

HOW TO RECOGNISE HATE
SPEECH AND HOW TO REACT
APPROPRIATLY TO IT?

Commissioned by the
“Media 4 Change”

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ABOUT US

“Media 4 change” is a powerful international movement for highest standards in journalism. Our slogan “Journalism – the Home of Human Rights” means that there are journalists who discover space for journalism ethics and human rights in their works.

We not only discuss with professionals and experts on what is important, but also we create — one of our main goals that are, together with independent journalists and editors, to examine problems that are outside of the media agenda. We believe that the cooperation between NGOs, media and experts is the key to a better representation of socially vulnerable groups.

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The movement was initiated by the project “Address of Human Rights — Journalism”. This is the official name of “Media 4 change” activities. Our goal is that, in prospect of continuity of the activities of this project, Media4Change would continue to be a strong movement for higher standards of journalism, the movement will be complemented by new ideas and projects of members of the movement.

Our goals:

We believe that media is a powerful weapon to protect the public interest. At the same time, we strive to create the society with no forgotten people. Therefore, our goals are as follows:

media⁴change.co



- Development of the cooperation network of journalists, human rights and media experts;
- Requirement to journalists of ethically and aesthetically talking to the public about problems of socially vulnerable groups;
- Cooperation with journalists and experts in carrying out large-scale journalistic researches;
- Provision of conditions for socially vulnerable groups to speak out about their problems and to be heard;
- Cooperation with editors in creating contents on socially vulnerable groups; In future perspective, provision of conditions for the society to show confidence in journalists they like and to support their brave ideas.

“Media 4 change” on a regular basis holds discussions, workshops, seminars, formal and informal meetings with journalists, human rights experts, representatives of socially vulnerable groups and other NGOs.

“Media 4 change” is implemented by a professional team, the members of which came from five European countries. The Coordination Centre is in Lithuania (National Institute for Social Integration). It regularly employs three professionals. They are assisted by the initiative group, consisting of journalists, editors, media and human rights experts.

National Institute for Social Integration has been hosting the Young journalists’ development programme since 2009. The organization brings together experts from Journalism, Human Rights and numerous of other fields to work on mutual projects. The investigations carried out by young journalists are published widely across different media channels in Europe.

FOREWORD

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The flaw of hatred and intolerance are not the bygone issues, as the prevailing occurrences facing the world today indicate. In fact, these-days, intolerance stands as an underlying root for fundamental human rights' violation, ethnical groups and society cluster victimization, or even the search for a realization of a greater, fairer visions of our lives. The ideal circumstances for hatred and intolerance to face the world today, are laid during the state of conflict, such as war, crisis, etc., though peacetime periods sometimes lay the basis for hate speech as well. The fragility of human nature during the peaceful times, prepare the seedbed for hate speech and despite to put down roots step by step, quietly and imperceptibly. Thereof, under the shield of peacefulness and fairness, a hate speech takes roots even more easily, thus providing the opportunities for intolerance and hatred to become as a norm, something that is easily acceptable and promotable within the clusters of society.

The predominant role for hate and despite to take its place is played by means of the mass media. The mass media, as an important source of political information for the society, creates a certain conception of public spirit, dependency on the nation and its people. It can exist as a narrow perception, the one, that emphasizes the categories of what is "very own" and what is "uncongenial", therefore, laying the basis for fear, tension, short-minded nationalism, hate and intolerance to reveal and cir-

culate. However, the opposite conception could express such principles as "wide world view" and incite people to look at the world itself as the shelter for the whole society.

During the times of crises and uncertainty, it is relatively easy to confront and mobilize those society members who are ruled up by hate and intolerance principles of thinking, against certain existing or non-existing enemies or hostiles. The so called "enemy" or "hostile" is nothing but the minorities of the society – it can be refugees, migrants, ethnical groups, people that suffer from mental problems, women (despite the fact that the women are actually the majority of the society), homosexuals and others. There are no clear signs that these social groups necessarily have something in common. Moreover, the members of these groups can share the intolerance for each other or be intolerant towards other vulnerable society groups' members. Thereof, it is wise to recognize the hate speech as the one which can blast off in all forms of brutality and cause the remaining consequences that will have to be dealt with. To identify the essence of hate speech, its forms of expression, and to react properly to it now, in times of relative peacefulness and fairness is crucial. Issues like these, are in particularly actual due to certain outgivings of a number of political representatives from the European Union countries, declaring intolerance towards ethnical and religious minorities (even if they officially declare

that they value the European Union's old-rooted democratic values).

While the mass media – a grand arena of public communication, takes an extraordinarily large role in the hate-and-intolerance-based thinking formation process among society members and its further development, it can as well, prevent society from poor consequences of hatred-related behaviour. Perhaps, the latter mentioned statement leads the reader toward the “what is what” type of questions: might be the hate speech is the part of society self-expression? Do the restrictions of hate speech are not confronting the information liberty principles in liberal democratic societies? Do the elimination of hate speech in virtual and public areas guarantee, that it would not lay the basis for underground double behaviour standard promoting storm-trooper groups that live on the principles of intolerance and spread them quietly? What is the name of the hate speech now-days and what is not yet? What type of organizations or institutions should take steps to prevent and control, and punish the spreaders of hate speech? Should the treatment of the intolerance to certain groups of society be equally declared towards intolerance to unintelligence and to racial discrimination, intolerance to patriarchal norms of society and to certain religious creeds? Should all cases of intolerance be censored or reacted to?

The above-mentioned questions are actual to all society members that is

freedom-driven and critically thinking, and in particularly to those, who bare considerably strong responsibility towards spreading ideas and information streams in public area. The questions like these should be actual for journalists, public communication experts and politicians, in particularly. However, today, those questions have become actual too - to all public message spreaders, who communicate in public space. Authors affirm that these-days, when a single word gained even more power, only responsibility allows public discussion members to keep up with the high speech standards, thoroughness and quality.

Notably, this publication is dedicated to the basic spreaders of a word: editors and journalists, and to all those responsible society members who expressed an aspiration for professional public communication, searched for the hate speech identification and its forms of expression, reached for a clear definition of how its roots have been formed and the ways hate speech influences different and, in particularly, vulnerable society groups. During the preparation of methodological work, our group sought for an in-depth and thorough analysis of the problems, identified in this publication. Firstly, within the first section of this publication, insights on the role of the mass media are given by professional journalists and mass media researchers. In this section professionals provide an answer to a question - in what manner socially affected group

representatives and their members, and non-governmental organizations, that cope with it and organize a preventative projects responding to the issues, are suffering from the hate speech manifestations in general? Sociological aspects of society group vulnerability and trends of the European public opinion, regarding this issue, are analysed thereafter, from the second to fourth paragraphs of this publication. The authors of this publication were looking forward to better explain and identify what is so called “vulnerable society group” and why certain groups are such vulnerable. The authors expect communication professionals will find this topic helpful in the efforts to make decisions right. Finally, the fifth and sixth paragraphs of the methodological part, examine the very concept of hate speech. Methodologists of this publication state that the treatment of hate speech varies through the fields of studies: Law considers this concept slightly narrowly, in the meantime sociological perception of hate speech comprises broad definitions, etc. Therefore, before understanding

the basics of hate speech it is wise to survey the way it works socially, the way it can be interpreted socially and further on – understand juridical interpretations of this term and, finally, find out the prevailing discussions regarding to the hate speech. The methodological part of this publication is followed by recommendation paragraph (for professional journalists) and the reference list. There is a need to say, that the given recommendations do not necessarily apply for each and every cases of professional lives of the journalists, though they can be useful in many cases related to the topic. The group of the authors revealed that the analysis of hate speech related issues, should come up to their expectations and be helpful for those, who stand to discussion quality standards, would it be professional journalists or the others. Hopefully, this analysis will help to make responsible decisions, before declaring one’s opinion in an open discussion, related to the hate speech and the vulnerable groups of the society.

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WHY SHOULD THE MEDIA BE CONCERNED WITH THE VULNERABLE PART OF SOCIETY? THE RESPONSE OF PROFESSIONAL JOURNALISTS CIVIL SOCIETY ACTIVITSTS



Journalist Mike Jempson, Director of "The Media Wise Trust" (Great Britain); Lecturer of journalism in the University of West England.

"Fact-checking is the remaining precondition of the quality of journalism and an actual society demand."

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Speaking about the vulnerable society groups and the mass media, it is worth to say that the media's main responsibilities include provision of the opportunity and the space for vulnerable society group members or representatives to speak out loudly, and at the same time, permitting of their participating role in political discussions. Perhaps, the lack of representatives and members that are capable to stand for their groups in public, leave the majority of concerns of those groups in silence. However, the major factor affecting such groups' publicity, is the marketing strategy of the mass media owners and the political opinion of the editorial board. In simple words, one editorial board can pursue for human rights advocacy or at least revelation of the vulnerable society groups' living conditions and can seek to disclose the third parties, which are earning from such groups vulnerability. In the meantime, the other, ignores such society groups or even contrary – takes steps to actively promote intolerance and hatred towards them.

It is clearly visible that depending on the country itself and on the type of vulnerable society group, the above mentioned tendencies vary. There are several African countries' newspapers that tend to provoke a war against gay and lesbian society group members, etc. Some of

the mass media of countries like Rwanda and the former Yugoslavia declare terrifying xenophobia. And recently, the East European mass media have published numerous of articles demonizing the Roma.

Over the past twenty years, a considerable number of non-governmental organizations or public organizations encouraged the mass media to pay more attention to concerns expressed by vulnerable society groups. Relatively little media attention was paid to the problems related to such groups until the horrors of Balkan war, Rwanda slaughter and conflicts between Israel and Palestine. More solidarity was expressed when people have banded together to support left-wing political parties. Only recently, International Federation of Journalists has established International Media Working Group Against Racism and Xenophobia (IMRAX), European Union has initiated a research "Media 4 Diversity – Taking the Pulse of Diversity", European Council has established project MEDIANE (Media in Europe for Diversity Inclusiveness). The Fund "MediaWise", the Institute "Media Diversity" and the Nacional Institute of Social Integration have also joined together to contribute to the afore mentioned endeavours. One of the fundamental factors, curbing the circulation of hate speech, however,

remains the journalist's will and competencies to work professionally and to dare to say "stop" for the problems arisen.

The lack of competency is demonstrated when a journalist, preparing material about vulnerable society groups, overlooks or, to be more accurate, even is not realistic of his or her preconceptions and a slightly biased opinion. That is the reason, why such attributes as consciousness and ability to analyse one's preconceptions are considered to be crucial to professional journalist. As recent practice has demonstrated, journalists, seeking ordinary communication with the audience, tend to think stereotypically and invoke stereotypical linguistic constructions (the parts of which are created by the journalists themselves). Though, indeed, journalists lack of knowledge about the consequences of destructive stereotypes' usage – in particularly, for those, belonging to the vulnerable society groups. It is quite clear that permanent usage of detractive lexis can cause as many damage as a direct promotion of violence. Today, more and more journalists are revealing the issues of the members of vulnerable society groups, however, it seems that the majority of journalists find the ways to speak hate speech much more comfortably than ways to make an in-depth analysis of tragedies of people living within the peripheries.

Another complication arises when journalists work on the material, which, obviously, spreads demagogy, hatred and disinformation. The questions then arise: should there be ways for journalists to express their opinion towards such sources? Should such sources be censored or even ignored? There exists an opinion that censure and limitations of speech freedom is nothing but the violation of human rights. On the other hand, pro-

motion of intolerance against vulnerable society group members and demagogy-driven sources nonetheless violate human rights. By invoking demagogical sources and its statements, mass media is being incorporated into the group of the "bad sources" and spreads disinformation and intolerance by making news more accessible (few sources could hardly achieve considerable audiences). I would say that this problem could be solved by laying out disinformation and misguided facts within the certain context, so that the audience would be able to separate right from wrong. In fact, journalists should be well prepared and have enough knowledge before being capable to manage sources of hate speech.

Yet another burden - is the case when individual (the audience) expresses a belief in prejudices and stereotypes. Naturally, such individuals do not represent the group of hate speech spreaders', however, those individuals are highly susceptible towards statements proclaiming hate and intolerance. Fears and ignorance arise from certain prejudices and that is why professional journalists could deal with this situation properly, by preparing reportages, coping with society apathy and fear.

The undergoing transformations in the contemporary mass media push journalists towards professionalism and ambitions to gain more competencies. Today, the face of the mass media has been

„It is quite clear that permanent usage of detractive lexis can cause as many damage as a direct promotion of violence.“



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changed by massive internet usage, globalizing the whole world. Internet mass media – as a global speaker, spreads either tolerance towards cultural diversity, or hate speech. To be more coherent, internet provides opportunity to find information almost on anything, though the question is – whether this information is credible enough? Fact-checking is the remaining precondition of the quality of journalism and an actual society demand.

In summary, there should be paid huge attention towards strategies leading journalist to coherent and consistent, and professional work on the topics regarding vulnerable society group members. The attention should be paid to lexis in particularly – in order to escape stereotypical thinking manifestations; additionally, a permanent contemplation of one's work should be practiced properly; and, finally, there is a need for a broad education, allowing to recognize intolerance and disinformation, as well as, a courage and knowledge of hate speech sources management.

Traditional Norwegian mass media rarely practice direct hate speech, though stereotypes remain as an occurring phenomenon. Stereotypical language in most cases plays an important role while seeking to express intolerance to the Norwegian ethnic minorities, Sami people, the Romans and the immigrants, etc. Here, women, engaging in political activities, are still evaluated stereotypically. However, my personal research results indicate that situation in Norwegian country is undergoing positive changes. As the results of the research indicated, professional journalists, initiating positive changes, more often provide the space for vulnerable society members and their representatives to speak out publicly. In other words, during the collection of the information and interviewing the individuals from such groups or using their statements as a source, journalists express greater respect to those individuals and the stereotypes instantly disappear.

During the survey, I had an opportunity to thoroughly research the ways mass media represent individuals who suffer

“It would be wiser to cope with a hate speech in public space and try to win it there, than to set the limitations on freedom of speech grounded by predefined rules – of what can be said publicly and what can not.”

from mental health problems. I would say that the Norwegian journalists quite respectably perceive the stigmatization risk for individuals suffering from mental problems.

In my opinion, several points regulating professional ethics, included in the Code of Ethics of the Norwegian Press¹, positively contribute to the professional behaviour boundaries of journalists, especially those related to interviewing of the vulnerable groups of society and management of journalistic sources. It is emphasized, that the challenge for journalists is to strive to protect individuals and groups from injustices incurred, to reveal the facts about human rights violations, suffered by unforgivable ignorance both in the public and the private sectors. As well, journalists are required for more thorough than popular knowledge of what is human identity, what sort of ratio of individuals and groups with nationality, religion and different creeds are tolerated; more in-depth perceptions of certain social groups' vulnerability and the reasons of vulnerability are required as well. Ethical journalists

are obliged not only to gain more competencies in this field, but also to apply knowledge in practice correctly. In simple words – to not make use of vulnerability of individuals, who are unaware of their rights or are disintegrated. In addition to that, journalists are encouraged to not emphasize those individual qualities that are inadequate to reveal the essence of the situation. Journalists should respect the privacy of individuals, be sensitive and to be aware of the extent of the impact that published information could have on the vulnerable individuals.

As I mentioned previously, recent situation in the traditional mass media is no longer confronting serious issues, however, this cannot be expressed about the social networks in the internet. Indeed, there exists a great bunch of material in the internet, promoting hate speech widely. Our country has discussed what means should be taken to improve the situation: to start the censorship of such content or to follow the principles of the free flow of information and not to interfere to information that citizens are pub-

¹ Code of Ethics of the Norwegian Press. (2007). http://ethicnet.uta.fi/norway/code_of_ethics_of_the_norwegian_press

“The challenge for journalists is to strive to protect individuals and groups from injustices incurred, to reveal the facts about human rights violations, suffered by unforgivable ignorance both in the public and the private sectors.”

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lishing? In conclusion, we summarized that freedom of speech and an open discussion are the values that cannot be limited. We believe, that it would be wiser to cope with a hate speech in public space and try to win it there, than to set the limitations on freedom of speech grounded by predefined rules – of what can be said publicly and what can not. Also, in order to limit hate speech, it is wise for the mass media to take a range of moderation strategies, for example, to close commentary spaces at nights, or to eliminate possibility to discuss anonymously.

The boundary between hate speech and the speech freedom is quite ambiguous. And there is no such globally accepted hate speech definition that would determine its meaning.

But one thing is certainly clear. The relevance of individuals, belonging to vulnerable society groups, discrimination or other problems incurred, can contribute to a better understanding and tolerance promotion within the society. The main goal of the journalists that are shedding the light on vulnerable society groups, is to avoid information leaks that are reinforcing existing stereotypes or creating new prejudices. It is necessary to find other ways to talk about the occasions involving people belonging to vulnerable society groups.

Professionalism can be sought in forms of additional education or trainings. Essentially, the support of editors are playing the key role. Nonetheless, it is important for editorial board to commit to behave ethically and acceptably. The challenge of professional ethics is not always as easy to achieve as it looks like. Indeed, the basic set of the media principles, including an appropriate terminology usage, should guide journalist away from



Alexia Kalaitzi, broadcast journalist; trainee of the Institute "Media diversity", Great Britain; worked for "Global voices online", SKAI TV, "United Societies of Balkans", "Documentary Alternative Balkan Caravan".

the dissemination of the hate speech. In terms of the terminology used in this article, it would be worth to point out that the very term "vulnerable group" is largely complicated.

The designation of such phrase can sound a bit more offensive or raise the sympathy for weakness. Even if the term "vulnerable groups" sounds insulting, it is not directed towards anybody, as this term defines the people who are not weaker than the rest of the society by nature. It is worth to say, that individuals become vulnerable due to the attitude of the masses, possible exploitation and other unfavourable conditions, interfering with personal objectives and the possibilities to realize those objectives. Therefore, it is up to the journalist to assess the lexis used in public.

In most of the cases, it is recommended for a journalist to pay respect to the context, invoke at least on the few different sources. The information sources should be evaluated critically due to the prevailing situation when public individuals seek to disseminate the hate speech. It is for journalist competence to decide in what type of context the statements should be laid out. The purpose of the publication is to help the reader to identify the hate speech and to provide the proper counter-

argument against it. Also, it is very important to reflect not only political or public organizations' opinion, but, as well, to reveal the situation of the individuals standing in the lower position of the hierarchical structure.

"The bigger the diversity in the team of journalists, the greater diversity of the created content is possible to occur."

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On the other hand, the very editorial board composition contributes towards the hate speech prevention. Naturally, the bigger the diversity in the team of journalists, the greater diversity of the created content is possible to occur. This situation leads towards the wider audiences. The prevailing situation can be improved by means of social networks – many cases indicated that journalists are incapable to identify all the problems of the vulnerable society group members. However, these-days, such group members tend to take initiative to communicate using the platforms of the internet mass media more often.



Dr. Stephan Russ – Mohl, Director of European Journalism Observatory, Professor of Media Theory and Media Economics in the University della Svizzera Italiana.

“The state of speech freedom can be best evaluated by the extent to which speech freedom is practiced by rebels and dissidents.”

Should journalists be able to identify hate speech and cope with it? Of course, there is no denying. However, hate speech is just a tip of the iceberg. The hidden and preconceived prejudices can have even greater impact on certain society groups. Such attitude can lead certain society groups to vulnerability and partly isolate them.

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In general, I presume that populism is spreading massively within the mass media platforms. Populism prospers with its scapegoats, enemies and hostilities. The name of enemy can be shed on anybody, but mostly on vulnerable society members. Social media does not work for better understanding of vulnerable groups of society too. Their algorithms provide the audience with the same, biased information flow.

The groups of great vulnerability and isolation are partially formed by the country itself and the mass media. In certain countries, the situation of social groups has varied from time to time. Western democratic countries, for example, have undertaken modern depiction of sexual minorities. Unfortunately, both the activities of journalists and social media traffic often are affected by herd mentality. It is the question for the mass media: do they have necessary resourc-

es and capabilities to educate and develop their audience, rather than pursue for the amount of the readers and the amount of clicks per web-page, to strive for such groups' full social integration?

Objectiveness in the mass media is overlooked pointlessly, I would say. The argument that it is impossible to realize – is weak and silly. There is no doubt that those journalists who strive for objectiveness, get the greater results than those who reject it and “crown” themselves as missionaries. The issue of the lack of objectiveness is both actual to socially isolated groups and the elite group individuals.

Rosa Luxemburg – the European revolutionary (XX a.) once said that the state of speech freedom can be best evaluated by the extent to which speech freedom is practiced by rebels and dissidents (“Freedom is always the freedom of the dissenter”). And indeed, this is a great criteria. Finally, I would like to add that the limitation of speech freedom should be acceptable. That is – the hate speech. The public restrictions regarding the hate speech, typical for certain European countries, serve the citizens and speech freedom more than the overestimated word freedom practices (that in many cases violate other basic human rights), such common in United States.



Božena Karvelienė,
director at the Roma
Integration House

"I am a Lithuanian citizen and I want to be equal to all the people of Lithuania. I do not want to be labelled negatively as a "gipsy" for the rest of my life."

The Roma are usually portrayed negatively, within the criminal context in Lithuanian mass media. Little attention is paid to the good things that happen. Personally I try to change negative disposition of mass media, and there exist more examples of successful integration of the Roma individuals. However, the prevailing opinions are those that incite hatred and intolerance.

Therefore, on the one hand, I clearly perceive the reasons why socially vulnerable groups' members avoid to interact with the media, and, on the other hand, I encourage them to make changes in their lives and to improve their skills. I have to admit, that quite often the Roma people tend to live "in the box" without clearly imagining themselves further on outside of Naujininkai district, have no idea how to improve their lives and to get out of the peripheries. It is hard to calm them down and to persuade them that it is possible to keep their traditions at the same time. Clearly, they are afraid that new "starts" will destroy their origin and their culture will be abandoned. Their concerns are reasonable, because they are in particularly striving to keep their identity alive.

But at the same time, I understand how hard it is to move towards changes after experiencing confrontation to certain forms of discrimination. Once affected by certain forms of discrimination, the Roma individuals often suffering from their own negative attitude towards themselves, even in the situations like job search they tend to think: "Ah, they still will not accept my approval, I am wasting my time, because I am just a gypsy". And then, in reality, such individuals are not accepted to certain positions because they are the Roma.

Sometimes I let myself to express an opinion that the Roma themselves should change their attitude and show their initiative. It would be great if they themselves could help someone. On the other hand, I think that for some Roma individuals there is a need to hide their nationality so that they could get jobs or maintain them.

Personally, I no longer have to hide my nationality. I am a Lithuanian citizen and I want to be equal to all the people of Lithuania. I do not want to be labelled negatively as a "gipsy" for the rest of

“I would like to wish the journalists to always perceive the consequences of their work.”

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my life. However, despite the fact that I have achieved much, so far I feel deep inside me, that sometimes the doors are closed to me just because I belong to this group.

The most painful is the fact that nothing changes and the label of “gipsy” makes our society group minors to suffer and they are not able to go out alone from this vicious circle. I want to contribute to their success that they would be able to complete their education, that girls at age 15 would not be pushed towards weddings and have nothing but their lives in Kirtimai. Usually, the Roma girl’s fate is such – to get married, to give birth to children, or even in cases when they lack of money, to go sell psychotropic substances and finally - become imprisoned. I have relatives and nieces living in Kirtimai and I am willing to convince them to achieve education.

Childhood is the life period when children are willing to learn at school. However, I personally were not capable to finish my education – from seventh grade my father have forbidden me to attend school. But in general, the majority of Roma people are allowed to attend school, however, while at school they

face bullying, neglect from teachers’ side and many other obstacles. I believe that these obstacles are related to negative prejudices from the society side, and the contributors of the formation of such prejudices are the mass media.

It all have started from the raids in our neighbourhoods. The mass media informs society about such cases and by that way forms negative society attitude towards the Roma people. Parents are becoming afraid to let their children to school because they are being injured in there. My brother suffered from bullying of senior classes children – they used to threaten him with a knife saying: “You are a gipsy, we are going to kill you”. My parents used to go to that school to find things out, but everything was in vain. My brother once was even well beaten up.

Therefore, I would like to wish the journalists to always perceive the consequences of their work. Perhaps, in the future the bad things will happen to them too and perhaps their relatives are suffering from drug dependency, and perhaps there are individuals in their circles that sell drugs too.



Vladimir Simonko,
LGBT Lithuanian
society leader

“The Lithuanian mass media is still ruled up by pathological fears, there exists a poor perception of how to speak about homosexual families and the education of children.”

When first time in 1995 I told my story to daily Lithuanian newspaper “Lietuvos Rytas”, my story was published on the front page of the paper. There was a time when both me and the journalists of “Lietuvos Rytas” have taken a risky step.

This edition have broken the ground in our conservative society, encouraged new perceptions. I am very pleasant and thankful for this. However, as time have past, this editorial board has changed their attitude towards LGBT. That is the main reason why I have suspended my collaboration with this newspaper.

Lately, I found Lithuanian e-news platform, namely - DELFI – very supportive. But to speak generally, I noticed the tendency of Lithuanian mass media to indulge the masses, the so called majorities. Today, Lithuanian mass media speaks out on the topics of human rights, more often – analysing the situation from absolutely inappropriate angle, trying to catch more attention from the audiences. And the result of this phenomenon – are concerns, regard-

ing the actions of journalists: the mass media no longer takes responsibility to analyse human right topics thoroughly, but instead, topics like these are simply sold, so that commentators would tear them to shreds.

The Lithuanian mass media is still ruled up by pathological fears, there exists a poor perception of how to speak about homosexual families and the education of children. Though topics like these should be discussed publicly. In my opinion, mass media should serve as tool for civil society. However, at least so far, they introduce LGBT-related topics as a scandal. Society and the Parliament take these topics incredulously and the massive hysteria arises. The society of LGBT has to cope with it and that combat becomes difficult to win, because our strengths are not equal.

From the human rights perspective, Lithuania regresses gradually. No changes regarding tolerance towards LGBT members have occurred since the start of the membership in the EU. They say, that the mass media is like a mir-

“Even if Lithuanian processions do not promote nudeness, our media tends to place photos of naked procession participants on the front pages of our newspapers.”

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ror of society, however, I think, that this saying reflects the weaknesses. We have to cope with problems concerning intolerance towards LGBT society members together and the mass media can either contribute to it or burden the communication even more.

Now-days, certain Lithuanian publications have tendency to promote open intolerance, to manipulate the facts and to form an audience full of intolerance and hatred. Provocation of hatred and intolerance became a norm in Lithuanian mass media. We, the LGBT society already have used to it and today, we no longer imagine that it could be otherwise. We no longer see the point to change the situation. And it is dangerous.

Our volunteers are attacked from time to time, as often as not they are physically injured. We are sending complaints to certain related institutions, however, the investigations and decisions usually “hang up”. While mass media publicize such cases, institutions do not solve the problems fully, the cases are being terminated.

One of the major issues “hanging up in the air” today is the fact that Lithuania had not yet declared the ambition to defend the rights of the LGBT society. We have not heard yet that the key government officials or public opinion leaders

would declare such statement. Famous Lithuanians could declare their sexual orientation and change to good, however, today, they are not able to do so. Being famous, they are interesting personas, however, it is easier for celebrities not to reveal their sexual orientation, given the fact that the LGBT society lacks solidarity itself.

The issues of LGBT rights prevention are mostly interpreted within the context of parades and processions. That is why an easier way to lay the topics like these within the full-scale context is to organize the processions – “Baltic Pride” analysis such topics in a more analytical and consistent way.

Even if Lithuanian processions do not promote nudeness, our media tends to place photos of naked procession participants on the front pages of our newspapers. On the one hand, LGBT processions abroad indeed comprises performances of the naked individuals and in case there are no reason to take pictures, no such are taken. On the other hand, when the newspaper stories analyse important human right’s prevention-related questions that are illustrated with photos of naked gays, the audience, reading this should feel very uncomfortably. In such depictions mass media reveals its certain values and attitude towards human right issues.



Guergana Tsenova, representative of the non-governmental organization ACCESO, promoting education, international collaboration, communication between different society groups.

Non-governmental sector often acts as an intermediary between mass media, society and vulnerable society groups. Accordingly, the way the concepts of interpreting vulnerable society groups and the lexis - for better communication between mass media and society - are chosen by non-governmental organizations, may directly have an impact the vulnerable society members. For us, NGOs volunteers, it is important to fully reveal the experiences of vulnerable society members and to coherently explain the circumstances and causes of such experiences.

To realize this mission is a burdening challenge, due to adverse circumstances occurring, thereof, the lexis for public communication should be chosen very accurately and carefully. In particularly large role the lexis play on the press reports, conferences, reports, while communicating with event participants.

Our experience indicates, that journalists feel very comfortable with reports that are almost already prepared for publication. The report that comprises compelling details attracts most of the journalists' attention. This attitude is not avoidable, however, we are striving for opportunity to disseminate our discourse in a way that would help to cope against stereotypical thinking.

So to speak about the role of the mass media, I would like to notice that journalists should contemplate the disuse of hate speech first, which are by no means a censorship and can not contradict the freedom of speech by any certain ways.

"The role of an emotional intelligence of a journalist is in particularly important. There is no need to use speech that provokes intolerance and hatred if there is no hate deep inside you.

2.

THE MEDIA, POLITICS,
THE VULNERABLE SOCIAL
GROUPS AND THE PUBLIC
OPINION. **SOCIOLOGICAL
PERSPECTIVE**

Europe is a multicultural region. Thereof, reaching for its society functionality and political integrity is based on the respect to human rights and on the guarantee that those rights would be realized in practice. Minority rights are the part of human rights, therefore, the state of minority rights within the European countries demonstrates the level of human rights reinforcement. After the Second World War and more recently, the breakdown of the Soviet Union, the European countries encouraged their will to collaborate peacefully in order to ensure the welfare and peace. Though the welfare countries define human rights not only from position of freedom to individually take part in the unhindered market and participate in political activities. The basic preconditions of the EU human rights' protection are both economic and social security of the society.

Peaceful living conditions, science, technological and economic progress (relatively greater than in developing countries) and other reasons make the European Union more attractive for citizens from the other countries. This region is attractive for people of different cultures and religious creeds, - from those seeking to pursue their professional career, education and work position, to refugees who are suffering from human right violations or war in their native countries.

Nonetheless, the factor of global capitalism impacts an overall migration process. From one point of notice, immigration promotes an economic growth of the developed European countries. This phenomenon is nothing but the consequence of the cheaper immigrant workforce, which is priced by lower ratio than local citizens' workforce.

The same principle is attributed to the migration process within the Europe. Economically advanced countries attract immigrants from the Eastern and central European countries, Baltic region as well. Together these groups of immigrants, take their cultural background with them, while the economic difference between their native countries and countries they migrate to, naturally, pushes diaspora towards the lower social ladder.

Annually, the European region is being enriched by the globalizing migration – there is a certain trend noticed that an extent of immigrants are much greater than that of emigrants. However, let the figures speak themselves: in the year of 2013th in European region the population of immigrants were 20,4 million or 4 percent of the whole region population; the internal migration shows considerable numbers as well – in the year of 2013th over 13,7 million of citizens from Europe moved on to reside in other countries (European Union members). Not only the ethnicity and religion, but such factors as education and possibility to ensure economic and social welfare demonstrate greater impact on the disparities in European society. According to the Eurobarometer, in the year of 2012th over 70 percent of Europeans had been facing people of different religious creeds, and over 60 percent of Europeans came across with people of other ethnicity.

Politics and the search of the constructive solutions is particularly complicated in the multicultural society, however, it makes intellectual and humanistic sense, while seeking for democratic solutions in political background. One of the most complicating boundaries for this to happen can be intolerance, sometimes

engendering even hate or hatred. These days, political society, in particularly, several European political parties celebrating recent victories, tend to express hate speech or speech of intolerance, directed towards uncontrollable massiveness of migration (thereof, the real migration measures were mentioned above this paragraph). The hate speech is sometimes so attributable to the mass media.

In order to analyse the formation process of the very hate speech, a clear view of severance assumptions should be provided. First and foremost, hate and intolerance should be kept as natural human feelings that may frame up the points of view, attitudes and actions of human beings. The language that expresses hatred or intolerance should be named as the hate speech. The dissemination of hate speech affects the formation of hatred-based and intolerance-driven cultural practices.

In some cases, those cultural practices are confirmed institutionally as rules, made-up by society members (for example, there were reported cases of certain European hotels unlawfully – as it was proven – practicing limitations to accommodate homosexual couples). Indeed, sometimes, cultural practices based on hate speech, become the political foundations for certain political parties.

Hatred and intolerance are the characteristics of single individuals of the society, however, an entire social groups can be formed on the basis of such characteristics. Then problems are arising – it is quite credible that such social groups

can have great impact on the oppression, in certain cases supported by institutions or private organizations (courts, state administration apparatus, business society groups and others, etc.).

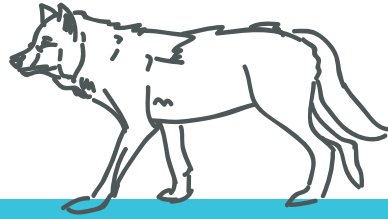
It becomes even more complicated when such oppressions are directed to the society minority groups (due to the fact that they differ socially from the majority). For this reason, minority groups are then named as “vulnerable society groups”. It is in particularly dangerous for minority group members’ rights when society majority are starting to support hatred-and intolerance-based actions.

From sociological perspective, the mass media largely influences the social ratio between different society groups; on the other hand, the political-sociological point of view demonstrates that the information quality, provided by the mass media, and its ways to “frame” it, can affect the direction of political decisions regarding social group living conditions. By textual, audio or visual means, mass media disseminates not only the information flow, but as well, the ideas, incites certain feelings and sentiments that can lead to intolerance or even hatred formation progress amongst the majority of the society or the separate social groups.

Besides, mass media itself can actively participate in the formation of vulnerable society groups or vice versa – to deform them by raising the doubts on society attitudes.

The mass media tends to misinterpret the way social groups and the society function and the extent of the power-driven relations social groups develop, thereof, it feeds the lowest feelings of the society and even deepens the exclusion of vulnerable society groups.

To understand the role of the mass media, it is recommended to read the beautiful tale about American Indian Cherokee.



THE TWO WOLVES' STORY

One evening the elder Cherokee told his grandson about the inner human struggle.

- You know son, there are two wolves that fight deep inside each of us. One is the evil wolf – anger, jealousy, possessiveness, grief, sorrow, pity, greed, arrogance, resentment, guilt, humiliation, lie, boasting, superiority, egoism. The other – is the good wolf – joy, peace, love, hope, stillness, good will towards others, tolerance, empathy, generosity, truth, intelligence and faith.

The grandson sat silent for a moment, then asked his grandfather:

- Father, but which wolf wins the fight?

- The one that is nourished, - the elder Cherokee answered briefly.

Professional and responsible media can absorb cultural tension, streamline the dialogs between the social groups and politicians, aid in perceiving the interests of vulnerable society groups.

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So the media – is like that feeder of wolves, determining the ways of thinking of the audiences. Professional and responsible media can absorb cultural tension, streamline the dialogs between the social groups and politicians, aid in perceiving the interests of vulnerable society groups, identify the issues occurring, reduce the likelihood of violence and through critical formation of social phenomena indirectly contribute towards a constructive politics formation within the multicultural society. On the contrary, incomprehensive media tends

to misinterpret the way social groups and society function and the extent of the power-driven relations social groups develop, thereof, it feeds the lowest feelings of the society and even deepens the exclusion of vulnerable society groups. However, in order to recognize the nature of the vulnerable society group and have a deeper understanding of the basic characteristics attributable to such groups, there is need for certain preparative work. For this reason, the following paragraph analysis the concept of the vulnerable society.

3.

THE VULNERABLE
GROUPS OF SOCIETY.
WHAT DOES IT MEAN?

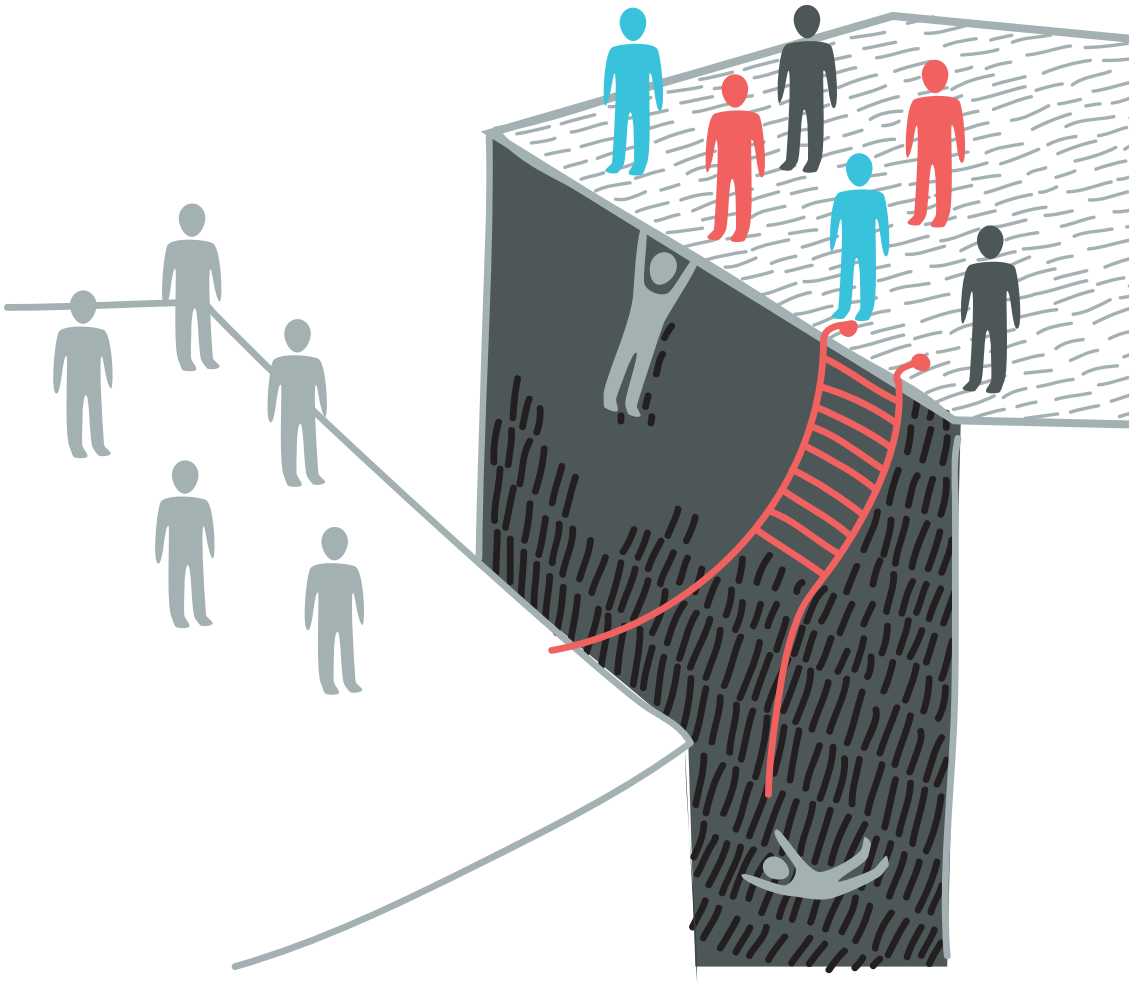
Sociologists analyse society by dividing it to certain social groups. Social groups are not institutionalized and their individuals can be unknown to each other. One individual can be attributed to several groups in one time. This clustering is implemented in order to realize what is the development level of the society or to what extent certain policies affect those social groups. Social group is formed by paying attention to certain attribute or even a group of attributes. For example, social group can be attributed by one factor: women social cluster (when the evaluating factor is gender), unemployed social group (factor of economic activity phase in the labour market), middle income social group (revenues factor), Roma social group (ethnic origin factor); or by two factors: social group of males aged from 18 to 24 (based on gender and age), social group of single parents with minimum wage-earnings (based on income and household composition), etc. Social groups can be formed by many attributes – depending on society part as a researching objective.

Sociologists notice that certain social groups more often than others experience social exclusion and discrimination, possess poor economic and social living conditions. For those society members it is more complicated to seek for education, medical care, fully take part in civic and cultural life of the country. For example, many societies demonstrate that women as a social group, are provided with relatively lower earnings than men, even while taking the same position. This phenomena, can be considered as nothing but society patriachalism when men dominate the position and women play the role of vassals. Another exam-

ple is – the discrimination of individuals possessing the motor disabilities, when individuals in the wheelchair are not capable to access public use building or places (if, for example, there is no special entrance installed). By the way, according to data of the year 2012th Eurobarometer, Lithuanians perceive such discrimination the least significant.

The vulnerable social groups are entitled to the same human rights as the whole of society, nevertheless they often lack means to use their rights. For example, the right to comprehensive education is applied to all children, including those living in the Lithuanian Roma encampment based in Kirtimai, Vilnius. However, due to harsh economic backgrounds, as well as negative attitudes of the society and the related factors, many of children are left out of system of education. While the Roma children are taken to schools, the very learning process becomes a huge challenge – their parents are, in many cases, poorly literate, thereof, children are not capable to do their homework with the help of their parents; as well, due to the prevailing stereotypes about “gipsies”, children at school are suffering from bullying and eventually the school becomes a place of ignorance; due to difficult economic situation of their parents, there is no way to pay special school fees and to buy appropriate clothes and shoes for the Roma children; in some of the cases, the Roma children do not attend school for such reasons as electricity or water cut off in their homes (there occurs water or electricity suspension in Vilnius Roma settlement) – during such periods children are not able to wash up, clean up or simply use the light to do their homework.

“Sociologists express an opinion that individual cases are not attributable to the trends of the whole vulnerable society group. The cases of success in overcoming the boundaries and reaching for individual goals should be treated as a massive achievement, worth of great respect and admiration. Nevertheless, those cases do not necessarily mean that this individual or any other vulnerable society member possesses an equal possibility to achieve their goals.”



In other words, the right to comprehensive education is usually not working due to daily circumstances. It is clear that the majority of society do not face such difficulties in their daily lives, therefore, many of society members bear the misconceptions and feel angry about these minority groups. The majority has a tendency to blame the groups itself for their incapability to adjust or use their rights.

However, the barriers to certain society members are not the accidental ones. There already exists the whole system of those barriers. Those barriers can exist as rules in certain institutions (due to lack of proper understanding of living conditions of different social groups). They can be based on the discriminative attitude or as a general norm, however, it happens for such attitudes to disseminate in the informal society circles.

For example, the general society bears the concept of “womanish work” as a definition of a precise activity area and the poor earnings. Or the Roma children, living in the poverty, are not able to appeal for school meal which costs are naturally reimbursed by the Republic of Lithuania, due to the fact that the majority of the Roma houses in Kirtimai region (Vilnius) are not declared legally. As a result, such social groups are socio-

“The vulnerable social groups are defined as such due to living conditions created by society majority and not because of the fact that they are weaker, more constrained and more unable to care of themselves than others.”

logically defined as vulnerable society groups – i.e. groups that more often than others are facing social discrimination – would it be individual or structural – and in most of the cases, are highly exposed to intolerance and hate speech.

The term “vulnerable society groups” is prevailing in the society too. Society minorities are vulnerable society groups, however, not necessarily. For example, even though women belong to the majorities of the society, as social group they can be less privileged. Minority social groups usually are identified by the following characteristics: 1) the quality joining social groups’ members and at the same time separating them from other groups, i.e. ethnic origin, religion, language, culture, nationality; 2) social group individual’s attribution towards a certain group i.e. minority group is the recognized identity of a group members; 3) lack of domination within a certain society context, lack of political and economic representation; 4) possible presence of absence of citizenship of the countries they live in².

It is worth to mention, that not necessarily each and every vulnerable society group member are stricken with boundaries or are not able to use their rights and privileges in reality. Such statement would be false. In some cases, such individuals ignore discrimination successfully and reach for their goals and dreams happily. There are certain number of examples of individuals grown up in Vilnius Roma settlement that were able to achieve higher education or fully inte-

² Minority Realities in the News. A Special Minority Rights Group Course for Journalists. <https://www.minorityrightscourse.org>

grate within the society majorities. However, sociologists express an opinion that individual cases are not attributable to the trending of the entire vulnerable society group. The cases of success in overcoming the boundaries and reaching for individual goals should be treated as a massive achievement, worth of great respect and admiration. Nevertheless, those cases do not necessarily mean that this individual or any other vulnerable society member possesses an equal possibility to achieve their goals. Likewise, despite the fact that certain women take powerful political positions, it does not necessarily mean that the discrimination of women have vanished from the general society. If, for example, in certain group activities 1/10 women play their participative roles – it could be a coincidence. However, if such proportion is expressed in other activities, there is a real signal that the discrimination is the factor negatively affecting certain women pursuits. Moreover, even the fact that women are being appointed to highest political positions, provokes inadequate discussions in the mass media – for instance, discussions on their outfit³.

Another example is as follows: even though there are certain individuals grown in encampments (though reaching for higher education), it does not imply an idea that each and every individual raised in encampment can fight the poverty successfully. There exists a tendency that too many individuals of the Roma social group are struggling the poverty from generation to generation, due to the burdening of living conditions.

To fight problems like these there is a need for more than just individual efforts, will or relative support, although the supportiveness is the majoring factor seeking to fight the obstacles. Whenever citizens face systemic obstacles there is a need for systematic response. The responsibility for such response and for provision of the resources should be taken by the state authorities, but the media as well may have an impact on the formation of the positive informational environment.

It is important to emphasize that the vulnerability of the social groups does not make the statement on the poorness of such society members due to their ethnicity, religious creeds, gender, race, or other reasons. Usually, the vulnerable social groups are defined as such due to living conditions created by society majority and not because of the fact that they are weaker, more constrained and more unable to care of themselves than others.

A responsible media should firstly perceive vulnerable society groups as the holders of universal human rights, and then ask, whether the major society attitude towards unifying culture, economic conditions and similar factors does not interfere with the exercise of the rights of vulnerable society group members? Speaking about the solutions to cope with the vulnerability of the social society groups, one should first solve completely the problem of society majority that have a serious impact on the phenomena of vulnerable society. Intolerance and hatred imply the essence of this problem.

³ Repečkaitė, D. (2014) *Woman, Power, Historical misunderstanding*. <http://www.pazinkeuropa.lt/euroblogas/savaites-temos/karjera-es-1292/moterys-valdzia-ir-istorinis-nesusipratimas-1299>

Thereof, a responsible media should care more about the forms of manifestation of hate and intolerance speech.

CONCEPT OF A MULTIPLE AND INTERSECTIONAL DISCRIMINATION

As we mentioned before, it is important to notice that an individual from vulnerable society often belongs to more than one such society group. For example, a disabled Roma woman can be even more vulnerable. Legal terminology points out that an individual can face discrimination on several different basis.

- 38 The Fundamental Rights Agency (FRA) of the European Union report on “Inequalities and multiple discrimination related to healthcare accessibility and quality” stresses particularity of a multiple and intersectional discrimination: “Multiple and intersectional discrimination recognise the complexity of discrimination against vulnerable groups and seek to obtain justice where a single ground might be insufficient”. A multiple discrimination is perceived as phenomena that can occur in a number of ways. First of all, there exists added discrimination, i.e. when migrant women can be discriminated in her job position for her gender or experience difficulties in obtaining adequate healthcare services due to her nationality⁴. According to the source, the very concept – of multiple discrimination can be applied when several or more expla-

nations or purposes interact with each other. In most of the cases, these explanations are inseparable from each other. One can find a greater number of possible purposes for interactions, such as gender and age or religion, or religion, gender and nationality.

For example, a young woman can face the discrimination within her job environment, due to the fact that employers may expect a sudden pregnancy and the termination of the contract. Hence, a woman in this case is discriminated not only on the grounds of her age – that is not a problem affecting each and every young individual. Also, she does not face discrimination simply for her gender – that is not a problem affecting all the women. In this case woman is facing discriminative acts due to both her young age and her gender. This situation provides perfect example of the interaction between age and gender, but there exist interfaces of other reasons, such as interaction between religion, gender and nationality.

The FRA research report supposes an idea that it is essential to pay more attention towards definition of the multiple discrimination and a more specific legal framework should be constructed.

The law of the EU does not use a concept of multiple discrimination. Also, it was noticed that only several cases related to the topic were investigated in the European Court of Justice and national courts. The report recommends to implement a greater number of various studies that would combine social and legal and other methods. The possible outgiving of such studies could be - evaluation of the obstacles impeding the recognition of multiple discrimination cases and as-

⁴ European Union Agency for Fundamental Rights (FRA) 2013. Inequalities and multiple discrimination in access to and quality of healthcare, Luxembourg: Publications Office of the European Union.

assessment of the practical impact of such recognition. In the meantime, it was noticed that EU legal system requires urgent amendments on the laws regulating the barriers for judges and equality defenders to deal with cases of multiple discrimination.

The report indicates that during the project related to gender equality, it was attempted to “catch” complex discrimination grounded by gender and race (two factors). As reports analyses, theoretically, multiple factors can be recognized, for example, in the field of employment. However, often practice shows that such factors are investigated separately . Finally, the conclusions of this report, provide recommendations to amend EU laws according to the new data. Besides, it is highly recommended to organize projects and researches that could analyse a multiple discrimination as a form of discrimination that mostly affects vulnerable society individuals or groups of such individuals.

4.

WHICH GROUPS OF
SOCIETY ARE THE
MOST VULNERABLE?

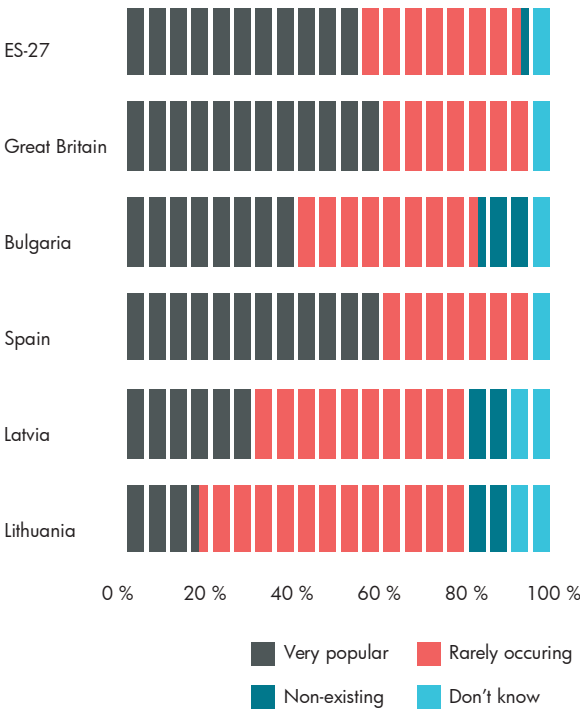
The European Union statistics agency “Eurostat” every four years collects and measures data on how the situation of social groups’ inequality and discrimination is changing within the region. Europeans are questioned whether the situation have changed and which, from their point of view, social groups are suffering from discrimination mostly in the countries they live. Such close access to society members reveals the society majorities’ perception of vulnerable society groups, however, it does not necessarily demonstrates the real situation of certain social groups. As we mentioned before, social group vulnerability is mostly affected by the general society itself. That is the reason why it is important to analyse the attitude of the majority, as the fundamental factor implying the formation of the vulnerable society groups. So, what Europeans do really think about vulnerable groups?

Though data of the year of 2012th shows relative changes in comparison with the year of 2008th – from the European perspective, tolerance in the European region has risen and the economic crisis had little to no impact on the regional tolerance (so that tolerance curve would shoot down), problems of intolerance have not yet disappeared. The persistence of these problems are largely affected by the certain regional social policies.

For example, European Union research agency “Eurofound” whose major priorities are to inform institutions on the latest Europeans’ working and living conditions, found out that over the economic crisis the new vulnerable society groups were formed – young unemployed men and young couples, for which medical services are nearly inaccessible these days. One of the reasons why such groups were formed could be the budget cuts for medical care, implemented during the crisis. Health services have become harder to access for other vulnerable society groups as well – for those living in the peripheries of the country, for those lacking education and low-income residents, for people with disabilities, residents of retirement age, migrants, people with chronic diseases and the homeless people.

According to the “Eurobarometer” in the year 2012, the disabled individuals, gays and lesbians or individuals of different ethnicity identify themselves as those suffering from discrimination mostly. It is worth to mention that individuals belonging to any of minority groups evaluate situation of discrimination worse than an average European. This tendency leads us to an understanding that people belonging to minority groups support their opinion often referring to their individual experiences.

FIGURE 1. IN YOUR OPINION, DISCRIMINATION GROUNDED BY ETHNIC ORIGIN IN YOUR COUNTRY IS:



General assessments of the European opinion indicate: there is a tendency to think that discrimination on the grounds of ethnic origin is one of the most commonly occurring within today's European society. This attitude was expressed by 56 percent Europeans. Over 46 percent of citizens think that disabled individuals are suffering discrimination mostly, as many Europeans expressed the same opinion about sexual minorities, over 45 percent of citizens claimed that transsexual minorities suffer the most from the inequality and discrimination, 39 percent of them ex-

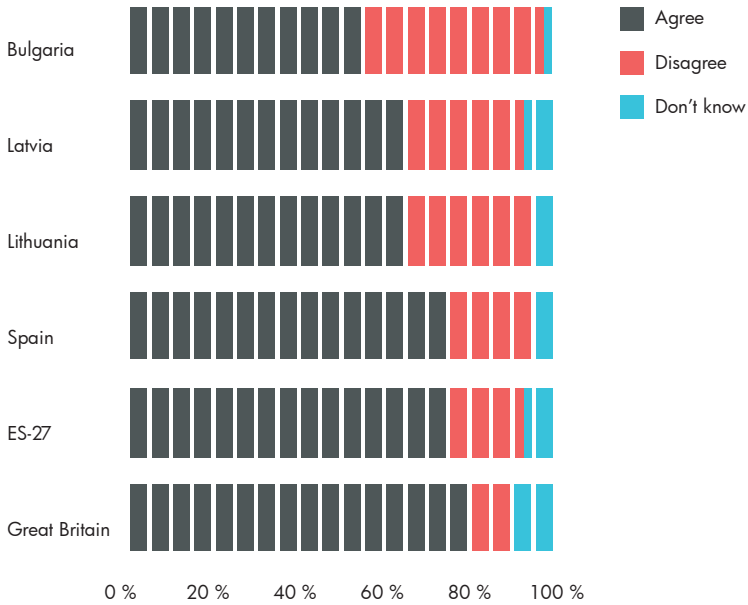
pressed concerns about individuals of different religious creeds and 31 percent (1 figure) claimed that the gender factor is partially negatively affecting the success of certain people in their daily lives. The Europeans think that individuals over the age of 55 are suffering from greater discrimination in labour market than the others.

However, different countries provide different results. Differences between the old European Union members and members of XXI century, are obvious. Here Lithuania, Latvia, Bulgaria – the twenty-first century European Union member countries (for this reason we tend to call them the new European Union countries) perceive the discrimination due to ethnicity the lesser problem than the other European

countries. Lithuania and Latvia consider discrimination due to ethnic origin as one of the least problems (over 17 percent and 26 percent of citizens respectively think that discrimination due to ethnicity is not a key issue for the minority groups; in the meantime the average index of European Union is as high as 56 percent).

In the meantime, countries like Spain and Great Britain which provide residential status or citizenship for a large number of immigrants (larger than Germany), perceive discrimination on the basis of eth-

FIGURE 2. THE ROMA ARE A GROUP OF PEOPLE AT RISK OF DISCRIMINATION?

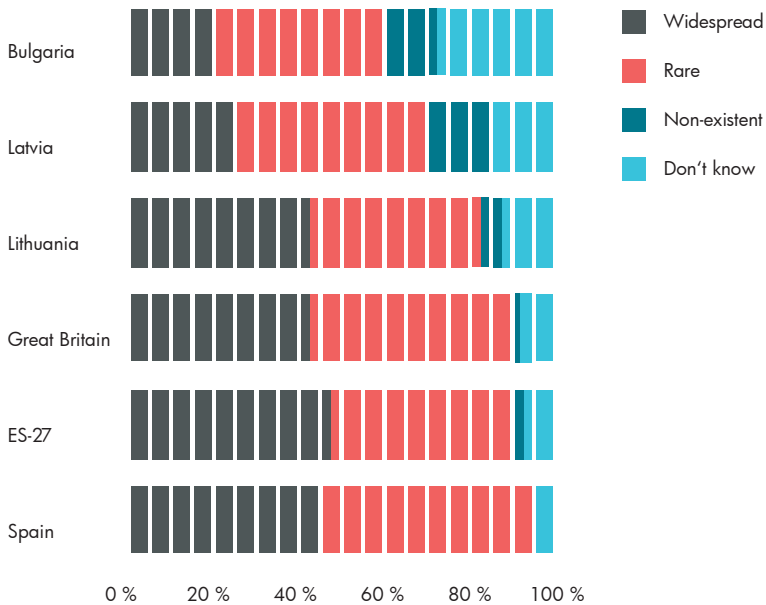


nic origin as a huge problem. Does the fact that the Lithuanians and the Latvians believe that discrimination due to ethnic origin is not an issue, eliminates the problem in general? Not necessarily that way. As studies have shown, such results can indicate the society’s tendency to ignore ethnic-origin-based discrimination issues. Also, such results can be the outgivings of the social backgrounds of Lithuanian and Latvian societies – naturally, these societies are not multicultural, where the core minority society comprises well-assimilated traditional groups of Polish people, Rus-

sians, and Belorussians. As we can see, the contemporary migration trends attributed to more economically advanced countries, have not yet reached the new European Union countries.

The survey of the “Eurobarometer” indicated one of the most vulnerable social group – the Roma people. Apparently, 3 out of 4 Europeans consider the Roma as a society group that faces the discrimination risk at large (2 figure). However, there exists quite paradoxical fact that countries like Romania and Bulgaria providing citi-

FIGURE 3. IN YOUR OPINION, DISCRIMINATION ON THE BASIS OF GENDER IS:



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zanship for the largest population of the Roma people, consider such group discrimination less problematic. Countries like Lithuania and Latvia face the discrimination against the Roma people rarely, as the Eurobarometer indicates. On the other hand, the survey implemented by Lithuanian Ethnic Research Centre indicates that almost every Lithuanian society group

avoid the neighbourhood of the Roma individuals. However, when being asked to answer to a question from Eurobarometer, - whether society could benefit from successful integration of the Roma - Lithuanian respondents affirmed that the answer is "yes" (data shows that these results are much more positive than an average of the European Union). Thus, the situation

of the Roma indicates that issues of this group are perceived as problematic within countries surveyed.

Issues like these should be curbed with and that is the reason why respondents tend to support integrative policies and a search for constructive solutions regarding these issues. Talking on the role of the responsible media it becomes clear that in order to form appropriate information platform, in the first place, a proper information space to raise and analyse publicly actual questions, should be provided.

There exists a parallel trend while surveying on the issues like discrimination on the gender basis: in the new European Union countries issues like these are less visible than in Great Britain, Spain and, averagely, in any other European Union countries. Respondents from Bulgaria and Latvia largely expressed an opinion that discrimination on the basis of gender are at all not existing in their countries (21 and 20 percent respectively).

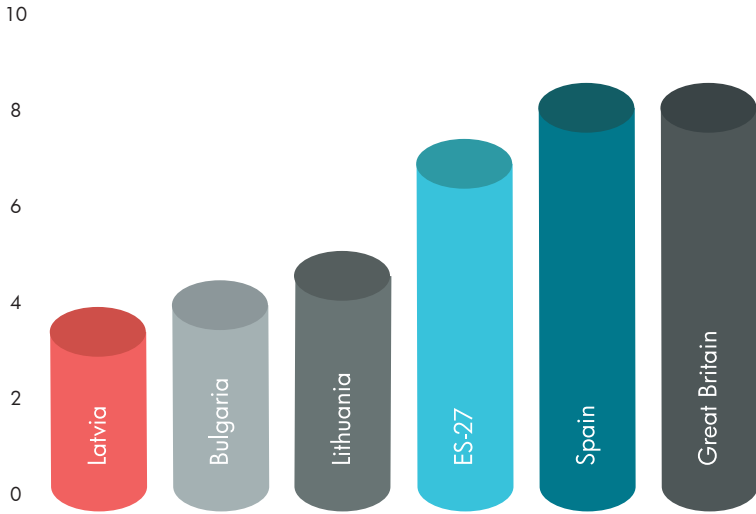
Gays, lesbians and bisexuals are as well considered to belong to the vulnerable society groups of the Europe. The new European countries stood out from the general European context due to the high level of ignorance of such groups' vulnerability. In the new European countries respondents more often than an average European noted that there are no different sexual orientation individuals within their friend circles (3 figure p. 44). There exist a similar situation of discrimination due to gender identity (transgender and transsexual individuals): there exists quite poor perception of such aspects in the new European countries. Over 35 percent of

the Bulgarian population, 21 percent of Latvians and 17 percent of Lithuanians stated having no deeper understanding on such issue (European average seeks over 13 percent). Respondents from countries mentioned before, more often than average European stated that the discrimination on the basis of gender identity is happen to occur quite rarely. The same number of respondents in the new European countries stated having met such individuals quite rarely or even never in their lives.

“The lack of knowledge on human rights and incapability to recognize discrimination make the society more susceptible to the hate speech.”

FIGURE 4. USING A SCALE FROM 1 TO 10 TELL HOW YOU WOULD FEEL ABOUT HAVING A GAY, LESBIAN OR BISEXUAL PERSON IN THE HIGHEST ELECTED POLITICAL POSITION (1 MEANS TOTALLY UNCOMFORTABLE, 10 – TOTALLY COMFORTABLE)

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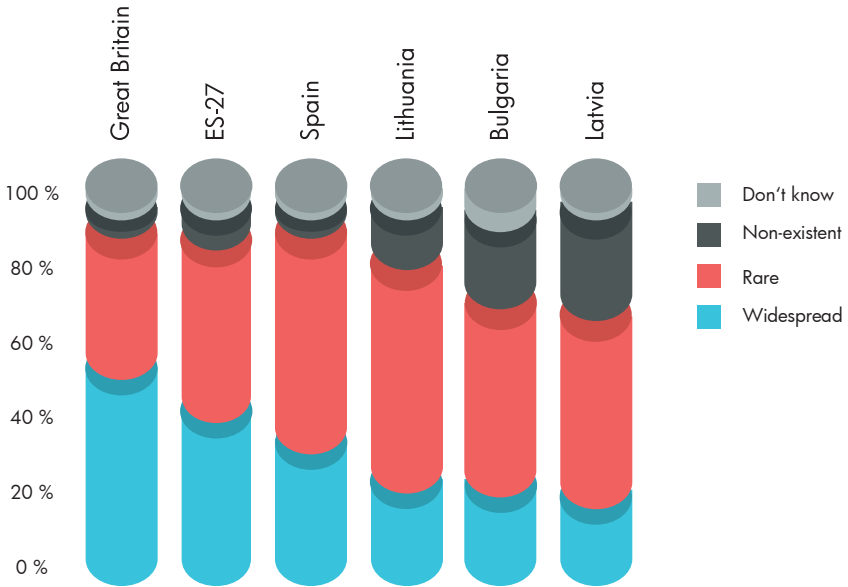


The lack of information and high level of ignorance as social context is quite favourable for hate speech to form its roots and disseminate – after all, one might be afraid more of something he or she does not know well.

Relatively rarer than in Europe in general, Bulgarian and Latvian respondents stated that discrimination based on sexual orientation is widespread. However, respondents from Bulgaria and Latvia expressed opinion that they would feel uncomfortable if different sexual orienta-

tion individuals would take high political positions in their countries. The situation of transgender individuals is even worse (4 figure). Despite the fact that in the year of 2014th Eurovision contest was proud to crown transgendered singer with the first place, there exist high possibility that people from such countries as Latvia, Bulgaria and Lithuania would feel quite uncomfortable welcoming such individuals to take high political positions in respective countries (respectively such positions were expressed by 2,8 and 3,4 and 3,7 percent of popu-

FIGURE 5. IN YOUR OPINION, DISCRIMINATION ON THE BASIS OF SEXUAL ORIENTATION IS:



lations). As the results indicate, there exists certain level of insensitivity of a certain part of EU member citizens towards discrimination of different sexual orientation and different gender identity individuals. The researchers found out that more sensitive to such issues are belonging to the groups of educated, younger than 55 year old citizens following the left-wing creeds, more often women than men and those belonging to the minority groups of different sexual orientation and gender identity.

The new EU countries (Bulgaria, Latvia, Lithuania) more often than average index of European society indicates, state that the aspect of belonging to different religious creeds raises no discriminative issues (5 figure). Besides, only a small part of Bulgarian, Latvian and Lithuanian societies indicated such form of discrimination as disseminated within the particular societies.

However, when the question – would you mind to elect such individual to high political position? – is raised, respondents

“People with minimal knowledge of their rights and the ways to defend them, during the occurrence of discrimination are risking to become even more vulnerable.”

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from new EU countries speak out less enthusiastic than those societies who consider discrimination for religious creeds as an issue. On the scale from 1 to 10, when 1 stands for “I would feel absolutely uncomfortably”, and 10 stands for “I would feel absolutely comfortably”, Lithuanian (6,3 average), Latvian (5,2 average) and Bulgarian (5,9 average) results do not exceed average of the EU countries (6,7). At the same time, Great Britain and Spain show averages of respectively 7,7 and 7,6. In another study Lithuanian journalists were asked to compare ethnicity and religious importance on the flow of news reports. It turned out that Lithuanian journalists pay more attention to ethnic origin related topics than to those analysing one’s religious creeds⁵.

The survey of the Eurobarometer revealed the fact that only 4 in 10 Europeans are capable to recognize discrimination and in such cases would be aware of their rights and be capable to defend them. Not every individual of the minority society groups are aware of their rights thereof. But disabled people are unaware of their rights even more. People with minimal knowledge of their rights and the ways to defend them, during the occurrence of discrimination are risking to become even more vulnerable. In the meantime, the lack of knowledge on human rights and incapability to recognize discrimination make the society more susceptible to the hate speech. This study also revealed that discriminative experience does not necessarily determine the higher level of knowledge of individual’s rights.

⁵ Getting the facts right. Reporting ethnicity and religion. Manual for Journalists. <http://ethicaljournalisminitiative.org/assets/docs/107/024/7d0676b-793d318.pdf> p.14

5.

HATE SPEECH. HOW
TO RECOGNISE IT?

Society could engage into meaningful activities related to education, science, art, culture, technological progress, and actively participate in political debates or other meaningful activities instead of wasting their forces for hatred and manifestations of intolerance.

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Intolerance and hatred have always been the natural characteristics of human societies. These characteristics can disseminate and become destructive not only for minorities of the society but to the majority groups as well. In order to prevent society groups from intolerance and hatred kindling, there is a need for monitoring to be carried out periodically, and for measures to be taken to prevent society from the intolerance manifestation. Society could engage into meaningful activities related to education, science, art, culture, technological progress, and actively participate in political debates or other meaningful activities instead of wasting their forces for hatred and manifestations of intolerance.

The hate speech is not just the way things are said. Intolerance and hatred promotions can be found in form of textual material, pictures, video records, music and particularly in various art forms. Different forms of expression used in one report can enhance the effectiveness of hate speech. There does not exist one universal definition of hate speech. However, it is agreed upon the uniqueness of this type of language – its fundamental violation of basic human rights.

European Council recommends to define hate speech as a phenomenon that “covers all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or

other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, and migrants and people of immigrant origin”⁶.

This definition is much broader than legal concept of hate speech, which we will discuss later. The major part of intolerance and hatred speech is not limited by any forms of legislation. For example, such slippery generalizations as “Russians are lazy people”, “Muslims are the perpetrators”, “Indians are dirty” go in line with intolerance-driven thinking, however, it is considered to be of the domestic level and not worth to be chased through coercive country apparatus. There exists a perception that domestic level racism, i.e. “soft” racism, in the long term can be affected by means of education. However, it is important that domestic language that promotes intolerance towards others would not be capable to disseminate within the public spaces such as the mass media.

Stereotypes and prejudices lay the basics for hate speech. Stereotype is a widespread belief of characteristics of a certain society group. It can be positive, negative or neutral. Stereotype summarizes the behaviour of social group, its characteristics, but as a definition it does not necessarily attributes to each and every individual of a social

⁶ This section makes a reference to the methodology of the Council of Europe initiative „No Hate Speech Movement“. Keen, E., Georgescu, M. Bookmarks. A Manual For Combatinh Hate Speech. Council of Europe, 2014.

group. Stereotypes are such expressions as “men are physically stronger than women” or “tall individuals play basketball better” and similarly. The problematics of stereotypes are rising when such limited validity generalizations are transformed into and presented in a form of “verified” facts and are becoming attributable to each individual of the social group. As the media, despite the harsh criticism, still remains a reliable source of information (even if it is not considered that way, it remains the main source of information for the public and informational platform), the dissemination of stereotypes and prejudices through its means, can become very influential.

Those stereotypes that are based on prejudices, are usually expressed in an authoritative form, however, their validity is particularly small if even existing. Based on the prejudices, stereotype is of a clear evaluating, declarative, perhaps even a diagnostic nature. In many cases, stereotype implements certain social act of sentencing. However, its foundations shows little commonality with reality. For example, within a society there exists a saying – “girls are worse at mathematics”. This saying sounds like objective tendency, the outgiving of facts monitoring on girls’ skills and overall potential. This kind of prejudice-based stereotypes are circulating not only in form of human wisdom, but are also institutionalized; while following these principles institutions form decisions on the girls occupational or scientific orientation. This contributes to a lack of women in science and technical fields.

Stereotypes based on the prejudices can sound positive too, however, it should be noted that such statements at the same time bring on its negative manifestation. A perfect example of such stereotypical phrase is as follows: “Why are Jewish children so talented and intelligent?”. This headline presupposes idea that children of other ethnicity are not as intelligent or wise as Jewish children. The journalist, reaching for relevance of the reality should reject all stereotypes and prejudices, besides, to avoid to disseminate them. At the same time, this way can yield new formations of professionalism and creativity: the more journalist ask questions, the more he or she denies stereotypical language, the richer and more diverse world tends to show up.

“The more journalist ask questions, the more he or she denies stereotypical language, the richer and more diverse world tends to show up.”

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In general, the very essence of hatred and intolerance promoting speech is unacceptable. Negative stereotypes and prejudices can lead to a repeated “soft” racism manifestations, and this phenomena can determine racism-based oppression acceptability by certain societies and finally, an active promotion of various violence forms. Violence based on racism is mostly associated to general society opinion about it. The more racism-based violence forms are prevalent for society groups the more

acceptable are hate speech and the underlying stereotypes.

Hate speech almost in every case is found as the outgiving of the racist and discriminative attitudes. Discrimination – is the contrariety to the equality, which is ensured by human rights' legislation. Whenever the individual possibilities to use their rights are limited under the basis of negative attitudes towards group that an individual belongs to, situation is recognized as discriminatory. Discrimination can be directly associated with racism, though not necessarily.

Whenever a stereotype or negative prejudice is based on the perception of somebody's skin colour or ethnical origin, that perception is recognized as racist (regardless of whether that attitude is negative or positive). Racism is an ideology that mainstreams discrimination and oppression which are based on the conceivable biological characteristics (which are specific to a certain ethnic origin or racial origin individuals). The popularity of individuals' division into the races and ethnic groups bears the complications, but not from the first glance. It is not all that obvious in the science of genetics⁷. It is agreed upon the fact that in general there are no genotypic traits among the people that could characterize one race and could not be attributable to any other race. Thus, the advantage of one race over the other is rather identified by mythology, than scientific truth.

Xenophobia and racism are partly the overlapping phenomena, but they differ. Racism usually emphasizes an external

appearance and biological differences, in the meantime, xenophobia is concerned with the behaviour and culture of "aliens". The very term xenophobia defines the hatred and fear of incomers, immigrants, strangers. An individual of any race or religion can bear the name of "stranger", however, in many cases such category of individuals are considered as a threat to the established cultural code – community, society or national identity. Xenophobic behaviour is based on the ethnical, religious, cultural or nationalistic prejudices and stereotypes that are so popular within certain societies.

"Violence based on racism is mostly associated to general society opinion about it. The more racism-based violence forms are prevalent for society groups the more acceptable are hate speech and the underlying stereotypes."

Xenophobic behaviour is in particularly prevalent in discussions on certain topics of immigration. Perfect example of xenophobic language can be expressed in such lexis as "surge", "flood", "invasion" and similar phrases – that were used during discussion about Syrian refugees in Europe. Talking on the Syrian refugees situation, sociologist Hans Rosling explains that only the small portion of refugees – 0,25 million from 12 million refugees came to European region until the middle of 2015th. At the same time,

⁷ More details on the racial concepts in genetics and biological science: <http://www.stats.ox.ac.uk/~harding/files/publications/PopulationGeneticsofHumans.pdf>

a discussed plan to introduce quotas for refugees was as small as 20 thousand of individuals. Countries like Bulgaria takes shelter for the majority of refugees crossing the border of the Turkey and that is the reason for the country to take certain actions to provide sanctuary for those people and at the same time to ensure the peaceful conditions within relatively poor society. One of the constructive media examples is the project "Syrian refugees", organized by a group of European journalists, sociologists and researchers (<http://syrianrefugees.eu/>). Step by step, we have identified the basic structural parts of hatred and intolerance speech reports: stereotype, prejudice, discrimination – racism or xenophobia; the study of discrimination against women indicated that the fundamental structural part of hate speech reports - is sexism, at the same time the research of discrimination against elderly individuals is based on the ageism, etc. It is important to emphasize that hate speech is not only the form of invitation for physical violence against a certain social group – that would be an extremity. Sociolinguists could include much more subtle forms of hate speech: it can be expressed in form of Aesop language, in other words, it can be implicit and not necessarily immediately recognizable.

There can be used more manipulative information dissemination strategies – for example, statistical data presented in a selective manner. The best illustration of this phenomenon is the situation when general data provided by sources are

not based on the context of data about immigration, labour market and integration indicators. Figures can be used in a manipulative form, but at the same time they can be considerably informative and expose a wider context of the situation.

"Some Lithuanian linguists and journalists, even those working at the public broadcaster, still use the word "nigger" without having a deeper understanding of the meaning of this racial word usage ⁹."

Insufficiently reflective editorial boards and journalists can spread intolerance without noticing it. For example, there were studies⁸ implemented on the media content trends which results indicated that journalists tend to emphasize ethnical origin of the immigrants (such as Albanians, Romanians (in Italy), Eastern Europeans (in Great Britain)) in their reports . However, stories about immigrants - Muslims - are framed up otherwise. The topic of immigration becomes the secondary, and, in the meantime, Muslim society and Islam-related topics reach the tops of the front pages in most of the newspapers. Ethnical origin becomes no longer an interesting topic in such stories. Morocco, Tunisia, Pakistan or Iran – immigrants from all of those countries are summarized as "Muslim" society. This comprehension helps to construct Islam as a social threat to European society,

⁸ Getting the facts right. Reporting ethnicity and religion. Manual for Journalists. <http://ethicaljournalisminitiative.org/assets/docs/107/024/7d0676b-793d318.pdf>

⁹ Trumpytė, R. (2014). Is it really everything ok with that n*gger? <http://www.universitetojournalistas.kf.vu.lt/2014/12/ar-tikrai-viskas-gerai-su-tuo-negru/>

as well, contributes to the dissemination of racism and intolerance speech.

The lack of reflection is specific to the media which chooses to use inappropriate lexis and other narrative means. For example, some Lithuanian linguists and journalists, even those working at the public broadcaster, still use the word "nigger" without having a deeper understanding of the meaning of this racial word usage.

In order to avoid individual stereotypization and dehumanization the language and narrative forms as follows are socially incorrect: gypsy (for its negative weight and colloquial nature it is highly recommended to replace it with "the Roma"), nigger, black, Blackie, Cheena, nancy, poof, etc. A phrase "the old man / wolf" can be offensive as well – not each and every individual finds categorization by age comfortable. The offensiveness can not only be expressed by phrases – for example, cartoon soundtracks broadcasting on the TV, sometimes emphasize the clumsiness and slowness of the elder people.

Nonetheless, it is important to pay attention to the context of certain terms in usage and its evolution. For example, the unrecommended term "gipsy" came from the antiquity and stands for "lower untouchable caste". It bears negative associations that indisposes against such groups as "alien" or "stranger". This phenomenon is associated with historical evolution of this term. The term "gipsy" also came from the name (eventually, this entitlement was attributed to the Roma origin individuals strayed in within the territory of Byzantium empire)

of the sect "Athinganoi" (untouchable), formed in antiquity Greece. In the context of other languages the term "gipsy" (Spanish – "gitano") is associated with the widespread legend of the Middle Ages that came from the Roma Egyptians. In this legend the Roma individuals are as well labelled as lowbrow individuals. An anthropologist Aušra Simonukštytė, who is interested in the culture of Lithuanian Roma people, points out that the usage of this term is worth of complex concerns, however, in order to avoid stigmatization of the group it is not recommended to use the term „gipsy“.

In order to increase likelihood of the recognition of hate speech, there is a need to explore more hate reports. It is especially important, in such cases, to use critical thinking and ability to trace the ways information was prepared and for what reason and in what ways this information reached the media sources.

"It is important to emphasize that hate speech is not only the form of invitation for physical violence against a certain social group – that would be an extremity. Sociolinguists could include much more subtle forms of hate speech: it can be expressed in form of Aesop language, in other words, it can be implicit and not necessarily immediately recognizable."

6.

JOURNALISTS AS THE AIM
OF HATE SPEECH.

WHAT ARE INSUFFICIENTLY
CRITICAL MEMBERS OF
THE MEDIA GOOD FOR?

Several media researchers explain that the basic aim of the journalists, to naturally (without any moral valuation) present the conflicts related to the hate speech is quite a lame idea¹⁰. Journalists quite often consider their desire for objectiveness as their fundamental cornerstone. An objectivity desire in many of the cases is based on the accuracy, appropriate balance, straightness and neutrality criteria.

However, when report informs about actions aiming to undermine democratic values – i.e. racism or xenophobia – in a sense, it is even recommended for journalists to remain subjective and at the same time publicly-spirited. In this case, the provision of moral neutrality should be rejected.

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This is the result of the liberal democratic political theory and philosophy. If we agree on the fact that individual possesses a right to act freely as long as he or she does not violate the rights of other human being (John Stuart Mill's principle) and if we agree that a human being is a goal rather than just a mean (Immanuel Kant's principle), then we as journalists should seek to respect an autonomy of each individual, a right and a freedom to decide on his living principles, if it does not interfere with other individuals' rights and freedoms.

Therefore, when media reports on such phenomena, interfering with liberal democratic, like racism, xenophobia, genocide or slavery, an equivalent disclosure of "both sides of the conflict" (i.e. villain and slave; racist and victim, etc.)

are difficult to achieve. And this should not be a problem for a journalist.

Although the theory of journalistic objectivity encourages to refrain from moral evaluation, to convey the cited arguments as precisely as possible and to use more neutral language when reporting on hate, journalists should seek for discretion. For example, if a journalist interviews the hate speech disseminator and an activist which fights with it simply as two opposing sides of the story, the huge airplay is provided for the hate speech to reach its audience. In this way the hate speech becomes legitimated as an appropriate form of language to use in public communication. Gradually, by using this platform, hate speech is intruding into the daylight and reaches the audience.

Hate speech requires a response at any time. However, that reaction not necessarily means the limitations of the freedom of speech. There are many ways to response to the situation.

In cases when a journalist places arguments of freedom of speech and a freedom of self-expression, and thus, uses hate speech, it is quite likely, that the journalist himself /herself has become the target or the victim of hate speech. Journalists for their special intermediary position are attacked by many sources – including the disseminators of the hate speech.

How to prevent journalist from becoming a victim of the hate speech disseminators? Activists implementing a campaign for tolerance¹¹ advise journalists to assess the aspects as follows:

¹⁰ Cohen-Almagor, R. (2008). *The limits of objective reporting*. *Journal of Language and Politics*, 7(1), 138–157.

¹¹ White, A. (2014). *Turning the Page of Hate*. <http://ethicaljournalismnetwork.org/en/contents/turning-the-page-of-hate-towards-an-african-campaign-for-tolerance-in-journalism>

1. The duties, status and interests of the source

Journalists often become victims of the unscrupulous politics or community leaders', well-informed about the impact of the media. Proficient media users are often fuelling disputes and dissension in order to provide public society with their own point of views that are formed by stereotypes and prejudices . These individuals use media to shed light on their sensational statements and ignore the destructive impact it can have on the society. Journalists and editors should understand that scandalous news are not necessarily worth of attention of the audiences. First and foremost, appropriate examines should be organized to analyse the context in which the statements are provided and to assess the status and reputation of a speaker. The freedom of speech is the prerogative of everyone, including politic leaders or public figures, however, it is up for responsibility of a journalist to ensure everyone's rights to be heard. Though it does not mean that someone possesses a right to lie, disseminate vicious or malicious gossips, or encourage hostility, or intolerance against any particular society group. In such case, journalists should ensure that facts provided publicly are accurate and provided within the precise context of a situation.

2. The frequency of language and the extent of the impact on society members

There is a considerable difference between private talk and information flow provided by means of the mass media.

In the first case, an extent of hate speech can be local, however, the situation differs when somebody's statements qualifying for hate speech are broadcasted publicly. Journalists should explore the frequency of hate speech of certain sources: whether it is a random outbreak of hatred? Whether the source of negative language has clear intention to spread hate speech, and such actions are becoming a tendency? Nonetheless, it is important to answer to a question – whether certain statements are worth of publication in the news platform? It is easy to answer to such questions when a certain attention is paid to the facts: whether it is a one-time incident or constant pattern of the behaviour? The real tendency to make the intolerance-based statement refers to the existence of intentional, deliberate antagonistic strategy based on the ethnicity, racial, religious or any other form of discrimination.

3. The targets of hate speech

For journalist and editors it is in particularly important to provide public society with a context of certain statements, so that the reasons of such statements would be clear and coherent. The purpose of the media is not to publicly diminish or expose those individuals which opinion interfere with public opinion. It is wise to bear in mind that cautious, ethical reports always help the audience to appropriately understand the context of the statements. These are the basic questions to which journalist should find the answers: what are the purpose of a speaker and what type of interests he or she represents? What is a target or a victim of a certain message? To what extent certain social message will have an impact on an individual or a group of individuals (of the audience)?

4. *The form and content of the speech*

There are many potential hate speech disseminators. Will they succeed? It depends on the journalist which has to decide whether certain statement is raising the risk of violence expression or even potentially leads to criminal liability? While contributing to promotion of such statements, journalist may at the same time be arraigned to certain liabilities. Professional journalist should think twice before reporting on the topics that could cause problems to both of the sides.

5. *Economic, social and political climate*

The Union of the Media Ethics provides recommendation for journalists to pay attention to general atmosphere within the society during the process of a discussion. During a process of the election campaign, when political groups challenge each other and fight for society attention, the basis for infuriating comments to reappear are formed. It is up for a journalist to decide whether certain speech acts are true, based on the facts, rational and appropriate under certain circumstances. It is highly recommended not to quote the hate speech directly and if necessary, to report it appropriately without repeating abusive terms or concepts.

Knowledge of the composition of hate speech and its possible impact would be useful thereof. Moreover, it is recommended to contemplate on the structure of hate speech, since journalists have to be aware of the fact that the majority of internet society tend to disseminate hate speech without a certain recognition of its forms of usage. In some societies hate speech can even become a socially acceptable norm. However, journalists should follow high ethical standards and avoid to contribute to the normative comprehension.

While taking decisions on the topics like, what is worth of a publication and what is not, attention should be paid to potential hate speech impact on certain societies. As previous sections of this methodology have revealed, in certain cases European Union countries' citizens (i.e. new EU countries like Lithuania, Latvia, Bulgaria) are not aware of the discrimination faced by vulnerable society groups. Not in each and every case the very social groups are capable to recognize forms of discrimination. Quite a large part of the society hardly recognize forms of discrimination despite the fact that over the past decade European media have introduced more and more reports on topics of discrimination of individuals of different ethnic origin and religious creeds¹².

Instead, consequences are visible anywhere. Vulnerable society groups are striving to maintain their dignity within the disruptive environment and society still flounders in the swamp of informative fragments, disinformation and stereotypes, without having true knowledge of the negative impact of poor quality privity on their progress.

¹² Getting the facts right. Reporting ethnicity and religion. Manual for Journalists. <http://ethicaljournalisminitiative.org/assets/docs/107/024/7d0676b-793d318.pdf>

While the media is not the only responsible unit accountable for current situation, at some degree it has an impact on recent phenomenon.

Sociologists quite often criticize modern media for its stigmatizing, sampling, criminalizing and stereotyping reports on the vulnerable society groups. It is believed that such reports contribute to the increase of social group vulnerability.

Why the media should pay attention to such criticism? There are some prevailing answers. First and foremost, perhaps, no one of us would appreciate journalists that are blamed for their incompetency. Sometimes, journalists recognize such criticism as an infringement towards freedom of speech, obstruction to reveal the reality as it is. But in terms of vulnerable society group imaging, journalists should stop and honestly ask themselves whether the criticism of media researchers has no considerable foundation. Vulnerable society groups have no chances and means to limit the freedom of speech of society's majorities (even though there are certain conspiracy theories that i.e. "gays and Jew rule the world"), especially knowing the fact that vulnerable society groups are in particularly incapable to defend their own right to freedom of speech. Instead, the media, as a powerful weapon (due its massive public platform), has an opportunity to ensure the communication platform for vulnerable society groups. Moreover, in cases when such groups are incapable to formulate and express their interests (which happens but not always), journalists possess considerable

knowledge (or at least has a potential to acquire such competences) to fully disclose concerns of vulnerable society groups to the majority of the society. There are evidences showing that in Lithuania there is a lack of reporters, specializing on issues of ethnicity and religion – hence, it is necessary for Lithuanian journalists to report on the topics of ethnicity and religion and seriously evaluate criticism from the media researchers' side¹³.

Stigmatization, criminalization, "preservation" of social relations – each of these factors impact society negatively, however, in order to recognize the hate speech, it is wise to pay more attention to the significance of these effects. As previous section has demonstrated, the hate speech can form its roots in most subtle forms.

Accordingly, one of the above mentioned effects is stigmatization. Stigmatization can be perceived as a shame which draws the negative aura on certain society groups that are labelled that way. Typically, stigmatization affects the whole society group and automatically, and inevitably "spots" the individuals of a certain society group in the eyes of the whole society members. Thereof, every individual is labelled with a "group shame" or a "collective guilt" in spite of what he / she did or not, what he / she is or what he / she is not. So called stigma, encourages the majority of the society to require for responsibility from the labelled minority, to take amenities for the whole group. In most often cases, stigmatization appears in discus-

¹³ Getting the facts right. Reporting ethnicity and religion. Manual for Journalists. <http://ethicaljournalisminitiative.org/assets/docs/107/024/7d0676b-793d318.pdf>

sions on such society groups that suffer from hereditary or contagious diseases (AIDS, HIV, mental issues), but there exists the stigmatization of other groups as well. For example, the object of stigmatization can become a victims of sexual violence; individuals can be stigmatized for their social status (perhaps the most accurate example are Indian Dalits, so called "untouchables"; despite the fact that some of them have succeeded in education, have become famous writers or artists, the majority of the society do not respect or value them for their origin). Stigma can have its reverse side – i.e. if the journalist have framed up the textual material this way: "I've had an opportunity to get to know the well-educated Roma people"; in fact journalist does not challenge the stigma, because we know that "exceptions only prove the rules". Meanwhile, certain group stigmatization will no longer have an impact on the society only in such cases when the educated Roma people will become journalists or become the sources quoted by the media, or be capable to express an expert opinion on certain issues discussed by the media.

Another effect of the media – is the criminalization of social groups. Studies in criminology even strive for the media impact on social groups deviation or delinquency¹⁴ (these terms describe adult criminal deviations from appropriate norms of society and accordingly, - juvenile deviations). Criminalization similarly to stigmatization demarcates an entire group as criminal one, by including the oppression of the legitimate state appa-

ratus. The effect of criminalization for certain society groups is even a harder burden than stigmatization.

One of the most important factors is that the media effect which is irresponsive to their underlying communication assumptions, can be considered as consolidation and reproduction of well-established social relations. Scientists that research communication as a form of science, point out that in addition to all the aforementioned processes, media constructs certain frames – excludes certain aspects of reality and emphasizes them in such ways that it would be easier for society to perceive complex situations. In simple words, an explanation of information, phenomenon or trend is laid out within the frames of simplicity. Eventually, such frames that are reported or publicized for a longer period of time, can become as common cultural norms.

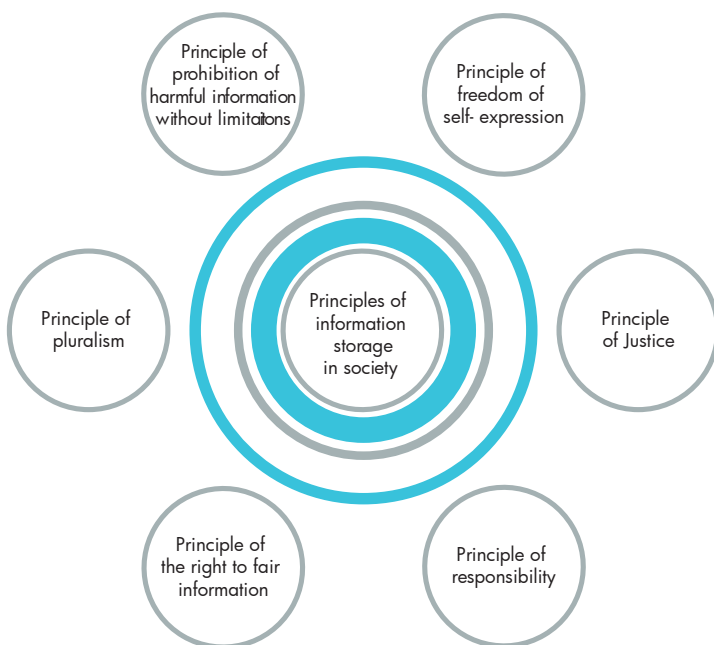
It is quite logical that the media helps to maintain social order within the society, however, if such order is based on the oppression of certain vulnerable society groups, the media becomes another source of that oppression.

Media experts, analysing the relation between the politics and the media, notice that media can have a considerable impact on political agenda: in what ways and what type of decisions regarding vulnerable society members are taken, what is the level and quality of social discussions, etc. From political sociological point of view, media has an impact on the agenda of the audience – i.e. what are the basic opinion of the audience.

¹⁴ Maneri, M., Wal, J. The Criminalisation of Ethnic Groups.
<http://www.qualitative-research.net/index.php/fqs/article/view/29/61>

7. HATE SPEECH, FREEDOM OF SPEECH, VULNERABLE GROUPS OF SOCIETY.

● LEGAL APPROACH



The media can be evaluated legally by its content and dissemination. Legislation governing the dissemination of the media are as follows: Audiovisual Media Services Directive; European Convention on Transfrontier Television; 2010, 10th March. European Parliament and Council directive 2010/13/EU on the provisions of the member states laws and other regulations concerning the audiovisual media services regulations.

Legislation regulating the content of the media: European Union charter of Fundamental Rights (2000/c 364/01); European Parliament and European Council directive 2000/31/EC in certain informative society services, in particular electronic commerce, in the internal market of the legal aspects (Electronic Commerce Directive) 2000, 8th June; Additional protocol to the Convention on criminalization of Cybercrime, racial and xenophobic nature acts, committed through computer systems (Strasbourg, 28.I.2003);

However, it should be noticed that recently the international community has no established solid regulation of the media. Therefore, various organizations, participating in the media field takes their own initiative to seek higher standards: International Federation of Journalists, European Federation of Journalists, REUTERS training centre, organization "Reporters without borders", the Global Journalism Institute, the European Journalism Centre, Media Diversity Institute.

Responsibility for the dissemination of hatred In the European Union

European Union member states are bound by European-Union-wide adopted legislative acts, whose norms they have to move into their national legal systems. The European Union expressed an opinion on the dissemination of hatred on 2008, 28th November, by adopting the Council framework decision 2008/913/JHA on combating certain forms and manifestations of racism and xenophobia through means of criminal law. Under this framework decision member-states committed themselves to establish criminal liability in their national legal systems for acts as follows: provocation of public violence or hatred implemented against a group of individuals due to race, skin colour, religion, descent or national or ethnic origin, or against an individual belonging to such group, dissemination of such provocation distributing in written, visual or other material publicly, public condoning of genocide crimes and crimes against humanity, denying these crimes or grossly trivialising of such crimes when (or if) the acts may incite violence or hatred against such society group or an individual belonging to such group.

This explains why European Union considers the dissemination of hatred criminalized. Thus, it is also clear that the Republic of Lithuania was obliged to change the norms of the section "Crimes against equality and freedom

of conscience” of Lithuanian Criminal Code – the framework decision regulations should had been implemented by the year of 2010, 28th November.

Each and every European Union member-states have criminalized the incitement of racism and xenophobia, i.e. incitement to racial, ethnic, religious or nationalist hatred of individual or a group of individuals [30, p. 42]. Other characteristics of an individual or a group of individuals that define the victim(s) of the crime vary between the member states. Twelve of the European Union member states, including Belgium, Denmark, Germany, Estonia, Spain, France, Ireland, Lithuania, the Netherlands, Portugal, Romania and Sweden, had added the grounds of sexual orientation to their criminal laws, dealing with criminal responsibility (i.e. Belgium and Romania have added anti-discriminatory acts).

Several countries have distinguished other grounds, which are as follows: “membership to wandering communities” (Hatred Incitement Prohibition Act, Ireland [13]), “gender, language, political opinion, financial and social status” (Criminal Code, Estonia [12]), “heterosexual or homosexual disposition, physical, appearance or mental problems” (Criminal Code, The Netherlands). Ten of the member states left the list of the protected grounds open [28, p. 124]. The majority of the EU member states state that the act of criminal incitement must be implemented publicly (Estonia), amongst individuals of the population (Finland), seeking for a wide dissemination (Denmark), drawing the public atten-

tion (France). Italy, Malta, Spain and Latvia do not provide the publicity as the prerequisite for the implementation of the criminal act [30, p. 42-44]. The form of penalties, maximal imprisonment and maximum fine differ between the member states. For example, in Austria and Denmark, up to two years of imprisonment is imposed for the implementation of afore mentioned acts, meanwhile in Estonia, Latvia and Poland – the maximum imprisonment for these type of acts reaches to three years. Individuals culpable for the qualifying criminal activity of bodily injury, property damage, deception, implication for the activities of certain criminal organization or its leadership, are imposed by longer imprisonment. . All the member-states alternatively provide a softer penalty – certain amount of fine. In some of the countries, i.e. Ireland, the responsibility for criminal act must be taken by both natural persons and legal entities.

Hate crimes

Hate crime concept is generalized in Annual Reports of the Organization for Security and Co-operation in Europe (hereinafter – OSCE), Democratic institutions and Human Rights Bureau. Hate crime – is considered an act implemented both against individuals and their property, when the victim is chosen for a certain (or alleged) relation or interfaces with certain group of individuals, whose members characterize one or more common attributes. Hate crime is comprised of two fundamental elements: a) it must contradict to the norms of criminal law; b) it is motivated

by stereotypes and prejudices. Hate crimes – discrimination is reportedly an unequal treatment of individuals based on their specific characteristics and violation of individual (s) equality rights. Notably, there exists universally recognized concept of hate crimes, however, characteristics of victims depend on the legal norms of the country. Hate crimes are supposedly implemented with reference to prejudices and stereotypes. Hate crimes can lead to physical violence, verbal expressions, or can be implemented in writing. One type of hate crimes is considered as hate speech crimes. Hate speech crimes are in particular actual these-days (for more details on hate speech crimes, please keep track with this methodology further on). It is worth to mention that namely hate speech crimes manifest through mass media and in public space.

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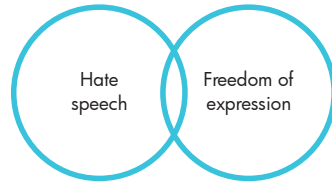
Hate speech – is the incitement to hatred, discrimination or hostility against individual on the basis of negative attitude toward his or her characteristics. Hate speech crimes as criminalized freedom of self-expression comprises all the criminal acts that are related to dissemination or other forms of expression of information and opinion.

Hate speech distinction from the freedom of self-expression

In the case of *Handyside v. United Kingdom*, European Court of Human Rights noted that freedom of self-expression is one of the essential basis of democratic society, one of the conditions for the society and each of its individual to develop. On other words, freedom of self-expression does not protect the

speech that violates the inherent individual equality and dignity rights.

In most of the cases the boundary between freedom of self-expression and hate speech is set by national law. More detailed examples related to intersection between freedom of self-expression and it's violation are provided within the section "Freedom of self-expression" of the methodology.



Ethnic minorities

Relevance and problematics

While speaking about ethnic minorities, relatively significant is the principle of discrimination, which is the foundation for ethnical minorities' protection. The rights of ethnic minorities are defined as a complex part of the system of international human rights protection. However, ethnic minorities' members strive for their identity protection. There should be a guarantee to ensure ethnical minority members' rights and specific rights, recognizing and protecting the identity of these individuals.

Each ethnic minority differ by their unique objective qualities: language, culture, religion, ethnic origin that reveals the unique ethnic identity of the ethnic minority members, which are

fostered by ethnic minority rights' protection systems. While currently existing international laws do not provide specific definition of ethnic minority, the analysis of legislation indicates that international law considers ethnic minority group as such that is residing in a certain country and which comprises less than a half of the entire population of that particular country and which differs by their objective (language, ethnic origin, religion, culture, number of a group) and subjective (a will to preserve their culture, traditions, religion and language, as well, a self-attribution towards ethnic minority group) characteristics.

How to identify ethnic minority groups and their members?

On the basis of the League of Nations the problem of ethnic minorities have become not only the inner concern. Today, the very ethnic minority is identified on the grounds of origin, nationality, language, race or /and religion.

The basic sources of the protection system of ethnic minorities:

- Sources of the League of Nations;
- Universal sources (UN);
- Regional sources (European Union).

Universal level (UN)

- Universal Human Rights Declaration (1948 y.),
- International covenant on civil and political rights (1966 y.),
- United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious or Linguistic Minorities (1992 y.).

Regional level (ES)

- European Council 1994 , 10th November; Framework Convention for the Protection of National (the basic European regulation on the protection of ethnical minority rights, constituting certain legal obligations for the countries participating in this Convention),
- 1950 y. Convention for the Protection of Human Rights and Fundamental Rights (14th article),
- 1992 y. The European Charter for Regional or Minority languages

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The Republic of Lithuania

- Constitution of the Republic of Lithuania (37th and 45th article),
- Mutual agreements (i.e., with Poland, Belarus),
- Law on the associations of the republic of Lithuania,
- Republic of Lithuania Law on Charity and Sponsorship,
- Republic of Lithuania Law on Nationality,
- Law on Religious Communities and Associations et. al.

National law of the countries

National law of the countries in the context of Framework Convention for protection of ethnic minority groups.
There can be excluded three types of countries:



Many contradictions are an integral part of the ethnic minority groups. Some people argue that minorities have not enough rights, some of them, claim contrary - that minorities possess more rights of specific purpose and such situation encourages separatism. Sociologists define separatism as ethnic minority status when their members are choosing not to connect or communicate with the majorities and denies the prevailing cultures.

Also, there are a number of disputes arising due to positive discrimination – the idea that minorities should be provided with more privileges than the rest of the population (for example, more favourable conditions for admission to higher education).

Religion

Basic guidelines

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1. Avoid textual and illustrative or visual incitement to hatred and moral panic in the media. The video material can be in particularly affective, thus it is important to consider its possible impact on the society. A perfect example illustrating this situation is the media reflection of Charlie Hebdo attacks when the video retranslation of execution of official Ahmed Merabet reached numerous of audiences repetitively. According to the director of Ethical Journalism Network – Aidan White – that retranslation of the execution was one of the biggest mistakes of the media. As he said, -“An in particularly complicated situation have occurred and it was important for the media to thoroughly consider the consequences of published information. In the meantime, just few minutes after execution of afore mentioned official, the reportage was already broadcasted to the public. Such material could never ever be shared with the society¹⁵”.

2. The public needs more information on other religious communities and associations (not only material on the prevailing religion within the country, i.e. Roman Catholics, Lithuania). This expresses the lack of analysis and objectiveness.

3. Since there is a lack of information on the newer religious communities, it is recommended to consult with researchers of the religions, scientists and experts working in the certain field.

4. To avoid the misuse of the concepts.

5. While speaking on the religious communities and confessions it is important to

use objective, neutral sources. It is highly recommended to additionally provide opposing opinions and information from different points of view.

6. It is recommended for journalists to remain impartial, to distance themselves from their cultural and social experiences or creeds and prejudices, to refuse to use stereotypes or create new ones. As the media monitoring studies indicate, it is a huge challenge. For example, a monitoring implemented by the movement Media4Change, indicates that Lithuania bears one definition of Muslims – a terrorist¹⁶. Besides, it is worth to notice that concepts “Muslim” and “Arabian” are usually confused or used in parallel way; even more, Islamic extremists are associated with Muslims in general.

7. Avoid to draw the line dividing society into the categories of “we” and “you/they”, attributing themselves to the “we” category, i.e. Roman Catholics.

8. Distance away from imaging of overblown religious conflicts, religious threats and fanaticism. Such imaging can promote moral panic and have predictive negative consequences on the society.

9. Provide the contextual material on the international (or other) relations. As perfect example is as follows: after the Paris attack in Charlie Hebdo editorial department, legendary Middle East journalist Robert Fisk has written for The Independence – “Charlie Hebdo: Paris Attack Brother’s campaign of Terror can be traced back to Algeria in 1954”. In this publication R. Fisk provided the fresh story of attacks of France and Algeria just before it was officially confirmed that attacks in Paris were implemented by individuals of Algerian origin.

¹⁵ White, A. (2015). Charlie Hebdo: how journalism needs to respond to this unconscionable attack. <https://www.opendemocracy.net/open-security/aidan-white/charlie-hebdo-how-journalism-needs-to-respond-to-this-unconscionable-attack>

¹⁶ Media 4 Change (2015). Charlie Hebdo raises new mission for ending project. <http://www.media4change.co/news/charlie-hebdo-raises-new-mission-ending-project/>



Non-EU citizens immigration

2010	>	1 455 953
2011	>	1 391 147
2012	>	1 352 027
2013	>	1 372 789



Non-EU citizens emigration

2010	>	707 927
2011	>	697 487
2012	>	753 675
2013	>	833 730

Migration

International migration is the migration amongst the countries. It is important to define the short-term (residing in the certain country for holiday time, summer work, studying under exchange program or recreation) and long-term (departure for the purpose to live in other country) migration. UN and EU define immigrants as such individuals which move on to another country for a longer period of time than one calendar year. There also exist forms of migration that can be legal and illegal. There exists three sources of illegality: illegal entry, illegal residence and illegal work and residence in foreign country. The concept of "illegal migrant" is usually used in the stories of migrants. It is important to notice, that any individual can by no means be "illegal" – each and every individuals are legal with their human dignity and rights. Unfortunately, the European Union and Lithuanian legal system provide definitions of such individuals' status in this way. However, one can always choose a less stigmatizing version of definition and to show respect to individuals by defining them simply as undocumented migrants. For example, it can be a person entering the country without a valid passport or travel document or for certain reasons are incapable to fulfil administrative requirements needed for traveling to certain country or departing from the certain country.

The two main types of migration categorized on the basis of its purpose

are as follows: voluntary (seeking for better work conditions, social guarantees, social environment, desire to live together with the family, because one of its member is already an emigrant) and compulsory (exile, seeking to escape genocide, war, natural disasters, political persecution). The fundamental difference is that compulsory migration is chosen to avoid the risks threatening human mental and physical integrity within the native country.

The last century migration waves were yielded mostly by: 1) economic growth and the raise of work demand (primarily seen as a southern European migration towards the northern Europe); 2) the fall of the Berlin Wall (East Europeans headed towards the West); 3) the growth of the number of refugees from unsafe countries (individuals from other continents tend to search for a shelter in the European region). European cities' society became a mixture of different ethnos. Most of newcomers were uneducated and suitable only for unskilled industrial job positions. Immigrated children have faced the cultural shock: the old rules of communication did not comply with local cultural norms. Such individuals have banded up together and have become the minority groups living within the peripheries. This situation have led to the fact that the majority of local population have started to consider immigrant communities as a hotbed for gangs to anchor within local societies.

In theory, migration should solve the problems of labour market – decrease the level of unemployment or satisfy labour supply. However, in most of the

cases, Western Europeans recognize immigrants with certain forms of hostility. This tendency is based on the thinking that immigrants are depriving job positions, attempting to local culture, promoting the criminal acts. In the meantime, certain surveys reveal that immigrants almost always are feeling underestimated with job positions that are not fully capable to use their competences. In general, immigrants are taking lower positions in labour market than local individuals. Immigrants and in particularly their first generation comprise the highest levels of unemployment and this situation cast a doubt on the accusations of local individuals for possible labour positions' deprivation. In general, an absolute majority of the immigrants are taking the lower-positions in labour market. It is clear and coherent, that the new country always challenges to start the career from the very start, step by step.

The other problem of the hostility – is the criminality of the immigrants. Here, the media plays an important role – the news on the crime committed by an immigrant are spreading much faster than on that by local resident. The society always tend to think that general level of the criminality is higher than ten years before. Western societies tend to define the immigrants as those individuals committing the majority of crimes.

Freedom of self-expression

This section is aimed at discussing various violations of freedom of self-expression (or absence thereof), also must-discuss cases of freedom of self-expression and other cases related

to freedom of self-expression.

There was a violation of freedom of self-expression:

- In *Lehideux and Isorni vs. France* case, applicants contributed an article to the Le Monde daily. The article featured Marshal Pétain and his collaboration with the Nazi regime in a positive way. In the end of the article, there again was a call to re-initiate Marshal Pétain legal proceedings and to declare him not guilty. Both applicants (authors of the article) were accused of public defence of war crimes. In this case, the European Court of Human Rights admitted the presence of violation of freedom of self-expression. The European Court of Human Rights reasoned its decision by the fact that though the text calls to dispute, however, narrates about sufficiently old events, and authors are based not on their own experiences but on the public associations' position.

- *Dink vs. Turkey* case of September 14, 2010, features a matter where Firat (Hrank) Dink, a Turkish journalist (of Armenian origin) published several articles about the situation of the Armenian people in Turkey. The articles analysed the genocide of the year of 1915, Turkish indifference towards Armenians residing in Turkey and presented other problems of the Armenian diaspora community in Turkey. The article provoked response of the Turkish nationalists and F. Dink was accused of diminution and defamation of Turkish identity. One and a half year later, F. Dink was murdered by those extremist groups. Therefore, F. Dink family members applied to the European Court of Human Rights, motivating that freedom of self-expression of F. Dink was

violated in this situation. The European Court of Human Rights admitted violation of freedom of self-expression, specifying as the main argument the fact that Turkey had failed to ensure F. Dink safety. Also, the European Court of Human Rights noted that F. Dink described and analysed historical problems as a journalist. Therefore, the European Court of Human Rights stated that the criticism of the Armenian genocide's denial by the Government of Turkey may not be interpreted as a criminal offense.

- In the resolution of *Jersid vs. Denmark* case of September 23, 1994, the European Court of Human Rights stated that the principle of freedom of self-expression had been violated in this situation. Applicant – a journalist which created a documentary by taking interviews from youth group „Greenjackets“, famous for their hostile attitude towards emigrant communities and ethnical groups

in Denmark. The applicant (journalist) in Denmark was convicted for contributing to ethnic hatred kindling. In this case, the European Court of Human Rights clearly drew a line between the activities, comments of „Greenjackets“ and the documentary work of the journalist. Although the documentary featured „Greenjackets“ comments, this may not be equated with propaganda of racism but should be treated as raising community's awareness on the accurate social problem.

There was not any violation of freedom of self-expression:

- In the resolution of *Leroy vs. France* case of October 2, 2008, the European Court of Human Rights stated that the freedom of self-expression had not been violated in this situation. In the given case, the applicant was a caricaturist whose one of the caricatures represented the assault to the World Trade Centre

FIGURE 6.



and was published in one of the Basque weeklies on September 13, 2011. The caricature was followed by a note "We have all dreamt of it... Hamas did it". The applicant was imposed by a monetary fine for condoning terrorism. The applicant argued that thereby his freedom of self-expression was violated. The European Court of Human Rights stated that there had not been any violation of freedom of self-expression, motivating that publishing of such picture had provoked community response which had kindled hatred in the Basque community.

Must-discuss (freedom of self-expression):

- In September, 2005, Danish newspaper „Jyllands-Posten” published 12 caricatures featuring Muhammad, the prophet. The caricatures were followed by editors’ explanation that the newspaper’s goal is to encourage freedom of speech and the Danish artists are not afraid of depicting the prophet although it is prohibited by the Islam dogmas. The caricatures were republished in many non-Islamic countries, including by the Lithuanian newspaper „Respublika”. In their turn, the Muslim states acknowledged this caricatures as oriented against the religion of Islam. Courts of Denmark, France, Lithuania and other states admitted that there had been no hatred kindling oriented to religion in this situation. From the other hand, in response to the afore mentioned caricatures, United Nations Council on Human Rights issued a resolution criticizing kindling hatred in the mass media. Moreover, upon republish-

ing caricatures in Yemen and Belarus, criminal sanctions were imposed on the publishers.

- In the resolution of *Delfi v. Estonia* case in the year of 2013th European Court of Human Rights, the Estonian Supreme Court decision on news platform responsibility for their readers’ comments possibly kindling offensive and hatred was affirmed. The Estonian Supreme Court affirmed the precedent drawing the civil responsibility of e-news platforms for information disseminated by anonymous commentators that possibly violated individual dignity and honour or right to private life. The Estonian Supreme court added that such platforms provide technical opportunity for anonymous comments to disseminate, and even make a profit on such comments. The European Court of Human Rights rejected arguments that e-news platforms are playing only technical, passive or neutral role in this situation. The Court recognized e-new platform as responsible for comments published by the readers. This case is in particularly unique, as the Court addressed not only to the issues of articles’ responsibility, but at the same time, indicated anonymous readers, commenting in the e-news platform, as qualifying to take responsibility for their actions.

- The ambassador of Lithuania to the United Kingdom Asta Skaisgirytė Liauškienė wrote a letter to „The Independent”, in which she accused the newspaper of xenophobia (due to the published caricature¹⁷) (figure 6). „The Independent” argued that the caricature was published in response to the

emerged discussions in the British Parliament regarding labour law issues.. Legal proceedings in this case have not been initiated.

Other cases related to freedom of self-expression:

The Islamic revolution was announced by a message to „South Park“, which in its anniversary series showed Muhammad in a teddy bear dress (as the Islam religion forbids showing its saints). The message warned „South Park“ creators, whose activity is named as foolish and who are promised to be given the same death as to the assassinated director Theo Van Gogh. The discontentment of Muslims is based on the Koran’s rule to defend what is good and to fight against what is evil, and pictures of this short film are perceived as evil. So the rule is „we have to terror those who make fun of Islam“. Series creators justified that as Americans they may protest against things they do not like. In response to that, the Muslims published addresses of the series creators on the Internet.

Legal View Towards Multiple and Intersectional Discrimination¹⁸

We have already mentioned before that characteristics (of an individual or group of individuals) defining the victim of hatred kindling vary between the countries. Before identifying the cases of considerable hatred kindling, it is worth to mention that an individual can be discriminated on the basis of several or more factors. This we have already analysed in the third section of this methodology, discussing on the concept of multiple discrimination. In

the meantime, this section, shortly represents the forms of expression of such discrimination.

Though community attention to diverse and complex discrimination has increased in the recent decades, however, according to the Fundamental Rights Agency, there should be more of changes. It is noted that practical application of legal acts to aggrieved persons is barely encountered. Lawyers are concerned with the issue how to behave, when unfavourable or less favourable behaviour experienced by a person has more than one explanation. These and similar situations lead to uncertainty in what structural changes need to be implemented in order to resolve diverse and complex discrimination cases.

According to the EU law report, multiple discrimination situation in different member-states of the EU varies depending on simple understanding of situation, available information and admission of the problem. Typically, there exist cases established in the law and related to the employment issues, e.g. speeches on racial and sexual harassment, refusal to employ a person due to his or her nationality or his or her belonging to national minority. We can also distinguish cases related to dismissal from work or work conditions imposing dangers to the health of the migrant women working preparatory or cleaning works.

Leaving employment issues alone, experts also distinguish cases when women were perceived as belonging to minorities and were not provided protection from household or institutional violence; cases of forced Roma com-

¹⁸ European Union Agency for Fundamental Rights (FRA) 2013. Inequalities and multiple discrimination in access to and quality of healthcare, Luxembourg: Publications Office of the European Union.

munity women's sterilization are also mentioned. Age and sex unfavourably interact, especially in the context of different retirement age fixed for men and women, which may condition compulsory early retirement of women.

As the PTA report states, it is difficult to legally prove cases of multiple discrimination experienced by women and apply to relevant institutions regarding this problem. Sometimes discrimination cases are not admitted or not considered as multiple discrimination cases, even if admitted. Nevertheless, it is stated that it is important to take into account and talk about multiple discrimination cases as it is the only way to reach justice for all women suffering from discrimination in the future.

The foundation of modern EU law and democracy is the principle of equality, equal rights, not invoking to any personal characteristics. Legal system of the EU prohibits any discrimination due to sexual orientation, sex, religion or beliefs, racial or ethnical origin, disability or age. The Treaty on the European Union and the Treaty on the Functioning of the European Union cover related provisions enabling to fight against discrimination on the EU level. In the Contracts, it is stated that it is necessary to fight against discrimination and social divisions as well as to spread information on social justice and social protection, gender equality, dialogue of generations, protection of the children's rights. Articles of the aforementioned contracts also mention that the EU has assumed obligations to fight against sexism, racism, any discrimination due to nationality, religion, disability, age or sexual orientation. Also, the EU has

assumed an obligation to apply different methods and means in order to fight all the forms of discrimination (FRA, 2013).

Many fundamental rights, including equality and non-discrimination, are covered by the EU Charter of Fundamental Rights. Article 20th thereof states that all persons are equal before the law while article 21th thereof prohibits discrimination „based on any ground such as race, sex, skin colour, genetic features, religion, political opinion, and etc.". However, it should be noted that the Charter does not distinguish multiple discrimination.

The EU legal system tends to admit the phenomenon of multiple discrimination and victims thereof. Moreover, it is hard to find more information about such victims and problems they face. Notwithstanding legal means aimed at fighting against multiple discrimination, EU also admitted existence of multiple discrimination in many of secondary legal instruments. E.g. in the year of 2007, the European Parliament commenced commemoration of European equal opportunities in order to raise public awareness on the right to equality and non-discrimination, thereby drawing public's attention to the problem of multiple discrimination.

FRA report, which is based on resolutions of the Committee on the Elimination of all Forms of Racial Discrimination, states that racial discrimination primarily affects women or it may affect them otherwise or in another degree than men. Different resolutions seek to integrate gender perspective and involve gender analysis, thereby encouraging

member-states to participate in all the scheduled and implemented programs, projects and adopted decisions, also to pay attention to the situation of women of African origin, which often become victims of multiple discrimination.

Convention on the Rights of Persons with Disabilities adopted in the year of 2006 and Convention on the Rights of the Child adopted in the year of 1989 prohibit any forms of discrimination. It should be noted that Convention on the Rights of Persons with Disabilities is the first international convention / document really admitting the phenomenon of multiple discrimination.

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Convention on the Rights of Persons with Disabilities is important when it comes to multiple discrimination due to several reasons. It states that healthcare services should be rendered to both those with disabilities and those without them in an equal manner. In the definition of disability, we may notice possible evolution from the disability model concentrated along individual restraints and medical assistance to definition emphasizing human rights of persons with disabilities and clearing of various social barriers, affecting equal opportunities. European Council's discourse on disability also underwent similar so called „paradigm shift“ towards attitude encouraging protection of the rights of persons with disabilities and their comprehensive participation in the community life.

8.

RECOMMENDATIONS FOR JOURNALISTS AND EDITORIAL STAFF

- The media tend to “frame up” vulnerable society groups in the occurrences of public conflict that comprises it’s another side - society majority and its cultural norms. When informing society on such conflicts, it is important to inform the audience on the situation of the vulnerable society group and its unequal status.

- When providing an information related to international level and vulnerable society groups, it is important to provide certain context that would enable to perceive the situation from its broader sense.

- The “he/she says” type of news actually are not news at all: statements provided by the sources should not form the essence of the news reports. News in professional journalism should be based on real facts and events.

- The facts should be distinguished from views and opinions, and those opinions that are not based on the factual information and could be categorised as racist, homophobic, sexist, inciting intolerance, should remain outside of the boundaries of the media, as the platform of public debate.

- When preparing material on the vulnerable society groups or related topics the variety of the sources is a must, including sources from more than one individual belonging to socially vulnerable groups.

- On the other hand, the media as a watchdog of democracy, should not conceal racist, homophobic, xenophobic and sexist opinions – such opinions are throwing sand in the wheels of democracy. However, the audience should be provided with facts upon which such alleged opinions’ validity is based. The challenge should be thrown to such opinions’ disseminators – not to contribute to the normalization and acceptance of such opinions within the public space.

- When collecting information and preparing it for publication, it is important to identify what impact personal pre-conceived opinions and beliefs may exert on the work results. According to such possible impact, journalists must pick up the information that is worth of publishing.

- Opinions of one group towards another groups, or attitudes prevailing in certain vulnerable group can be based on myths rather than facts. Journalist should always check the information. Vulnerable society groups owns their interests too, even though sometimes they are not capable to defend or articulate them.

- It should be appropriate to use as neutral language as possible, but not demonstrate moral indifference toward vulnerable society members. Racist and his victim at one table in TV studio will by no means serve for diversity of opinions!

- When looking for sources within the vulnerable society groups, journalists should evaluate (depending on the sensitivity of the topic to be reported) whether the intermediaries – individuals which belong to vulnerable society groups or providing services to such groups, are essential. The source is confident of the professionalism of the journalist due to credibility of the intermediary and in this case journalist can collect more thorough and at the same time valuable information. In addition, as it was already mentioned, in often cases the basic source of the topic are the living conditions of vulnerable society groups and an alleged opinion of the society majority that tends to ignore society minorities. When a journalist does not use the services of an intermediary, he / she can be more often perceived as adverse, representing the position of the majority of society. As a result, such information becomes less valuable.

- The sources from vulnerable society groups, as well as other sources, must be provided with the explanations for what purpose and in what type of context the collected material will be used.

- To prepare for the interview – is the ABC of the journalism. When it is intended to interview members of a vulnerable group, it is important to get acquainted with the information on the vulnerability situation of a certain group.

- Journalist should by no means judge, excuse, sympathize, exalt or idealize the source from vulnerable society group. Most importantly, the experience of the source and actual relevant interests of the individual should be conveyed impartially in this situation.

- After an interview with the allegedly vulnerable society members, the value of a gathered information should be evaluated: whether all information is appropriate for publishing, whether published information from sources about personal or other individual life would not harm themselves in any way possible, might be that certain information is revealed from inexperience interacting with the media or from incapability to evaluate the harmful side of the information provided to a journalist.

- An interviewee from the vulnerable society group is not a representative of the group and his / her experiences do not represent the experiences of the entire group, thus the publication should not define the interviewee as portraying overall experience of certain social group. Individual from socially vulnerable group bears his / her own experiences, however, the living conditions attributable to such social group should be as well revealed for the audience.

- When informing on the vulnerable society groups or certain living situations, involving members of these groups, journalists and editorials should be cautious and avoid reproduction of the existing stereotypes.
- When collecting the information and preparing material for publication it is important to evaluate the possible impact of individual prejudices and attitudes. It is valuable for a journalist to have an opinion regarding certain topics, however, one of the main responsibility of the journalist is to question and recheck their own prejudices, stereotypes and beliefs.
- Vulnerable society groups should by no means be portrayed as a problem. Problem is not in individuals. Problems can be identified as decision taken by individuals, opinions expressed, et cetera. Besides, it is worth to mention, that in most of the cases, problem is attributed to negative society majority opinions towards vulnerable society groups, as well, possible discriminating practice supported by the certain institutions and the well-established cultural norms, rather than the vulnerable groups or individuals themselves. It is not obvious from the first glance, thus, journalists should make an in-depth analysis of a certain situation.
- Vulnerable society groups can serve the media as groups capable to contribute towards solving the issues concerning the groups, rather than a source of all the problems.
- When preparing the publications it is worth to remember that as surveys indicate, the majority of the society, in particularly within the EU member states, have little knowledge about vulnerable society groups and their discrimination. Therefore, they are incapable to form reasoned opinion without certain context. Thus, before publishing on certain topics, details and context is a must in order to aid society to perceive problematics of vulnerable society groups.
- When preparing for the publication it is worth to bear in mind, that a part of the audience is not capable to recognize the hate speech (especially if the hate speech have become the cultural norm of a certain society), thus, in some cases appropriate instructions towards possible implications of such speech should be given – educational disposition of the media is relevant.
- If the journalist is unsure whether the disseminating information qualifies for intolerance or hatred kindling speech, there should be evaluated the question of what are the basis of the information: facts and real events or stereotype, prejudice, attempt to discriminate, racism, xenophobia, sexism etc.

- If the journalist is unsure whether the information is worth of publishing, it would be necessary to assess aspects of social group stigmatization or criminalization of such information.

- In case there are doubts on whether the information might be similar to disseminating hate speech and whether it is worth of publication, the sources of intentions should be clearly analysed. However, any information that is being disseminated and that is related to socially vulnerable groups, should meet the public interest to be provided to.

- When information on various groups and cultures is presented in a negative context, please understand that his belonging to an ethnical group, culture or religion is not provided as a reason of the negative behaviour.

- It is highly unrecommended to cite the hate speech that the source is spreading and circulate such speech through media channels. Quite affective can be a short paraphrase on what has happened, what was said. On the other hand, when the editors foresee that the circulation of the topic is not likely to happen (for example, other means of media are silent) and responsible state officials do not react properly, appropriate form of hate speech dubbing can become quite reasonable and good solution.

- Editorial boards should evaluate not only separate articles published in their channel, but as well, the information on the vulnerable society groups – the compliance with the ethical principles of journalism can also be monitored.

- Hate speech is characterised by the manipulation of numbers. It is important to check whether those figures are not used in a deliberately selective manner.

- Hate speech is characterised by “forgetfulness” of certain facts and circumstances. Thus, it is important to provide a thorough context in which intolerance and hatred are formed.

- Irresponsible usage of the language can increase social tension due to any senseless reason. It is appropriate to examine, how vulnerable society groups should be addressed to. Sometimes social group members have inner established speech that is used referring to its group member and that is not considered to be insulting, however, the situation can differ when the terms from inner society are brought to the media or society majorities.

- When using the language, various forms of narrative (for example, off-screen music), it would be worth to make sure that such forms are not insulting.

9.

REFERENCES USEFUL FOR COMMUNICATION SPECIALISTS

Information provided by European monitoring centre on racism and xenophobia, reports from EU member states and other useful material to perceive the context: http://europa.eu/legislation_summaries/other/c10411_en.htm

Pan-European anti-racism network: <http://enar-eu.org/>

Information on minority groups all over the world, contact information with their social interest representatives – organizations: <http://www.minorityrights.org/directory/>

UN periodic reviews on the conditions of human rights in the member states. Special reports' summaries from member states dedicated to journalists: <http://www.ohchr.org/EN/HRBodies/UPR/Pages/MediaInformation.aspx>

Reporting Diversity Manual: http://media-diversity.org/en/index.php?option=com_content&view=article&id=1220:mdi-reporting-diversity-manual-balkan-edition&catid=13:manualshandbooksguidelines&Itemid=16

Special media project implemented by NGO protecting minority rights: : <http://www.minorityvoices.org/news.php/en/610/minorities-combat-economic-exclusion-photo-story-from-the-un-minorities-forum>

Information on the international standards of human rights protection: <http://www.ohchr.org/Documents/Publications/FactSheet30en.pdf>

A list of influential European policy analysis centers that specialize on the issues of vulnerable society groups: <http://eu.thinktankdirectory.org/>

The methodology on how to recognize hate speech, developed by United Nations: http://issuu.com/progettisociali/docs/toolkit_stampa/1?e=9460691/9919405

Useful website providing information on the journalistic ethics and hate speech: http://media-diversity.org/en/index.php?option=com_content&view=article&id=2530:ethical-journalism-is-the-antidote-to-hate-speech-&catid=35:media-news-a-content&Itemid=34

Material provided by BBC School of Journalism: <http://www.bbc.co.uk/blogs/collegeofjournalism/entries/76d7a006-4bc4-3179-a065-52a379a9abba>

Material on the links between the media and children rights: <http://www.mediawise.org.uk/wp-content/uploads/2011/04/The-Media-and-Children-Rights-2005.pdf>

One of the most reputed media society constantly reporting about vulnerable society groups: <http://newint.org/>

Tips for journalists, reporting on the vulnerable society groups provided by British Institute for Analytic Journalism: <http://www.mediawise.org.uk/diversity/>

Discussion on the freedom of self-expression within the multicultural societies: <http://www.centerforinternationalmediaassistance.org/storify-strengthening-freedom-of-expression-in-multicultural-societies/>

84 Monitoring of issues related to xenophobia and racism in the English-spoken media: http://media-diversity.org/en/index.php?option=com_content&view=category&layout=blog&id=35&Itemid=34

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