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TOOLKIT 3 (I04)

Dealing with Campus-Based Race, Ethnic Group, and Heritage-related Hate and Extremist Action

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I. Introduction to the Toolkit

A. Why is this toolkit needed?

Racism, xenophobia, ethnic discrimination, and other forms of prejudice and intolerance occur in all civilizations and directly or indirectly affect all aspects of life. All these forms of discrimination are the most important obstacles to realizing human rights and freedoms and require continuous, laborious struggle, like the human rights movement. The most important step in such an effective struggle with conviction and determination is understanding what discrimination is, how and where it is produced and reproduced, what it produces, and what it leads to.

Hate and discrimination against ethnic minorities and other minorities is a global problem and is not limited to the partner countries in this project. On the contrary, it is an issue on a European and, indeed, international level. It is often felt and experienced in daily life. It can create a challenge in the labour market, in the members' employability, in their representation on all levels of society, in education, etc. Research shows that no matter what type of ethnic minority exists in a country, the phenomenon of discrimination is prevalent in every European country to some extent. It might be related to work and public and private services (F.R.A., 2010b, p. 34). For further reading: please refer to the annual reports of the F.R.A.



The problems related to race and ethnicity-based hate, crime, or discrimination are certainly not limited to the partner countries. Still, the contributions from our partners show that experiences are similar no matter what the ethnic composition of the country is. We believe that these experiences and solutions can be a guide for any institution in a European country. Therefore, after an overview of the problem in the European context, we focused on the situations in the partner countries of this project. Instead of presenting the situation of each country separately, we collected them under specific titles. So the toolkit will not guide you with the individual experience of one country but with specific topics and the experience of each country related to a certain issue. This is followed by best practices presented from a more general perspective than the individual implementations in each country. The final part contains ideas for management, teachers, and students to improve their institutions for an equitable and diverse campus.



The toolkit will assist users in recognizing hate and discrimination based on race and ethnicity and guide how to confront it through proposed programmes, initiatives, and pedagogies drawn from the best practises from the CHECKIT-HE consortium countries and suggested activities and practises.



This toolkit aims to clarify key concepts of hate, discrimination, extremism, and stereotypes within the discourse of matters of ethnicity, race, and minority; to identify and address hate, discrimination, extremism, and all other forms of discrimination on campuses; to draw the attention of important stakeholders like HEI educators, staff, and policymakers to the importance of fighting and preventing racial discrimination in all its forms and manifestations on campuses; and to provide its users with a kit of innovative practices, effective policies, and solutions that HE institutions have tackled.

B. Who should use this toolkit?

The toolkit will be helpful to HE providers and policymakers in the local, national, and EU arenas, as well as the wide range of staff found in HEI, who tend to have face-to-face contact with students, such as lecturers and tutors, senior managers of HE and welfare support professionals, and strategic actors. Additionally, it will prove fruitful for people involved in youth work, and adolescent criminal justice, all of which are fields where racial and ethnic hatred is a possibility. Student union organizations and representatives are another of the target groups, who are increasingly concerned about hate and the effects of extremism on campus and are involved in implementing projects to counter these and improve students' experiences. All these groups are expected to have a keen interest in this toolkit.



C. What is the content of the toolkit?

By tackling the concerns of hate speech, discrimination, and extremism based on race and ethnicity within HEI communities across Europe, this toolkit answers and innovates the means to recognize, challenge, and counter them when hate behaviours or crimes are demonstrated on campus.

In line with the aims of the toolkit, as mentioned above, it involves:


- ❖ the definition of key concepts associated with race, ethnic group-related discrimination, and hate,
- ❖ the description of the status of ethnic variety in the consortium countries,
- ❖ the presentation of country-specific problems, challenges, best practises, and policies in dealing with campus-based race, ethnic group, and heritage-related hate and extremist action,


II. Key Concepts





We added some key concepts that might be useful to understand the issues around race and ethnicity-based problems. Such definitions might be helpful for anyone involved in tackling such problems on campus. They might help you be aware of the problems around race and ethnicity-based hate and discrimination while providing a baseline to start teaching about the issue.


We first added the concepts to explain the situation and how groups are classified. Following these, we described the consequences with the relative concepts, e.g. discrimination.


 **Ethnicity:** Although related to race, ethnicity refers to characteristics that a human population shares. These characteristics may include shared traditions, ancestry, language, history, society, culture, nation, religious affiliation, or manners of treatment in their local community (Adorno, 2018).


 **Race:** It is the idea that the human species is divided into distinct groups based on inherited physical and behavioural differences. Scholars now argue that "races" are cultural interventions reflecting specific attitudes and beliefs imposed on different populations after Western European conquests beginning in the 15th century (Takezawa et al., 2022). Thus, such a classification is a social construct that forces people to fit into categories. Such a perspective was used to legitimize power over "others" and therefore create inequality.


 **Minority:** We can define a minority, and a majority, in two main ways: in terms of numbers and consensus and in terms of norms and power. According to the first definition, a minority is numerically smaller than the majority group (Gardikiotis, 2011). According to the second definition, Moscovici (1976, 1994) suggests that small numbers do not necessarily define a minority. Minorities are mainly groups of people that think and act differently, outside the norm; they, whether a lone individual (e.g., Galileo), a small group, or even a numerical majority (e.g., blacks in South Africa), attempt, by their ideas and actions, to produce innovation and social change. Moscovici (1994) stresses the fact that minorities are "every group that, for whatever reason, deviates or transgresses from the establishment rules or norms, or dissents, that is, thinks differently from most members of the community" (p. 238). Takaki (2018) defined a minority as a group that is socially and politically marginalized, has less power and fewer resources than the dominant group, and is frequently identified by race, ethnicity, language, religion, or other cultural factors.

 **Decolonization:** Although decolonization is often defined as gaining freedom from colonial status, its implication is deeper rooted; thus, it also includes freedom from the influence of a colonizing power (Merriam-Webster). Furthermore, this process has influenced a change in the approach within HEIs towards minorities in general and led to debates on the decolonization of institutions with results on HEIs such as enhancing diversity, changing the ontology and epistemology of universities (Stein & Andreotti, 2016), and creating various levels of policies for inclusion at HEIs (Andreotti et al., 2015).

 **Racism:** The belief that humans may be divided into separate and exclusive biological entities called "races"; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioural features; and that some races are innately superior to others. The term is also applied to political, economic, or legal institutions and systems that engage in or perpetuate discrimination based on race or otherwise reinforce racial inequalities in wealth and income, education, health care, civil rights, and other areas (Smedley, 2023). Racist attitudes directly affect groups considered different due to their "racial" traits. Even if laws exist making racism illegal, racist attitudes can be done indirectly. For example, an employer might not hire a person due to their racial or ethnic background when employing people, or students at an HEI might be affected by the negative attitude of a university teacher.

 **Discrimination:** The word "discrimination" comes from the Latin "discriminato", which means "to separate." When preconceptions and stereotypes are translated into actions, it is said that a person only experiences bad attitudes and behaviours due to belonging to a particular group (Bilgin, 2003, p. 118). Discrimination, in its simplest form, means "unfair behaviour" or negative behaviours resulting from negative attitudes against a member or members of a specific group. In this toolkit ethnicity based discrimination will be handled: race, ethnicity, or national-origin-based discrimination systemically and unfairly assigns a value based on race, ethnicity, or national origin and affects the daily realities of many communities (Relia et al., 2019).

 **Stereotypes:** This term, first used by Lippmann, refers to the images/images formed in people's minds. Stereotypes originally stem from "stereos (solid or durable, solid)" and "typos (character, quality, type)" (Sürgevil, 2008, p. 117). Stereotypes often reinforce and intensify negative perceptions towards minorities.

 **Microaggression:** Microaggressions are defined as brief and often subtle everyday events denigrating individuals because they are members of particular groups (as cited in Buchanan, 2011). They are commonplace verbal, behavioural, or environmental indignities that can be intentional or unintentional and communicate derogatory slights (Sue et al., 2007). Racial microaggressions are described as "subtle insults (verbal, nonverbal, or visual) directed toward racial minorities, often automatically or unconsciously" (Solorzano et al. 2000). There are numerous instances that could be considered as racial microaggressions, including but not limited to assuming a person of colour is in a low-level position, even if they are highly educated and qualified; crossing the street or clutching a purse when a person of colour approaches, assuming they are dangerous or threatening; referring to people of colour as "exotic" or "other," implying they are not fully part of the dominant culture (adapted from Sue, 2010).

III. Ethnic Variety in the Partner Countries and across Europe

This section gives an overview of the ethnic composition of each partner country. As can be seen, each country has its own unique composition; nevertheless, problems are similar and thus can be addressed with similar methods.

Cyprus



The Constitution of the Republic of Cyprus is bicomunal in character: either the Greek Cypriot or Turkish Cypriot communities are represented. "Minorities" do not appear anywhere in the text of the Constitution.

According to the preliminary results, the population in the government-controlled Cyprus areas on October 1, 2021, was 918.100. The total number of foreign nationals is 193.300, corresponding to 21.1% of the total population. The three religious groups recognized under the legal provisions of the Constitution of Cyprus are Armenians, Latins, and Maronites, all of whom have a long-established historical presence on the island. Roma have remained marginalized in Cypriot society, and their situation has only recently come to the fore.

The language of the majority is Greek, and that of the minority is Turkish. There are also a small number of Arabic-speaking Maronite Christians and a small group who speak Armenian. These groups have only a few thousand bilingual speakers, with Turkish or Greek as their second language.



Finland

Finland does not keep official statistics on ethnicities, only the location of a person's birth. However, the government does recognize several ethnic groups. The vast majority of Finnish people are ethnic Finns, a term that can refer to nationality or ethnic group, but there are also notable historical minorities in the country. As a result of recent immigration, there are now also large groups of Estonians, Iraqis, and Somalis in the country (Cole, 2022). Finland reports under the Framework Convention for the Protection of National Minorities on seven minorities. They include the Swedish speakers – 291,000 (5.5%); the indigenous Sámi people – 9,000; the Roma – 10,000; the Jews – 1,600; the Muslim Tatars – 700; and the Karelians – perhaps 30,000. The seventh minority is the group of Russian speakers that is the second biggest – 70,000 (Hannikainen, 2018, p. 107).

Finland has two national languages; according to statistics from Finland's data, Finnish is spoken by 86.5% of the population, and Swedish is spoken by 5.2% and is officially bilingual. Public services, education, and administration must be offered in both languages by law. An additional 1-2% of inhabitants speak Russian. By the 13th century, Christianity had entered Finland from the west and the east. Finland is now one of the most homogeneous countries in Europe in terms of Christianity and has the highest percentage of church membership in Scandinavia. Most people belong to the Evangelical Lutheran Church of Finland, whose status gradually changed from an official state church to a national church beginning in the 19th century. A small minority of Finns belong to the Orthodox Church of Finland.



Portugal

Portugal is a linguistically and religiously homogeneous country. Ethnically, the Portuguese form 95% of the total population in Portugal. At the time of the 2011 census, minority communities included Azoreans (246,772) (2.3 %), Madeirans (267,785) (2.5%), and Roma (30,000–70,000) (%). Other important communities comprised persons with the following origin or descent: Cape Verde 61,953 (0.6 %), Ukrainians 33,790 (0.3%), Brazilians 139,703 (1.3 %), Angola 162,604 (1.5 %), Mozabicans 73,084 (0.7 %), Guinea-Bissau 29,578 (0.3 %), Asians 32,853 (0.3 %), and São Tomé and Príncipe 18,645 (0.2%) (Census Atlas, 2011). Roman Catholicism is the predominant religion, accounting for 81 percent of the population, with other Christian denominations, including Orthodox and Protestants, making up an additional 0.3 %. There are around 20,640 Muslims (0.3%) and about 3,061 Jews (less than 0.1 %).



Serbia

According to the last census conducted in Serbia in 2011, Serbs are the largest ethnic group in the country and constitute 83.3% of the population. Hungarians are the largest ethnic minority in Serbia, predominantly in northern Vojvodina and representing 3.53% of the country's population. Roma people constitute 2.05% of the total population, but unofficial estimates put their actual number at twice or three times as high. Bosniaks, with 2.02%, are the third largest ethnic minority. Other minority groups include Croats (0.81%), Slovaks (0.73%), Albanians (0.08%), Montenegrins (0.54%), Romanians (0.41%), Macedonians (0.32%), and Bulgarians (0.26%). Serbia is largely a homogeneous Eastern Orthodox nation, with Catholic and Muslim minorities, among other smaller confessions. Christians number 6 555 931, or 91.22% of the country's population (Serbian Orthodox 84.59%, Roman Catholics roughly 4.97%). Muslims form the third largest religious group, with 222 828, or 3.10% of the population. Bosniaks are the largest Islamic community in Serbia; estimates are that some third of the country's Roma people are Muslim. The official language is Serbian, a member of the South Slavic group of languages, and is native to 6 330 919 people, or 88.09% of the population. Recognized minority languages are Hungarian (mother tongue to 243,146 people, or 3,38% of palaeolithic Slovak (0.69%), Romanian (0.40%), Bulgarian (0,19%), and Russian (0.04%), as well as Bosnian and Croatian, which are completely mutually intelligible with Serbian and, in recent history, were considered part of the single Serbo-Croatian pluricentric language. All these languages are in official use in municipalities or cities where more than 15% of the population consists of the national minority.



The U.K.

The term "minority ethnic" in the U.K. refers to all people who do not identify with the "White" ethnic group in Great Britain and all those apart from the "White" and "Irish Traveller" categories in Northern Ireland. In 2021/22, about 13% of the U.K. population aged 16 and over was from a minority ethnic background, ranging from 3% in Northern Ireland to 15% in England, as set out in the table below (Uberoi & Burton, 2022). According to the 2021 Census, the total population of England and Wales was 59.6 million, and 81.7% of the population was white. People from Asian ethnic groups made up the second largest percentage of the population (9.3%), followed by black (4.0%), mixed (2.9%), and other (2.1%) ethnic groups. Out of the 19 ethnic groups, white British people made up the largest percentage of the population (74.4%), followed by people in the white 'other' (6.2%) and Indian (3.1%) ethnic groups. From 2011 to 2021, the percentage of people in the white British ethnic group went down from 80.5% to 74.4%. the percentage of people in the white 'other' ethnic group went up from 4.4% to 6.2% – the largest percentage point increases out of all ethnic groups. The number of people identified as 'any other ethnic background' went up from 333,100 to 923,800. The main religion of the U.K. is Christianity (Church of England, Roman Catholicism, Presbyterianism, Methodism, and Baptism), and the main minority religions are Muslims (2.8 million) (4.4%), Hindus (835,400) (1.3%), Sikhs (432,400) (0.7%), Jews (269,600) (0.4%), and Buddhists (261,600) (0.4%). Linguistic minorities indigenous to the British Isles include speakers of Scottish and Irish Gaelic, Welsh, Cornish, Manx, Scots, and Ulster-Scots, and of Norman French in the Channel Islands.





Türkiye

According to the Constitution of the Republic of Türkiye, Article 66 (December 14, 2010), everyone bound to the Turkish state through the bond of citizenship is a Turk, so everyone who is a Turkish citizen in official records is registered as Turkish. No ethnic or minority identity is registered in official documents. According to the 2021 Address Based Population Registration System (ABPRS), the population of Türkiye has been 84 million, 680 thousand, and 273 people. There is no scientific research on the number of minorities in Türkiye. According to a survey published by KONDA in 2022, 77% (as opposed to 81 % in 2011) of the population consider themselves Turkish, 19% Kurdish (15 % in 2011), 2 % (1 % in 2011) Arab and 2 % other minorities. In addition to these, according to the World Directory of Minorities and Indigenous Peoples, there are Caucasians, Laz, Yezidis, Arabs (Alevi, Sunni and Christian), Bulgarians, Bosnians, Pomacs and Albanians in Türkiye (see also Quest, p. 11-13).

According to the report on religious discrimination in Türkiye, 99 per cent of Türkiye's population is Muslim (82 % Sunni-Hanefi, and 5.73 % Alawite-Shiite) (Gergerlioğlu, 2010). There are less than 150,000 Christians of various denominations and other smaller minorities. The estimated number of Protestants in Türkiye is 6,000–7,000, most of whom live in Istanbul, Ankara and İzmir. The Rum Orthodox community comprises ethnic Rums in Istanbul, Gökçeada (İmros) and Bozcaada (Tenedos), as well as Arabic- and Turkish-speaking Antakya Rum Orthodox Christians (Antiochians) who are not ethnically Rum. Until recently, the total number of Rum Orthodox in Türkiye was around 2,000–3,000 (June 2018).

IV. Countries' Overview of Discrimination Related to Ethnicity or Race Issues

With the wide variety of ethnic structures in countries around the world, as well as the intense waves of migration in the globalization process, discrimination based on race and ethnicity has become a very common issue nowadays. Using data from the CHECKIT HE consortium partners, we briefly describe national cases to provide an overview of this phenomenon.

Cyprus



A recent research study aiming at the identification of the views and attitudes of higher education students, both of local and migrant backgrounds, towards different forms of hate speech online as well as offline, indicated that more than half of the participants had already experienced hate speech, especially the respondents with migrant backgrounds. Findings also suggested that hate speech was more frequent in real life and the offensive behaviour encountered was class racism and physical appearance. For the respondents, hate speech is defined as offensive behaviour based on sexual orientation, religion, class, ethnicity, etc. and its main cause is rooted in the false sense of superiority and in certain cases, due to insecurities and life disappointment. Individuals who admitted having used hate speech claimed they were merely expressing their opinion, and two-thirds said they did not know it was illegal (MATE, 2018).



Finland

The Finnish education system is structurally both discriminatory and white-normative, based on Western ideals of information and Worldview.

“These structural issues do not necessarily manifest themselves in obvious ways such as physical attacks, but can be seen in microaggressive behaviour, such as making assumptions of one's language skills based on their appearance.”

A 2020 report by the non-discrimination ombudsman found that female students with African backgrounds were often counselled towards a career in nursing based on their race alone. Similar experiences have been reported by the Mixed Finns community (Jäske et al., 2022).

To put it briefly, there is ethnicity and race-based discrimination in Finnish HE, but they are mostly structural and subconscious, making them more challenging to solve. Indeed, too often talks about the subject are reduced to superficial neutrality and assimilation instead of actual change to the discriminatory structures and inclusion (Riitaoja, 2022).



Portugal

The law 61/2018, of May 21, approved the National Strategy for Equality and Non-Discrimination 2018-2030 "Portugal + Equal" (ENIND), defining major goals of global and structural action until 2030, for the achievement of equality and non-discrimination.

Despite the legislative advancements, studies and reports assert that racism is still a prominent issue in Portugal. Some specific groups are more prone to suffering racism than others, according to nationality and ethnicity: afro-descendants and Roma people (F.R.A., European Union Agency for Fundamental Rights, 2017). Discrimination is reported to be more pronounced when searching for a house than in educational institutions.

In 2018, a study from Doutor, Marques, and Ambrósio, spoke about the "skin colour of Portuguese HE", demonstrating that afro-descent students suffer discrimination at different levels, particularly concerning: the integration in working groups; believing that they are not bright students, or do not possess adequate knowledge; and a lack of equal support by teachers.

According to the European Social Survey (E.S.S.) from 2018/2019, 62% of the Portuguese show racist attitudes. In December 2021, based on a report elaborated by U.N.O. experts, Dominique Day said that Portugal still has a "a toxic colonial narrative". To change this, she argues that it is necessary to recognize the "powerful role that the country had in the social construction of race". For her, although the country welcomes migrants and there is diversity in its territory, Portugal still has to make a lot of progress on its approach to the race issue.

In March 2022, the Minister of State and of the Presidency, Mariana Vieira da Silva, celebrated the National and International Day for the Elimination of Racial Discrimination, announcing policies and strategies to combat racism as she described as following:

An "urgent challenge of our societies", at a time when "racist phenomena continue to happen in a generalized way and in our daily lives, violating fundamental rights enshrined in our Constitution and in the most varied international commitments."



Serbia

According to the last census conducted in Serbia in 2011, the racial structure in Serbia is not particularly diverse. However, the ethnic structure and its cultural map are under the influence of various factors. Constant changes in the population composition are noticeable year in and year out. One can safely assert, though, that in addition to the Serbian majority, in Serbia one can also encounter a significant number of Hungarians, Roma, Bosniacs, Gorani people, but also Vlachs, Bunjevci, Aromanians, Šokci (often referred to in literature as forgotten ethnic identities) etc.



Roma population in Serbia

Even though various relevant national laws and strategies have been adopted, acculturation, assimilation, discrimination, and the invisibility of minority groups in large cities are still present. This is mainly the consequence of the fact that "the multicultural policy, i.e., a systematized set of legal, political, social, and other measures designed to protect and preserve the identities of different cultural groups, national and ethnic minorities being among them, is not clearly defined (Bašić & Lutovac, 2020, p. 31). In other words, severe challenges in everyday life inevitably ensue when there are laws but no clear mechanisms for their implementation.



The Vlah Community in Serbia

Regarding higher education, the Law on Higher Education prohibits all forms of discrimination, including discrimination based on race and national identity. In that respect, there is a formal protection for all higher education students against discrimination, i.e. every student is guaranteed equal rights regardless of their race or ethnicity. However, whether this is respected in a real-life environment, we have no way of determining, bearing in mind that the data on campus-based hate, abuse, and extremist actions related to one's race or ethnicity is either scarce or non-existent. Therefore, one cannot safely assert that those forms of negative behaviours exist among the members of campus communities across the country. There is no data about individual cases of violence and/or abuse inspired by racial or ethnic hate. However, there are some institutional examples of ethnic discrimination on campuses that have not been recorded by higher education institutions but rather by some relevant media. For instance, the Faculty of Law in Novi Sad was publicly condemned in 2019 for discrimination against students of Hungarian ethnicity for imposing Serbian as a mandatory language in the entrance exam (in addition to Hungarian).



The U.K.

Racism in the U.K. is a systemic problem (see Popay, 2010). However, while the actions may give all students an equal opportunity, there are a number of systems, structures, and policies that disproportionately impact those from non-white ethnic and racial backgrounds. For Cotton et al. (2016), the two key attributes predicting differential achievement of 'good degrees' are that of ethnicity/race and gender. Although Cotton et al. do not define what they mean by a 'good' degree, universities such as the University of York focus on 'good degrees' as an upper Second Class honours and above.

Importantly, a range of scholars and publications – including those above – have noted that such differences in attainment are not due to a "deficit" in the capabilities of non-white students but rather due to social issues the university should account for. Richardson (2008), for example, found that the likelihood of Black and Minority Ethnic (B.M.E.) students attaining a good degree increased by about 50% when the effects of entry qualifications were controlled. However, the study also found the need to take an intersectional approach

to such data, as other social identities – such as gender- and specific course differences, such as mode of delivery and subject of study all interacted with ethnicity. Furthermore, there are links between U.K. Higher Education and Western imperialism and colonialism (see Gholami, 2021).

This is also important when considering racism against people from certain religious backgrounds, or who are B.M.E. and from religious backgrounds which have been historically conflated with people of particular race/ethnicities.

For example, many B.M.E. Muslim students have experienced traumatic experiences due to the colour of their skin through policies such as the Counter-Terrorism and Security Act 2015, also known as PREVENT. This act requires all educational institutions in the U.K. to monitor their students for 'signs of radicalization'. The U.K. government's data demonstrates that B.M.E. Muslim people have been disproportionately affected by PREVENT (see, for example, H.M. Government 2019). In turn, this shows how the broader systemic racist ideologies held within the U.K. trickle down into HE institutions.



Türkiye

There are no mechanisms at HEIs to track incidents and record data on discrimination and violations related to ethnic and race-associated actions. Therefore, most of the incidents are not visible and not recorded; they might only be reported to the police if the incidents are criminal cases. Media coverage might also give an idea of the problems; however, these are also limited and make it to the headlines only if it is a severe case. Nevertheless, the problems on campus exist and need to be addressed because Turkey is ethnically diverse and because it receives more and more international students. We carried out a study to understand the scale and nature of the problem on campus.

According to the research we conducted with 537 students between March 1 and May 30, 2022, to determine the presence of hate speech and discriminatory harassment at Necmettin Erbakan University, 23.8% of the participants stated that they witnessed someone being discriminated against because of their ethnic identity, while 20.9% indicated that they were excluded because of their foreign identity. 21.9% of the participants stated that they themselves were discriminated against because of their ethnic identity and 25% because of their foreign identity. In addition, 40.5% of those discriminated against stated that they were verbally attacked, 19% were operationally discriminated against, and 8.3% were excluded both verbally and operationally.

V. Best Practices and Challenges in the Partner Countries

In this section, we tried to present the best practices that might help to tackle the problems. With the previous sections, we handled the topics discussing each partner country under a separate title, but in this part, we chose to classify the types of best practices under various headings not directly associated with one specific country. The main reason for this is that such practices are not limited to the countries and can serve as an inspiration for any reader.



Projects, campaigns, workshops, trainings

Projects, campaigns, workshops, courses etc. can help to raise awareness on the issue of discrimination and might be quite effective. Anti-racism training is one effective way of raising awareness, as the study by Ben et al. (2020) proves; their analysis shows a variety of factors that influenced how practical anti-racism training was. Therefore, providing a wide range of best practices might be helpful for anyone or any organization that aims to tackle hate speech and discrimination.

Best practices can be in the form of rulebooks and guidelines, projects, workshops, campaigns and so on.; all might support tackling the problem of discrimination. Setting guidelines will help the parties to understand how to react in case of malpractices; however, as can be seen from the responses and cases, guidelines are often not sufficient to address the problems and require other practices, such as projects and campaigns where many stakeholders come together and suggest and implement solutions. Some projects in the partner countries might provide insight into the problem and serve as inspirational resources for others.

There were some projects directly aiming to contribute to more tolerance in the educational system, such as the "Equal Rights in Educational System in Serbia" (key stakeholders: representatives of the Ministry of education, teachers and school administration, high school students, and representatives of local and sectoral C.S.O.s). Other projects like the "Public Forum on Discrimination in Serbia" aimed to increase community awareness. A further initiative in that direction was the campaign in Portugal in march 2022 by the Minister of State. The Presidency celebrated the National and International Day for the Elimination of Racial Discrimination, announcing policies and strategies to combat racism.

Social media and the internet are typical areas of hate speech and discrimination; therefore, several projects were carried out in this particular field, e.g., "the fight against discrimination, hate speech on the Internet, and toxic narratives in the multicultural regions of Serbia", in which the improvement of dialogue and activities aimed to strengthen communities' resistance to discrimination and hate speech, through the creation of a network of trainers. The "Strengthening of Student Media" was carried out as a seminar to connect the existing student newsletters and train students to deal with student media for a better flow of information relevant to this part of the population. Although not directly related to discrimination, the "Horizontal Facility for Western Balkans and Türkiye " aimed to raise the quality of education by encouraging a democratic culture in the formal education system.

Best practices can also include policies that directly address vulnerable groups that can be the target of discriminatory practices, such as quotas at higher education institutions.

One such example is HEIs in Serbia, where there are designated quotas for Roma students to assist this particular group to reach the tertiary level of education easily. Since 2021, a special plan has been implemented defining special vacancies at HE for Roma students in Portugal. This plan also includes public fellowships for students from more vulnerable groups.

Migrants are often the target of discrimination and hate speech, both outside and within the campus. These are often especially vulnerable early in their arrival and can become marginalized. Thus, projects addressing these groups can be quite effective. In the project "Speak" (Leiria/Portugal, 2014), a group of friends realized "the challenge to integrating into a new city" when "you do not speak the language", and you do not have an "informal network of friends". Similarly, "Renovar a Mouraria" a (2008) was created by a neighbourhood group with more than 50 nationalities in the centre of Lisbon, which provides support and services for migrants, as well as teaching the Portuguese language, school support for children and teenagers, support to solve legal issues, and empowers the community to develop projects. Although different, networks to help others overcome barriers prove helpful for the individual and the organization. The universities of Lisbon (ISCTE-UL) and Beira Interior have also invested in creating support networks for students of African and Brazilian origin who have been the target of racial discrimination.

Although not directly linked to the activities of HEIs, the implementations, practices and projects of N.G.O.s are powerful means of tackling problems around discrimination and hate speech. In Portugal, the organization S.O.S. Racismo has an active and intervening voice against acts of racism and xenophobia. There is also the Frente Anti-Racista (FAR) (Anti-Racist Front). A project of an academic nature but with strong interaction with Portuguese civil society, coordinated by researcher Sílvia Maeso from the Center for Social Studies of the University of Coimbra, COMBAT, has sought to promote the discussion on institutional racism, racial discrimination, and permanent racial harassment in society Portuguese. In Türkiye, several N.G.O.s and research centres work on discrimination and human rights violations. The Hrant Dink Foundation releases many studies and carries out activities against discrimination, works on discourse studies and supports the efforts in this field. One example is the "Roundtable Meeting on Education and Discrimination" in 2016 to discuss fundamental needs related to discrimination, discriminatory discourse and opposing discourse in education, suggestions with participants from academia and civil society. A further initiative was "Utilizing Digital Technology for Social Cohesion, Positive Messaging and Peace by Boosting Collaboration, Exchange and Solidarity" in 2022, with the financial support of the European Union and Friedrich Naumann Foundation, and in partnership with Boğaziçi University and Sabancı University to combat hate speech, discrimination, and disinformation in the digital space. The same organization has been conducting the "Media Watch on Hate Speech" project since 2009 to draw attention to the discriminatory language against ethnic and religious identities, sexist and homophobic discourse and news containing hate speech.

One further attempt to highlight discrimination problems is doing publications like journal articles, dissertations or books. One such example is the book recently published with the participation of researchers, lawyers, activists, and anti-racist movements entitled "The State of Racism in Portugal. Anti-Black Racism and Anti-Gypsies in Law and Public Policy" (2021). Yeşiladalı and Ayata (2011) published a book based on a project (2009-2011) on combating discrimination in Türkiye. It aims to provide a guideline for N.G.O.s and other organizations when carrying out activities in the field.

The role of organizations and their cooperation might have a facilitating role. Some examples are KISA, Caritas, the Cameroonian Association, the African Diaspora, the Recognized Refugees in Cyprus, and ACCEPT LGBT Cyprus, who all are involved with the well-being of minority groups and play a significant role in providing support of a more psychosocial nature with victims of hate crime. The Office for Combating Discrimination under the Crime Combating Department of the Police Headquarters, in cooperation with N.G.O.s or/and the Police Academy, has organized specific training on eliminating stereotypes, prejudices, and discriminatory attitudes in Cyprus. The Red Cross in Finland e.g. has a nationwide yearly campaign week against racism.

Including students in activities and programmes might prove useful to make people aware of the problem and make them part of the solution. TUAS, for example, has a practice of choosing representatives from every starting student group to work as "trusted" students for a caring atmosphere in the student group. These students are trained for their duties and try to work for a better study environment. The Ministry of Education published an accessibility plan for higher education in 2021. It gives objectives and policies for promoting minorities and under-represented groups in higher education. The importance of heritage and language has been acknowledged, and different forms of unequal structures lifted into the discussion (Ministry of Education, 2021). Furthermore, the Ministry of Justice published 2021 an action plan: An Equal Finland (Ministry of Justice 2021). This action plan covers all sectors of society – also education. It is a routine part of the training of new student tutors. On top of going through the plan, tutors are also taken to "privilege walks", where the new tutors are taught how norms and privileges are interconnected. The university student union T.Y.Y. Diversity trains tutor students at Turku University and cultural differences are addressed in the training program, which is heavily based on discussion groups among students, working on case-based examples of how to solve possible issues.

Projects funded prove to be an effective tool to raise awareness. One project in Cyprus (MATE, 2018 (2018-1-CY01-KA203-046923) coordinated by M.M.C. and supported by partners from Greece, France, Spain, Austria, and Sweden) targets local students and young migrants with the aim to improve their intercultural skills during the lifetime of the project as well as after its completion. A further example is carried out by Scottish Universities, where they have begun addressing racial hatred through an Advance HE-funded project called Tackling racism on campus. This project particularly aimed to highlight the experiences of B.M.E. students on campuses and signpost staff to appropriate resources if their students were receiving racial/ethnicity-based hate.

Courses provided at HEIs can help address discrimination. The Open University in partnership with Santander Universities U.K., developed a course called Union Black: Britain's Black Cultures and Steps to Anti-Racism. This is an online course that provides insights into Black British history and an understanding of the cultures and experiences of Black people. There are also individual attempts to raise awareness in university students to overcome prejudices; one such course was carried out at Necmettin Erbakan University, where students had to visit migrant families and write about their experiences. While students positively received the course itself, individual attempts are not efficient in the broader public.



Mechanisms

As presented in the toolkit, even if the legal frameworks exist, not every HEIs of the partner countries have mechanisms to tackle the problem. Also, even if mechanisms to track, record and fight against discrimination and hate crimes exist, incidents often remain unnoticed, unresolved and/or not recorded due to the inadequacy of police officers to identify the problem, their lack of expertise or personal prejudices. Therefore, since offenders are not being punished, a message of impunity is being sent as criminal law provisions against hate speech incidents are not being applied (KISA, 2019). It is not an easy task to handle and requires various aspects to be included, so the mechanisms to support the process need to be multifaceted. Section VI in the toolkit ("how to tackle discriminations") gives more ideas on combating the issue.

Some of the reasons why mechanisms are not effective might be psychological, e.g. students and staff are often unclear about what will happen afterwards and might be afraid of personal consequences, long complaint procedures, and inconsistent implementation of policies. Too few universities seek to understand student and staff experience. With migrants and other vulnerable groups, there is also the fear of being deported or not having the confidence to speak out. Victims are often unaware of their rights (Dilmaç, Kocadal & Tringides, 2019).

A further obstacle in implementing mechanisms is the attitude of organizations. They remain useless if the relative organizations are not willing to take any action. One such example can be given from Cyprus, where the Cyprus Radio-Television Authority (C.R.A.) has not imposed sanctions regarding the indirect provocation of xenophobia and racist hate. Furthermore, the Cyprus Media Complaints Commission (CMCC) is responsible for both written and electronic news media; from the 33 incidents. A further example can be given from Türkiye, where TIHEK (Human Rights and Equality Institution of Türkiye) does not sufficiently monitor human rights violations and limits its activities on certain areas only. A legal framework without the proper mechanisms and guidelines is not of much help. In Serbia, e.g., "the multicultural policy" is not clearly defined (Bašić & Lutovac, 2020, p. 31). In other words, where there are laws but not clear mechanisms of their implementation, serious challenges in everyday life inevitably ensue.

The case at Turku U.A.S. in Finland makes clear that mechanisms need to be supported with various levels and aspects in order to function better. We provided here the details to give an idea on how such a mechanism might look like (for details and other ideas see section VI). There the Occupational Health and Safety Committee monitors how the implementation is proceeding based on a report by the H.R. Services. First, the matter is dealt with by the Occupational Health and Safety Committee; and H.R. Services will review the progress to the Executive Board of Turku U.A.S. Afterwards, the progress of the measures concerning students is handled according to the corresponding schedule in the meetings arranged between the Student Union at Turku UAS TUO and the management of Turku U.A.S. (Equal Turku U.A.S. 2021-2022, 2021.) Active attention has been paid to communication and services aimed at non-Finnish speaking students. Students are, e.g., encouraged to be active on reporting of deficiencies in supporting multiculturalism and in the quality and quantity of non-Finnish communications. Student's association (T.U.O.) and Student Services have prepared peer tutoring for online implementations, which started 2022.



Communication channels

Communication channels can be part of a strategy to deal with hate-speech and discrimination. However, these channels usually exist to communicate any type of information on campus and might not be that effective when dealing with the above-mentioned problems. Still, having certain channels to reach out to students, staff and the wider society might be used as a tool in the matter. These channels might be restricted to the institution or open to the public in general. At the national level, there is an organization called the "Serbian Student Media Association" and the aim of this association is to coordinate the work of different media teams at numerous HE institutions in Serbia. There might also be multiple channels, as in the case of Minho/Portugal, which enables the university to inform students and staff about the situation. At the same time, there is a radio channel where several issues concerning students' lives are discussed.

Websites of HEIs are most probably the main communication channel of universities, providing information on rules and regulations and what to do in case of discrimination. The websites of the HEIs in Cyprus contain all the necessary information about the institutional values and code of practice as well as the Equality and Anti-Discrimination Policies that are being implemented in their institutions.

At Turku U.A.S., active attention has been paid to the communications and services aimed at non-Finnish staff, thus reminding content producers to produce in English all relevant contents and Turku U.A.S.' intranet. TALK magazine at TUAS publishes articles that concentrate on professional issues and research and development projects.

The use of different media is a long-standing tradition across a range of campuses in the U.K. For example, Lancaster University has Bailrigg FM, a radio station that plays both online and via F.M. radio. However, most of these radio stations are also OFCOM (Office of Communications) regulated, and so what is discussed on these radio stations will have to be monitored for content.

VI. Training the Toolkit

A. How to tackle discrimination

This toolkit aims to train its users on combating various types of discrimination, extremism and hate against racial and ethnic differences, helping them to identify threats of racism, intolerance, and discrimination and inform them about what courses of action to take in any case of experiencing such threats and ways of how to tackle with such situations and threats to contribute to creating a safe campus environment and ensuring supportive learning experiences.

The ideas proposed through this toolkit are put forward as a result of the CHECKIT consortium partners' institutional practices at the local level, national policies, and practices. The ideas in this toolkit might prove useful for three main addressees-the students as a victim of racism, the witness/hearers of racism, and the educator/HE stakeholder as action-taker.



a. Tackling racism as a victim (as a HE student, an educator or a staff)

Most cases of discrimination and racism on campuses might go unreported. Unless they are reported, bias cannot be eliminated and handled thoroughly. Racism is persistent and destructive, much like the virus, so we must actively work to combat it every day. Any member of higher education institutions who believes they are a victim of discrimination must seek immediate assistance and apply to the office of equality or non-discrimination, or maybe the office of social inclusion (if available) or other competent authorities. If you suffer from discrimination or any misconduct based on racial or ethnic differences, you can benefit from the map in the following.

A Suggested Roadmap for Incidents of Racial or Ethnic Discrimination

Step 1. Reporting to Social Inclusion Office:

- The victim must report the case to the social inclusion office. This may be verbal.
- The officers with knowledge of such conduct promptly complete a discrimination report form.
- If there is a witness in the case, the officer also applies for his/her testimony.

Step 2. Social Inclusion Officer:

- The officer explains to the victim the availability of supportive measures and ascertains the appropriate measures.

Step 3. Investigation:

- Upon a report of discrimination/harassment, the administration of the university will conduct a thorough investigation of the allegations.
- The doer might be another pupil, a lecturer/educator or any HEI staff.
- Unless clearly not appropriate under the circumstances, the officers needs to contact the doer to clarify the case.
- All discrimination-related complaints and investigations must be handled promptly, seriously, and secretly.

Step 4. Sanctions:

- When the final investigation report is complete, disciplinary action can be warranted if the claims are true; such sanctions can be applied to the committer.

Some student sanctions such as warning, counselling, probation, suspension, and expulsion might be given to the committer as punishment.

If the committer is an employee, disciplinary action, up to and including termination, might apply to an employee who has engaged in harassment, discrimination and hate speech crime.

b. Addressing racism as a witness of the incident (as another HE student, a parent or one from a family, an educator, or a staff)

For some people who have witnessed incidents of discrimination, reporting it or just speaking out against injustice, racism, and xenophobia, although necessary, might be frightening. Here some ideas are shared for those who witness someone else being victimized.

Ideas for a Witness to Incidents of Racial or Ethnic Discrimination (as a Student)

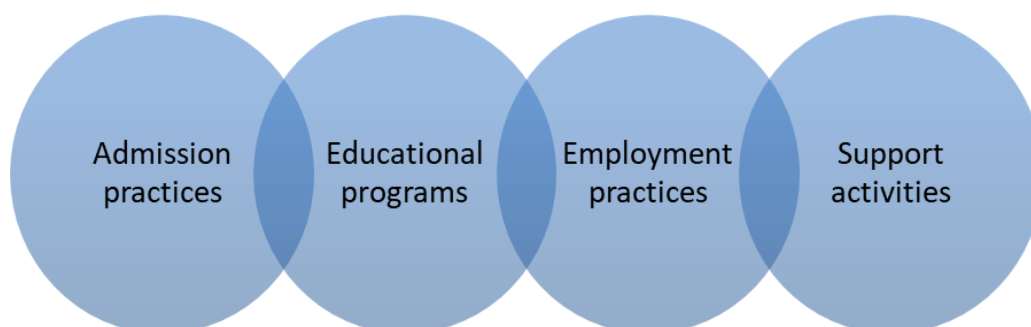
1. intervene in the incident so that you can show your support to the individual,
2. encourage your peer to report the incident,
3. accompany the victim to the office to report the case,
4. discuss the incident with a supervisor so that he/she can intervene and take any required step to prevent cases of discrimination in the future,
5. provide an oral or written statement of the incident.

Ideas for a Witness to Incidents of Racial or Ethnic Discrimination (as an Employee)

1. take an active role and intervene,
2. report the incident directly to the responsible authorities.
That authority might be a supervisor or one from human resources.

c. Combating against racism as an educator, HEI staff, or stakeholder

1. Ensure that the university does not discriminate its students and staff in:



2. European universities might adopt policies of anti-discrimination and anti-harassment; make them public and visible to their students, educators, other HEI staff, and stakeholders. For more details, you might refer to some practices in the U.S.A. (for example, visit the pages of Title IX offices of the universities).

Turku University of Applied Sciences might be a good example in the consortium, which already has a plan of equality and non-discrimination called "Equal Turku U.A.S." (see Figure 1). The plan guides ways of action and study and work environments that offer every student and employee the experience of equal treatment and equal opportunities to act as a community member.

	EQUALITY ACT	NON-DISCRIMINATION ACT
STAFF	Promoting equality among staff (6 §), employer's equality plan	Promoting non-discrimination among staff (7 §), employer's non-discrimination plan
EDUCATION AND STUDENTS	Promoting equality in education (5 §), HEI's equality plan	Promoting non-discrimination in education (6 §), HEI's non-discrimination plan

TUAS' plan of equality and non-discrimination

3. Establish offices of social inclusion, equality, and non-discrimination, employing diverse specialists from sociology to psychology, counselling to human resources, and law education to support students.
4. Organise campaigns, including student unions on campus, to promote awareness and understanding of the prohibition of racial discrimination.
5. Adopt critical pedagogies and train your teaching staff. (Please see Section VI for suggestions for HEI educators/teaching staff)
6. Students need to be reinforced through advocacy and empowerment programs for more active engagement through activities as follows:



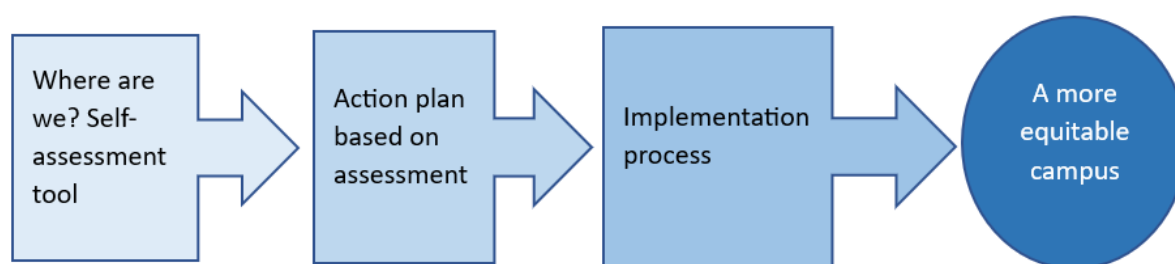
Self-empowerment

B. Suggested activities and practices

a. Suggestions for HEI administration/management

During our cooperation with our project partners and our research in the field, we discovered that not every HEI has the proper mechanisms to tackle the problems around race and ethnic-based discrimination and crime. Such mechanisms are not only limited to the handling, recording, and monitoring of the incidents, they also include the self-assessment of institutions and individuals. Thus, both institutions and individuals will be able to see where they are, what needs to be done for a better and just campus environment, what the strengths and weaknesses of the institution are, and based on the assessment process to plan for the future.

Such a self-assessment could be done on two different levels, the first one focusing on the development of administrative procedures. The second might address problems around teaching and learning; these are presented in the related sections and links.



An evaluation form for the self-assessment of the administration might be useful for institutions. The Coalition of Communities of Color (TOSRRE, 2014) provides a tool for organizations in general but is adaptable to any type of institution. Thus, it might be useful for the administration of HEIs around the world that want to tackle the problems related to ethnicity and race-based problems. This might help organizations gather baseline data and information in order to self-identify areas for organizational change and improvement. Also, organizations might be able to facilitate sharing information, resources, mutual support, and improvement tools. For details of the assessment: <https://racc.org/wp-content/uploads/buildingblocks/foundation/CCC%20Tool%20for%20Organizational%20Self-Assessment%20Related%20to%20Racial%20Equity.pdf>.

One such self-evaluation form to address teaching and learning can be found in the work of Universities Scotland (Race Equality Toolkit (RET), 2); the toolkit provides ideas and guidelines for HEIs to help them create an equal teaching and learning environment. It also includes a self-assessment form for the institution's administration, particularly to ensure that race and ethnicity equality matters are mainstreamed into learning, teaching, and assessment (RET, p. 55): https://www.leedsbeckett.ac.uk/-/media/files/equality-and-inclusion/race_equality_toolkit_2006.pdf.

Universities might also be interested in doing research to understand discrimination in daily life both on and outside campus. The following link provides an "everyday discrimination scale" and also many resources carried out on the topic: <https://scholar.harvard.edu/davidrwilliams/node/32397>

b) Suggestions for HEI educators/teaching staff

Here are several ideas for HEI educators/ teaching staff to create more culturally responsive and inclusive learning environments.

1. Adopt critical pedagogies

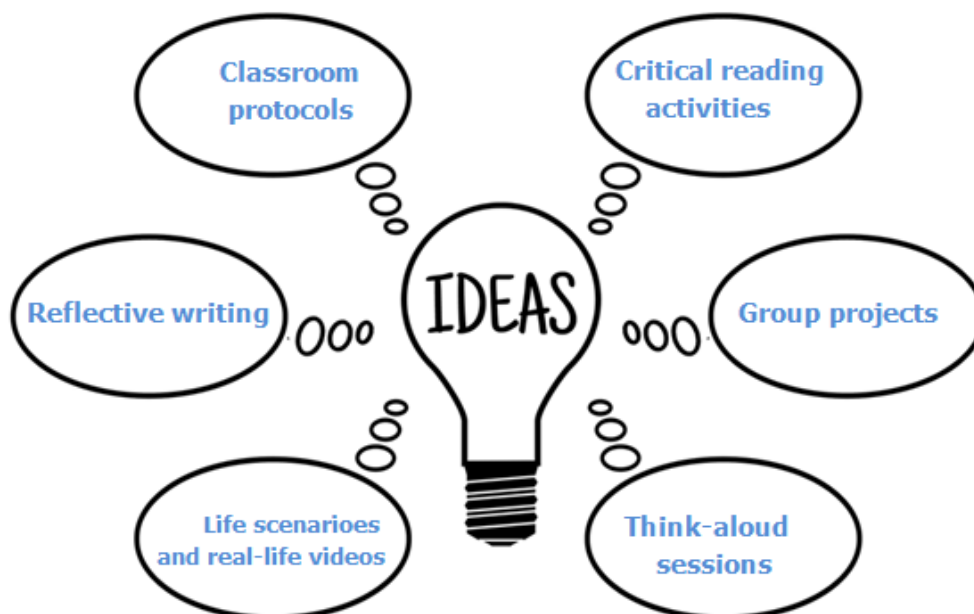
Biases and oppressive systems that may impede student learning and alienate them are brought to light and challenged through critical pedagogies (Saunders & Wong, 2020). Saunders and Wong (2020) and Nagda, Gurin, and Lopez (2010) suggest the following instructional strategies and principles for educators to adopt.

- ❖ Listen to the stories of individuals from marginalized groups,



- ❖ Never request that students speak on behalf of their entire ethnic/cultural group,
- ❖ Assume that the classroom contains members of the groups you are discussing,
- ❖ Always be willing to learn more about yourself and microaggressions,
- ❖ Improve students' five skills to empower them:

❖ Make plentiful use of the following instructional activities:



2. Use scales or surveys of self-assessment

To prevent and combat hate and extremism motivated by ethnic and racial differences, such self-evaluation and reflection forms can present more options for organizational and programmatic growth and the potential for empowerment and change at the level of group and individual interactions. Both educators and students might conduct a self-assessment to determine whether their understanding of cultures and appreciation of differences are limited and examine any biases.

Example 1. Diversity Self-Assessment



- ❖ What is my definition of diversity?
- ❖ Do the students in my classroom and school come from diverse cultural backgrounds?
- ❖ What are my perceptions of students from different racial or ethnic groups? With language or dialects different from mine? With special needs?
- ❖ What are the sources of these perceptions (e.g., friends, relatives, television, movies)?
- ❖ How do I respond to my students, based on these perceptions?
- ❖ Have I experienced others' making assumptions about me based on my membership in a specific group? How did I feel?
- ❖ What steps do I need to take to learn about the students from diverse backgrounds in my school and classroom?
- ❖ How often do social relationships develop among students from different racial or ethnic backgrounds in my classroom and in the school? What is the nature of these relationships?
- ❖ In what ways do I make my instructional program responsive to the needs of the diverse groups in my classroom?
- ❖ What kinds of information, skills, and resources do I need to acquire to effectively teach from a multicultural perspective?
- ❖ In what ways do I collaborate with other educators, family members, and community groups to address the needs of all my students?

Source: Adapted from Bromley (1998).

Example 2: Self-Identity Assessment "Who am I?"

For this activity, take a piece of paper, draw a big I letter in the middle of the paper, and write "Who am I?" at the top. Consider what makes you who you are. What characterizes who you are? What distinguishes you as a person who is unique from everyone else? You could think about things like your race, religion, etc. Make a list of as many words as you can think of in this area.



c) Suggestions for HEI students and students' unions

International Students Cultural Week:

Encourage inclusivity, bridge cultural divides, and address issues of hate and extremism on campus by celebrating diversity and promoting mutual respect and understanding among students from different ethnic and cultural backgrounds.

This can be an effective way to create a welcoming and inclusive campus community where everyone feels valued and supported, regardless of their heritage or background.



Event	An International Students Cultural Week Program
Cultural Week Activities	<ol style="list-style-type: none"> 1. International Food Festival 2. . Cultural Performances 3. Cultural Workshops 4. Cultural Displays
Panel discussion	<ol style="list-style-type: none"> 1. The occurrence of Campus-based Race, Ethnic Group, and Heritage-related Hate and Extremism

2. What proactive measures can the university take to prevent Campus-based Race, Ethnic Group, and Heritage-related Hate and Extremism from occurring?
3. The legal and ethical implications of Campus-based Race, Ethnic Group, and Heritage-related Hate and Extremism
4. Strategies for combating Campus-based Race, Ethnic Group, and Heritage-related Hate and Extremism.

Awareness campaigns

1. Social media campaigns
2. Posters and flyers
3. Guest speaker events
4. Inclusive language campaigns
5. Campus-wide initiatives

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