

E-VILLE COMMUNITY

PROTECTING YOUTH AGAINST HATE SPEECH AND RADICALIZATION



E- MANUAL

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SUMMARY

E-ville community protecting youth against radicalisation and hate speech is a youth exchange which brought together 31 young people from Slovenia, Italy, Spain and Latvia. The exchange took place in Celjski mladinski center (Slovenia) between the 12th and the 19nd of July 2018. The motivation for the implementation of the project arised from the observation of youth in an increase of hate speech and attempts of youth radicalisation online, therefore the aim of the project was to promote and expand the importance of tolerance in society, strengthen the intercultural dialog, safe use of internet among young people, establish multicultural cooperation between youth and to promote awareness of consequences of hate speech and youth radicalization on young people. Through implementation of various workshops, lectures, filed work, exhibition and art work we have recognized different causes, forms and consequences of hate speech and youth radicalization and prepared suggestions on how to properly respond to such attempts. We have learned how to recognize hate messages and how to re-write these types of messages into positive messages of tolerance. The results of the project are collected and presented in this e-manual, which is written in English and freely accessible to all who wish to strengthen their knowledge on this topic. Within the project we launched a project E-ville community on Facebook in English and 4 other national E-ville communities in national languages of the project partners, which serve as a platform, where all project results, e-manual, video and photograph materials, useful information and links to organisation who deal and fight against hate speech and youth radicalization are available. E-ville communities are the platform for the youth, where they can seek guidance if they are faced with similar challenges. Through the active participation of participants they can gain knowledge and additionally develop key competences throughout all the project fazes, strengthen the awareness of cultural diversity and become young ambassadors against radicalisation and hate speech within the project E-ville and offer support to other young people in their respective local communities (online and offline) which are or are going to be faced with similar challenges.

INTRODUCTION

The youth exchange is prepared in response to hate speech that is present in the internet and the high phenomenon of radicalization of young people in Europe. Internet has become indispensable in everyday life. Young people between 13 and the 30 are devoting a lot of their time to online presence, social networking and communicating via phones, where we also encounter various forms of bad communication. 70% of young people use the Internet once or several times a day on average for about 100 minutes. In this time, we also encounter inappropriate content that encourages intolerance, hate speech and messages that are pointing to radicalization of young people. Young people are particularly receptive to new ideas and often accept them uncritically, so it is important that we acquire knowledge in skills that will help us identify the problem in responding to it correctly, which was also a motivation for the youth exchange.

The project was involving young people from different cultural, economic and social areas, but the common thing for all of them was, that they had been exposed to some form of hate speech or hazing at some time in their lives. We have identified the possibility of improving intercommunication and warning of hate speech and radicalization among young people throughout Europe, because the internet is a place that limits geographic boundaries to barriers. We also wanted to learn from the experiences of other young people and make suggestions for combating hate speech and radicalization of youth.

During the preparatory phase, we identified five different areas that were specific for the participating countries. Together with our partners, we identified the following areas: Spain - extreme nationalism; Austria - religious and political radicalism; Latvia - online harassment and hate speech; Italy - social and economic radicalism and Slovenia - cultural radicalism and hate speech. We analyzed all five areas in detail and found definitions, causes and different ways or forms of radicalization and hate speech through the activities. We have learned how to recognize hostile messages in the web, how to transform them into positive messages, prepared suggestions on how to respond to hate speech and where to find help. With the "E-ville community" project, we wanted to look for things that connect us, not those that separate us. By participating in the project, young people have gained non-formal knowledge, improved competencies, strengthened intercultural dialogue, promoted tolerance and prevented violent radicalization and hate speech, which are directly related to the key priorities of ERASMUS + Youth in Action Program 1.

1. CULTURAL RADICALIZATION AND HATE SPEECH (SLOVENIA)

London, July 2015

After the London bombings in July 2005, the concern of terrorism scholars and policy makers has turned to “home-grown” terrorism. “Radicalization” became a new buzz word then.



2. RADICALIZATION

DEFINITION

Radicalization is a process by which an individual, or a group comes to adopt increasingly extreme political, social or religious ideals and aspirations that reject or undermine the status quo (the existing state of affairs, particularly with regard to social or political issues) or undermine contemporary ideas and expressions of the nation.

VIOLENT OR NONVIOLENT

Radicalization can be both violent and nonviolent, although most academic literature focuses on radicalization into violent extremism. Radicalization can mean different things to different people.

Cultural radicalism was a movement in first Danish, but later also Norwegian culture. It was particularly strong in the Interwar Period, but its philosophy has an origin in the 1870s.

Most known cultural radicals: Kjeld Abell, Edvard Brandes, Georg Brandes, Bernhard Christensen

ISLAM

July, 1099, crusaders

In July, 1099 crusaders have killed in Jerusalem around 30.000 muslims and jews. Since then, people from West are for muslims carriers (holders) of crusaders' spirit and every intervention can potentially lead to new war. This is just the part of interpretation of increase of radical islam in the last years.



WHY DO PEOPLE BECOME ISLAMIC EXTREMISTS?

What drives someone to become a religious extremist, even to the point of becoming a suicide bomber? Most people assume there are two answers: poverty and ignorance. The poverty line goes like this: grinding poverty from which there appears to be no escape fosters resentment against those who have more.

Ignorance lines: the poor have no chance to get a decent education and thus are susceptible to easy manipulation. Clever people play on their prejudices and superstitions. Since there's plenty of poverty and plenty of ignorance around the world, that's a lot of people to draw from. This is how the source of terrorism is also explained.

In conclusion, the point of cultural radicalism is to force your beliefs, ideologies, culture to other groups, religions... as we said, on violent or nonviolent way. Nonviolent ways are for

example building a campaign, demonstrations, protests, strikes... Violent ways is a terrorism, attacks...

3. HATE SPEECH

Is speech that attacks a person or group on the basis of attributes such as race, religion, ethnic origin, gender, disability, sexual orientation or gender identity. The law of some countries describes hate speech as speech gesture or conduct, writing, or display that incites violence or prejudicial action against a protected group or individual on the basis of their membership of the group or individual on the basis of their membership of the group.



THE CONSTITUTION OF THE REPUBLIC OF SLOVENIA

In 39. the article provides the right to freedom of expression: is Guaranteed the freedom of expression of thought, freedom of speech and public appearance, of the press and other forms of public communication and expression. Everyone has the right to obtain information of public character with it has in the law a justified legal interest, except in the cases provided for by law. Freedom of speech is URS limits in the 63 article which prohibits incitement to inequality and intolerance, and violence and war an read as follows:

“ Unconstitutional in all of incitement to national, racial, religious or other inequality and the national, racial religious or other hatred and intolerance”

THE CRIMINAL CODE OF THE REPUBLIC OF SLOVENIA

The penal code of the RS directly regulate hate speech in 197 article that talks about the public promotion of hatred, violence or intolerance.

» 1. Whoever publicly promotes or encourage hatred, violence or intolerance based on national, racial, religious or ethnic origin, sex, colour, origin, property status, education,

social position, political or other belief, disability, sexual orientation, or any other personal circumstance and the conduct is committed in a manner that can jeopardise or disturb public order and peace, or by the use of threats or insult, shall be punished by imprisonment of up to two years”

“ 2. Equally punishable, who in the manner referred to in the preceding paragraph, the public ideas about the superiority of the race over another or giving any assistance to racist activities or denies, reduces the significance of approves, justifies, advocates genocide, holocaust, the punishment imposed must be proportionate against humanity, war, aggression or other criminal offences against humanity as defined in the legal order of the RS.«

» 3. If the act referred to in the preceding paragraphs committed through publications in the media or on web pages with a penalty referred to in the first or second part of this article is punishable also the editor in chief or the one that has replaced it, except if it involved the transfer of live broadcasts, which is not able to prevent or to post on web pages that allow users to post content in real time or without prior supervision.«

» 4. If the act referred to in the first or second paragraph of the article committed with coercion the ugly conduct, threatening security, endangering ethnic, national or religious symbols, damage foreign things, damage of monuments, the offender is punishable with imprisonment up to three years”

“ 5. If he commits the act referred to in the first or the second paragraph of this article, the official person by abuse of official position or rights, shall be punishable by a custodial sentence of up to five years”

“ 6. The Assets and items with messages from the first and second paragraphs of this article, and also extras intended for their production, reproduction, shall be taken or their use of appropriate disabled.

THE FREEDOM OF SPEECH

Freedom of speech is one of the foundational principles of a democratic society and one of the foundation of conditions for the development of a democratic society and each individual. The heading of democratic legitimacy, a necessary condition for the universal freedom of every individual, a prerequisite for a person social self-realization and condition of legitimate political process. Freedom of expression and freedom of means of mass communication are the central means of establishing, consolidating and developing the legitimacy of the democratic political process.

Freedom of expression is a cornerstone of western democracy and the same time also the condition for the exercise of many other rights and freedoms. It is directly linked with the

right to freedom of thought, conscience and religion, it is also closely linked with the right to freedom of association and the right to respect for private and family life.

CONSTITUTION OF THE REPUBLIC OF SLOVENIA

The constitution of the Republic of Slovenia in 39. the article provides the right to freedom of expression, in 41. article freedom of conscience: Entitled “ the profession of faith and the other the definition in the private and public life freely.” Nobody is obliged to identify according to their religious or the other beliefs. Parents have the right to in accordance to their belief provide their children religious and moral education. Guidance of children as a religious and moral education must be in accordance with the child's age and maturity, and with his freedom of conscience, religious and other definitions or belief.” 15. Article is regulated the exercise and limitations of rights.” Human rights and fundamental freedoms are exercised directly on the basis of the constitution. By law, it is possible to prescribe the mode of implementation of human rights and basic freedom, when so specified by the constitution, or if it is necessary due to the very nature of individual rights and freedom. Human rights and fundamental freedoms are limited only by the rights of other cases laid down in this constitution. Guaranteed the judicial protection of human and basic freedoms and the rights to the elimination of the consequences of their violation. No human rights or fundamental freedom, are regulated in the legal acts in force in Slovenia, it is not permissible to limit with the excuse that this constitution does not recognize or that it recognizes, to a lesser extent.” In 16. Article temporary repeal and restrict the rights: “ With this constitution of certain human rights and fundamental freedoms in exceptionally permissible to temporarily annul or limit the in the military and extraordinary state. Human rights and fundamental freedoms may be revoked or restricted only for the duration of the war or extraordinary situation but to the extent that such a situation is required and so that the measures take in cause discrimination based only on race, national, origin, sex, language, religion, political and other belief, status, birth, education, social position or any other personal circumstance. The provision of the previous paragraph not allow any temporary annulment limitation of the right set out in the 17, 18, 21, 27, 28, 29, 41 article.

EXAMPLES

- **Politicians who use hate speech:** Zmago Jelinčič, Janez Janša (Slovenia), Silvio Berlusconi, Donald Trump
- **Movements:** No hate speech movement

4. ECONOMIC AND SOCIAL RADICALISM (ITALY)

Middle Class Radicalism

Working Class Radicalism

Why social and economic radicalism are connected?

Difference between the Italian context and the Anglo-Saxon context

Estremismo rather than radicalismo

Radicali italiani in the 60s

5. HOW TO PREVENT RADICALISM?

Art. 3

All citizens have equal social dignity and are equal before the law, without distinction of sex, race, language, religion, political opinion, personal and social conditions. It is the duty of the Republic to remove those obstacles of an economic or social nature which constrain the freedom and equality of citizens, thereby impeding the full development of the human person and the effective participation of all workers in the political, economic and social organisation of the country.

Art. 36

Workers have the right to a remuneration commensurate to the quantity and quality of their work and in any case such as to ensure them and their families a free and dignified existence. Maximum daily working hours are established by law. Workers have the right to a weekly rest day and paid annual holidays. They cannot waive this right.

Art. 37

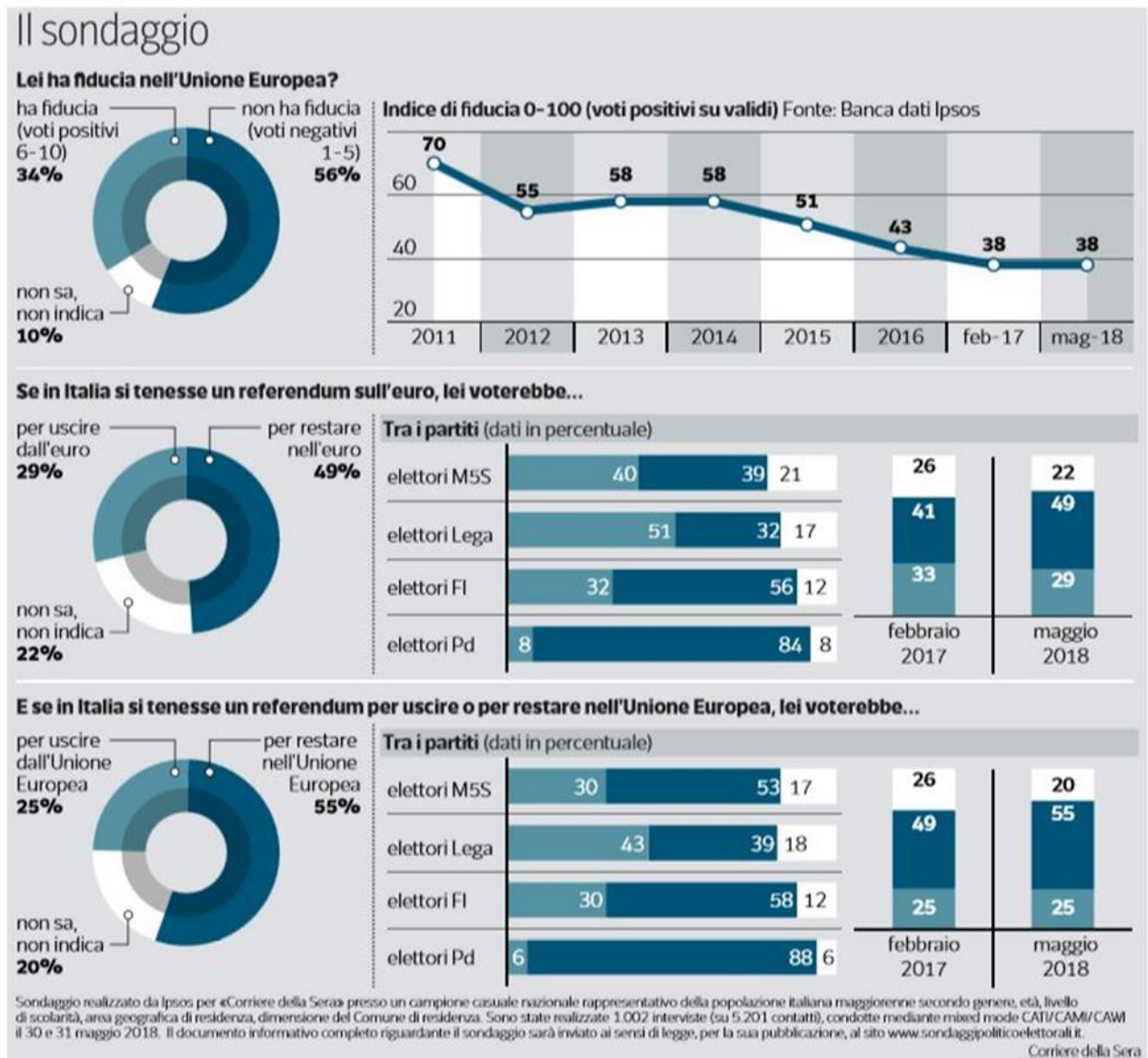
Working women are entitled to equal rights and, for comparable jobs, equal pay as men. Working conditions must allow women to fulfil their essential role in the family and ensure appropriate protection for the mother and child.

The law establishes the minimum age for paid labour. The Republic protects the work of minors by means of special provisions and guarantees them the right to equal pay for equal work.

Art. 41

Private economic enterprise is free. It may not be carried out against the common good or in such a manner that could damage safety, liberty and human dignity. The law shall provide for appropriate programmes and controls so that public and private-sector economic activity may be oriented and co-ordinated for social purposes.

THE MATER OF EURO



Available: https://www.corriere.it/politica/18_giugno_03/italia-fuori-ue-un-italiano-4-dice-si-eae5790c-6767-11e8-83d0-1e29d770f94c.shtml?refresh_ce-cp

Are Italians willing to stay in the EU or not. The first on is a question about if Italians believe in the EU, 34% gave positive marks (6-10), 56% gave negative marks (1-5) and the other 10%

don't know so they didn't give any mark, and the graph shows how Italians are losing trust in the EU and it shows how the situation is degenerating (in 2011, 70% gave positive marks while in may 2018 only 38% gave positive marks).

The second survey was about: "If there were a referendum in Italy about the Euro, would you vote ..." and therefore 29% voted to leave the Euro (€), 49% keep it and of course 22% didn't give any opinion about it. The graphs next to it shows the votes about this question in 4 biggest political Parties in Italy.

The last survey is about: " If there were a referendum In Italy about leaving or staying in the EU, would you vote.. " 25% voted for leaving, 55% for staying and 20% no opinion.

6. EXTREME NATIONALISM (SPAIN)

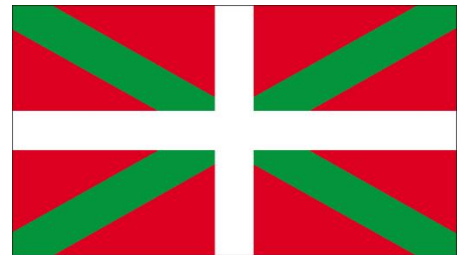
• SPANISH NATIONALISM

Nationalisms are all based on economic selfishness in the richest regions

- Basque Country
- Catalonia
- Spanish reactionary nationalism*

• BASQUE COUNTRY

- Born in XIX century
- XX century and early 2000's : the rising of terrorist and separatist group ETA. Around 1000 casualties
- XXI century: ETA dissolves and takes part in politics.
- Currently basque country nationalism has decreased due to its economic independence from Madrid



• CATALONIA

- Similar to Basque Country nationalism but without the violent wing and fewer economic independence
- Currently, this is the reason because of this nationalism is stronger than the Basque one.
- There is an internal fight between the central Government and the Catalanian one, many of them in jail.



- **SPANISH REACTIONARY NATIONALISM**

It is different from the others, because it is based on facing the others spanish nationalisms. The problem is that this nationalism is used by the ultras-right and fascists sectors to get into the parliament and spread the hate speech.



1. SIMILAR EXAMPLES IN EUROPE

BREXIT: shares the same essence than the spanish nationalisms: the idea of supremacy over other poorest regions.



MARIE LE PEN: is another case of extreme nationalism based on racism and ultra-right populism.

7. ONLINE BULLYING AND INTERNET HAZING (LATVIA)

- **CYBERBULLYING**

DEFINITION

“Cyberbullying is a constant and hate-filled attack on a person using the Internet or other means of electronic communication” /Christopher Wolf/

- **Forms of cyberbullying**

Online threats;

Humiliating remarks;

Embarrassing photographs;

Phony stories.

- **Bullying vs cyberbullying**

Offenders can exploit the secrecy of the Internet to conceal their identity while abusing their victims.

Cyber bullying can be found on social networking sites, in blogs, wikis, and other shared communication tools.

- **HAZING**

DEFINITION

Hazing refers to the practice of rituals, challenges, and other activities involving harassment, abuse or humiliation used as a way of initiating a person into a group including a new fraternity, sorority, team, or club.

- **Forms of hazing**

To make victims act in embarrassing or humiliating ways;

To swear and yell insults at victims;

To deprive individuals of sleep, restrict personal hygiene;

To force victims to eat vile substances;

To physically beat individuals;

To force binge drinking;

To sexually assault victims.

- **Difference between internet hazing and online bullying**

Bullying excludes the victim from a group whereas hazing is a ritual imposed on a person who wants to join a group.

Bullies often act alone or in small group, but hazing commonly involves an entire group of team.

8. SAFE USE OF THE INTERNET AND SAFE POINTS

SLOVENIA SAFE WEB SITES AND PHONE LINES

- Safe.si
- TOM - telefon for young people
- Varni na internetu
- Smernice za e-varnost
- Spletno oko
- Krizni center za mlade
- Sopotnik
- Anonimni telefon policije

SPAIN

- The Shelter for Battered Women and Children
- Safe Berks

ITALIA

- Lucha y Siesta
- Around 500 spots throught Rome

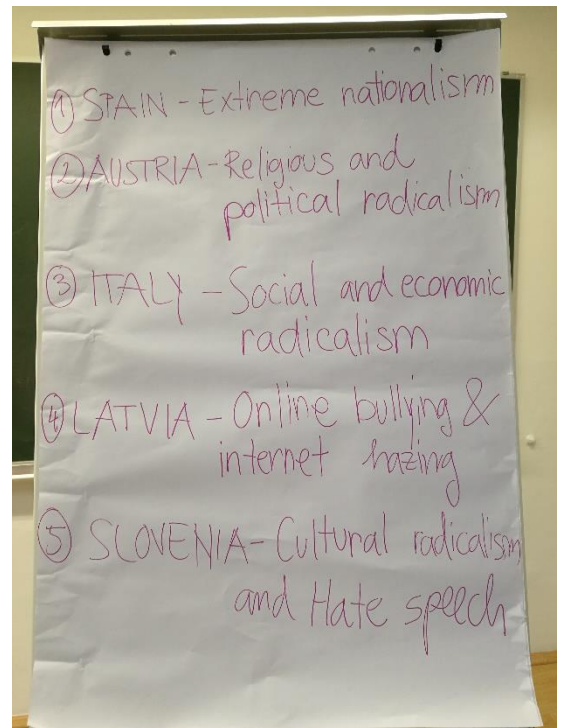
LATVIA

- Society's » Shelter« » Safe house«
- Center MARTA

9. SOLUTIONS BASED ON DISCUSSION - METHOD: WORLD CAFE

CULTURAL RADICALISM AND HATE SPEECH

- Fact checkins
- Up-to-date education
- Private documentaries of foreign cultures
- Multicultural exchanges and sharing them on media
- Ability to observe other cultures
- Audience thirst for cultural knowledge
- Cultural events - presenting other cultures
- International sport events
- International trips for locals
- Promote diversity



SOCIAL AND ECONOMIC RADICALISM

- Public events to promote tolerance
- marketing campaigns
- Sanctioning countries with radical policies
- Create jobs for all to achieve balance
- Get rid of discrimination
- Teach young people to be more liberal
- Promote local economy
- Encourage people to buy from small markets
- Raise awareness among foreigners about their rights
- Find a balance between protectionist laws and the free market



EXTREME NATIONALISM

- Try to establish equality
- Teaching not to indoctrinate
- Education about the consequences
- Be harder with political corruption
- Promote European unity
- Free Interrail as a present for your 18th Birthday

- Globalization
- Dialogue
- Campaigns against nationalism
- Give more autonomy to the regions (in Spain)
- Solidarity
- Stopping the wars



ONLINE BULLYING AND INTERNET HAZING

- Go offline
- Make parents aware of »parental control« settings
- Before you would register anywhere, you must watch an unskippable video of bullying
- Make a global system, where everybody has their own security code with which you can go on internet
- Classes where we teach people to be aware of bullying and how to react to it
- If someone gets caught at online bullying, he/she has to attend an anti-bullying workshop
- Checking content
- Make an international internet law
- Raise awareness of human rights

RELIGIOUS AND POLITICAL RADICALISM

- Separate religion from politics
- Do not push your religion into education, science, politics
- Do not use religion as a reason for politics
- Campaigns to prevent from religious radicalism especially in schools
- Teach basics of other religions
- Raise awareness of tolerance
- Let children choose about their religious belonging
- Have no official religion
- Have a discussion
- Raise political awareness at school



»Check all the facts before you act.«

10. METHODOLOGY FOR YOUTH WORKERS

E-ville community protecting youth against radicalization and hate speech was a youth exchange which brought together 31 youngsters from Slovenia, Italy, Spain and Latvia. Within the youth exchange various activities took place that all addressed the increase in radicalization of youth in online but also offline environments. The purpose of the methodology developed and used in the youth exchange was to raise awareness to the increase of hate speech and attempts of youth radicalization online. The aim of the methodology is to promote and expand the importance of tolerance in society, strengthen the intercultural dialog, safe use of internet among young, establish multicultural cooperation between young, promote awareness of consequences of hate speech and youth radicalization on youth and that those young people involved become ambassadors against radicalization and hate speech and can offer support to other young in their respective local communities (online and off-line) which are or are going to be faced with similar challenges. The methodology addressed different causes, forms and consequences of hate speech and youth radicalization and prepares suggestions on how to properly respond to such attempts and how to re-write negative speech into positive messages of tolerance. The developed methodology also includes 4 online E-ville communities established on Facebook, where all the young people involved have shared their activities, different materials, videos, pictures and much more and those online communities also serve as a platform for young, where they can seek guidance if they are faced with similar challenges.

The goal of the methodology is that through fieldwork in local communities young people are aware of the hate speech and radicalization signs in their environment. Furthermore, they locate hate and radicalization signs, make a copy of the messages and later they re-write those located messages into positive ones. The methodology also encourages the young people to select those gained pictures and messages and collect them with the location details (e.g. street name or building indexes) and present it to the local government as a awareness to them that those hate speech and radicalization signs are all around us and that maybe we have turned a blind eye and are not recognizing them any more. Furthermore, the methodology encourages the youngsters to initiate a youth initiative with the local government where those messages can be re-painted after the examples already done by the involved youth or in a collaboration with street artist, etc.

- **Duration:**

The field work requires a short preparation of the youngsters. It requires division into groups. Preparation of materials for the field work, preparation of materials and space for the artistic workshop and if applicable the space for an exhibition. The duration of the field work, searching for the signs, messages of hate speech and radicalization it can vary, but the methodology suggests no longer than 2 hours in one segment. This means if you wish to cover more location you can divide the field work into morning session of 2 hours and an afternoon session of 2 hours. After the collecting of the messages youngsters will re-write those messages over. Preparation for this artistic workshop requires materials, a lot of space, and the collected messages. The duration of the artistic workshop, also depends on the amount of messages found and are appropriate to be used for re-writing. If a group collects, approximately 20 messages a group of 4 youngsters should have about 2 hours for the artistic workshop. The preparation of the exhibition requires space and a collective decision of how the exhibition will be presented (for more explanations please refer to the implementation).

- **Target groups:**

The methodology mainly aims to include youngsters that have felt the consequences of hate speech in either online or offline environments but it also aims to include youngsters that are using hate speech, bullying or hazing in any environments. The methodologies purpose is also to avoid any potential hate speech and radicalization attempts therefore include aggressive or diligent youngsters can be beneficial to their attitude change. However, including such youngster the methodology advises to have more accompanying persons for supervision or support and guidance. In addition, youngsters with physical disability can be involved in the activity; their capacities have to be taken into consideration regarding the choice of the location of the field work and some extra assistance in the artistic workshop.

The youngsters need to be divided into smaller groups, preferably of 4 people. The number of groups depend on the number of all participating youngsters. Nevertheless, the groups should not be larger than 5 people. The youngsters can be divided into groups using different games.

- **Implementation:**

The methodology is divided into 3 parts and are connected to each other for the purpose of building better results. Part 1 is the field work. Youngsters are divided into groups and the aim of the field work is to locate hate and radicalization messages and signs in the local community. The groups themselves decide into which areas, streets, school districts or other

location they would like to go. The facilitator only needs to make sure that the locations of each group do not intertwine and that each group covers different areas as it will mean greater exposure. It is recommended that each group has an accompanying adult person, for example, facilitators, youth workers, volunteers, etc. mainly for safety reasons and occasionally for some guidance or questions that might occur. The groups receive materials (baking papers and pens). When a group locates a negative message they put the baking paper over it and make a print onto the paper which it will be the basis in the part 2 (artistic workshop). At the beginning the facilitator and the groups decide how much time they will spend in the field (suggested 2 hours) and how much messages each group has to obtain (20 messages for 2 hours). It is important to give clear and precise instructions of the steps. The groups also have to write down the exact as possible location of the message for further use. The groups go into the field with an accompanying person. When the groups return the part 2 of the methodology can begin. The facilitator beforehand prepares the space for the part 2: artistic workshop. The groups remain the same and are seated at the table with the materials needed (baking papers with the messages, posters, paint, paint brushes). The groups then transfer the messages from the baking papers onto the posters by a pencil and with the paint they re-write the message as creatively as they like. They can use words, lines, drawings, whatever they think will reshape the negative message into a positive one. For 20 messages, 2 hours should be enough but this can easily be adopted depending on the number of the messages and the engagement of the participants. Please also have in mind if you are including any youth with disabilities that they would require additional time and probably also an additional support person. When the messages are done the part 2 of the methodology is completed. The part 3 of the methodology assumes that the messages are displayed in an exhibition, but this step is entirely optional because it requires space which some organizations might not have.

Additionally to these 3 steps the methodology also recommends that all the negative messages with their locations are put together in a document to be sent to the local government as guidelines on how the local environment can be improved and some recommendations on how the negative messages can be re-written with street art or even entirely covered up with pictures or positive messages.

- **Materials needed:**

- Field work: baking paper, pencils and pens
- Artistic workshop: paint, paint brushes, posters

- Exhibition: tape or rope with paper clips to hang the posters.
- **E-ville Facebook communities:**
- Project E-ville community - protecting youth against hate speech and radicalization
- https://www.facebook.com/groups/215457575942703/?ref=br_rs
- E-Ville community SPAIN -
https://www.facebook.com/groups/283696245520628/?ref=br_rs
- E-ville community Slovenia -
https://www.facebook.com/groups/1009689559197596/?ref=br_rs
- E-ville Community Italy -
https://www.facebook.com/groups/2202800180006531/?ref=br_rs
- e-ville community Latvija - <https://www.facebook.com/groups/493462111112858/>

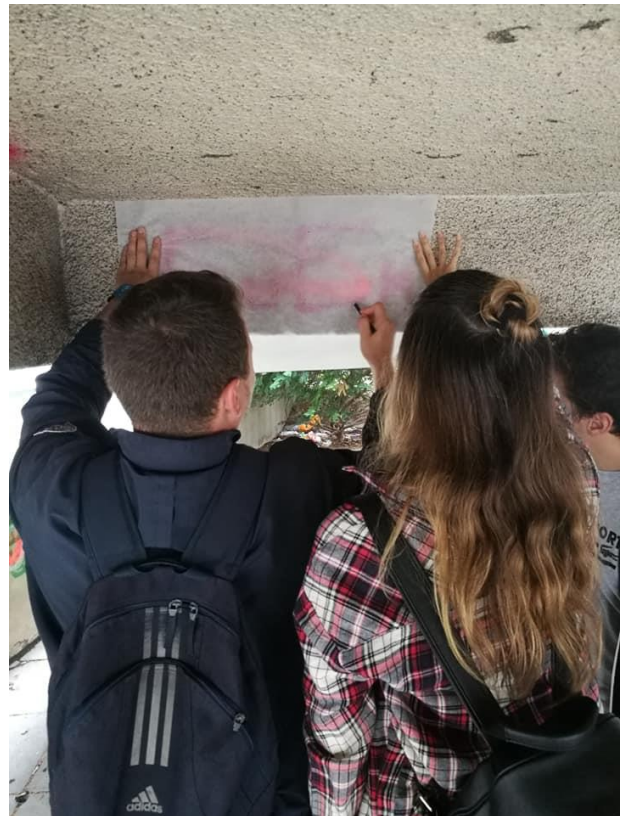


Photo: Celjski mladinski center, 2018

