use in practice and contain information on which groups of young people and which situations they are most suitable for. Everyone can choose the one that suits their needs and the needs of the young people they work with. The manual is freely available here: <http://www.ljubljana.pride.org/en/-publikacije/>

INTERMEDIATE LEVEL

TRANSFORM THE HATE

This exercise is inspired by the work of the Berlin artist Ibo Omari. This activity provides a way to transform hateful messages or graffiti in public spaces.

Facilitator Level: Knowledge of local environment of the workshop location

Target group: All ages

Duration: According to local context

Type of activity: Team work

Objective: To transform hateful graffiti to positive messages

Materials needed:

- paint, sprays etc.
- paper and markers for the brainstorming

Preparation:

- Go on the streets and locate hateful messages or images and take pictures of them.
- In case of not finding any hateful graffiti or messages, you can print images from www.decontramination.org or other online sources

- Print the pictures if possible, so they can be the starting point for the brainstorming process.

Main part:

- Divide participants into groups of maximum 3 or 4 people.
- Each group is given one image to transform the hateful message/image into something positive.
- The participants start the brainstorming process by giving ideas on what can be drawn on top of the current hateful images.
- In their small groups, they decide which idea they want to develop further and transform as a team.
- When they finish with their first image, they can be given another image to transform.
- When they finish with every photo, they do another round of improving or tweaking the new images if necessary.

Street action (option 1):

Go back to the locations where you found the hateful images. Try to repaint them with the new positive ones you've created. Important: Check the local laws on public space, vandalism and painting on public spaces. This can differ from country to country. Try to do this action whenever it's safe for you. At the end, try to take pictures of the new images from the public spaces and upload them on <https://www.decontramination.org>

Exhibition (option 2):

The participants can display their transformed images on a wall or flip chart, so that other participants can see their work.



Examples of decontraminated art by Ibo Omari



Examples of decontraminated art by Ibo Omari

HATE SPEECH FROM DIFFERENT PERSPECTIVES*

Facilitator Level: Intermediate

Target group: Age 13+, 8-24 people

Duration: 30-60 minutes

Type of activity: case study with reflections from different perspectives

Materials needed: case study printed out in 4 copies, questions for each group printed out

Objectives: to learn to recognise and reflect on the impact of hate speech from different perspectives.

Step 1:

Create a case study of a time you witnessed hate speech. If this is not possible, then use the following case:

“Selma is an immigrant from Bosnia. Because her family moved to a new house, she had to change school. After a few weeks, she found out from a classmate that her school peers had made a Facebook group called ‘Selma go back to Bosnia’. They published offensive comments about her and posted pictures of her they secretly took at school. They created offensive

memes with her pictures.”

Step 2:

Break into 4 groups. Give each group a set of questions (see questions below) to discuss from the following 4 ‘viewpoints’ - i.e. the groups each take on one of the following roles:

1. Those who experience hate speech:
 - How do you feel?
 - What can you do in the situation?
 - List where you can get help or who you can go to for support.
2. Those witnessing the harm:
 - How does it feel to witness hate speech?
 - How does it affect your actions as a witness?
 - How can/should you respond?
 - Hate speech incidents do not always have to lead to direct action by bystanders: assess the situation and first analyse who is behind the hate speech and what the motives are.
 - List public and private ways a witness can help those who experience hate speech.

3. Those causing the harm:

- What could be your reasons for using hateful language?
- Why do some people use hateful words openly while some do it anonymously (graffiti, posters, online, etc.)?
- What do you hope to achieve through using these words?

4. The outside world:

- What are the effects of hate speech on society?
- How does hate speech affect the atmosphere and tone of debate in wider society? For example, how does it affect how we do politics; or how do we discuss issues that impact those targeted by hate?
- What restrictions should apply to freedom of speech?

Step 3:

Come back together as a whole group and discuss the incident from the four perspectives.

Additionally:

The groups may need to find additional information online/in this handbook:

- Where to find support for those experiencing hate speech
- Where you can report hate
- Researching the actions that bystanders can take
- Reading about Freedom of Speech

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PROFESSIONAL LEVEL

WORST CASE - BEST CASE SCENARIO*

Note: When discussing the worst-case scenarios, there should be a trigger warning, since the topic of suicide is likely to come up.

Facilitator level: Experienced

Target group: All ages, 9-20 people

Duration: around 80 minutes (20 mins working in small groups imagining the best ideal scenario, 10 mins group discussion, 10 mins imagining the worst scenario, 15 mins discussion, 10 mins imagining the best realistic scenario, 20 mins discussion).

Type of activity: Team work reflecting on responses to bullying, hate speech, hate crime, violence

Needed materials: case studies or examples from experience or news reports, preferably printed out; paper, pens

Objective: This activity aims for the participants to understand the impact of violence, and to find ways to respond

Step 1:

Divide participants into small groups and give each group a case study [or use examples from experience or news reports]. Ask each group to think about:

- Whose identity is targeted?
- What happened?

Step 2:

In the small groups, together discuss:

- Imagine the best possible outcome for this person?
- How could it happen? (imagine you have unlimited resources)
- What actions would the people involved have to take?
- Who should respond and how?

Step 3:

The groups present back to the full group. The whole group should decide if there were any unrealistic outcomes imagined.

Step 4:

Participants return to their small groups and are asked to:

- Imagine what the worst possible outcome could be?
- What actions would the people involved have taken? Name all these for this to be the worst-case scenario?

Step 5:

The groups present their discussions to the whole group. The youth worker facilitates a discussion highlighting the fact that when no one responds when violence occurs it can lead to the worst possible endings. Talk about why it can be difficult to respond and to make change happen. Note: understand that change can happen in small ways.

Step 6:

The young people return to their small groups and are asked to:

- Imagine the best possible ending that is realistic.
- What could you do, taking into consideration your resources and any obstacles you

face?

- What actions would the other people involved have to take? Who would respond and how?

Step 7:

The youth worker facilitates a discussion with the whole group focusing on responsibilities:

- Whose responsibility is it to respond when there is an incident of hate?

Ask the young people to name concrete steps that they would take to achieve the best possible outcome. They can think about possible actions that they have never tried before. The youth worker creates a list of all possible actions.

Sample case studies:

1. Mariam comes from a Muslim family. At lunch, she doesn't eat pork, which is noticed by some of the other girls. Some of them remark that she is "trying to make herself speciday, during lunch, where she always sits alone, one of the girls deliberately spills a glass of water on her plate.

2. Nik spends a lot of time with Tilen, so a rumour spreads that they are a couple. One afternoon when Nik is coming from school, a group of young people jumps him, calls him a “faggot”, and throws him on the ground.

3. Selma is an immigrant from Bosnia. Because her family moved house, she had to change school. After a few weeks, she found out from a schoolmate that her school peers had made a Facebook group called "Selma go back to Bosnia". They published offensive comments about her and posted pictures of her they secretly took at school. They created offensive memes with her pictures.

4. Alex is 15 years old and is severely obese due to different circumstances, especially health. Because of his body weight and appearance, he is excluded from many activities; no girl wanted to dance with him at the local dance, and at his new school his classmates do not invite him anywhere. When he walks down the street, he hears giggles, and sees people pointing at him. A month ago he felt so bad that he cut his hands.

Note:

It is important that you adapt these to your own youth setting and to examples of hate that are relevant for your participants. It is preferable to use your own case studies where possible or to use examples that have happened in your own country, or wider community (many of these can be found on news reports).

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GUESS THE HUMAN RIGHTS

This activity provides a basic introduction to human rights through a team game. The participants have to depict different rights to members of their team using anything they like – except for words!

Themes: Human Rights, Racism and Discrimination, Private Life and Safety

Facilitator Level: Medium to advanced (ideally 2 facilitators)

Target group: participants with little to intermediate knowledge of Human Rights

Duration: 60 minutes

Type of activity: Team work

Objectives:

- To understand the rights contained in the Universal Declaration of Human Rights (UDHR)

- To think about human rights protections in the online world

- To discuss the links between human rights and hate speech online

Materials needed:

Downloadable material: <https://www.youth.ie/wp-content/uploads/2019/10/Activity-Race-for-rights.docx>

- Copies of the Rights cards: make 1 copy for each team
- Copies of the Guess cards: make 5-6 copies
- Copies of the UDHR (summary): make enough copies for everyone
- Flipchart paper and markers (optional)
- Space for 2 or more teams to work separately, ideally in different rooms

Preparation:

- Cut up the Rights cards and Guess cards
- You may wish to copy the 'Briefing card for Collectors', or put the text up on a flipchart / overhead projector

Optional starter (for groups unfamiliar with human rights):

1. Ask participants what they understand about human rights. Write up suggestions on a flipchart and prompt with further questions, if

necessary. For example:

- Who has human rights?
- Can you name any human rights?
- Who has to make sure that human rights are respected?
- Where do they come from?
- Do human rights apply online?

2. Provide a brief summary of human rights and its historical development. See for instance the section “Who is responsible for your rights and what are they?”. As a facilitator, if you are unfamiliar with the topic, feel free to reference the UN’s Universal Declaration of Human Rights.⁴⁹

Main activity:

1. Explain that the activity involves a team game to remind participants of the rights contained in the Universal Declaration of Human Rights. Outline the aim and rules of the game and divide the group into two teams. Hand out the following to each team:

- Copies of the UDHR summary
- 2 Guess Cards
- Information for Collectors, or write this on a flipchart.

2. If participants are unfamiliar with the UDHR, give them some time to read the articles and ask questions if they do not understand any of the rights.

3. Run through the rules and make sure everyone understands them. Then start the game!

4. The flow of the game: Every round, one participant becomes the Collector. Their job is to draw or act out the human right which is on the Rights card, without words. The other participants as a team guess the human right by using the Guess cards. They can use one or more if they’re not sure.

5. When one team has guessed all the rights, or a team runs out of Guess cards, the game is over. Ask for feedback and allow participants to wind down after the heat of the competition! Use some of the following questions to debrief the activity.

⁴⁹ <https://www.un.org/en/about-us/universal-declaration-of-human-rights/>

2. Nik spends a lot of time with Tilen, so a rumour spreads that they are a couple. One afternoon when Nik is coming from school, a group of young people jumps him, calls him a “faggot”, and throws him on the ground.

3. Selma is an immigrant from Bosnia. Because her family moved house, she had to change school. After a few weeks, she found out from a schoolmate that her school peers had made a Facebook group called "Selma go back to Bosnia". They published offensive comments about her and posted pictures of her they secretly took at school. They created offensive memes with her pictures.

4. Alex is 15 years old and is severely obese due to different circumstances, especially health. Because of his body weight and appearance, he is excluded from many activities; no girl wanted to dance with him at the local dance, and at his new school his classmates do not invite him anywhere. When he walks down the street, he hears giggles, and sees people pointing at him. A month ago he felt so bad that he cut his hands.

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Reflections on the game:

- Which of the rights were most difficult to communicate? Why?

- What conclusions can you draw about communication: why is it often difficult to understand each other? Is it the fault of the 'communicator' or the 'listener', or both?

- What emotions do you feel towards your team now? What do you feel towards the other team?

- Think about competitive games: why do we often attach ourselves to one team rather than another?

Is this attachment based on reason? Can you think of any parallels in real life?

Reflections on human rights:

- Were any of the rights particularly difficult to understand?

- Do you think you could 'do without' any of these rights? If so, which ones?

- Do you think these rights should apply to the online world as well as the 'real' world? Can you think of examples where some of these rights are relevant to online activity?

- Do you think that human rights are respected on the Internet?

Human rights belong to everyone, and they are 'laws for governments'. Human rights mean that governments have to make sure that individuals are protected from unfair treatment, extreme abuse and violence, amongst other things. Human rights are important because they protect us.

Reflections on hate speech:

- Explain briefly that hate speech is any expression of hatred towards a group or member of a group which is nasty, hurtful and likely to lead to violence towards members of the group. Ask for a few examples to clarify.

- Which of the rights in the game might be relevant to hate speech? Why?

- If you were a target of hate speech online, which rights would you be most likely to need?

- What can be done about the proliferation of hate speech online?

Tips for facilitators:

- The game will be more effective with 2 facilitators. The facilitators will need to make sure that Collectors do not respond to 'unofficial' guesses (for example by shaking the head or looking encouraging).

- Participants could work in pairs to convey the rights. This may be helpful to allow them to discuss what the rights mean, but it may also add time to the activity.

- When the Collectors come up to receive a new Rights card, remind them that they must hand over any Guess cards used. Check what is written on the cards and hand out any new Guess cards if necessary.

- You may wish to concentrate on one or two of the areas of 'reflection' in order to explore issues more fully. Do not try to cover all questions!

- The reflections on team 'affiliation' could be used to reflect on other affiliations, for example, on country or ethnic groups. You could explore the emotional attachments which people often have towards their 'own' group, and use that to explore questions relating to racism and discrimination.

- In case you have time to talk more about how human rights apply online, you and the participants could familiarise yourselves with the Council of Europe's Guide to Human Rights for Internet Users.

Variations:

The activity could be run purely as a drawing activity, or purely as a drama activity, or both, as in the instructions above.

Handouts:

TEAM GAME: Rules of play

Aim of the game: to guess all the human rights on the Rights cards before the other team(s) – or to end up with the largest number of remaining Guess cards.

Rules:

- 1 person from each team (the 'Collector') collects a human rights card from the facilitator. Their task is to convey the right written on the card to the rest of their team without speaking. They are allowed to draw pictures, use gestures or mime, but cannot use any other props

to communicate the right written on the card.

- The rest of the team has a list of the rights in the UDHR and need to guess which human right is on the card. This should be discussed and agreed by the whole team before an 'official' guess is made. When they have agreed on the team's guess, this should be recorded on one of the Guess cards and given to the Collector. The Collector then responds.

If the guesses were correct, the team will be given 2 new Guess cards. If the right was not guessed, no additional Guess cards are received.

- A different Collector should be sent up for each card. When everyone has had a turn, a second round begins.

- The game ends when one team has guessed all cards correctly, or when a team runs out of Guess cards.

Remember!

- Not all rights are included in the game: there are 30 different rights in the UDHR, and only 12 cards to guess.
- Each team starts off with only 20 guesses. They will need to be careful not to waste their

guesses! If they run out of Guess cards first, they will lose the game.

Briefing card for Collectors

You are not allowed to speak when it is your turn to be a Collector! You can draw pictures and use gestures or mime to help your team guess what's on the card. Try not to use other props.

If your team makes an 'unofficial' guess – in other words, they don't write it on a card – you must not respond! You can encourage them and nod or shake your head if they ask questions about anything else, for example, 'are you sweeping the floor?', 'are you in prison?', 'is that an ice cream?', but NO SPEAKING!

<https://www.un.org/en/universal-declaration-human-rights>

SYSTEMS OF OPPRESSIONS*

Facilitator level: Experienced

Target group: Age 15+, 5-35 people

Duration: 60 mins (10 mins filling in the table, 20 mins discussion, 15 mins on examples, 15 mins presentation)

Materials: Worksheets on systems of oppression (see page 56 of “Transforming Hate in Youth Settings - Practical Toolkit” available free of charge at <http://www.ljubljana.pride.org/en/-publikacije/>) , pens

Objective: to become aware of existing societal structures of privilege and discrimination.

Step 1:

Give each person the worksheet on different systems of oppression. Ask them, individually, in pairs, or in small groups, to fill in the blank squares on the table. Lead them through one of the examples to start them off.

Step 2:

Discuss the responses in the big group. First go through each category (the assumed norm, the groups of people that are outside of the norm, the related discrimination) to ensure that

everyone understands.

Ask the group:

- How did you feel filling it out? Were you aware of each of the elements in the table? Have you ever thought about these things before?

- What impact do these systems of oppression have on our own lives? (clarify that although we can all face hate speech, people who belong to marginalised or minority groups are more likely to be targeted.)

Note: It is important to highlight the intersectional aspects of discrimination (meaning that people can belong in more than just one identity group and face multiple layers of discrimination).

Step 3:

Ask the participants to form smaller groups and to think of a few concrete examples of how discrimination manifests against people who are not seen as the norm.

To finish, present the list of examples back in the big group.

Optional continuation of the activity: The table can be adapted for specific contexts. For example, we can ask a group to think of their community/school/neighbourhood in order for the young people to reflect more on their own context. Alternatively, we can ask each person to look at the assumed societal norm and to write down if they align with that norm or not. This is making it personal and allows them to reflect on their own privilege and lack of privilege.

Additional reading on intersectionality:
<https://www.thoughtco.com/intersectionality-definition-3026353>

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Everyone can choose the one that suits their needs and the needs of the young people they work with. The manual is freely available here: <http://www.ljubljana.pride.org/en/publikacije/>

PYRAMID OF HATE*

Facilitator level: Experienced

Target group: 6-20 people

Duration: 60 minutes (5 mins introduction, 40 mins discussion, 15 mins debrief)

Materials: Flipchart paper, pens, sticky notes/post-its, laptop, projector

Objective: to enable the understanding of different levels of hate and how it escalates.

Step 1:

Show the pyramid of hate image on a big screen (see page 54 of “Transforming Hate in Youth Settings - Practical Toolkit” available at <http://www.ljubljana.pride.org/en/publikacije/>). Explain that you will be looking at the factors that increase hate, mistrust, and violence within society. This model will show how violence is fuelled, and how this can lead to an unjust and violent culture.

Step 2:

Split the participants into small groups. Ask them to discuss all five levels of the pyramid and ask if these types of hate are present in the communities they come from. What kind of attitudes or prejudices have they come across themselves or seen in the media?

Step 3:

Come back together as a whole group and discuss all five levels starting from the bottom up. Ask: what happened in the cases they were aware of and who were the people involved?

Step 4:

Split into the same small groups as previously and divide the five levels from the pyramid amongst the groups. (If there is a smaller number of participants, they will look at more than one level). Give each person some sticky notes, ask them to think of examples they can take, both as a group and individually, to promote a more just and less violent society. The sticky notes should then be placed on the flipchart sheet on the level they feel it is most relevant to. These examples should be as con-

crete as possible.

Step 5:

As the whole group, discuss the levels from the top down. Write the title of each level on a separate flipchart sheet and place them on the wall. Ask the group to write down on sticky notes all those in society who can influence or prevent the actions taking place on each of the levels, and to place their responses on the appropriate flipchart sheet.

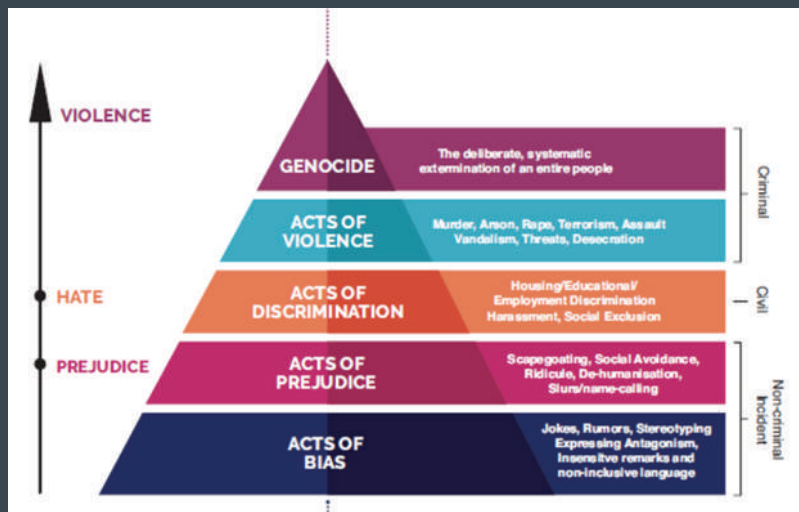
Debriefing:

- What thoughts or emotions did this exercise bring up? (The youth worker should highlight the fact there are several opportunities to influence things on the first level, and how important it is to do so. The lower down we are on the pyramid, the greater the chance an individual can influence the outcomes.)
- What are the ways we can change things in our own communities?

Optional advanced level of the activity:

For a more advanced level of this exercise, before showing the picture of the pyramid give

the group a real-life example of where violence has taken place on state level (e.g. the Holocaust, Rwandan genocide, Rohingya conflict). Then ask the group to work backwards to try to identify what factors led to the violence, after which show them the pyramid.



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RESPONDING TO AN INCIDENT OF HATE SPEECH OR BEHAVIOUR AND REBUILDING SAFER SPACE*

Facilitator level: Intermediate to Experienced

Target group: Age 10+, 5-12 people

Duration: 60 mins (30 mins recognising what hate speech is, 30 mins on the group agreement)

Materials: Flipchart paper, pens

Objective: to facilitate a proactive group-led response to addressing hate-related conflicts within the group.

The activity focuses on rebuilding safer space with a group who have been working together where an incident of hate speech or behaviour has arisen. Such as:

- an incident has happened, or several smaller incidents have happened that have involved a person feeling marginalised or excluded and less able to participate.
- hate speech has been used against a group/person not represented in the youth space.

Step 1:

Begin the activity with this quote written up: *Hate speech is any form of expression which spreads, incites, promotes or attempts to justify hatred, stereotyping or discrimination that is based on intolerance of a person's group identity.*

Step 2:

The youth worker invites the young people to come into the group space and expresses concerns about an incident, or series of incidents, where hate speech or behaviour has occurred. The trainer explains to the group that the incident was a form of hate speech and that as a group they are going to go through a process to understand what hate speech is and how it has emerged within the group.

Step 3:

Break the participants up into smaller groups. Ask them to reflect on this concept of hate speech. After 10 minutes ask the group to come back together and share their thoughts. The youth worker should facilitate this discussion to support the young people to understand

what hate speech and behaviour is, how it impacts on different people, and how it is linked to the systematic oppression of people based on their identity. (See longer explanations of hate speech in the links on hate speech given in the additional reading notes). Ask the group to give other examples of hate speech they have seen or heard about. Explain that hate speech can manifest as words, attitudes and behaviours. Ask the group if they have seen or heard about hate speech as an act of violence.

Pause and reflect:

If you are confident that the young people understand what hate speech is you can move on to the next steps. If not, you may need to continue the process at a subsequent session.

Step 4:

The group is asked to think of how hate speech has occurred within their group. They are asked to name the words, attitudes and behaviours used and need to be made aware that it is not a blaming exercise. Ask the group how people might be affected by these words and how they would make people feel.

Step 5:

The youth worker discusses the impact of these words, attitudes and behaviours and asks how they as a group can create a more inclusive youth space. Ask the group: how does hate speech affect our judgements and beliefs about people and groups?

Step 6:

To rebuild a safer safe, the group, facilitated by the youth worker, begins a process of creating a new group agreement that directly refers to the elimination of hate within the group, guided by the following questions:

- What do all people need to feel respected?
- What do people need to feel heard?
- What can we do to ensure that everyone in the room is valued?

This may take some time; it can be returned to, added to or changed.

Optional ways of doing this activity:

Other creative methods can be used to give more examples of hate speech. This can include drawings, drama examples, moving

debates. The youth workers can also do a role-play of an example of hate speech and discuss it with the group.

Tips and Tricks:

The more ownership the group takes over creating a group agreement, the more likely they are to take it seriously. The trainer should facilitate but not give examples.

For the trainer:

- It is important that the youth worker can recognise different forms of discrimination.
- You may also need to meet the needs of a person who has been harmed on an individual basis.
- Be sure to have a clear understanding of hate speech. See links below on more detailed explanations of hate speech.
- You may need to break this activity up into two sessions to ensure that there is a clear understanding of what hate speech is.

Additional reading:

On hate speech:

<https://legaldictionary.net/hate-speech/>

<https://www.irishtimes.com/news/education/hate-speech-against-immigrants-and-traveller-swidespread-online-1.3713762>

www.youth.ie/no-hate-speech
www.youtube.com/watch?v=w7LQY7Qs9wA

On creating safer space see Transforming Hate In Youth Settings Practice Manual Pgs. 18-24:

<http://transforminghate.eu/wp-content/uploads/2019/02/outside-in-manual-full.pdf/>

** This activity is taken from the Transforming Hate in Youth Settings - Practical Toolkit. This methodological manual contains 18 detailed workshops with easy to follow step-by-step explanations, including materials needed and tips from a trainer who has already implemented the workshop in practice. The workshops are easy to use in practice and contain information on which groups of young people and which situations they are most suitable for. Everyone can choose the one that suits their needs and the needs of the young people they work with. The manual is freely available here: <http://www.ljubljana.pride.org/en/publikacije/>*

FINAL EXAMS
THAT'S WHAT THEY
ALSO SAID
LAST YEAR

the kid brother of

Loesje

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loesje@loesje.org
PO Box 910138
12413 Berlin
Germany

PART 4:
OUTRO

WHO ARE WE? AN INTRODUCTION TO THE THREE PARTNERS

LJUBLJANA PRIDE ASSOCIATION (Ljubljana, Slovenia)

As an association, Ljubljana Pride Parade represents a marginalised social group of young LGBTIQ+ people, and articulates their needs in society. As the organiser of the annual Pride Parade, it also assumes the role of articulating the broader social interests and rights of the LGBTIQ+ community in Slovenia. It is positioned as an organisation that fights all forms of racism, discrimination, homophobia and other social formations based on subjugation. The association acts as a youth, voluntary, independent and nonprofit civil society organisation.

Since 2016, the concept of the Pride parade has been accompanied by a Ljubljana Pride Festival. It is an international festival of LGBTIQ+ culture with a distinctly political note. It peaks with the annual Pride Parade, which

concludes with the public presentation of the LGBTIQ+ community's political demands to people in positions of power, institutions and the wider society.

Apart from that, the organisation has a strong position within the youth sector. Its main programmes are in the areas of addressing bullying, transforming hate speech, promotion of the inclusion organisation principles, youth projects and organising, LGBTIQ+ volunteering and addressing the LGBTIQ+ youth housing exclusion and homelessness.

Website:

<http://www.ljubljanapride.org/>

Social media:

<https://www.facebook.com/LjubljanaPride/>

<https://twitter.com/LjubljanaPride>
<https://www.instagram.com/ljubljanapride/>
<https://www.youtube.com/user/TheLjubljanapride>



IRISH NETWORK AGAINST RACISM (INAR)

INAR is a national network of over 160 organisations working collectively to highlight and address the issue of racism in Ireland. INAR is a part of the [European Network Against Racism \(ENAR\)](#) based in Brussels.

INAR is today the go-to organisation for the media on racism and hate crime in Ireland and its model is regarded as an example of best practice across the EU. It leads in campaigning on hate crime, reporting to intergovernmental organisations, empowering its members, and providing analysis to legislators, the media, and wider society, and offers a range of expertise from hate crime training to combating racism at a community level.

Website:

<https://www.inar.ie>

Social media:

<https://twitter.com/INARireland>

www.facebook.com/INARireland/

www.youtube.com/user/IRLagainstracism





LOESJE BERLIN

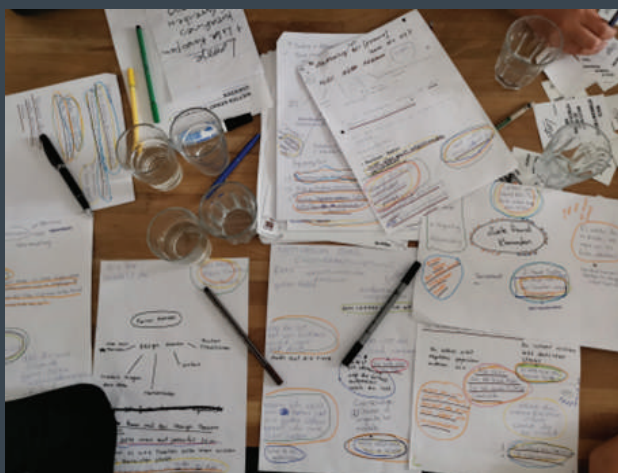
Loesje, in essence, is represented as a girl from the Netherlands spreading black and white posters with short mind-tickling texts, and is simultaneously an international collective of people who believe in creating a space for all people to grow through positivity and creativity. The collective started in the Netherlands in 1983 and grew international a few years later. The posters are since then created in a collective creative process, and spread in public spaces, offline as well as online.

The Loesje Berlin team is made up of a diverse group of international people, working in the youth sector through creative text writing workshops and informal education to uplift ideas and creativity at a local, national, and international level. Since 2005, the organisation has worked to promote the importance of freedom of speech and freedom of expression, as well as to be critical of social events, phenomena, and topics happening from the local level to the global. In the creative text writing workshops

phenomena, and topics happening from the local level to the global. In the creative text writing workshops one-line texts on posters are created, which inspire the mind of the readers, to make them see things from a new perspective, take action in their own lives, and inspire them to creative citizenship.

Through numerous international projects, information campaigns, job shadowings, and local initiatives, Loesje Berlin has promoted and created awareness on topics including but not limited to: human rights, social inclusion of marginalised communities i.e. migrants, refugees, LGTBQ+ community, combating discrimination, supporting youth workers, and project management.

The key values of Loesje are: showing **solidarity**, being **anti-authoritarian**, being **sexually free**, showing **initiative**, being **decisive**, being **a-religious** and being **independent**.



Website:

<https://loesje.org/berlin>

Social media:

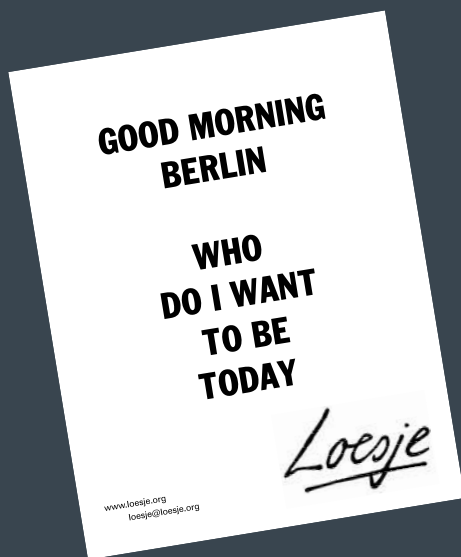
<https://www.facebook.com/LoesjeBerlin>

https://www.instagram.com/loesje_berlin/

<https://www.youtube.com/channel/UCwMtdTG053JsN7oPjDpJ23A>

Loesje posters in numerous languages can be found here:

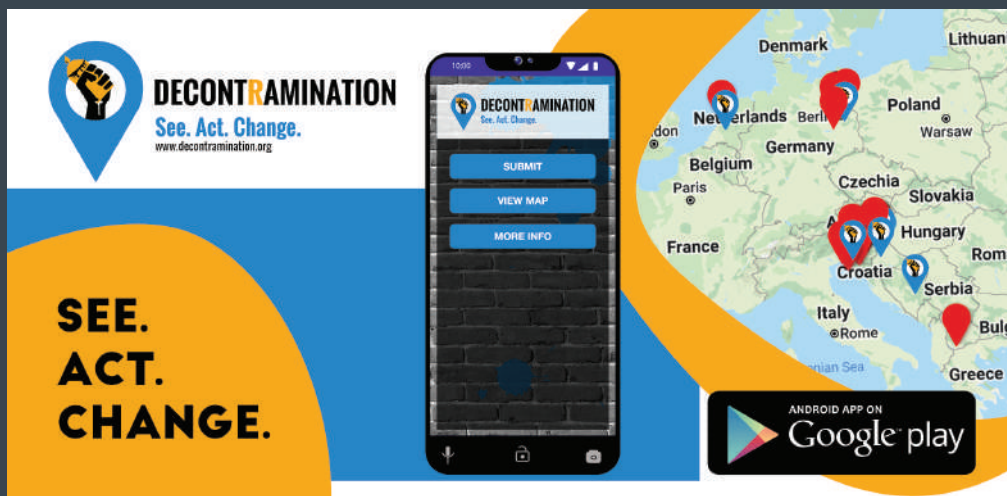
<https://www.loesje.org/posterarchive/advanced?q=posterarchive/advanced>



FINAL WORDS FROM YOUR DECONTRAMINATORS

We hope that this handbook has provided you with some useful information, inspiration, and ideas for interaction. The work continues for a public space that we all can enjoy and feel safe in. So do the everyday interactions in schools, in families, at workplaces and any other place imaginable, where we might have to counter microaggressions or other forms of hate speech and prejudice. We hope that this handbook is useful for you in such cases, and that you can also use it to start or continue doing educational and activist work together with your friends and in groups and organisations.

We are also looking forward to your contributions on our map of Decontramination: <https://decontramination.org/>. To make it easier, you can download the Decontramination app:



FINAL WORDS FROM YOUR DECONTRAMINATORS

If you have feedback for us on the handbook, the Decontramination project or have ideas for future collaborations, we would be happy to hear from you.

**LET'S
REPRODUCE
LOVE SPEECH**

Loesje

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**I DECLARE
THIS STREET**

ART

Loesje

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loesje@loesje.org

**IF YOU WANT
THE CITY TO SMILE**

**TICKLE
THE STREETS**

Loesje

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HATE SHOUTS

**BUT WHEN
LOVE WHISPERS**

I WANT TO LISTEN

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Erasmus+



JUGEND
für Europa

Loesje



**LJUB
ANA
PRIDE**



