TEACHING GUIDE

HATE SPEECH-FREE EDUCATIONAL CENTRES

LIST OF CONTENS

Some screenshots and
graphics aren´t translated

TOWARDS FREE HATE SPEECH EDUCATIONAL CENTRES

1. Presentation

Hate speech, according to the United Nations Hate Speech Strategy and Action Plan, is any type of communication (oral, written or otherwise) that attacks or uses derogatory or discriminatory language in reference to a person or group on the basis of who they are, i.e., based on their religion, ethnicity, nationality, race, colour, descent, gender or other forms of identity.

Hate speech is on the rise worldwide, with the potential to incite violence, undermine social cohesion and tolerance, and cause psychological, emotional and physical harm to those targeted.

Among the discourses that shape and configure the present reality, discourses of hate are acquiring special strength, in which there is, on the one hand, the exaltation of what is presented as unique, what is homogeneous, what is 'ours' or is identifiable. On the other hand, there is a demonization, blaming and a feeling of contempt towards people who are different (racially, sexually, ethniclly, religiously, etc.), think differently from us or come from another place, and also for those labelled as "losers" (poor, insolvent or surplus, non-normative…).

The Internet and social networks have come to amplify, in both tone and quantity, hate messages, visibly influencing the way we communicate and interact, especially young people, both in our interpersonal and our social relationships.

In this context, Transformative Education for Global Citizenship (TGE) is key for addressing hate speech and moving towards peaceful, just and inclusive societies that enable the achievement of the Sustainable Development Goals (SDGs). Likewise, schools and formal education are key spaces for combating hate speech and teachers play a crucial role in this process.

The increase in diversity, greater sensitivity to identity issues, ease of access to social networks and multiplication of less rigorous sources of information mean that young people are more exposed to socially controversial issues and hate speech. However, this greater access is not necessarily accompanied by more criteria for dealing with these issues. Teachers meet multiple obstacles when dealing with these issues in the classroom and the lack of experience and training in this regard, certain educational practices that do not encourage critical thinking, as well as the context difficulties, do not facilitate their approach.

Working for social cohesion and the prevention of polarization involves interventions such as the"For an Educational Centre Free of Hate Speech" Project with which we intend to promote proposals in the educational system to identify hate speech, as well as processes to de-construct violent thinking and build other pro-social or transformative ones, while developing the necessary skills for coexistence in plurality.

We hope that as a result of this work, the participating students will reduce the polarization in their positions with respect to issues subject to hate speech such as immigration, sexual diversity and gender, among others. Likewise, we will involve the educational community of secondary schools and training centres with which we work in actions against hate speech in social media, especially encouraging the participation of the AMPAS. And we will promote the exchange of good practices of educational experiences on hate speech in Andalusian schools, through a conference and a request for support for this line of work to other Andalusian entities in the field of education.

2. From Transformative Education for Global Citizenship

4 EDUCACIÓN DE CALIDAD

The 2030 Agenda and the Sustainable Development Goals (SDGs) have generated an unprecedented global commitment to Transformative Education for Global Citizenship (TCEG).

Under SDG 4 "Quality education", target 4.7 calls for the promotion of "sustainable development, including through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and the contribution of culture to sustainable development".

Since 2000, Madre Coraje has been working in the field of ETCG, understood as a socio-educational process to promote a critical, responsible and committed citizenship, at a personal and collective level, with the transformation of the local and global reality to build a more just, equitable and respectful world with diversity toward people and the environment, in which all people can develop freely and satisfactorily.

Madre Coraje is an independent NGDO committed to the development of the least favoured people in the countries of the South and in Spain. It favours the development of women as an engine for change, with effective projects for sustainable and self-managed development, with recycling as a way of responsible self-financing the environment, sensitizing the closest environment for an active citizenship in the fight against injustice.

It has been working since 2000 in the field of developmental education in the formal sphere, and since 2010 it has introduced the evaluation of the impact on attitudes of educational interventions with a global citizenship approach. As a result of this trajectory, and specifically of the networking with European organizations in the framework of the Education for Development project Start the Change!, which it developed between 2018 and 2020, it identifies the need to design a proposal to work on hate speech in the educational field.

The teachers with whom it works have also expressed their concern about the amount of hate messages present in social media that secondary school students consume on a daily basis, and identify the need to address this issue by integrating it into the educational curriculum.

Madre Coraje is therefore launching this project "For an Educational Centre free of Hate Speech" together with La Espiral Educativa SCA, a cooperative of educators who design and implement transformative education projects. Transformational Education has the clear objective to generate social change, working towards a world in which everyone can live with dignity, putting people at the centre. Transformative Education aims to be comprehensive, collective and participatory, dynamic and motivating, flexible and works from the emotional bond with the learners.

Within it, we are going to focus on the methodology that inspires the interventions proposed by our project: the socio-affective methodology. The scheme we propose to work according to a socio-affective methodology is the following:

01. A previous climate is facilitated in the groups by means of some exercises to create knowledge, esteem and trust.

02. The starting point is an empirical situation, a life experience (a game, a simulation, an experiment, the combination of reading aloud with personal imagination, the analysis of images, a theatrical performance...) carried out by the whole group. The most advisable thing is that the activity have a strong dose of spontaneity, that it overflows with preconceived ideas.

03. The discussion begins with a first-person evaluation of what has been lived, heard, experienced, etc.

04. The discussion is generalized and the information or research is expanded to establish the connection with reality, starting from the most immediate to current global conflicts.

05. The question arises as to what can be done to modify, if necessary, this reality. How can it be transformed? This call to action, to active commitment, is essential to avoid an education of frustration and conformism. Change is possible.

3. What is happening in the networks?

If we take a stroll through the social networks we can find examples like these:

31/10/17

El marc lucas este es un hijo de la gran puta me cago en sus muertos puto lloron de mierda **maricon**

💬 1   🔁 2   ♡ 7   ⬆

19/8/17

Menudo **maricon** de los cojones

18/8/17

En respuesta a

Y hoy han sido ellos, pero mañana podemos ser nosotros, no os quedéis con las ganas de decirle nada a nadie

💬   🔁   ♡ 1   ⬆

18/8/17

En respuesta a

Maricon de los cojones

💬   🔁   ♡   ⬆

18/8/17

En respuesta a

Pa que veas como es la vida,hoy te estas bien y mañana no.Anda vete a la mierda a filosofear y a llorar **maricon** de mierda hijo de puta

💬 1   🔁 1   ♡ 2   ⬆

Estás puta enferma, hija de puta. Pero puta enferma @IreneMontero .

21 sept. 2022

No, Sra. Montero, los niños no pueden consentir tener relaciones sexuales con un adulto, eso no es un derecho, es pederastia y está penado, y por supuesto que no nos gusta.

0:27 3,8 M reproducciones Congreso de los Diputados

11:51 p. m. · 21 sept. 2022

1 Retweet   5 Me gusta

Espero que al llegar del curro mi madre me haya hecho la comida,sino tendre que pegarle por no ser una buena mujer

12:33 · 30/5/17 · Twitter for iPhone

En respuesta a

Cristina pedroche rres una zorra y encima se te está poniendo la cara gorda. Aunque vistas de prada se te nota la papada.

13:47 · 26 mar. 22

En respuesta a

Messi tiene novia "Mujer". Mbappe tiene novia "Trans".

Punto para Argentina! 🇦🇷

11:00 p. m. · 14 dic. 2022

2 Retweets   3 Tweets citados   59 Me gusta

💬   🔁   ♡   ⬁

---

gilipolla   Se ve que has elegido ser
25sem 1 Me gusta Responder

TRABELOO
25sem Responder

Me meo, real ahora si te interesa decirlo. Pero todooos estos años atrás que lo has estado negando? Ahora si te sientes orgulloso de ser trans?
25sem Responder

Una mujer con pelo corto
14sem 2 Me gusta Responder
Ver 3 respuestas más

LIBERTAD de decidir QUIEN Y COMO QUIERO SER NO seas complice♡

♡ 🗨 ✈   🔖

Les gusta a   y **60.243 personas más**

Paz, amor, empatía, asertividad, salud mental y fuerza. Perdón por no subir una foto reciente pero con la operación de las muelas estoy un poco plof... Feliz día personitas, es un orgullo ser ejemplo de muchos ya Sean del colectivo o no, es un orgullo teneros en mi vida

---

si, por favor iluminame. envíeme un correo electrónico a smalldickenergy@getalife.com

andres tate ✓ @Cobratate
Hola @gretathunberg

Tengo 33 autos.

Mi Bugatti tiene un quad turbo w16 8.0L.

Mis DOS Ferrari 812 de la competencia tienen 6.5L v12s.

Esto es solo el comienzo.

Proporcione su dirección de correo electrónico para que pueda enviarle una lista completa de mi colección de automóviles y sus respectivas emisiones enormes.

1,6M reproducciones ·

📊   💬 911   🔁 4.465   ♡ 22,6K   ⬀

En respuesta a

con el puto pelo de trabajar en un kebab que te esperas?

22:21 · 13 dic. 22

These examples of hate in the networks are a small sample of the results of a search with an investigative intent that one group of Social Integration students from the Colegio Ferroviario de Córdoba have carried out as a first step in their incursion into the topic of Hate Speech on Social Networks.

In the following link you can find the presentation made by the students of Social Integration as a sample of their research:

https://goo.su/sOhFngS

These types of messages achieve reach because they are streamers with many followers, because the targets of hate are famous people or because the seriousness of the facts or comments have gone viral or have leapt into the traditional media. But today, the profiles capable of generating and sharing information in the online space are as diverse and heterogeneous as there are users on the Internet and this has made hate speech a much more visible phenomenon in recent decades (No more Haters, Break the chains of hate, a project promoted by **Fad** and **Maldita.es** with the support of Google.org to fight against hate messages).

Globally, it is very difficult to quantify the magnitude of online hate speech since there are no generalized and standardized detection mechanisms. However, the Internet and social networks have become the main channels of communication of hate speech. According to the report of the Spanish Ministry of the Interior (Fernández-Oruña et al., 2019, p. 28), up to 54.9% of the events known to the Security Forces and Corps relating to "hate speech" have occurred on the Internet, followed by 17.2% on social networks.

We do know that the main hate-related crimes and incidents in Spain in 2021 were as follows:

>> Distribución porcentual de los hechos según ámbito - año 2021

Fuente: Informe sobre la evolución de los delitos de odio en España 2021 del Ministerio del Interior de España

Ámbito	Porcentaje
APOROFOBIA	0,55
ANTISEMITISMO	0,61
ANTIGITANISMO	1,00
DISCRIMINACIÓN POR RAZÓN DE ENFERMEDAD	1,17
DELITOS DE ODIO CONTRA PERSONAS CON DISCAPACIDAD	1,55
DISCRIMINACIÓN GENERACIONAL	1,94
CREENCIAS O PRÁCTICAS RELIGIOSAS	3,50
INFRAC. ADM Y RESTO INCIDENTES	4,33
DISCRIMINACIÓN POR RAZÓN DE SEXO/GÉNERO	5,94
IDEOLOGÍA	18,09
ORIENTACIÓN SEXUAL E IDENTIDAD DE GÉNERO	25,86
RACISMO/XENOFOBIA	35,46

From this graph we can deduce which are the main groups that are victims of hate speech, both offline and online.

We have more data on a sectoral basis because mechanisms have been put in place to monitor these practices. For example, the Boletín de Monitorización del Discurso de odio en Redes Sociales del Observatorio Español de Racismo y Xenofobia del Ministerio de Inclusión, Seguridad Social y Migraciones of October 2022 reported 674 cases of racist hate speech on social networks.

The percentage of communications does not mean that the respective networks have more or less hate content, but alludes to the difficulty in identifying it. Humor is a widely used and defended tool in TikTok to mask masculine, racist and LGBTI-phobic speeches, and it is difficult to detect, which is why it is the network with the lowest percentage.

The reported contents include expressions of dehumanization or serious degradation (49%) and promote the discrediting of individuals on the basis of belonging to a victimized group (48%).

More than 60% of the contents reported allude to episodes of citizen insecurity, including fake news, with explicitly aggressive language through insults or other vexatious expressions.

FIGURA 1.
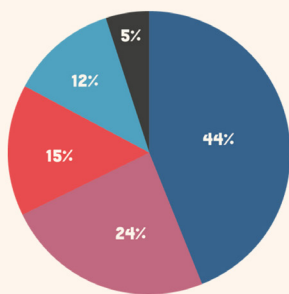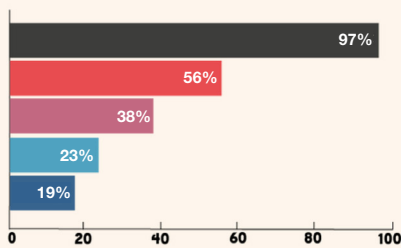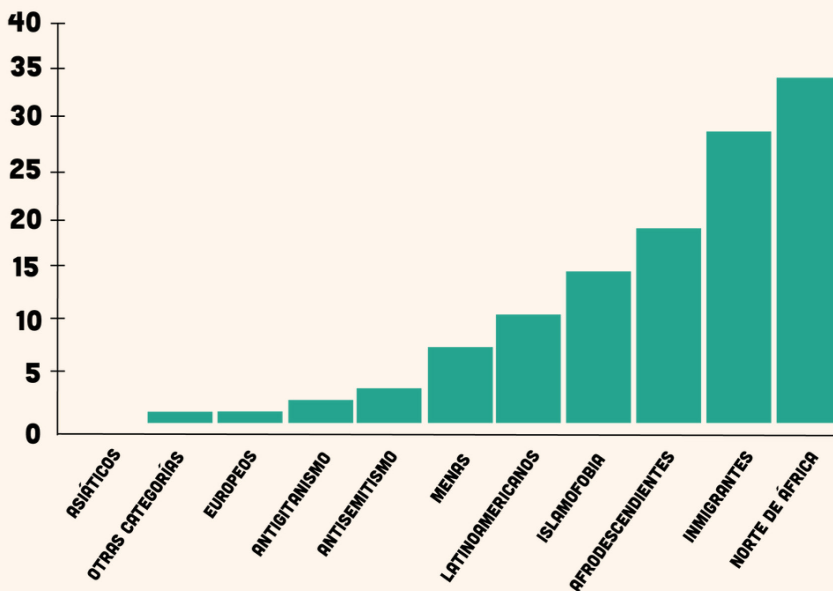CONTENIDOS COMUNICADOS

FIGURA 2.
CONTENIDOS RETIRADOS

INSTAGRAM FACEBOOK TWITTER TIKTOK YOUTUBE

These are the most victimized groups, by origin, in the two-month period September-October 2022.

% COLECTIVOS VICTIMIZADOS EN EL DISCURSO DE ODIO

In Andalusia, according to the 2019 study of the Andalusian Permanent Migration Observatory (OPIA), there has been a change in the assessment of migration, which translates into an increase in the number of ambivalent positions and a certain setback in the growing trend of the last two editions of this study on a favorable immigration assessment.

We also have data on LGTBI-phobia in social networks. A survey carried out as part of the European Speak Out project in 2020 indicated that almost 70% of LGTBI people have suffered LGTBI-phobia through social networks in the last five years. The research was carried out by FELGTB (Federación Estatal de Lesbianas, Gais, Trans, Bisexuales, Intersexuales y más) and eight other LGTBI organizations from different European countries. It included a sample of 1,674 LGTBI people from Spain, Portugal, Belgium, Lithuania, Latvia, Estonia, Hungary, Bulgaria and the United Kingdom.

The data obtained reveal that the people assaulted through the Internet were insulted (95%) and threatened with physical violence (57%), and with the revelation of their sexual orientation or gender identity (29%). In addition, 27% received threats of sexual assault and 31% of death, amongst others. In 54% of the cases, the aggressor or aggressors were anonymous or unknown to the victim.

In Andalusia, as shown in the second Report on the State of LGBTIphobia in the Andalusian Community 2021, carried out by the Andalusian Observatory against Homophobia, Biphobia and Transphobia, a total of 367 incidents were recorded. Attacks through social networks have increased considerably, accounting for 31%, compared to 27% in the previous report, and have become the first cause of aggression against this group, even ahead of verbal attacks, which, in the previous report, accounted for 32%.

Example of LGTBIphobia in social networks:

ENSÉÑALES A TUS HIJOS A SER HOMBRES

ANTES QUE NUESTROS ENEMIGOS LES ENSEÑEN A CREERSE MUJERES

13h

Esto es lo que pasa cuando el servicio militar no es obligatorio, ruina.

Lo de hoy no se puede considerar derbi, es una mezcla bastante compleja entre proetarras y putos homosexuales. Un derbi se tienen que odiar, escupir, desear la muerte, pero lo de hoy ni se acerca. Lo mejor que le puede pasar al futbol esta noche es que explote una bomba en Anoeta

LIGA BBVA OFICIAL

En respuesta a

Con todos mis respetos a los gays.
El día que entre la homosexualidad en el clubes de fútbol dejo de seguir el fútbol. Jugadores gays en el mismo vestuario no lo veo. No hay fútbol femenino? No hay fútbol Genuine?
Por qué motivo no ponen Liga Gay? Me parece totalmente respetable

15:50 · 13 feb. 23 · 91,3K Visualizaciones

159   388   3.825   243K

Finally, it should be noted that, with the emergence of social networks, sexism has sky-rocketed, making women a target of hate messages from people who hide behind anonymity. These hate speeches are typically exposed publicly in pursuit of their viralization. Their aim is public lynching, although messages are also sent privately. In the case of women, this is experienced as particularly intimidating, more personal and aggressive, a palpable threat aimed at generating fear. Faced with the omnipresence of hate, users try to get used to it as a process of resistance with the aim of thir not being impacted or affected by them.

If we continue to investigate hate in the networks, we will soon also come across forums and virtual communities. Spaces in which people who share the distorted beliefs that generate hatred and prejudices in the networks meet, are legitimized and feed off each other. The RAXEN Report, Movement against Intolerance, states that, in recent times, there are more than 600 racist groups on the Internet, with special incidence in the Spanish-speaking world. The Internet is used in Spain as a means of disseminating and organizing racist and xenophobic groups, from where more than a hundred neofascist music concerts have been disseminated between 2006 and 2012, and where aggressions motivated by intolerance are stimulated and more than 10,000 ultras and neo-Nazis organized in different networks converge. In Spain and other countries, extreme right-wing portals sell ultra merchandising through the Internet so that Internet users identify themselves as new comrades and find identification and shelter in their desolation and isolation.
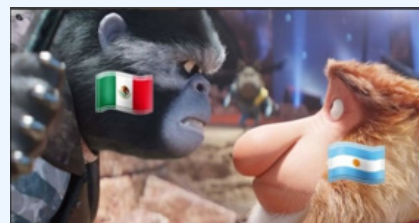
Some examples of racist hate on the networks:
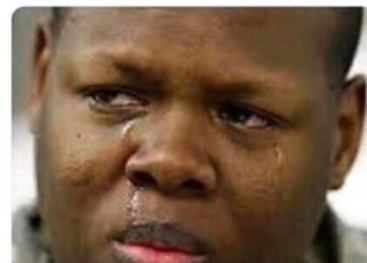
Concrete examples of sexist hatred in the networks:

This is how we have also become acquainted with the MANOSPHERE (See appendix page 42). The so-called manosphere (from man and sphere) is the name given to the group of male communities on the Internet that are based on the propagation of misogynist and anti-feminist discourse. They, victims; feminism, a movement that attacks them. These communities have emerged as a backlash against the advancement of women's rights and the LGTBIQA+ collective and are articulated in different online spaces.

Although there is a common denominator that runs through all the groups that make it up - its marked anti feminism - the manosphere is very heterogeneous and we cannot ignore the fact that each subculture produces different concep- tualizations of what it means to be a man. Therefore, there is no ideal man of the manosphere, just as there is no profile of the man who participates in it.

The report, by Elisa García-Mingo and Silvia Díaz Fernández "Jóvenes en la Manosfera. Influencia de la misoginia digital en la percepción que tienen los hombres jóvenes de la violencia sexual", qualifies the manosphere as a "crucial element in the socialization" of young people in terms of gender, being digital spaces "where we find many of the conceptualizations that are being articulated from anti-feminist political spaces". Among them, that "violence has no gender" or that it is "an ideological invention". All this in a context of increasing polarization and a "denialist" rise of machismo that "has begun to penetrate the public Spanish sphere".

How do we work with this in the classroom?

In this link we can observe from research a presentation that gives an example of how to introduce us to the topic of Hate Speech.

4. But what is this hate speech?

The Red de Investigación en Comunicación Comunitaria, Alternativa y Participativa, in its Itinerant School of Communication, defines hate speech as follows:

"Any form of expression that disseminates, incites, promotes or justifies racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance and all that undermines democracy, cultural cohesion and pluralism" (Riccap, VVAA. 2017).

Gloria Sosa, of the Cala Collective, points out some of the characteristics:

☺ These are not dialogues, they are discourses that do not allow for interaction, negotiation or response. The speaker does not consider the listener a valid interlocutor, a subject with the right to respond and enter into dialogue, but rather an object that deserves no respect.

☺ They are harmful, they seek to offend, insult, humiliate, threaten... and they are not only harmful because of their possible consequences, but also because of the damage done by the speech itself.

☺ One of the characteristics we wish to highlight, since it seems essential to understand its role in the past, the present and in anticipation of a future in crisis, is the need to stigmatize the "others" in order to "naturalize and normalize" their marginalization and exclusion. This is based on polarization and generalization.

☺ They are based on a relationship of asymmetric hierarchy. Those who express these hate speeches place themselves in a position of superiority, although they may assume with certain obedience (although with a desire and pretension for escalation) that there are those of a more superior strata than the position in which they find themselves.

How is it detected?

To detect hate speech, the Manual "Is it Hate, a practical manual to recognize and act against hate speech and hate crimes", by SOS Racisme Catalunya and the Institut de Drets Humans de Catalunya gives us a series of keys:

01
The content and form of the speech: it contains a hostile message towards another person, group or community; the style and tone of the message must also be evaluated (for example, if it contains insults or dehumanizing comments, it is clearly hate speech).

02
The motivation of the sender: the purpose is to communicate to the other (to certain collectives or groups) his or her non-acceptance as an "equal".

03
Against whom it is directed: the expression is directed against a person or persons because of their belonging to a group or collective on the basis of their personal characteristics or conditions (national or ethnic origin, language, religion, gender, sexual orientation, etc.).

But, on the other hand, we must also take into account the danger of the speech and its impact, so that we can determine whether they are crimes or not, whether they are directed by the economic, social and political climate, whether they are widely disseminated and therefore more harmful to the victim/s... as the damage grows because the number of people who comment on hate messages increases. An isolated comment is not the same as the flood of hate poured into networks as a result of the victory of the Moroccan national team over some major European teams, including Spain in the recent World Cup in Qatar. It also influences whether the sender of this message has an important role or not, because depending on the position they occupy,

they can have an effect in one way or another. It is not the same thing for an individual user of any network to make an untouchable comment, as it is for a streamer with 14 million followers, or a relevant person from the political, economic or social world.

With this graph we can keep in mind the questions we should ask ourselves when wanting to detect hate speech in the networks.

7 preguntas
para reconocer el discurso de odio

01 ······▶ ¿Quién está hablando? (Y ¿de quién está hablando?)

02 ······▶ ¿Cuál es el contenido del mensaje?

03 ······▶ ¿Qué impacto o consecuencias puede tener el mensaje?

04 ······▶ ¿Cuál es el objetivo de quien habla?

05 ······▶ ¿Cuál es el alcance del mensaje?

06 ······▶ ¿Cuál es el contexto social en el cual se dio el mensaje?

07 ······▶ ¿Se trata de un patrón de discurso?

*Fuente del gráfico: "¿Es Odio?, Manual práctico para reconocer y actuar frente a discursos y delitos de odio".

As mentioned in the previous point, the people affected by hate speech in Spain are mostly immigrants, people of other races, members of the LGTBI group, people of Muslim religion, women and people with different abilities. But there are many other characteristics, such as socio-economic status, age, language, etc., that can be the object of prejudice and hatred.

It is not necessary to belong to any of these groups, or to have any of these characteristics, to be a victim of hate speech. For example, a person who works to defend the rights of all the above, whether he or she shares characteristics with them or not, can be a victim of hate speech. The same is true when there is a belief or suspicion (even if erroneous) that the person or persons belong to one of the above-mentioned groups.

What do the Internet and social networks bring to the table?

Intolerance and hate speech have always existed. However, the advent of the Internet marks a turning point, as it has greatly increased the capacity for dissemination of hate speech, which was previously confined to smaller and more radicalised spheres.

Today, the Internet is one of the main resources for interaction between people and the dissemination of ideas, due primarily to its ease of access and wide reach. However, for this same reason, it can also be used as an amplifier for the dissemination of hate messages against certain groups.

In addition, the anonymity and the false sense of distance that the Internet generates makes some users feel that they are not obliged to follow the social and moral norms established in society, because they have the perception that what happens online has no consequence in life offline. Nothing could be further from the truth. (Manual ¿Es Odio?...)

The Internet and social networks are also the platform for the multiplication of Fake News, which, as we already know, are texts with a journalistic format that contain false information but are disseminated as if they were real. They are as old as the existence of the media as we know it, but have reached their peak with the generalization of digital communication. Hand in hand with digital disinformation, hate speech has appeared in public discourse. Never before has this type of discourse developed so strongly and so globally (Por- Causa, 2019).

How do we work with this in the classroom?

Let's play
Win a million!

We show you a Game designed by the group of 2nd year Social Integration students of the Colegio Ferroviario de Córdoba (Cordoba Railway School) who, after having researched into Hate Speech decided to show what they had learned this way to other groups of young people as a way of sensitization, even training.

It is a game of questions and answers and is inspired by the television game show "Win a Million". It consists of dividing a large group into subgroups and giving them:

- A "rudimentary board" (a coloured sheet divided in 4 with AtoD options).
- A set of cards of different values, handmade or taken from the famous Monopoly game.

A presentation is played with different questions that review the theoretical foundations of Hate Speech, each small group debates for a few minutes and decides which option they put their money on. Once they discover what the correct option is, the sub-group that got it right collects their money and the one that got it wrong loses it to the winning group or groups.

NOTE: Put the boards together and within everyone's sight. All groups put their money down at the same time at the GO voice of the moderator.

We leave you the link with the presentation of the questions and answers of the Win a million!

https://goo.su/VR0mSce

5. The pyramid of hate and its roots of conflict in the western world

In the short film "Don't lose perspective", **youtube.com/watch?v=TiNUaHXsjBA**, we can see in a graphic and entertaining way how the escalation of a conflict develops. We see how from a pleasant, calm situation, a difficulty appears, an unexpected setback. And from there, a spiral of confrontations that generates a distance and polarization between the two protagonists who, by dint of wanting to win, are drawn against each other as enemies, in a process of dehumanization that inevitably ends in violence. And of course both lose sight of the objective they had when the conflict began, the only thing that matters is to be above the other party, no matter what.
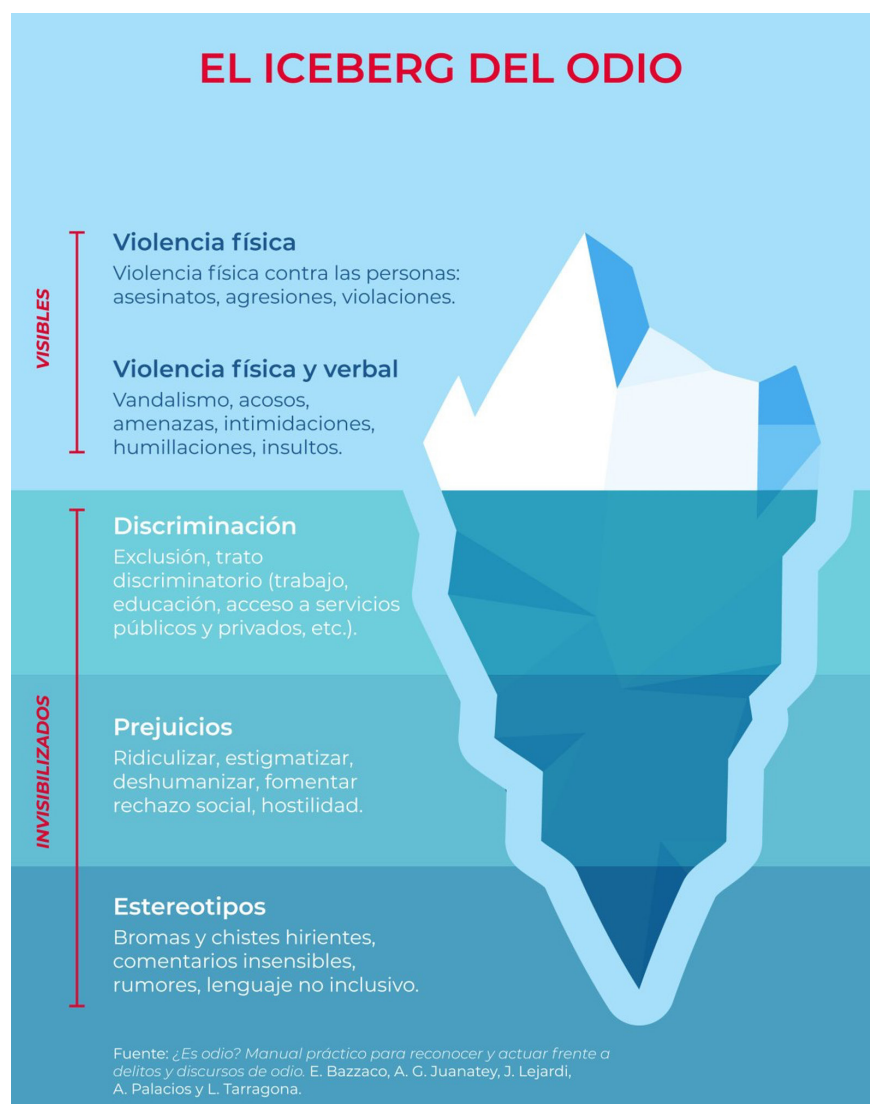
What worries us most about hate speeches is that they are generating a social climate in which the confrontation of any problem already begins in the polarization phase, directly activating those of our mechanisms that generate stereotypes and prejudices, placing us in the space of black and white and eliminating the whole palette of colours and grays that coexistence needs in order to exist. We do not even want to hear about what we do not identify with, thus eliminating the practice of dialogue, which is so fundamental for understanding each other and bringing us closer together, even in the face of disagreement. The social fracture that this entails and the impossibility of sharing scenarios where agreement, empathy and bonding occur, places vulnerable groups and, what is more, the pillars of democracy, at greater risk.

To understand in depth the scope of Hate Speech, all the manuals consulted speak of the Iceberg or Hate Pyramid metaphor.

The Pyramid of Hate

EL ICEBERG DEL ODIO

VISIBLES

Violencia física
Violencia física contra las personas: asesinatos, agresiones, violaciones.

Violencia física y verbal
Vandalismo, acosos, amenazas, intimidaciones, humillaciones, insultos.

INVISIBILIZADOS

Discriminación
Exclusión, trato discriminatorio (trabajo, educación, acceso a servicios públicos y privados, etc.).

Prejuicios
Ridiculizar, estigmatizar, deshumanizar, fomentar rechazo social, hostilidad.

Estereotipos
Bromas y chistes hirientes, comentarios insensibles, rumores, lenguaje no inclusivo.

Fuente: *¿Es odio? Manual práctico para reconocer y actuar frente a delitos y discursos de odio.* E. Bazzaco, A. G. Juanatey, J. Lejardi, A. Palacios y L. Tarragona.

Carmen Osuna and Margarita del Olmo, Professors of Anthropology at UNED and CSIC respectively, explain this metaphor very well in their article "El Racismo oculto. On involuntary complicity in the racist mechanism", in issue 25 of Convives Magazine, dedicated to Hate Speech. They explain how an iceberg is a mass of ice floating in the water, of which only one eighth protrudes. That means that the part we don't see is immensely larger than the part we do see.

With hate speech it is the same, it would belong to that visible part. But to understand how it works we need to take into account the whole hidden mass as well.

The visible part of hatred, the tip of the iceberg, is made up of all the explicit manifestations: physical violence against people, murders, assaults, rapes, which constitute what we know as Hate Crimes. A little further down we find other forms of violence: vandalism, harassment, threats, intimidations, humiliations, insults…

As an example, last September 2022, we came across a viral video of a boy who bought a cake to celebrate his birthday at school and when he brought it to school, he was insulted by his classmates who instead of singing "happy birthday" sang "fat shit for you".

If we navigate slowly through the invisible part of this iceberg, just below these violent manifestations, we quickly find discrimination and unequal treatment. These are behaviours that stem from prejudices and stereotypes, in this case, about fat people: "they are worthless, they are less, they do not fit, they are fat because they want to be, because they do not take care of themselves, they have no willpower, they are guilty", and therefore deserving of rejection, denial of belonging, social emptiness, and therefore, targets for jokes, ridicule, comments and punitive looks. This is called victim criminalization.

What the iceberg of hatred in its hidden part wants to tell us is that this is not about lack of education, it is about two fundamental elements: power and privilege.

The invisible privilege of belonging to and feeling comfortable within the socially established norms and the power to impose the aesthetics, norms and values of these norms on other people who are different. It has to do with relegating "what is different" to a second plane, with considering that to step outside the "norm" is condemnable, that it must be corrected, converted or eliminated. (Carmen Osuna and Margarita del Olmo, 2022).

As Roy Galán, collaborating journalist at the Muro de la Sexta, says, "Because boys need a "lesser boy" to define their identity, girls need a "lesser girl" to define theirs and everyone needs a "monster" to stay away from monstrosity and be able to confirm that they fall within the parameters of what is to be desirable". This mechanism works the same way with bodies, class, gender, race, functionality, even age".

" And that's why we ask, where does so much hatred come from?"

If we go to the base of the iceberg what we find is Diversity, so present and necessary in nature and so negatively learned and managed by human beings. It is as if diversity inevitably leads to inequality, and with it to discrimination. Our view of those we consider "the others," those who are not "ours," is very often clouded by fear of losing what we have and what we are, of not being able to meet our needs because we are too many to share or too diverse to be.

As our friends of the CALA Collective say, it is natural to feel aversion and rejection towards everything that threatens us or harms us or, simply, hinders us. And it is positive that this rejection translates into indignation and anger towards people, groups or, preferably, situations that harm or deny us (Cala 2021).

On the other hand, we have been living in a context of multidimensional crisis for many years, in a capitalist system that makes us have the constant feeling that everything is shaky and that we have to hold on tightly to the little we are and have in order not to be left out.

But, borrowing the questions of the Cala Collective, against whom are we pouring our hate, are we being able to point out who the people and especially the structures are that put our lives at risk, are we looking up or looking down, in whose interest is it that we are hating each other, is the hate ours or is it being manipulated?

If we are attentive to reality, we can see how this wobble serves to ensure that the system continues to transfer wealth from the majority of citizens to a few hands that increasingly wield more power and abundance. This me-

chanism, with all its tentacles, both institutional and informal, has the capacity to convince us of what the ideal of success and therefore our desire for life must be in order for the system to continue functioning. At the same time they show us how the road to that dream is like a funnel in which very few privileged people fit in its narrow pat. And that is when the fear of not achieving it or of being left out turns into hatred towards those who we perceive as disputing our supposed place, and we end up pointing each other out as undeserving of that centre, or to differentiate ourselves from those who do not meet the requirements to enter.

We barely question that funnel instead of questioning each other. On very few occasions do we look upwards, demanding that the right to a dignified life be guaranteed to everyone, instead of defending our privilege of life at risk against others. It is a very convenient fear and hatred for us to remain where the economic powers, in collusion with the political and social powers, want us to be. See the management of the pandemic.

With all this, we can say that we can still dive a little deeper into the invisible part of the iceberg of hatred. Our proposal is as follows:

FEAR OF DIVERSITY

PERCEPTION OF UNMET NEEDS

INEQUALITY
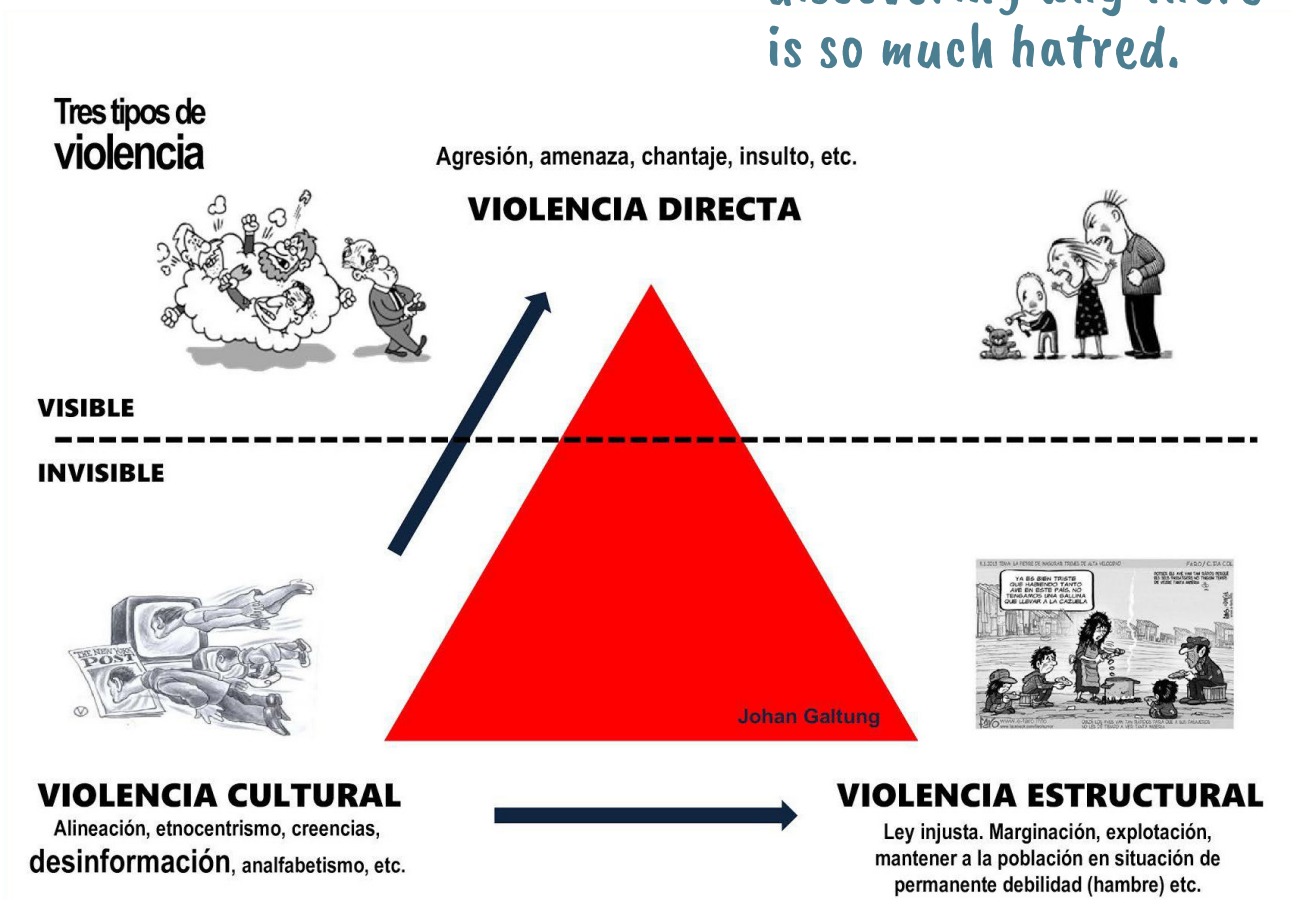
POWER/PRIVILEGES

FUNNEL SYSTEM

This structure is very reminiscent of the triangle of violence that Johan Galtung, Norwegian sociologist and mathematician and one of the founders and protagonists of peace and social conflict research, taught us as early as the 1990s: "Cultural violence is defined here as any aspect of a culture that can be used to legitimize violence in its direct or structural form. Symbolic violence introduced into a culture does not kill or maim as does direct violence or using exploitation like violence embedded in a structure. However, it is used to legitimize both or one of them as, for example, in the concept of a superior race".

We could perfectly well superimpose the Iceberg with the following...

...and we would end up discovering why there is so much hatred.

Tres tipos de **violencia**

Agresión, amenaza, chantaje, insulto, etc.

VIOLENCIA DIRECTA

VISIBLE

INVISIBLE

Johan Galtung

VIOLENCIA CULTURAL
Alineación, etnocentrismo, creencias, **desinformación**, analfabetismo, etc.

VIOLENCIA ESTRUCTURAL
Ley injusta. Marginación, explotación, mantener a la población en situación de permanente debilidad (hambre) etc.

How do we work with this in the classroom?

There are 3 group dynamics that are fantastic for working on the Iceberg of hate and bring all the elements that sustain it into visibility. These are 3 dynamics adapted for secondary school students used in the second part of a workshop in which they have already seen and provided examples of hate speech in the networks and worked on the theory of this reality.

You can find the development of these 3 dynamics in the following link:

https://goo.su/Uf6Og

6. Consequences of this digital hatred for adolescents

We focus on the consequences of digital hate for adolescents because they are, first and foremost, the direct targets of our educational intervention. However, they are also the social group that uses social networks the most and for the longest peiod and, therefore, the one most exposed to polarized and exclusionary messages without yet having sufficient personal resources to avoid being affected by them.

https://goo.su/oUtn5ck

We consider it vitally important to work on this topic with adolescents because, in addition to their use in entertainment, social networks have become their main source of information and communication with their peers. They have therefore become a privileged space in their socialization process. It is worth highlighting two fundamental elements of this fact if we are to understand the consequences of hate speech for adolescents: the normalization of hatred; and the extreme defence of humour as an indisputable means for their freedom of expression.

6.1.- The normalization of hatred

If we look at the research on the perception of hate in youth networks that the Fundación de Ayuda a la Drogadicción (FAD) carried out in 2021, we can see how adolescents understand that networks are "the city without law", where people express themselves with greater "sincerity" than offline because they are convinced that digital reality has no effect on real life. Therefore, they assume that hate is inevitable as the price to pay for the freedom of expression that, for them, is the hallmark of social networks.

Thus, they are socialized in this unwritten rule of "anything goes" (more so in some networks than in others), unresponsive because they believe that what happens in the online world is not an "anything goes" rule (more so in some networks than in others) but stays

there, avoiding any personal exposure against this norm for fear of receiving hate. In fact, the girls and boys with whom we have worked on hate speech, although they are willing to generate collective digital spaces to transmit different messages, none of them want to share, much less create messages on their own social network profiles.

This normalization makes teenagers navigate hate unconsciously, incorporating this culture both online and offline. They become witnesses, followers and sometimes protagonists of polarized anti-human rights discourses. Through this sense of distance and/or unreality, they witness the processes of dehumanization of the groups that are victims of hate speeches. They assume this as the only way of seeing things because there are no intermediate positions, since they have been cancelled or self-cancelled by hate. Thus, spaces where a plurality of opinions can be heard are disappearing because the content creators mold themselves according to what their followers expect to hear. As the FAD research says, "a dilemma is generated between avoiding self-censorship as a product of hate and avoiding hate by self-censoring".

The debate of ideas that generates the questioning of our own certainties and the contrast of our perspective with the diversity of points of view comes to an end. And we are left with viscerally opposed and conflicting beliefs and their corresponding simplification of thinking and analysis of reality.

Girls and boys are also confronted with ideologically charged messages without being very clear about what may be intolerable and are the target of the fake news that circulates unregulated on all social networks. Finally, and most worrying for us, is when boys and girls find virtual spaces in which they feel a sense of community with other people whose intolerant ideas become the only thing they have access to due to the functioning mechanisms of the networks. Opinions that feed back and reinforce each other, to which they end up getting hurt because it is the only thing they read and because there are many people who have the same opinion.

Many of the hostile speeches or comments are shared and validated by the rest of the contacts. Thus, when a user posts such a phrase [racist and/or sexist] and within five minutes obtains 50 'likes', he not only feels understood and

approved, but is also freed from any possible moral guilt. In this way the scene functions as an immediate reinforcement of the behaviour, confirming the basic attitudinal and moral schemas (Ferrándiz et al., 2011: 80)

The very characteristics of social media (anonymity, immediacy and interaction) seem to be contributing to the fact that issues that are socially considered taboo and barely talked about are emerging strongly and becoming increasingly visible.

6.2.- The defence of humour

Jugendschutz.net, which is the largest international network for the protection of minors on the Internet, puts its finger on the problem when it says that "black humour" is a common method of turning attacks on vulnerable groups into a topic for chat shows. In the United States, where the big Internet dispensaries are located, the use of satire as an attack on groups of people is not regulated. In fact, in Spain it is not even clear whether it is part of hate crimes.

It is therefore difficult to establish cooperation with large Internet platforms when it comes to deleting content, despite the fact that most of these services have functions for blocking or warning of inappropriate content. Many users invoke the right to humour and freedom of expression, claiming that they are not acting with racist intentions, even though their use of the Internet is openly racist. The same is true of the ultra-machista websites that also proliferate in the U.S. (Racism on the Internet: websites, social networks and international growth. VIU REPORT)

The allusion to humour appears as soon as we work with adolescents on the use of social networks. Humor condones everything and laughter takes away the seriousness of any hateful message. The girls and boys argue that jokes are played among peers and that they should be taken with a sense of humour, and they extrapolate this to the networks as if there were a private context of security and the permission granted by the personal linkage to the other person. The depersonalization and the extent to which a racist or racist meme can reach the level of a racist or racist meme means that hatred is at home among adolescents with their defences completely overridden. Another sign that the online world influences the offline world is that there are groups of boys and girls where the possibility of humour becomes a prerequisite for belonging to a group. "In other words, if you want to belong, the possibility of complaining is eliminated if the joke becomes an offence to you".

The FAD publication "Memes and stickers as educational tools to critically question hate speech" provides us with a way to understand the limits of humour by alluding to its possible "inward" direction as self-criticism, "upward" to question systems of oppression and "downward" to reproduce inequalities and power logics. "In relation to these three directions of humour, the current anti-rights movements are managing a repressive use of humour ("downward") that, protected by the tendentious instrumentalization of "Freedom of Expression", manages to insert hate speech, in a non-punishable way, in their repertoires. They have found a particularly fertile field in virtual social networks and other Internet forums and websites, showing themselves as an exercise of "rebellion" against a supposed "dictatorship of the politically correct". (FAD, 2022)
https://www.adolescenciayjuventud.org/ blog/memes-and-stickers-as-educatio- nal-tools-for-questioning-discourses-of-hatred/

This is why it is so important to bring hate speech to a level of awareness among adolescents and to reflect on the necessary limits of humour and on the rights that limit freedom of expression. Because 34% say they have suffered some kind of mistreatment on the Internet or social networks ("personal jokes they do not like, acts of exclusion, insults, threats…"), 9.2% recognize having been the person who has exercised such mistreatment and a not inconsiderable 38.1% say they have seen, in the last year, "pages where people publish messages that attack certain individuals or groups". (FAD, 2021). These attacks provoke anger (72%), sadness (70%), anxiety (57%) and fear (51%), among others. Thirty percent of the people attacked reduced the use of their profiles on social networks. Only 5% reported to the police and of these, 55% claim not to have been taken seriously when reporting (Fed. And. LGBT, 2021). And all this in the offline world. Freedom of expression is not freedom from aggression.

7. What teenagers should know so as not to become infected with hate

7.1.- In the face of disinformation, Digital Literacy

This compass from "At a Glance" helps us navigate the ocean of information and find our way through the waves of lies and disinformation.

If we receive cyber hate attacks we **BLOCK THE HATER**

Document for Members and Staff of the European Parliament

1. COMPRUEBA EL CONTENIDO
¿Son precisos los hechos y los datos? ¿El artículo es imparcial? Los medios de comunicación fiables publican sus opiniones tendenciosas donde corresponde, en la sección de artículos de opinión, no en la sección de noticias.

2. COMPRUEBA EL MEDIO DE COMUNICACIÓN
¿La conoces? ¿La URL resulta extraña? Mira la sección "Sobre nosotros". ¿Quién está detrás? ¿Quién lo financia? Comprueba minuciosamente lo que dicen otras fuentes (fidedignas).

8. ÚNETE A LOS CAZADORES DE MITOS
Mantente al tanto de los últimos casos y engaños que se utilizan para difundir desinformación. Denuncia las noticias falsas. Cuéntaselo a tus amigos.

3. COMPRUEBA EL AUTOR
¿Existe siquiera esta persona? Los periodistas respetados siempre tienen un historial. Si el autor se ha inventado su nomber (o no lo menciona), es probable que lo demás también sea falso.

7. CUESTIONA TUS PROPIAS IDEAS PRECONCEBIDAS
A veces, una historia es sencilmente demasiado buena o entretenida para ser cierta. Párate a pensar, compara con fuentes fiables y mantén la cabeza fría.

4. COMPRUEBA LAS FUENTES
¿Utiliza el autor fuentes fiables (por ejemplo, medios de comunicación arraigados y respetados)? ¿Los expertos que se citan son realmente especialistas? Si el artículo se basa en fuentes anónimas (o no menciona ninguna fuente), podría ser falso.
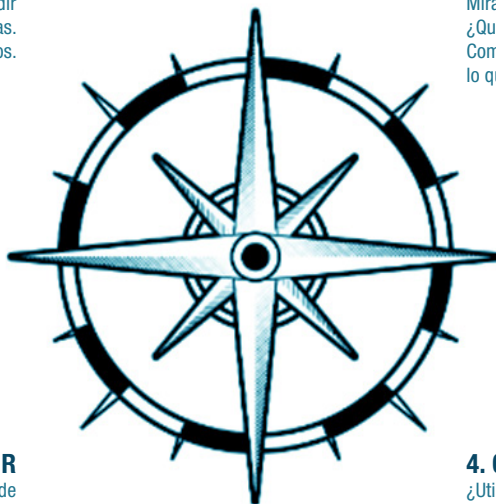
6. PIENSA ANTES DE COMPARTIR
La historia podr´´ía ser una distorsión de acontecimientos reales o antiguos, o podría ser una sátira. El titular podría diseñado para generar fuertes emociones. Si se trata de un acontecimiento real, los medios de comunicación fiables lo cubrirán.

5. COMPRUEBA LAS IMÁGENES
Las imágenes son muy influyentes y es fácil manipularlas. Con una búsqueda por imágenes puedes descubrir si esa imagen ya se ha utilizado anes en un contexto diferente. El dispositivo de verificación de inVID[(1)] puede ayudarte a detectar vídeos o imágenes manipuladas.

*At a glance. EPRS | European Parliamentary Research Service.

7.2.- Disarming hoaxes:

There are tools on the Internet that help us to know if the information we receive through social networks is true or if it is a hoax or fake news.

We give you two of them:

Maldita.es

Journalism to ensure that "no te la cuelen" is a Spanish online media site whose purpose is to provide surfers with "tools so that they don't get misled by fake news". It is a non-profit digital media, committed to the dismantling of fake news and with them, with hate speech. An example of this is that Maldita.es and FAD have launched an app for teenagers and young people to learn how to detect and combat hate speech in networks. This app is one of the activities of the project "No more haters, break the chain of hate! With this app "No more haters. break the chain of hate" you can play online in class or in groups of teenagers to detect hoaxes and hate speech in networks. It can be downloaded from the main platforms such as Google Play and App Store and can also be played on the web at https://play. nomorehaters. es/. More info about the project at: www. nomorehaters.es

Stop Rumores

It is, as they define themselves, "a strategy of communicative and social impact, which aims to fight, in a sustained manner over time, against rumours and negative stereotypes that hinder coexistence in diversity in Andalusia, Melilla and Ceuta". It is a campaign of the Andalucía Acoge Federation that promotes networking, through the training and involvement of Anti-rumor Agents who adopt an active attitude to combat rumours and stereotypes in their local and neighbouring environments, presenting objective and argued information against false claims, and detecting the emergence of new rumours to be combated.

7.3.- Instructions to be a good Cyber-activist

Accem's "Save a Hater" campaign presents us with a manual that gives us guidelines on how to act in the face of polarization and hate messages that circulate through social networks, instant messaging applications and, in general, in the digital environment. In addition to inviting us to stop and think before creating and/or spreading false information that contributes to polarization and discrimination, like the European Parliament, it encourages us to:

1. Create and disseminate positive news, posts or content based on real information, built from empathy, equality and solidarity. Contribute to a more humanized society and a better coexistence. Haters will not cease to exist, but by proposing alternative points of view, their hate messages will be weakened.

2. Respond if we observe harmful publications on the walls of our friends that may affect us or others, reply with respect and truthful arguments that dismantle their theories. Dismantle rumours, because they are harmful and contribute to the creation of prejudices and stereotypes. One way to do this is, if we detect a negative hashtag, to write about it with your positive message. Haters and trolls use hashtags to spread and achieve a greater reach for their hate messages. In the midst of those messages ours can help people to see things differently.

3. Disseminate (or not). If we decide to disseminate something that is relevant information and examples that help to make visible the groups that are systematically attacked by haters in a positive way. If we do not forward it, we will avoid harming other people. It may be false content, and if we check it, we should reply to the person who sent it to us so that he/she does not continue to replicate it.

If we receive cyber-hate attacks, we block the hater, so he/she can't bother us anymore, although he/she will continue to do it against other people.

4. Report. We will act against cyber-hate messages. If we see a clearly xenophobic, misogynistic or any other cyber-hate message, we take a screenshot of the comment and the user's profile, save the image and proceed to report the offensive content to the social network itself. They have this option and often the content is removed.

If we have been the victim of threats or other hate crimes, we can also report it to the State Security Forces and Corps. Let's denounce the attack on the same networks. Let's tell our stories and encourage other people we know who are in the same situation to tell them too.

Do you see harmful posts on your friends' walls?

8.- What can we do? In the face of hatred: Coexistence

Although it is a fact that teachers make great efforts to improve coexistence in classrooms and schools, violence and discrimination in educational spaces exists. The diversity in class groups, which are overcrowded due to an excessive ratio and the need for personal attention of the groups exceeds the attention capacity of the educator. Incompatibilities and interferences then arise, conflicts arise and are regulated as best they can. The fact is that there is violence and discrimination that escapes the eye of the teachers and in which we participate without realizing it.

The very hierarchical structure of the school, its often rigid operating rules and the homogenization of the student body through compulsory evaluation, make the educational space a place where it is difficult to be in. The pressure and tension that this generates in the entire educational community directly affects the coexistence of the centres. When there is tension there is no attention, as our teacher Bartolomé Calero from Pozoblanco, Córdoba used to say. But when there is no coexistence, it is very likely that there will be an

atmosphere of hostility. And while this is not possible for the teaching-learning processes, neither is it possible for the school to be a place of safety and well-being for all the boys and girls.

Because positive coexistence and a good group climate do not occur spontaneously, we are convinced that the time dedicated to working on group cohesion is not time wasted but rather time invested in conversion.

- We call climate the basis of interpersonal relations. The group's core values are based on the group.
- A good climate is an objective in itself: it has to do with the satisfaction of basic emotional needs (attention, consieration, belonging and valuation).
- It has an enormous motivating force and is a very strong element for the permanence, involvement and development of boys and girls.

8.1.- Education for coexistence: PREVENTION

In a good group climate we can anticipate conflicts that are sure to occur and we can take them out of invisibility, deal with them and manage them collectively and arrive at sensible solutions that become a source of personal and group growth. In Peace Education, this is called Educating for Conflict and it is done from the point of view of PREVENTION.

Prevention, according to J. Burton, is the process of pre-crisis intervention. It may refer to better understanding and explanation of conflict, avoiding its causes or improving situations and generating conditions that minimize it and reduce the risk of conflict escalation. The skills to be worked on would be the generation of trust, favour communication, favour decision-making by consensus and working on cooperation.

Paco Cascón, a leading teacher of Peace Education in Spain, summarizes this work in the classroom with the Prevention Ladder (Figure 3.).

The objective of prevention is not to avoid conflicts but to enable individuals and groups to deal with them in a constructive and non-violent manner.

It is important to work on the different steps progressively and consciously. You can work more specifically at the beginning of the course and then monitor the classroom climate and the way in which the girls and boys relate and communicate.

In the following graph (Figure 4) we can see the results expected from applying the Prevention Ladder and the risks of not applying it.

In this link we show you a proposal for games and group dynamics to work on in the climate group classroom and the Prevention ladder. It is a dossier that arises from the training that La Espiral Educativa SCA gave to the professionals of the Transformative Education area of Madre Coraje in 2015.

https://goo.su/8btMn

8.2.- We dare to propose Controversial Dialogue

One of the activities with which we can dare after working on Prevention are the Controversial Dialogues.

Why encourage controversial dialogues in the classroom?

The health crisis, war, terrorism, the influence of religion on society, inequality between men and women, the limits of freedom of expression, the consumption of pornography... these are all issues that can be controversial when addressing the classroom. However, personal and political life is full of controversial issues that challenge children and young people.

The educational space is one of the most suitable places to help them understand and critically reflect on these issues: on the one hand, because it is usually more pluralistic than the family; on the other, because it is a place of trust and respect; and finally, because the curriculum includes the competences linked to dealing with controversial issues.

There is much reluctance and fear on the part of teachers to address these issues in the classroom. However, the benefits of educating in and for controversy are also considerable. We will mention just a few:

- Controversial issues are educational opportunities, and they provide children and young people with the necessary resources to live together in plurality and develop democratic citizenship.
- Educating for controversy opens up substantial opportunities to prevent social polarization and violent

Figura 3. Escalera de la provención.

Presentación — 01
Conocimiento — 02
Confianza — 03
Aprecio — 04
Comunicación — 05
Toma decisiones — 06
Cooperación — 07

Fuente: Adaptada de Paco Cascón (Cascón, 2001).

Figura 4. La escalera de la provención.
Consecuencias de aplicarla y de no aplicarla.

Resultados de trabajar la provención

Presentación
Atención, acogida respeto, calma

Conocimiento
Observar fortalezas y vulnerabilidades, superar estigmas

Confianza
Autoestima, reconocimiento, pertenencia consideración, empatía

Aprecio
Seguridad, compromiso

Comunicación
Claridad, honestidad, conexión, empatía, comprensión

Toma decisiones
Pertenencia, participación, consciencia, creatividad

Cooperación
Contribución, apoyo mutuo, reciprocidad

NO APLICARLA

Despersonalización, nombres insultantes, falsa identidad

Ignorancia, prejuicios i estigmas

Frialdad, críticas, exclusión

Miedos, recelo

Confusión, malentendidos, rumores

Autoritarismo, pasividad

Competencia, confrontación, egoismo

Fuente: Barrientos i Caireta (2021:60).

extremism, as it exposes students to different points of view and the complexity of modern life.

- It helps boys and girls exercise a more informed and active citizenship, making them more likely to vote later in life, to support basic democratic values, to have confidence in their ability to influence public policy, to engage with their environment and to take an interest in the welfare of their community.
- It fosters students' development of planetary awareness, understanding the connections and interdependencies that form the global community to which they belong.

Debate Vs Dialogue

While we understand debate as a conversation or discussion between two people or groups with different arguments, often perceived as opposing, with the intention of reaffirming one's own position and convincing the other party (a competitive structure we often see on television); dialogue is that conversation or discussion between two people or groups with different arguments, recognizing the legitimacy of the other's opinions based on listening, empathy and the predisposition to enrich one´s opinion with the contributions of others (cooperative structure).

With dialogue we do not seek consensus, but mutual recognition based on respect in order to learn to live together in plurality where we think differently. That is why it is important to educate in this capacity.

Thus, what is sought is not only for students to know how to argue a contrasted opinion, but also to know how to be empathetic. The final objective of a debate should not be to know which side has managed to win the discussion with better arguments, nor which side is more right than the other, but rather that all the participants know how to be empathetic.

The participants can expand their vision on the topic addressed without the need to end up sharing the opinion.

How to raise controversial dialogues?

It is often said that the question is more important than the answers to encourage good reflection, so we must begin by considering how to formulate questions that help our students to think. To begin with, it is clear that we have to formulate open and non-binary questions. But it is also convenient to distinguish that dialogue can have different moments, and it should not be a problem to start the debate with a certain degree of polarization that verbalizes the discrepancies, as long as, at a certain moment in the discussions, the questions are redirected and lead to search for nuances and/or to promote the contents. Thus, depending on the moment, we can introduce questions that lead to:

- Disagree: to provoke discussion and make the opinions and opposing interests of the participants visible.
- Distinguishing facts from opinions: it is generally accepted that arguments based on facts are stronger than those based on opinions. We can therefore ask questions to make students aware of their use of opinions and facts. "This thing you claim, do you think it is generalizable?" or "Can you give specific examples?" or "Do you have any data to corroborate what you claim?"
- Defining and recognizing assumptions: it is possible that terms are used that can be understood in different ways, so it is interesting to ask "What does "normal" mean to you?" or "How would you define "fascist"?"…
- Personalize: sometimes it is useful to take the debate to the realm of emotions, to provide testimonies of personal experiences as a way of fostering empathy, but also to reflect on one's own values and identity. And so ask whether "Do any of you know people who have been evicted? Would you know how they feel?" or "When you say you are for or against abortion what values are you defending?"
- Relate to broader frameworks: link a reflection to the human rights framework, relate the topic of the debate to realities in other countries, compare a historical topic with the current situation, etc.

In this link we have proposals of concrete activities to put the Controvertial Dialogues into practice:

https://goo.su/XkF3c

8.4.- We work EMPATHY: Social Theatre

The Support Manual for the facilitation of a Forum Theatre Workshop, produced by the **Rebumbio Social Theatre** Company, defines Forum Theatre as another way of doing theatre where the main objective is to turn the passive audience into the protagonist of the action. It materializes in a question to the public posed through a play that is the result of a collective creation that stages daily situations of oppression experienced and/ or observed by the creative group. By oppression we mean a power relationship that benefits one group to the detriment of another. It is a relationship between people but goes beyond the individual, being inscribed in social, cultural, political and economic relations.

Once represented on stage, these situations of inequality, discrimination and injustice will give rise to an active dialogue with the audience. In the forum, after the debate, the audience is invited to come on stage to collectively seek and rehearse alternatives to the problems raised. The theatre becomes a rehearsal for the change of everyday reality (Rebumbio Social Theatre Company, 2021)

Our 2nd year Social Integration group from the Cordoba Railway School has had the opportunity to experience this tool as spectators/participants and later as creators of small plays for other audiences. On all these occasions we have used it to show scenes of hatred for various reasons. It is impressive to see how the most digital generation in history continues to move with the direct language of theatre. How empathy for the characters who are the targets of discrimination, dialogue and participation are awakened in order to transform the reality represented.

To learn how to put the Forum Theatre into practice, we leave you the link of the above mentioned manual:

https://goo.su/dbPef

8.5.- To overcome Prejudices and Stereotypes: The Human Library

The Human Library is about challenging stereotypes and prejudices. It generates spaces where personal stories are shared horizontally. Participants -book people and readers - interact and quickly realize how much we are alike and how naturally we can put ourselves in each other's shoes.

They originated in 2000 in the Danish city of Copenhagen at the Roskilde Festival - one of the largest festivals in Europe. The aim of the Stop the Violence youth movement was, from the very beginning, to reduce discrimination among young people by celebrating difference and promoting dialogue, tolerance and understanding towards people from different lifestyles and cultures. The event, which originally lasted four days and featured more than fifty human books, became a non-governmental organization under the name of Human Library **(humanlibrary.org/)**, now present in more than eighty countries, in most of which local organizers run the human libraries **(https:// laaventuradeaprender.intef.es/proyectos_colab/ como-hacer-una-biblioteca-humana/)**

Undoubtedly one of the most powerful tools we have known in recent times. We would never have imagined that people so close to us would have such heartbreaking, exciting or motivating stories to tell. We have experienced how personal and group relationships are transformed after listening to a book-mate tell her experience of gender violence, how the eyes of admiration of a group of 3rd and 4th year Secondary School students are opened before the migrant story of a Senegalese book-mate who arrived in Spain on a boat, how the indignation of a group of young social integrators is felt before the testimony of discrimination of a gypsy book-mate. Surely they will think twice before sharing, commenting on or spreading any message of hatred against any person from these groups.

We leave you a link in which we find a Guide to know how to create Human Libraries:

https://goo.su/VYZvJ

8.6.- We become Content Creators: Alternate narratives, new narratives

Narratives play a major role in communication and in people's identity. Hate speeches are part of a dominant narrative that establishes a correlation of ideas and events that articulate conception of the world. Dominant narratives always have a discriminatory component. For this reason, the construction and dissemination of an alternative discourse is a crucial instrument for preventing and replacing hate speech, since it is generated from a non-exclusive vision, from the perspective of human rights, is based on diversity and contributes to processes of emancipation and the promotion of humanitarian values.

The terms counter-narrative and alternative narrative are often used interchangeably. However, according to the Manual developed within the framework of the No Hate, We Can! campaign (de Latour et al. 2017), there is a nuanced differentiation between the two concepts: counter-narratives are narratives that are built against something, while alternative narratives are not reactive but propositional in nature. This differentiation is discussed in more detail below.

Alternative narratives focus on what is being defended, not on what is being opposed. They do not focus on refutation but start from the creation of alternative proposals with which to analyse social issues or problems and thus change the framework of the discussion. The PorCausa Foundation offers 3 rules to build new narratives:

To delve deeper into these 3 rules and also for some keys for the construction of an Alternative Narrative, we can consult the Dossier "New migratory narratives to replace the hate speech" of the PorCausa Foundation. **New migratory narratives to replace hate speech, and watch the video: "Narratives alternatives per contrarestar l'odi. Com i per què. de SOS Racismo."**

	Contranarrativa	Narrativa alternativa
Objetivos	Confrontar directamente una narrativa de manera directa, haciendo mención a ella y ofreciendo contra-argumentos. La contranarrativa surge en oposición a una narrativa ya existente.	Difundir una visión alternativa de la sociedad (basada en los derechos humanos y la interculturalidad). Se trata de una nueva narrativa.
Alcance	Comentario específico/corto plazo.	Visión alternativa articulada/largo plazo.
A quién va dirigida	A quien tiene ya una opinión extrema o quien pueda simpatizar con esta.	A la sociedad en general.
Ejemplos	Un mensaje que desmonta un rumor relativo a un grupo determinado en un foro de un diario digital. Una pintada que celebra la diversidad sobre una pintada con contenido racista.	Un documental sobre las vidas de las personas refugiadas. Una campaña que promueve los derechos humanos, como por ejemplo *AllDifferent-AllEqual*.

Tabla 1. Diferencias entre contranarrativa y narrativa alternativa. Fuente: ¿Es Odio?, Manual Práctico para reconocer y actuar frente a discursos y delitos de odio. 2017

Although it is not only about Alternative Narratives, in practice, it is also very helpful to consult the Peaceful Narratives Style book. It is a guide to peaceful forms of communication and how to use them in peace-building processes. It gives us very concrete guidelines on how to tell inclusive and non-violent stories to stop hate speech. We can see it in the following link:

https://goo.su/60jMqt

3 reglas para convertir el conocimiento en contenidos
3 REGLAS PARA CREAR NUEVAS NARRATIVAS

Establecer un Nuevo Marco Narrativo
Las causas no son una alternativa
El discurso de derechos tampoco sirve

Evitar la separación entre Ellos VS Nosotros

Evitar los datos y priorizar el discurso del sentimiento

How do we work with this in the classroom?

In a workshop on Hate Speech, designed by the students of the 2nd year of Social Integration of the Colegio Ferroviario de Córdoba and implemented with the 3rd and 4th years of ESO, after learning about this reality and questioning its causes, we worked on alternatives or how to help disarm hate speech. And we experimented with Alternative Narratives.

1. First, we explained to the girls what alternative narratives are, with a short presentation taken from the SOS Racism video and the info graph of the AGARESO NGO:

https://goo.su/56GSnYD

https://goo.su/x2L50

2. Secondly, we divided the large group into 4 subgroups and each one was given a tool very familiar to anyone who is a frequent user of social networks: creating MEMES, recording and editing a video, designing a post for Instagram and recording a Podcast.

3. In each of the groups we worked previously with the following guidelines: In each group we showed an example of a hate narrative and

tried to discover what the message was, even if it was humorous:

- Who are the focus of this message.
- What is said about this group and how.
- What do you think people think when they see it.
- What consequences do you think it may have? What about outside?

Let's turn it around:

- We chose the protagonist collective, taking into account that we have to speak from a "we" perspective. Each group will feel more sensitive to one group or another, even their own, since adolescence is also a highly criminalized group. This reality has been called Juvenophobia.
- What we want to say about them: if we have the opportunity to work on this part with members of the chosen group, would be fantastic, otherwise it is good to ask ourselves what defines us as people, what we would like to be said about us, what we think they would like to be said about them, and what they think we would like them to say about us. We soon realise that there is more that unites us than separates us.
- We invented the script, the MEMES, prepared the podcast, designed the post.
- We elaborate them and finally we share them.

In this link you can see the results of this workshop:

https://goo.su/r3TC6E

When we pooled all the products of Alternative Narratives we asked the large group what we could do with all this work. And after a small debate it was decided to create a YouTube Channel in the centre in which we will dedicate a space, with a frequency to be decided, to counteract Hate Speech with Alternative Narratives.

MEMES Workshop
- We develop here the MEMES Workshop, which is the easiest to start with.
- The main thing is to carry a large number of MEMES

without text so that girls can put their own, broad and positive texts, instead of racist, machisto or lgt-bi-phobic ones.

- They are distributed around the space where the workshop is being held in such a way that they can all be seen.
- The group is divided into pairs, which will visualize all the MEMES and choose the ones they like the most or the ones that give them the most fun.
- Once chosen, with markers, they will put the text that the couple invents. We emphasize that the message has to show what we want to defend without losing the essence of the MEME, which is humour.
- When each couple has elaborated their MEMES we can do 2 things, among others:
  1. Make a MEMES Mural to display them physically in some space and/or activity of the school. For example, at the Colegio Ferroviario, the 3rd and 4th grade students showed it to the rest of the students and parents on Peace Day, and then it was hung in the school's entrance hall for about a month.
  2. Choose the MEMES that the group thinks are the funniest and publish them on the school's social networks.
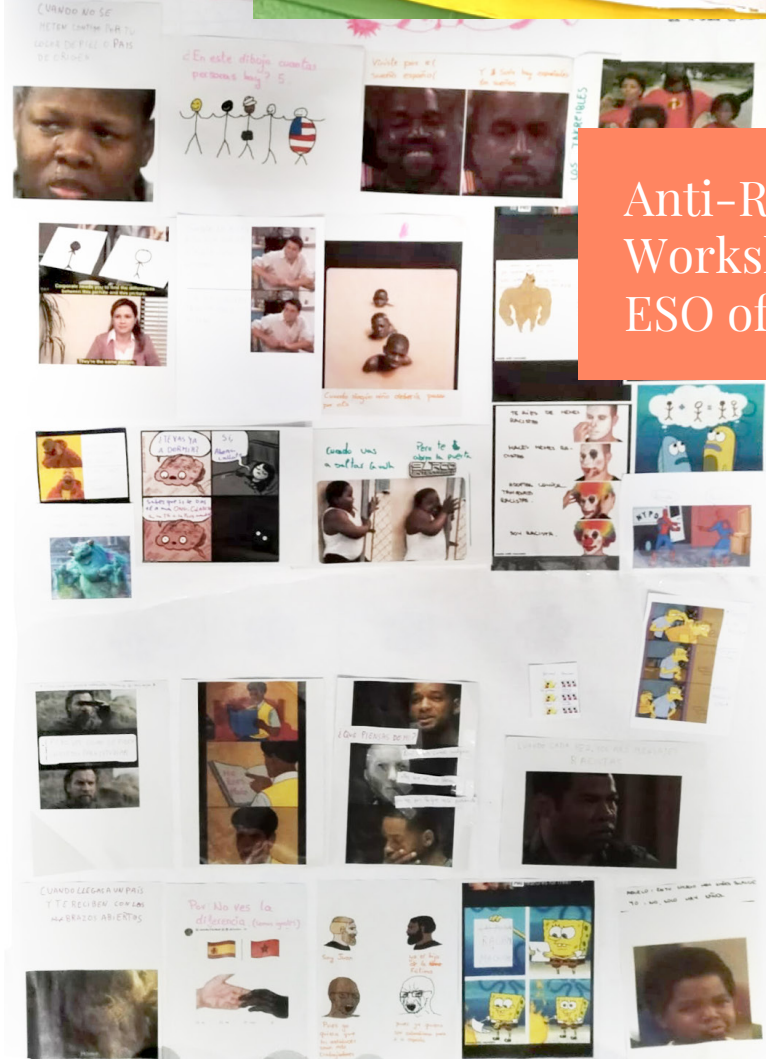
Anti-Racist Memes Murals Workshop on Hate Speech at the ESO of the Railway College

- To get the MEMES, you can search the Internet and use a design program to remove the texts, choose templates from applications such as **https://www.iloveimg. com/en/create-meme** or create your own.

https://goo.su/ynZcOcM

9.- Planning an intervention with the student body

By now you are probably eager to plan an intervention on Hate Speech with your students. Therefore, as we have been doing throughout this Manual, we are going to propose a specific methodology: Service-Learning (SL). And we do it because Madre Coraje has been working for more than 10 years in educational centres on Transformational Education for a Global Citizenship with this methodology, so we can say that it has been validated in our own practice.

Service-Learning (ApS) is an educational proposal that combines learning and community service processes in the same project, in which participants are trained to work on real needs of the environment in order to improve it.

What ApS brings to both teachers and social organizations is that it enables students to learn curricular content while being useful to others. In this way, a virtuous circle is generated: learning gives quality to the service provided and the service gives meaning to learning. This brings together two elements that are present in our educational centres, but are almost always separate and unconnected.

We have found in the ApS a very appropriate channel to introduce in the educational centres that Transformational Education we spoke about at the beginning of our Manual. In fact, the ApS is linked to a rich pedagogical current that originate from two fundamenal referents:

J. Dewey in the USA and Paulo Freire in Latin America. Paulo Freire's Popular Education is the pedagogical source from which Transformational Education draws, which is re-emerging at a time when the dominant culture imposes an individualistic and passive conception of learning.

9.1.- How to carry out a PSA project on hate speech?

There are four basic elements in Service-Learning experiences:

1. It is based on a social need or a problem in the environment that can clearly be improved.

2. A service to the community is articulated to meet the need.

3. All of this provides significant learning.

4. In general, an alliance is necessary, a network with the actors of the environment and the community itself.

*The order of these four ingredients may vary.

SOCIAL NEED → COMMUNITY SERVICE → LEARNINGS

NETWORKING WITH THE ACTORS OF THE ENVIRONMENT

The social needs of the environment

A social need is a situation that is going wrong, a problem that is beyond the students' control but that concerns them and about which they have the possibility of helping solve it. In our project "Educational centres free of hate speech" the social need of the environment is the dimension that hate messages are acquiring in the online world, as well as their consequences in the offline world, with the increase of hate crimes against vulnerable groups, in addition to the risk of hate contagion in which our adolescents are involved, and, going to a more global need, we see the danger of fracture in our democratic coexistence due to the polarization of positions in the face of diversity.

In terms of **needs**, it should be noted that:
- Not all needs have to be dramatic and urgent matters.
- Social need and educational need are not the same thing (for teachers, student needs, whether educational or not, are often social needs, and this is indeed the case, but in PHC projects, needs must be outside the 'our students´ navels').
- Addressing a social need requires reflection with a global perspective.
- Social need can be formulated as a problem or as a challenge.

Service to the community

In the ApS, the service developed by students is understood as an action of solidarity focused on the common good, in favour of the community (the other) through which they can learn.

Taking as an example a specific case linked to this project, the service that the CFGS of Social Integration of the Colegio Ferroviario de Córdoba has provided, has been a socio-educational intervention with 3rd and 4th grade students of this same centre to identify and prevent hate speech, with the following OBJECTIVES:
- To educate in critical thinking and guide students to become aware of how biased, false and discriminatory, aggressive or hateful content is disseminated, with special attention to social media and the social risks that derive from it.
- To educate in the promotion of relationships based on the acceptance, respect and enrichment of diversity.

- To design educational proposals for the classroom that contribute to de-construct violent thoughts and narratives and to build other pro-social or Transformative narratives.
- Mobilize students to carry out an action in the centre with the participation of families.

As for the service, it should be noted that:

- It should benefit the community primarily, people outside the learner's circle. In the example shared, it was the group of students of the Colegio Ferroviario and, indirectly, their closest environment of influence and their social networks.
- It is carried out by the students, not by the social entities.
  In this case, the 2nd year Social Integration group designed, implemented and evaluated the educational intervention for the 3rd and 4th years of ESO.
- It can be done outside or inside the school.This ApS action was inside the school.
- A spontaneous civic act to the community or a specific volunteer action is not the service idea of an ApS project because it lacks a learning intentionality and a clear pedagogical framework.

The apprenticeships

SLA explicitly links a service to the community with meaningful learning, which may (or may not) be curricular and may (or may not) be found in a specific subject.
In the case of the Ferroviario School, the service was linked to the curricular content of two subjects in the 2nd year of Social Integration: Community Mediation and Social Skills.
In the subject of Community Mediation, Hate Speech served as a concrete example to work on the topic: the approach to conflict. Through this topic, they were able to get to know each other:
- The theoretical underpinnings of what is happening, its proximate and root causes and its consequences.
- How to intervene to reverse this reality.

And the Social Skills course made it possible to learn:
- Skills in the design and planning of an intervention,

as well as the experience that action is the only way to transform the reality that is being experienced we don't like it.

- Knowledge and experimentation with alternative techniques.
  you are going to the Hate Speech.
- Ability to work as part of a team: dialogue, organization, managing time, yielding, demanding, reaching consensus, …
- Pro-social attitudes and habits of coexistence: interacting with adults, adolescents, professionals, … made it possible to work on, and in the meantime, develop attitudes such as empathy, respect for others, and respect for the environment, diversity or assertiveness.
- Communication Skills: with the Speech Workshop the program worked on public speaking and group dynamics, which is so important for the Social Integration profession.

Throughout the Service Learning experience, the students of the CFGS of Social Integration experienced one of the contributions of this methodology, and that is how people are transformed while working to transform their environment, how they incorporate attitudes and values such as:

- Personal autonomy: ApS projects provide students with protagonism, which favours personal autonomy, self-esteem, self-criticism, effort, perseverance... and all the attitudes that make a person independent and capable of overcoming obstacles.
- Internalization of values: an opportunity to live values rather than approach them in a theoretical or academic way.
- Critical awareness and capacity for commitment: the ApS is a political education methodology, as it seeks to generate critical awareness and commitment that transcend the framework of the project experience so that it can be extrapolated to other social situations.

Why is it important to incorporate and specify and specify curricular learning?

- Because in this way we combat the idea that 'what you learn at school or high school is useless in real life' and we contribute to making school learning useful.

- Because if school learning is useful, students will see the meaning of the subjects and we will increase their interest, motivation and commitment to the teaching and learning process.
- Because it makes it easier for people who are more critical or who do not like to go outside that which is "established" to be in favour of PSA projects. For example, there are families who are wary of solitary school activities because they think that "they take time away from learning what has to be learned", "if the teacher, instead of taking the class to clean the park, was teaching mathematics, language, history... maybe he/she would have time to teach the whole course syllabus". If we include curricular learning in our project, we will be able to win over families and put them in a better position to accept and understand the importance of non-curricular learning, because it is inseparable from curricular learning.

Networking

Networking is an identifying ingredient of PSA. In ApS projects, the school needs the community to achieve a positive social impact in order to improve the social environment; therefore, it should collaborate actively with NGOs, the City Council, social and educational entities of the neighbourhood in question…

In the case of the Colegio Ferroviario, we participated in meetings of NGOs working on hate speech in Cordoba, invited professionals from these entities to present how they were working with their target groups, designed and implemented meetings with groups that were victims of hate speech to learn first-hand about their experiences, among other practices.

9.2.- Now it is your turn

When planning the educational proposal of an ApS, it is essential to prepare a rigorous document that includes the most relevant information.

Below, we propose a list that can help you in this step:

TECHNICAL DATA SHEET

Project name	
Centre or entity responsible	
Participating students (course and number)	
Subject or areas of the project	
Collaborating entities	
Target people	

PROJECT APPROACH

	GUIDING QUESTIONS	FILL IN YOUR OWN PROJECT
Project synopsis	Can you describe in a few lines and clearly what the project consists of?	
Social/environmental problem of the environment being worked on	What is the social/environmental problem or need that the boys and girls will be working on?	
Solidarity service	What is the service action the boys and girls are going to perform? Try to be specific	
Linkage with the SDGs	Which Sustainable Development Goals is this project linked to, and to which one do you wish to contribute?	
Educational needs of boys and girls	What characteristics do the boys and girls have and what do they need to improve?	
Educational objective and/or competencies to be worked on	What are the key learnings that students can strengthen with this project? Point out the most relevant ones.	
Evaluation	How will the project be evaluated? How will the acquisition of competencies/learning pursued be evaluated?	
Activities	What are the activities that the boys and girls develop in this service? Point them out inside and outside the classroom. Indicate the key methodological aspects	
Calendar of Activities	When will the designed actions be implemented?	
Leading role of the students	How are we going to encourage children to take ownership of the project?	
Role of the students' families	How are we going to involve families, as the target of the dissemination, to take a more active role?	
Zen Networking	What will be the participation of the collaborating entities and what will they contribute?	
Celebration	How are we going to celebrate the project?	
Dissemination	How are we going to disseminate the project?	
Resources	What is needed to carry out the proposed activities?	

Note that, in the project sheet, the evaluation is placed before the activities because, depending on what we want to 'make happen', we will have to design specific activities that allow us to evaluate it. This is especially important when we want to evaluate attitudes.

The multifocal evaluation of an ApS project:

The evaluation of a PSA is an essential part of the process that contributes to its quality and for which it is important to involve the main actors, as well as to document the experience by reflecting the process and the results.

5 common mistakes:

1. Evaluate only at the end of the project.

2. Students do not know what they learn or what they are learning.

3. The student body does not receive feedback during the process.

4. Students do not self-evaluate or evaluate their peers.

5. The social entities or persons benefiting from the project do not evaluate.

In a PHC, evaluation must be approached from different perspectives:

- Evaluating the group and its members: This involves reflecting on how have interests, attitudes and values evolved? What academic progress in knowledge and skills have we observed? What has been the group's dynamics? Involving the group in this evaluation is essential for them to become aware of what they have learned.
- To evaluate the work in the network with the entities: To know the assessment made by the entities of the service provided and to reflect with them about how

we have assessed them. What should be changed next time? Were they the right entities?

- Evaluating the experience as an ApS project: Evaluating the project itself as a pedagogical experience can be of great value not only for us but also for other educators, while at the same time allowing us to set ourselves new challenges.

For this phase, a tool can be used, the 'Rubric for self-evaluation and improvement of PSA projects' developed by GREM (a research group of the Faculty of Pedagogy of the University of Barcelona) that provides rubrics to evaluate 12 aspects of a PSA (dynamisms) in order to establish aspects for improvement.

The tool can be downloaded from this link:

https://goo.su/xm8dQ

- Self-evaluate yourself as the person who is driving the project: It is the moment to look at ourselves and ask ourselves many questions: Did we lack training on the service? Did we plan correctly? Were we able to solve unforeseen events? Did we have difficulties in communicating with the organizations?…
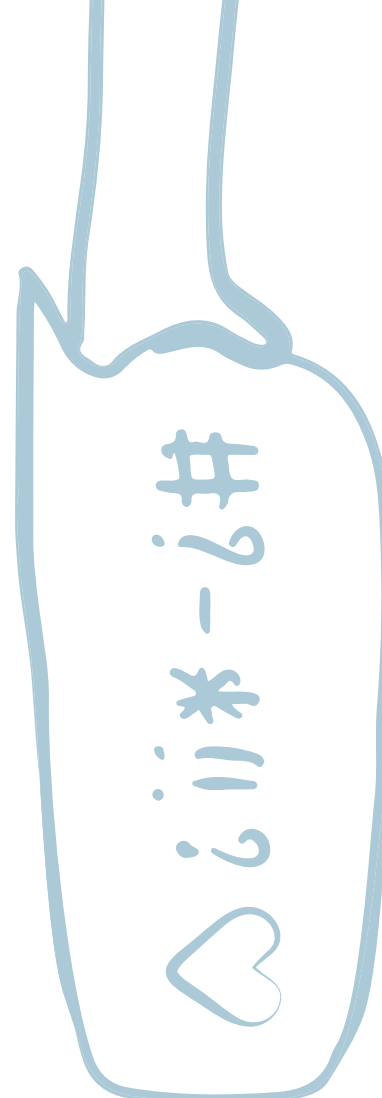
TO GO DEEPER:

Blog of Roser Batlle Suñer, pedagogue and promoter of Service-Learning in Spain:
https://roserbatlle.net

Web of the Andalusian Network of APS:
https://redandaluzaaprendizajeservicio.es

Website of the APS Promotion Centre in the Basque Country:
https://www.zerbikas.es

Web of the Latin American Centre for Service-Learning:
https://clayss.org/

TO LEARN MORE:
The 'Guide to Learning and Service: Migrations, Cultural Diversity and Equal Treatment' of the ACOGE Network in collaboration with the UNED and the Complutense University
https://educacion.ucm.es/file/recursos-ApS-para-migraciones-secundaria

Interred's 'PHC Guide with a Care Approach'
https://www.intered.org/sites/default/files/intered_guia_aprendizaje_servicio_con_cuidados.pdf

The main communities of the MANOSPHERE

The MGTOW
In Spanish: Hombres que Siguen su Propio Camino

This community bases its philosophy on a society based on gynocentrism, i.e., one that structurally and systematically privileges women simply because they are women, relegating men to a position of subordination and social and, especially important for this group, economic subjugation. In gynocentric societies, gender roles position men as providers and, therefore, workers, while turning women into consumerist and narcissistic beings.

The MGTOW discourse denies the existence of rape culture and puts the spotlight on the range of false allegations by women seeking to benefit from the gynocentric system that supposedly criminalizes men without evidence on a woman's accusation.

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Men's Rights Activists

The subculture of Men's Rights Activists is structured from the conviction that there is a feminist conspiracy that aims to subjugate men. The feminist conspiracy is described as structural, with educational, legal and representational consequences in the public sphere (Messner, 2016). The discourse that is woven from Men's Rights Activist spaces is one of victimization, as they start from the premise that feminism, and feminists, are responsible for men's discomfort, and above all, for their erasure in society due to the constant scrutiny of criminalizing men's rights activists (Messner, 2016) it frames them in and, of the monopoly enjoyed by women of victim status (Gotell and Dutton, 2016).

Many of the men who participate in ADH spaces have suffered experiences that are perceived as dis-

criminatory in their lives: for example, one story that is repeated in these settings is the withdrawal of custody of children in favour of the woman in divorce proceedings or the presumption of the man's guilt in cases of violence in which they were the victims (Fox, 2004; Jordan, 2016). One of the arguments supporting the philosophy of Men's Rights Activists is that the vast majority of complaints by women against men for violence, abuse or rape are false (Hodapp, 2017; Rafail and Freitas, 2019).

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The Incels, from "Involuntary Celibates"

The incel subculture is comprised of men who self-identify their inability to establish sexual relationships and how technological advances further dis-empower men in sexual and romantic contexts. They base their philosophy on studies showing that women, on dating apps, receive more male contact than men, giving them crucial power that supports a new female-driven socio-sexual hierarchy.

Consequently, the meaning of the framework of incel men is based on the belief that there is a socio-sexual hierarchy in which women occupy the top, followed by traditionally attractive and hyper-masculine men, and at the bottom, men with a physique considered unattractive or not sufficiently masculine, such as having a not very pronounced jaw and not being muscular.

The conviction about this hierarchy makes the Incel see themselves as subordinate within it and, therefore, justifies their suspicion and hatred towards women, who are considered to be extremely superficial and bad. In this sense, within incel communities, a discourse is mobilized that constructs, on the one hand, men as entitled to sex, and, on the other hand, women as the obstacle that prevents them from obtaining this right.

Consequently, violence appears as a valid tool to curb this power imbalance (Tranchese and Sugiura, 2021). Although incel violence is mostly reproduced digitally, through memes, gender trolling and cyber-bullying campaigns (Daly and Reed, 2022), there have also been physical attacks against women, such as the

one in Plymouth, England, where a man participating in incel communities murdered five people, including his mother.

The Gurus of Seduction

The philosophy of the Gurus of Seduction is supported and justified by the idea of female hypergamy, which refers to the act of seeking a partner with a better socio-economic level than oneself. This idea describes how the female reproductive strategy is based on two pillars: 1) reproduction with men with the best possible genetics; and 2) securing the best possible economic provision.

In the case of the Seduction Gurus, rather than a community, we tend to find followers and clients grouped around these seduction gurus who communicate their messages and promote their products through Instagram accounts, Telegram channels, YouTube accounts and self-published books. However, we also find more horizontal and reciprocal spaces, such as small forums on seduction and closed WhatsApp groups.

Misogynist Youtubers

Anti-feminist YouTubers generate content that produces misogynistic discourse and denounces the criminalization of men in favour of women. Although among the wide range of YouTubers that are various conceptions of feminism, one of the most central notions in all of them is that of feminism understood as anti-scientific and ideological indoctrination - even supremacist -.

Their discourse on masculinity is not so much that there is an ideal way to be a man, but that there is a way not to be a man and to betray men. All masculinity is constructed against that feminist man, that "ally" or "brother-in-law" fraternity, whose only motivation for adopting feminism is "to wet the penis". He is then imagined as a betrayal of his sex, as someone desperate who grovels and will do anything to do so, but this betrayal is justified because they consider the sexual act

to be essential to masculinity and a man's ultimate goal.

Some gamers are angry because they see their online gaming spaces and the gaming industry in general invaded by women. Consequently, the rage of the manosphere circulates, accumulating and feeding the anti-feminist discourses and positions that structure the in different masculinist communities.

According to a study by Pibernat Vila, Marina "Misogyny YouTuber: gaining audience with sexist humour" Macho humor is undoubtedly a hook in the YouTuber phenomenon, which already has significant gender differences, and far from spreading behaviours that promote equality and creativity, it massively spreads the classic gender stereotypes and contempt for women.

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