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STANDING UP FOR VICTIMS OF RACIST VIOLENCE
FROM WITNESS TO ACTIVE BYSTANDER
DESK RESEARCH

GENERATION 2.0 FOR RIGHTS, EQUALITY & DIVERSITY

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1 INTRODUCTION

This report was initiated by the joint campaign project of Generation 2.0 for Rights, Equality & Diversity (G2RED) and Solomon. Both organizations aim to carry out an awareness raising campaign, creating a manual on how one can react against and report racist violence, produced in cooperation with affected communities. The campaign aims to inform those affected on available reporting and supporting tools and to introduce the active bystander practice in order to change perceptions of people present in incidents by making them see themselves less as witnesses and more as active bystanders (whose stance has the power to influence others). By contributing to the increase of reporting and investigations, the hoped-for long-term impact and the foundation behind this initiative is to put public pressure towards the establishment of anti-racism policies and measures that recognize structural and specific forms of racism and the overall improvement of the institutional response by the state.

The following report therefore is the result of a desk research carried out by members of Generation 2.0 for Rights, Equality & Diversity (G2RED) as a starting point and material base for the campaign.

The report is divided into three sections based on the three main research objectives:

1. The main types of racism in Greece (institutional and everyday)
2. The available reporting and supportive tools
3. Effective active bystander practices

The goal of the research was to identify the pressing themes in terms of racism in Greece, based on what is already in the public discourse and what is not but needs to be. It became quite clear that in terms of public discourse, there already is a large focus on racist violence and racist attacks. There is not however a broader and more crucial public awareness or discussion on race and the byproducts of racism. It is also worth mentioning that although racism has to do with discrimination based on perceptions of racial hierarchies, within the Greek context, racism has come to be an umbrella term which encompasses all forms of discriminations. This may prove to be a challenge for the campaign in terms of figuring out the best way to communicate certain messages while attempting to also be politically correct.

Furthermore, from the information compiled throughout the research it became apparent that two main themes which stood out in terms of a need for the campaign to include were racial profiling and everyday racism/racist microaggressions. Although both are widespread and have become problematic normalized behaviors, there simply isn't enough being done to address them, either on a public or institutional level.

Finally, since the campaign material will be primarily video content, the report also includes video references as well as mentions of other campaigns related to racism, especially those initiated and produced in Greece.

2 MAIN TYPES OF RACISM IN GREECE (INSTITUTIONAL AND EVERYDAY)

2.1 RACISM

*Racism refers to a variety of practices, beliefs, social relations, and phenomena that work to reproduce a racial hierarchy and **social structure** that yield superiority, power, and **privilege** for some, and discrimination and oppression for others. It can take several forms, including representational, ideological, discursive, interactional, institutional, structural, and systemic.*

*Racism exists when ideas and assumptions about racial categories are used to justify and reproduce a racial hierarchy and racially structured society that unjustly limits access to resources, rights, and privileges **on the basis of race**. Racism also occurs when this kind of unjust social structure is produced by the failure to account for race and its historical and contemporary roles in society.*

*Contrary to a dictionary definition, racism, as defined based on social science research and theory, is about much more than race-based **prejudice**—it exists when an imbalance in power and social status is generated by how we understand and act upon race¹.*

***Discrimination** is treatment or consideration of, or making a distinction towards, a person based on the group, class, or category to which the person is perceived to belong. These include age, colour, criminal record, height, disability, ethnicity, family status, gender identity, generation, genetic characteristics, marital status, nationality, race, religion, sex, and sexual orientation.*

Important note: Understanding that racism and prejudice/discrimination are not the same thing. Racism is a form of discrimination/prejudice. And understanding that racism is not just about individual actions. Racism is also Prejudice + Power meaning it is institutionalized in hierarchies of societal power (i.e. institutionalized racism).

Other forms of phobias emanating from racism:

- **Afrophobia:** Afrophobia is racism and discrimination directed against People of African Descent (PAD/BE). It encompasses racist violence and speech against people of African Descent, but also structural racism including state violence and ethnic profiling, discriminatory migration and border policies, evidence of discriminatory and unequal access in the fields of employment, education, healthcare, housing, political participation. It is estimated that approximately 15 million people of African descent live in Europe. There are people of African descent in all EU Member States, recent migrants and long-established communities – Europeans for generations and centuries. However, it is near impossible to provide accurate figures due to the limited data collected on race and ethnicity. However, lack of data collection makes it hard to understand the situation of people of African descent in Europe: numbers; instances of discrimination; overlap between PAD European citizens and more recent migrants. Problems with data collection. In terms of criminal justice, police brutality and ethnic profiling: reported as an issue particularly in

¹ThoughtCo. *Defining Racism beyond its dictionary meaning.* <https://www.thoughtco.com/racism-definition-3026511>

Bulgaria, Cyprus, Estonia, Finland, France, Greece, Germany, the Netherlands, Portugal, Sweden and the United Kingdom².

- **Xenophobia:** Xenophobia reflects a deep-rooted form of fear and hostility towards the ‘other’, who is perceived as a “stranger” (in Greek “xenos”) to the group oneself belongs to. After the 1980s, Europe experienced the rebirth of xenophobia. The sense of threat of the national identity and of the homogeneity of the ethno-cultural community activated and mobilized negative feelings and hostility against the “foreigners”. The Great Recession in 2009 and the deteriorating of the economic conditions in crisis-ridden Europe prepared the fertile ground for a new wave of xenophobia³. A recently published survey (March 2019) by the well-known Pew Institute shows that Greeks are among the first three places in almost every category of those who hold negative views about immigrants. 74 per cent think that immigrants are more of a burden than a strong element of the society (1st); 63 per cent say that immigrants are not willing to integrate (3rd); 59 per cent say immigrants are to be blamed for criminality (2nd); 65 per cent say that immigrants are increasing the risk for terrorism (2nd); and 86 per cent say that all immigrants living in Greece illegally should be deported (1st). There have been other studies as well showing that large parts of the Greek population hold xenophobic, Islamophobic and, of course, anti-Semitic views⁴.

Greek Context

Within the Greek context, racism has come to be an umbrella term encompassing all forms of discrimination.

2.1.1 Greek campaigns/ projects related to racism

1. [2019] ActionAid New program to combat racism and discrimination in public discourse: <http://www.actionaid.gr/enhmerwsou/nea/neo-programma-gia-tin-katapolemisi-tou-ratsismoy-kai-ton-diakriseon-sto-dimosio-logo/>
2. [2019] Fact Sheet of the National Council Against Racism and Intolerance (ESRM) “Public Administration vs. Racist Crime”: <https://bit.ly/2qfXay4>
3. [2018] UNHCR Greece: 1 Against Racism (www.1againstracims.gr website not valid). See example video: <https://www.youtube.com/watch?v=DVgTg1WgBEE>
4. [2018] METAIXMIO anti-bullying school campaign “we say no to intimidation, and no to racism”: <https://bit.ly/2X0iB2b>
5. [2017] Xeno@GR Examining xenophobia in Greece http://xenophobia.ilsp.gr/?page_id=648&lang=en

²ARDI. (2017). *Fight against Afrophobia*. <https://www.ardi-ep.eu/fight-against-afrophobia/>

³ See results of project: Examining xenophobia in Greece. (2017). http://xenophobia.ilsp.gr/?page_id=648&lang=en

⁴ Sakellariou, Alexandros. (2019). *Are Greeks Racist and Xenophobic?* The National Herald. <https://www.thenationalherald.com/241846/are-greeks-racist-and-xenophobic/>

6. [2017] IOM #StopMindBorders Awareness raising campaign against stereotypes, racism, xenophobia and discrimination:
https://www.youtube.com/watch?time_continue=54&v=cLldZff9AQ&feature=emb_title
7. [ongoing since 2014] Greek Forum of Migrants Walk Against Discrimination:
<https://bit.ly/34M15Bk>
8. [ongoing since 2010] FARE (Football Against Racism in Europe):
https://farenet.org/countries/greece/?page_parent_id=34941

Within the Greek context one can observe racial discrimination/ racism in a number of areas:

2.1.2 Racism in the Media

Greece amongst the countries with highest rates of racism in Europe according to Eurobarometer.

Racist discourse manifests within the media in various ways. One such way is to insist on the ethnic identity of a perpetrator. But it can be discerned even when journalists do not hold accountable the racist actions or words of their guests. Notably high rates of racist discourse in newspapers, television stations, and online especially on social media⁵.

Recent examples of racist media coverage or racist remarks:

1. Takis Tsoukalas, a controversial TV sports commentator who hosts a pro-Olympiacos late-night sports show, made racist comments regarding Panathinaikos player Thanasis Antetokounmpo. The remarks were made after Panathinaikos beat archrival Olympiacos in a Euroleague game in November 2018. Tsoukalas, who is known for his foul mouth and provocative statements, referred to Thanasis Antetokounmpo as a “monkey”, generating strong reactions in social media and the press. It should be noted that both Antetokounmpo brothers play for Greece’s national team⁶. See also: <https://g2red.org/we-are-here-whether-you-like-it-or-not/>
2. Blackface incident on primetime Greek television. See: <https://g2red.org/blackface-is-not-new/>

Worthy of mention is also the media coverage of “the refugee/migration crisis” where one can view a general climate of intolerance⁷ and anti-immigration rhetoric.

⁵ ΗΑυγή. (2018). *Η Ελλάδα στις χώρες με τα μεγαλύτερα ποσοστά ρατσισμού στην Ευρώπη - Υψηλά ποσοστά ρατσιστικού λόγου στα ΜΜΕ*. <http://www.avgi.gr/article/10838/9352104/e-ellada-stis-chores-me-ta-megalytera-pososta-ratsismou-sten-europe-ypsela-pososta-ratsistikou-logou-sta-mme>

⁶ Popaganda. (2018). *Ρατσιστικό σχόλιο του Τάκη Τσουκαλά για τον Αντετοκούνμπο προκάλεσε αντιδράσεις σε ΕΣΡ και Άρειο Πάγο*. <https://popaganda.gr/newstrack/ratsistiko-scholio-tou-taki-tsoukala-gia-ton-antetokounmpo-prokalese-antidrasis-se-esr-ke-ario-pago/>

⁷ European Journalists. (2016). *Greek journalists draft ethical code to fight racism on refugees coverage*. <http://europeanjournalists.org/blog/2016/05/12/greek-journalists-draft-ethical-code-to-fight-racism-on-refugees-coverage/>

In line with the rising militaristic frame, our findings suggest that the peak of the “refugee/migration crisis” saw a gradual shift in media narratives – from emotional, humane narrative surrounding the refugees and national citizens to a relatively distant, emotionless framing⁸.

2.1.3 Racism in the workplace/ in employment

According to a report by ENAR titled “[ENAR Shadow Report – Racism & Discrimination in Employment in Europe 2013-2017](#)”, the combination of the financial crisis in 2008 and migration has led to the development of informal work and to episodes of exploitation of the most vulnerable migrants in the country. The rise of unemployment rate in the period between 2005 and 2015 has been affecting mostly people with a foreign background and women. The report analyzes the difficulties that ethnic minorities face when accessing the employment and labour market – in terms of racism and discrimination – specifically mentioning discrimination against the Greek ethnic minorities (in the cases of Roma and the Pomaks of Thrace), labour trafficking (with a specific mention to the Manolada episode of 2013) and domestic work (especially for Filipino and African women)⁹.

Other resources: Toolkit on race and mental health at work: <https://bit.ly/2IOjjJL>

2.1.4 Racism in housing

There has been no conclusive research on the matter with data available in general with regard to access to housing as to the migrant movements post 2012¹⁰. However, for almost 40 years, fair housing tests have assessed possible racial discrimination in the sale or rental of housing. Fair housing studies directly test for the presence of discrimination. Although Article 3(2)(d) of Equal Treatment Law 4443/2016 covers ‘access to and supply of goods and services which are available to the public, including housing’ and prohibits discrimination based on the grounds of race or ethnic origin¹¹, because of the very fact that discriminatory actions tend to be clandestine, potential home seekers may not realize when they are not able to be shown houses based on their race or ethnicity¹². A relevant research conducted in 2011 focused on the access of female Albanians to the Greek housing market, concluded that housing availability is lower for

⁸Council of Europe Report. (2017). Media coverage of the “refugee crisis”: A cross-European perspective. <https://rm.coe.int/1680706b00>

⁹Generation 2.0 RED. (2018). *ENAR's Shadow Report: Where is Greece standing on racism and discrimination in employment?* <https://g2red.org/enars-shadow-report-where-is-greece-standing-on-racism-and-discrimination-in-employment/>

¹⁰The Athens Observatory for Refugees and Immigrants (AORI) has gathered relevant data based on opinion surveys, see: <http://www.publicissue.gr/en/3019/aori/> However, due to the fact that its sample is relatively small we cannot extract any conclusion.

¹¹see also: AthanasiosTheodoridis, Country Report Non-Discrimination Greece (2017)European Network of legal xperts in gender equality and non-discrimination, http://www.antigone.gr/files/en/library/research-and-studies-specifically-for-greece/2017/2017-EL-Country%20report%20ND_final.pdf

¹² Nick Drydak, *Ethnic discrimination in the Greek housing market*, Journal of Population Economics, Springer, Vol. 24, No. 4 (October 2011), pp. 1235-1255

Albanians than for Greeks, while Albanians also pay different amounts for equivalent units¹³. Further, Roma sustain housing segregation in Greece as according to research conducted by EU-MIDI, Greece was the EU country where Roma people's awareness of the legal provisions forbidding discrimination during the leasing or purchase of an apartment was lowest (13 %)¹⁴.

2.1.5 Racism in public services

Although racist attitudes and racist incidents within in the public sector are generally accepted to be common behavior, they are not widely documented precisely because of how normalized they are. The 2018 Racist Violence Recording Network Report¹⁵ documents a few such cases.

2.1.6 Other areas

Racism in sport see i-RED 2009 report: <http://www.i-red.eu/?i=institute.en.publications.206>

2.1.7 Racist Violence/ Hate Crimes

A hate crime can be defined as:

(A) Any criminal offence, including offences against persons or property, where the victim, premises, or target of the offence are selected because of their real or perceived connection, attachment, affiliation, support, or membership of a group as defined in Part B.

(B) A group may be based upon a characteristic common to its members, such as real or perceived race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, sexual orientation, or other similar factor¹⁶.

The connection between hate crime and racism is the when the hate crime is racially motivated.

NGOs and social scientists usually define racist violence as "racially motivated criminal acts against the person and/or property, and include public insults and defamation, threats, and incitement to racial violence, hatred or discrimination, etc¹⁷."

Compared to the lacking general data and discourse on racism in terms of race, in Greece, hate crime is well documented starting first and foremost with the Racist Violence Recording Network. The network was set up in 2011 at the initiative of the National Commission for Human Rights (NCHR) and the Office of the UN High Commission for Refugees in Greece (UNHCR), and with the participation of non-

¹³ *ibid*

¹⁴RAXEN NFP Greece, KEMO-HLHR (2009) Thematic study on the housing conditions of Roma and Travellers, p. 10, available at: http://fra.europa.eu/sites/default/files/fra_uploads/582-RAXEN-Roma%20HousingGreece_en.pdf; FRA (2009), EU-MIDIS, Data in Focus Report: The Roma, available at: http://fra.europa.eu/sites/default/files/fra_uploads/413-EU-MIDIS_ROMA_EN.pdf,

¹⁵ See Racist Violence Recording Network Annual Report 2018 pg 18 <http://rvrn.org/2019/04/rvrn-annual-report-2018/>

¹⁶ ENAR. <https://www.enar-eu.org/Frequently-asked-questions-1004>

¹⁷ *Ibid.*

governmental organisations and bodies. It is important to understand that prior to its establishment in 2011 official data depicting the volume and nature of the offences were almost nonexistent at the same time that non-governmental organizations, civil society actors and the media abounded with stories of immigrants physically or verbally abused in their neighbourhoods, and workplaces or inside police stations and detention centers and this was one of the main reasons for establishing the network which could then also push for legislation.

Therefore, the Racist Violence Recording Network¹⁸ primarily focuses on monitoring and recording of racist attacks against refugees and migrants in Greece. Quantitative and qualitative analysis of the network's data is used to alert authorities to changing trends or escalations in hate crime. The network also raises awareness of hate crime and methods for combatting it; supports victims to report incidents formally and search for legal aid; and organises training programmes for civil society and institutional bodies on how to identify, record and combat hate crime. In addition, every year since 2012, the network produces an annual report¹⁹. This contains:

- Qualitative and quantitative trends of hate crimes in Greece, as recorded by members of the network;
- Definitions and methodological clarifications related to recording;
- Steps taken by the relevant police and judicial authorities to deal with racist violence;
- Recommendations to the Greek State for tackling hate crime.

More recent reference to data on hate crimes: <https://www.aljazeera.com/news/2018/03/greek-police-racist-hate-crimes-tripled-2017-180315105439865.html>

However, even though racist violence is increasing according to the findings of the 2018 report²⁰, (with a recorded increase in incidents of racist violence especially against refugees and migrants) reporting rates till remain relatively low.

2.1.7.1 Campaigns relating to hate crime or hate speech

1. [2019] HumanRights360 "X them out – The Black Map of Athens":
<https://www.humanrights360.org/x-them-out-the-black-map-of-athens/>
2. [2013 onwards] Council of Europe No Hate Speech Movement Greece:
<https://www.facebook.com/nohatespeechgreece/> and here <https://www.coe.int/en/web/no-hate-campaign>

¹⁸ See <https://fra.europa.eu/en/promising-practices/racist-violence-recording-network>

¹⁹ See <https://bit.ly/2K8PwfH>

²⁰ Athens Live News (2019). *In 2018, The Recorded Racist Violence In Greece Was Increased*
<https://medium.com/athenslivegr/in-2018-the-recorded-racist-violence-in-greece-was-increased-34a376d97ab2>

2.1.8 Hate speech

As a social phenomenon hate speech is observed directly in relation to its penalization.

Hate speech in Greece is penalized according to the Law 4285/2014 (amendment of Law 927/1975) as it enacted the European Council Framework Decision 2008/913/JHA on combatting certain forms and expressions of racism and xenophobia by means of criminal law.

An indicative recent example of criminal prosecution for hate speech which also led to conviction was that of the Greek Orthodox bishop Ambrosios. On December the bishop had published an article entitled “The dregs of society are getting uppity!” where in a homophobic rant he urged the believers, among others, to spit upon LGBTQI+ persons while he characterised them as people with mental disturbance. On his trial at first instance he was acquitted, however the decision was appealed by the prosecutor of Egion following the request of the civil action. The three-member misdemeanor court revoked the acquittal decision and convicted him to a seven-month suspended sentence as it found him guilty for incitement of hatred and abuse of ecclesiastical office²¹.

2.1.9 Relevant videos

Franchesca Ramsey- 5 Things You Should Know About Racism

<https://www.youtube.com/watch?v=8eTWZ80z9EE>

momondo – The DNA Journey: <https://www.youtube.com/watch?v=tyaEQEmt5ls>

Με τα μούσια του Γιάννη #2 - Ρατσισμός (και εθνική υπερηφάνεια) [2017]

<https://www.youtube.com/watch?v=7BeOVa9askc>

2.2 RACIAL/ETHNIC PROFILING

The term ‘ethnic profiling’ is also used. Ethnic profiling is the practice of using ethnicity, race, national origin, or religion as a basis for making law enforcement decisions about persons believed to be involved in criminal activity. Ethnic profiling can result from discriminatory decision-making by individual law enforcement officers, or from law enforcement policies and practices that have a disproportionate impact on specific groups without any legitimate law enforcement purpose. It is often the result of beliefs deeply-ingrained in individual law enforcement officers and even whole institutions and the societies in which they operate. While not a new phenomenon, ethnic profiling has increased in the European Union in recent years because of two factors: (1) rising concern about illegal immigration into and movement of undocumented migrants within the European Union, and (2) the threat posed by terrorism in the aftermath of September 11th terrorist attack in the United States and the subsequent March 2003 terrorist bombings in Madrid and July 2005 bombings in London. Ethnic profiling undermines a basic precept of the rule of law: that all persons

²¹Pappas Post. (2015). <https://www.pappaspost.com/greek-orthodox-metropolitan-lashes-out-against-gays-spit-on-them-beat-them-up-they-are-not-human/>

*deserve equal treatment under the law and that individual behavior should be the basis of legal liability. Ethnic profiling targets certain persons because of what they look like and not what they have done.*²²

Greek context

There has been no formal discussion about ethnic profiling, but immigrants are frequently targeted by senior policy officials, the judiciary and members of the Church of Greece²³.

The most widely documented perpetrators of racial profiling in Greece are the Greek law enforcement. One such documented large scale profiling operation carried out by the Greek police was the 2013 police sweep operations titled Xenios Zeus. The 52-page report, "[Unwelcome Guests: Greek Police Abuses of Migrants in Athens](#)," documents frequent stops of people who appear to be foreigners, unjustified searches of their belongings, insults, and, in some cases, physical abuse. Many are detained for hours in police stations pending verification of their legal status. Initiated and institutionalized by the 2013 police sweep operations code-named "Operation Xenios Zeus". Between August 2012, when Operation Xenios Zeus began, and February 2013, the police forcibly took almost 85,000 foreigners to police stations to verify their immigration status. No more than 6 percent were found to be in Greece unlawfully, suggesting the police are casting an extraordinarily wide net. The report draws on dozens of interviews with people who have been subjected to at least one stop since Operation Xenios Zeus began. Many of those interviewed had a legal right to be in Greece at the time of the stops because they are asylum seekers, legal foreign residents, or Greeks of foreign origin²⁴. Many said they felt they were stopped because of their physical characteristics and gave disturbing accounts of clear targeting on the basis of race or ethnicity²⁵.

Another prevailing sector within the Greek context which we believe people are blatantly racially profiled negatively the most (stemming from years worth of eye witness accounts from G2RED being in the field, personal reports to G2RED, members personal experiences) yet there is no concrete data is at the airport. People report being randomly searched, taken aside and other such discriminatory acts.

Wider context

In a wider context both within Europe and on global scale institutions have also started to pay attention to the phenomena of racial profiling across countries. In his report of 2015, the former United Nations

²² Open Society Justice Initiative. (2012). *Reducing Ethnic Profiling in the European Union: A Handbook of Good Practices*. New York: Open Society Foundations.

²³EUROPEAN NETWORK AGAINST RACISM, shadow report, 2009/2010 *Racism and Discrimination in Greece*, Andriana Mardakia SOS Racism – Greece, <https://ec.europa.eu/migrant-integration/librarydoc/enar-shadow-report-2009/2010-racism-and-discrimination-in-greece>

²⁴Human Rights Watch. (2013). *Greece: Abusive Crackdown on Migrants*. <https://www.hrw.org/news/2013/06/12/greece-abusive-crackdown-migrants>

²⁵See also: <https://www.opendemocracy.net/en/xenios-zeus-hard-times-in-greece/>

Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, indicated that racial and ethnic profiling could be commonly understood to mean “a reliance by law enforcement, security and border control personnel on race, colour, descent or national or ethnic origin as a basis for subjecting persons to detailed searches, identity checks and investigations” or for determining whether an individual was engaged in criminal activity (A/HRC/29/46, para. 2)²⁶.

In Spain for instance, as a recent report by Open Society Justice Initiative and Rights International Spain states how police disproportionately stop and search people based on their racial, ethnic, or religious appearance. Research shows that ethnic profiling has a profound and long-term impact on individuals' sense of belonging.²⁷

Other recent publications refuting that racial profiling is a problem across the board are:

- United Nations (2019) Preventing and countering racial profiling of people of African descent: Good practices and challenges.
<https://www.un.org/en/events/africandescentdecade/assets/pdf/PreventRacialProfiling-EN.pdf>
- FRA (2018) Preventing unlawful profiling today and in the future: a guide:
<https://fra.europa.eu/en/publication/2018/prevent-unlawful-profiling>

2.2.1 Relevant video

Racial profiling in Spain (open society justice initiative):

<https://www.youtube.com/watch?v=cG5mvWETPBE&feature=youtu.be>

2.3 EVERYDAY RACISM - RACIAL MICROAGGRESSIONS

Microaggression is a term used for brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative prejudicial slights and insults toward any group, particularly culturally marginalized groups.

2.3.1 On public transport

It is a well-known fact that public transport in Greece is rife with microaggressions, racist behaviors and racist incidents emanating both from drivers as well as other passengers. Due to the accessibility of mobile phone devices, such incidents have now begun to be documented. Below are examples of just some of the more recently documented incidents or verbal racially motivated attacks:

²⁶ United Nations (2019). *Preventing and countering racial profiling of people of African descent: Good practices and challenges*. <https://www.un.org/en/events/africandescentdecade/assets/pdf/PreventRacialProfiling-EN.pdf>

²⁷ Open Society Foundations (2019). *Under Suspicion: The Impact of Discriminatory Policing in Spain*. <https://www.justiceinitiative.org/publications/under-suspicion-the-impact-of-discriminatory-policing-in-spain>

- February 2016: <https://www.youtube.com/watch?v=ddEX9lflgJE>
- October 2018: Bus driver removes 3 passengers of refugee background from bus without any reason: https://www.alfavita.gr/koinonia/272700_odigos-katebase-prosfygopoyla-apo-leoforeo-horis-kamia-exigisi
- November 2018: letter from the union of workers of the Thessaloniki Urban Transport Organization "Dromeas" demanding action be taken against refugees using the city bus citing that refugees "because of culture" have a bad relationship "with their personal hygiene" and so "there is a high risk of transmitting diseases to both drivers and other passengers": <https://www.thepressroom.gr/ellada/photia-ston-oasth-apo-ratsistike-epistole-tessaron-eklegmenon-sto-somateio-ergazomenon>
- October 2019: A passenger verbally attacks an immigrant woman on the train because her child was crying telling her that "this is Greece" and to "go back to her country": <https://www.cnn.gr/news/ellada/story/194477/ratsistiki-epithesi-se-metanastria-epeidi-eklaige-to-moro-tis-ston-hsap>

The only organized response in the form of a public campaign found so far is the University of Athens - Department of Communication and Media - Laboratory of Communication & Media Psychology campaign "[REVERT: REsilience without Violence, Resistance without haTe in Public Transport](#)". The project "REVERT: REsilience without Violence, Resistance without haTe in Public transport" aims improving responses to xenophobic and racist behaviour and creating the conditions of a harmonious and welcoming environment for all in public transport, where inter-ethnic interaction occurs daily.

2.3.2 Relevant videos

Greek

Υπάρχει φυλετικός ρατσισμός? [2019] https://www.youtube.com/watch?v=hJbPVnn_knU

ΡΑΤΣΙΣΜΟΣ ΣΕ ΞΕΝΟ /ΠΡΑΝΚ/ Rafario & Timos (Κοινωνικό πείραμα) [2019]

<https://www.youtube.com/watch?v=5tUzbB7LDwc>

UNCHR Greece [2018] I'm not a racist but series:

- Bus: <https://www.youtube.com/watch?v=w4ZLv0q0hmU>
- Sports: <https://www.youtube.com/watch?v=HJcvhQ70mIq>
- Driver: <https://www.youtube.com/watch?v=DVgTg1WgBEE>

Είναι οι Έλληνες ρατσιστές; [2017]: <https://www.youtube.com/watch?v=oOeCCsodPyU>

Τζαφάρ [2017] <https://www.youtube.com/watch?v=ZKh7x0Bra3w>

News247gr [2015] Ο ρατσισμός που κρύβεις μέσα σου:

<https://www.youtube.com/watch?v=4qthc5q9sg4>

ActionAid Hellas Racist attack at a bus stop (social experiment) [2015]:

<https://www.youtube.com/watch?v=NhlaPWvW07o>

Ελληνική Ένωση για τα Δικαιώματα του Ανθρώπου [2014] Τριάντα ιστορίες για τον φόβο

<https://www.youtube.com/watch?v=MN0vNiriNgE>

Ελληνική Ένωση για τα Δικαιώματα του Ανθρώπου [2014] Ελληνική Ιθαγένεια – Αγόρι (Η έκφραση του μίσους για τους άλλους) <https://www.youtube.com/watch?v=n37VKRMLHgg>

Other

Everyday Racism in Germany: <https://www.youtube.com/watch?v=3BbZk831tU>

Social experiment on racism in Sweden: <https://www.youtube.com/watch?v=DywRg3VFIDk>

2.4 INSTITUTIONAL RACISM/DISCRIMINATION

The term "institutional racism" describes societal patterns and structures that impose oppressive or otherwise negative conditions on identifiable groups on the basis of race or ethnicity. Oppression may come from business, the government, the health care system, the schools, or the court, among other institutions²⁸. This phenomenon may also be referred to as societal racism, institutionalized racism, or cultural racism.

Institutional racism shouldn't be confused with individual racism, which is directed against one or a few individuals. It has the potential of negatively affecting people on a large scale, such as if a school refused to accept any African Americans on the basis of color²⁹.

Greek context

In the Greek context, institutional discrimination manifests in the form of structural discrimination either pertaining to legislation designed de facto to exclude from the onset a group of people, most often migrants.

²⁸ Institutions are to be understood in the following definition: "a relatively enduring collection of rules and organized practices, embedded in structures of meaning and resources that are relatively invariant in the face of turnover of individuals and relatively resilient to the idiosyncratic preferences and expectations of individuals and changing external circumstances" March. and Olsen, 2008, "Elaborating the 'New Institutionalism', in Sarah A. Binder et al (eds), Oxford Handbook of Political Institutions, Oxford University Press

²⁹ThoughtCo. (2019). *The definition of Institutional racism.* <https://www.thoughtco.com/what-is-institutional-racism-721594>

In Government:

1. Discriminatory practices in hiring processes: <https://g2red.org/greek-not-just-like-you/>
2. Discriminatory practices in social security rights affecting health insurance: <https://g2red.org/equal-obligations-unequal-rights/>; <https://g2red.org/social-security-rights-third-country-nationals/>; <https://g2red.org/a-win-for-the-insurance-rights-of-the-second-generation-but-severe-shortcomings-in-other-regulations/> and <https://www.gcr.gr/en/news/press-releases-announcements/item/1276-synexizontai-ta-proskommata-stin-ekdosi-amka-gia-tous-aitoyntes-asylo-akoma-kai-gia-paidia>
3. Discriminatory practices on documents required for verification of ID as to the banking system: <https://g2red.org/el/when-the-greek-banks-deprive-asylum-seekers-of-their-right-to-work/>

Wider context

A recent report by ENAR, covering 24 EU Member States (Greece included), provides data on racist crimes between 2014 and 2018, and documents institutional practice during the recording, investigation and prosecution of hate crimes with a racial bias. It reveals how subtle forms of racism persistently appear in the criminal justice system from the moment a victim reports a racially motivated crime to the police, through to investigation and prosecution. This leads to a 'justice gap': a significant number of hate crime cases end up being dropped as a hate crime³⁰.

2.5 INTERSECTIONALITY

Intersectionality is a way of understanding and analyzing the complexity in the world, in people, and in human experiences. The events and conditions of social and political life and the self can seldom be understood as shaped by one factor. They are generally shaped by many factors in diverse and mutually influencing ways. When it comes to social inequality, people's lives and the organization of power in a given society are better understood as being shaped not by a single axis of social division, be it race or gender or class, but by many axes that work together and influence each other. Intersectionality as an analytic tool gives people better access to the complexity of the world and of themselves³¹.

³⁰ ENAR. (2019). Racist crime & institutional racism in Europe: ENAR's Shadow Report 2014-2018. https://www.enar-eu.org/IMG/pdf/shadowreport2018_final.pdf

³¹Hill, Collins, Patricia, and Sirma Bilge. Intersectionality, Polity Press, 2016.ProQuest. As a concept It has its roots in Black Feminist literature which presented the argument that Black women's experiences are not gender but are deeply affected by race and class. Intersectionality theory has its roots in the writings of U.S. Black feminists who challenged the notion of a universal gendered experience and argued that Black women's experiences were also shaped by race and class (P.H. Collins Black feminist thought: Knowledge, consciousness, and the politics of empowerment, Routledge, New York (1990); A.Y. Davis Women, race, & class Random House, New York (1981)

Thus, in practice, intersectionality refers to the simultaneous experience of categorical and hierarchical classifications including but not limited to race, class, gender, sexuality, and nationality. It also refers to the fact that what is often perceived as disparate forms of oppression, like racism, classism, sexism, and xenophobia, are actually mutually dependent and intersecting in nature, and together they compose a unified system of oppression. Thus, the privileges we enjoy and the discrimination we face are a product of our unique positioning in society as determined by these social classifiers.

Greek Context

Multifaceted forms of oppression are experienced by migrant women. Indicative is the well reported incident of a migrant teen gang raped at her school in a small village in Greece and was then expelled by it by unanimous decisions³².

Similar issues arise with regard to class and societal statuses. In this regard, the case of -“awardive” grant of citizenship to Greek football player Yannis Antetokounmpo at the time when many second generation migrants were unable to acquire the same rights is central³³.

The need for intersectional analysis on racism is further apparent in the case of golden visa whereby wealthy people from outside the EU can buy their legality in Greece at the moment where many migrants risks their lives to reach EU ground only to face appalling conditions and mistreatment³⁴.

3 AVAILABLE REPORTING AND SUPPORTIVE TOOLS

Reporting mechanisms and supportive tools towards victims of racial violence as well as bystanders of racist incidents can be categorized into the legal framework in place and the reporting mechanisms and tools available.

3.1 LEGAL FRAMEWORK

Article 82A of the Penal Code

There is a definition of hate crime in article 81A of the Penal Code, where it is called “crime with racist characteristics”. It is defined in article 81A of the Penal Code according to which the commission of **any crime which has its cause on hatred based on race, colour, religion, descent, national or ethnic origin, sexual orientation, gender identity or disability (hate crime)** constitutes an aggravating circumstance.

*There are also references in the Penal Code relating to Hate Speech (L. 927/1979)

³²For more details see: Anna Carastathis “Gender Is the First Terrorist”: Homophobic and Transphobic Violence in Greece. *Frontiers: A Journal of Women Studies*. 2018;39(2):265-296.

³³ Jacobin. (2019). *Not Everyone Can Buck the Trend*. <https://www.jacobinmag.com/2019/07/nba-basketball-mvp-giannis-antetokounmpo-greece-immigration>

³⁴ TRT World. (2019). *Does ‘Fortress Europe’ only apply to the poor?* <https://www.trtworld.com/europe/does-fortress-europe-only-apply-to-the-poor-23554>

However both offered minimal space for prosecuting and punishing hate crimes and was hardly ever used in practice by judicial authorities.

Anti-racism law 4285/2014

Considering that Greece had (and continues to) failed countless victims of racist and xenophobic violence by neither investigating nor prosecuting the attackers this bill acted as the country's response to racism and xenophobia, creating a clear path for justice for these attacks. **Under this law any intentional, public encouragement or provocation of violence or hatred against a person or group of persons, based on race, colour, religion, generation, ethnic or ethnic origin, sexual orientation, or gender identity is punishable by law (min 6month sentence and up until 20.000 fine).**

In the work force or the provision of services: [Equal Treatment Law 4443/2016](#)

Equal treatment and non-discrimination no matter racial or ethnic origin, descent, colour, religious or other beliefs, disability or chronic illness, age, family or social status, sexual orientation and gender identity or characteristics.

Law 4443/2016 (Official Gazette, A', 232, 9-12-2016) amended Law 3304/2005 on the implementation of equal treatment between persons irrespectively of racial or ethnic origin, religion or belief, disability, age or sexual orientation. The new law creates a single, clear and legally robust application of the principle of equal treatment in accordance with the case law of the European Court of Justice (implementing three EU directives into Greek Law). Under Law 4443/2016, **the principle of equal treatment applies to all persons, in both public and private sectors, with respect to the conditions for access to employment and employment in general.** This includes equal treatment as regards selection criteria and conditions of recruitment, access to all types and levels of vocational training and working conditions (e.g. remuneration, dismissal, health and safety at work and, in the event of unemployment, reintegration and re-employment). Most importantly, the new bill assigns overall powers to the Greek Ombudsman, (an independent authority according to the Greek Constitution) to receive and examine complaints on discrimination in public and private sector. Furthermore, according to the provisions of the aforementioned law, there is no «indirect» discrimination when the provision, criterion or practice is objectively justified by a legitimate aim and the means of achieving that aim are appropriate and necessary.

3.2 HOW TO REPORT AN INCIDENT AND OTHER TOOLS

If you have been attacked because of your ethnic or national origin, colour of skin, religion, handicap, sexual orientation or sexual identity, you can³⁵:

1. **Call for assistance** the people on the street or other witnesses
2. **Contact the police** (go to the nearest police station, or dial 100 or call the Greek Police hotline for reporting incidents of racist violence at 11414) and ask for them to record your testimony or your complaint.

*You can still submit a report of racist violence to the police even if you do not hold legal residence, you will not be arrested or deported

*If you do not hold legal residence documents you should know that, in the cases provided by law (e.g. dangerous or grievous bodily harm), residence permit for humanitarian reasons is granted to victims and witnesses if a preliminary investigation or prosecution is ordered. You can first contact organizations in the Racist Violence Recording Network in order to get information about your rights and the procedure for protection of undocumented victims and witnesses.

*Submitting a report means there is a chance of the report leading to a criminal persecution which means it will go to court.

[The Hellenic Police – Services for Combating Racist Violence](#)

At the initiative of the Ministry of Public Order and Citizen Protection, Services engaged in the fight against racial violence have been established all over Greece. More particularly, on the basis of Presidential Decree 132/2012, as amended by Presidential Decree 178/2014, two (2) Departments and sixty-eight (68) Offices for dealing with racial violence have been established all over Greece.

People can report instances of exhortation, preparation, and/or perpetration of activities or actions that may incite racial discrimination, hatred, and/or violence against persons or groups of persons because of their race, complexion, religion, family-tree history, genealogic, national or ethnic origin, sexual orientation, gender identity or disability.

People report at the designated stations in person, online and by phone. After reporting the Hellenic Police:

- Inform victims or complainants of their rights,
- Inform the competent Services of the need for medical care, hospitalization and/or psychological support to victims of racist attacks; they also inform those responsible of the need for interpreters

³⁵ See Racist Violence Recording Network leaflet http://rvrn.org/wp-content/uploads/2016/03/RVRN_2016.pdf

- Promptly inform the competent Public Prosecutor every time they undertake the preliminary examination of cases of racist violence; in addition, they inform of serious incidents our Country's Ministry of Foreign Affairs and the racism victims' Consular Authorities.

Judicial pursuit and guarantees of protection

1. **The victim of racial violence can also directly file a lawsuit to the public prosecutor's office.** It is worth noted that according to art.5 of the Law 4251/2014 the victim of hate speech or racist violence is exempt from the fee of the application (100 euros).
2. Further, according to Art.41 par.1 (g) of the Law 3907/2011 as was amended by Law 4531/2018 in conjunction with the provision of Art.1 (b) of Law 4251/2014, the return of a migrant victim or substantial witness of racist violence is forbidden, when they refer to the authorities to submit a complaint, in case a preliminary investigation is ordered or criminal prosecution is exercised and until the case has been closed or a final judicial decision is issued.
3. **Go to the hospital** in order to get a medical certificate and any other document proving that the attack took place and the injuries you sustained
4. **Note the contact details** of the witnesses for any future use
5. **Approach an organization in the Racist Violence Recording Network (RVRN)** to report the racist attack and get further assistance.

Aim of the network: Recording. The organizations participating in the Network cannot guarantee finding justice in any given incident. Nevertheless, recording cases of racist violence is of utmost importance in order to:

- combat racist violence
- draft proposals to be addressed to the government
- increase public awareness on the phenomenon of racist violence

To report nonviolent racist incidents (i.e. verbal aggressions):

Unfortunately, there is no one specific mechanism or tool to report daily microaggressions, verbal incidents. Depending on the sector there are different disciplinary bodies which can be utilized:

For racist incidents in the media: You can file a complaint with The National Council for Radio and Television which is a Greek independent administrative authority that supervises and regulates the radio/television market. It is responsible for monitoring violations of existing broadcasting legislation

concerning the content of the program. When a violation occurs it can issue punitive measures/sanctions. For more information visit: <https://bit.ly/2pmKs07>

Racist incidents carried out by civil servants: Citizens can lodge a complaint with the Labor Inspection. Complaint form here: <https://apps.sepenet.gr/portal/anonymous>

Complaints can also be filed to The Greek Ombudsman (see paragraph below):
<https://www.synigoros.gr/?i=submission-system.en>

To report discrimination in the public and private sector: The Greek Ombudsman

The Greek Ombudsman is the national equality body with a mandate to combat discrimination and promote the principle of equal treatment irrespective of gender, racial or ethnic origin, family or social status, religion or belief, disability or chronic disease, age, sexual orientation, gender identity or gender characteristics (law 3896/2010 and Law 4443/2016). These laws incorporate into national legal order the Directives: 2000/43/EC, 2000/73/EC, 2004/113/EC, and 2014/54/EC. The Department of Equal Treatment is competent for handling cases of discrimination pertaining to all aforementioned grounds as they relate to access of employment, vocational training and promotion and working conditions, in both in the public and the private sector, including contractual employment, self employment, work and pay. It also responsible for handling cases of discrimination based on gender, ethnic or racial origin in regards to access to and supply of goods and services. The promotion of the principle of equal treatment is an additional important mission which is carried out in cooperation with government agencies, NGOs and enterprises/agencies of the private sector³⁶.

4 ACTIVE BYSTANDER PRACTICES

4.1 WHAT IS A BYSTANDER AND WHY IS IT PROBLEMATIC

“If a stranger needed help, how long would it take you to offer them a hand? According to psychology the answer to that question may depend less on who you are as a person and more on how many people are with you at the time. In a strange paradox of human nature, the more people there are in a group the less likely anyone is to offer help. It's called the bystander effect and it may be a roadblock that is keeping you from showing empathy. When someone is in need, people in large groups tend to feel that

³⁶ The Greek Ombudsman (2017). Equal Treatment Sepcial Report 2017.
https://www.synigoros.gr/resources/docs/internet_metax_2017_eng.pdf

they don't need to do anything because someone else will take care of it. This is known as the diffusion of responsibility. The end result is nobody does anything.³⁷"

Other definition: Bystander effect refers to a phenomenon where the presence of others discourages an individual from intervening. The greater the number of bystanders, the less likely it is that any one of them will intervene. The reason for the bystander effect occurring is *diffusion of responsibility*. When presented with an emergency situation in public, we often assume that someone else will, or already has taken action, when in most cases no one has. Other reasons for the diffusion of responsibility might be fear, poor health, or not knowing what to do³⁸.

4.2 MOST COMMON TIPS FOR BEING AN ACTIVE BYSTANDER

List of the most common tips recommended for being an active bystander:

1. Don't be a bystander, do something
2. Speak up/out, say something to show that you don't agree with what is going on
3. Film and report (if it is safe to do so) Video or photos of incident, note if harasser has any identifying characteristics If harasser gets into a car: record number plate, take particular note of time and location
4. Do not provoke the perpetrator, instead communicate/ speak to victim, offer your support
5. Depending on the situation, and if the victim is ok with you doing so, contact police

*NOTE: Some individuals and communities may fear and/or distrust law enforcement because of previous abusive or traumatizing experiences. Involving the police could make them feel uncomfortable or unsafe. GET READY Check with the target before calling law enforcement.

Greek resource: [10 ΣΥΜΒΟΥΛΕΣ ΓΙΑ ΤΗΝ ΠΑΡΕΜΒΑΣΗ ΤΟΥ ΕΝΕΡΓΟΥ ΠΟΛΙΤΗ ΣΕ ΕΠΙΘΕΣΕΙΣ ΡΑΤΣΙΣΤΙΚΗΣ ΒΙΑΣ]: <http://www.humanlibrary.gr/index.php/en/an-ohi-esi-pios-artic/10-simvoules-m>

Other lists: According to Latané and Darley before you intervene, you must go through a five-step, often subconscious, decision- making process:

1. Notice that something is happening– Am I aware of what is happening in my environment?
2. Interpret the situation– Is help needed? Is this an emergency?

³⁷SoulPancake. (2017). The Bystander Effect | The Science of Empathy (diffusion of responsibility). [Video]. <https://www.youtube.com/watch?v=Wy6eUJLzcU4>

³⁸Communities Inc. (2018). *Why are bystander interventions important in tackling hate crime?* <http://communitiesinc.org.uk/2018/10/12/why-are-bystander-interventions-important-in-tackling-hate-crime/>

3. Assume personal responsibility– What is my position on this?
4. Choose a form of assistance– What are the options for taking action to change the situation?
5. Implement the assistance – The reason for many bystanders failing to intervene is the fact that these decisions need to be made quickly. A situation can also be stressful, even dangerous, and ignoring it is often an easy and safe way out. People often do not know what is happening, why the victim is being attacked (perhaps they did something wrong), or how to help.

In Detail: How You Can Intervene Safely:

When it comes to intervening safely, remember the five Ds – direct, distract, delegate, delay.

- **Direct action:** Call out negative behaviour, tell the person to stop or ask the victim if they are OK. Do this as a group if you can. Be polite. Don't aggravate the situation - remain calm and state why something has offended you. Stick to exactly what has happened, don't exaggerate. The most important thing here is to keep it short and succinct. Try not engage in dialogue, debate, or an argument, since this is how situations can escalate. If the harasser responds, try your best to assist the person who was targeted instead of engaging with the harasser. Direct intervention can be risky, so use this one with caution.
- **Distract:** Interrupt, start a conversation with the perpetrator to allow their potential target to move away or have friends intervene. Or come up with an idea to get the victim out of the situation – tell them they need to take a call, or you need to speak to them; any excuse to get them away to safety. Alternatively, try distracting, or redirecting the situation.
- **Delegate:** If you are too embarrassed or shy to speak out, or you don't feel safe to do so, get someone else to step in. Any decent venue has a zero tolerance policy on harassment, so the staff there will act.
- **Delay:** If the situation is too dangerous to challenge then and there (such as there is the threat of violence or you are outnumbered) just walk away. Wait for the situation to pass then ask the victim later if they are OK. Or report it when it's safe to do so – it's never too late to act.
- **Document:** It can be really helpful to record an incident as it happens to someone, but there are a number of things to keep in mind to safely and responsibly. Your camera can protect you or put you and others at risk. Could exposing the identity of the person(s) being targeted, such as an immigrant or trans person, endanger them or others in their community? Ask yourself: Does anyone's identity need to be protected? Who can I call for help? Do I have an escape route? Could someone take my camera? Are there others around? Can I film without being seen?

First, assess the situation. Is anyone helping the person being harassed? If not, use one of the other four D's. If someone else is already helping out, assess your own safety. If you are safe, go ahead and start recording. A few tips:

- Make sure to keep a safe distance.
- Film landmarks (e.g. a street sign or subway platform sign or car number).
- Clearly state the date and time that you are filming.
- Hold the camera steady and hold important shots for at least 10 seconds.

Most importantly, ALWAYS ask the person who was harassed what they want to do with the recording. NEVER post it online or use it without their permission. There are several reasons for this. Being harassed or violated is already a disempowering experience. Using an image or footage of a person being victimized without that person's consent can make the person feel even more powerless. If the documentation goes viral, it can lead to further victimization and a level of visibility that the person may not want. Also, posting footage without a victim's consent makes their experience public – something that can lead to a whole host of legal issues, especially if the act of harassment or violence was in some way criminal. They may be forced to engage with the legal system in a way that they are not comfortable with. Lastly, the experience could have been traumatic. Publicizing another person's traumatic experience without their consent is no way to be an effective and helpful bystander³⁹.

4.3 RELEVANT VIDEOS

[Australia] Bystander Action: Racism Stops with Me: <https://www.youtube.com/watch?v=XbQzFBjpvF8>

[Australia] Bystander action on preventing race-based discrimination:

<https://www.youtube.com/watch?v=2hzCHNiLoao>

[USA] Don't be a Bystander: 6 Tips for Responding to Racist Attacks (offers an abolitionist approach to bystander intervention that does not rely on the police):

<https://www.youtube.com/watch?v=krqcbiRu0ys>

[USA] BYSTANDER INTERVENTION: <https://www.youtube.com/watch?v=NNDZfZ7KYNs>

[Australia] Bystander action: <https://www.youtube.com/watch?v=H2Y2JyeSfII>

[USA] 1 Simple Step to Becoming an Active Bystander: <https://www.youtube.com/watch?v=8zQ-46k353I>

Using personal stories and thoughts of victims themselves

[UK] Speak Up Stand Up: Active Bystander Campaign:

https://www.youtube.com/watch?v=mpr_JmIUwTQ

[UK] 5 Ways to Disrupt Racism: <https://www.youtube.com/watch?v=Lcd4VXHTR3Y>

³⁹ Responding as a bystander: <https://www.ihollaback.org/resources/bystander-resources/>

Filming hate in the United States: <https://library.witness.org/product/filming-hate/>

Be an active bystander: <https://www.breakingthesilence.cam.ac.uk/prevention-support/be-active-bystander>

[USA] on bullying: Bystander Revolution: Chenzira | Be More Active:
<https://www.youtube.com/watch?v=w2YsP9k4iRA>

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