RADAR
Regulating Anti Discrimination and Anti Racism
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RADAR GUIDELINES

Understanding hate-oriented communication and tools for anti-hate communication strategies in an intercultural dimension

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EXECUTIVE SUMMARY

In European societies, increasingly reshaped by migration, the fight against racism and xenophobia is a key challenge for democracy and civil life. Despite anti-discrimination legislation that is in force in EU Member States, there is still a fundamental problem in identifying different forms of racism and xenophobia. These may consist of physical attacks against people or of verbal abuse through hate speech, that is, racist and xenophobic discourses "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, migrants and people of immigrant origin" (Council of Europe's Committee of Ministers' Recommendation 97(20)).

A hate crime is never an isolated act; it is usually triggered and fostered by hate speech, consisting of discourses that express disdain, hatred, prejudice, etc. Such discourses are performed not only in direct face-to-face communication through public and private conversations, but they also take place online, in political discussions, in the media, as well as in other institutional contexts. Hate crimes may also follow from hate-oriented communication practices based on other communication levels, such as voice (paraverbal message), body language (non-verbal message), images (visual message). Finally, racist discourse often does not simply consist in explicit hatred, prejudice and disdain, but it may also take the form of an apparently benevolent recognition of the differences that presupposes a stereotypisation of an individual's cultural and social identity. In this case, what may seem like a respectful recognition of differences masks underlying stereotypes and prejudices that ultimately become labels and stigmas for the individuals.

Furthermore, it has become increasingly difficult for judges, the police, politicians and the public to identify whether a physical offence is triggered by xenophobia, because it has to be interpreted within the context in which it has taken place. For this reason, it is often the case that 'racist' hate crimes are not recognised as such, which leads to an underestimation of the phenomenon. Treating crimes that are motivated by racist hatred as non-racist crimes leads to the violation of fundamental human rights. It is therefore essential that law enforcing and legal authorities, along with journalists and politicians, have tools for correctly identifying the motivation that underlies such criminal acts.

Project RADAR, implemented with the financial support of the Fundamental Rights and Citizenship Programme of the European Union, aims to provide law enforcement officials and legal professionals with the necessary tools, mainly through open training activities, aimed at facilitating the identification of racist motivated hate communication. For this purpose, interpretative work was carried out based on interviews with hate crime victims, as well as online and printed examples of hate-oriented communication practices in six different countries (Italy, Greece, Netherlands, Poland, UK, Finland). The material was analysed and categorized for the purposes of designing a communication-based training course based on the GINCO (Grundtvig International Network of Course Organisers) concept of competence-oriented learning and self-evaluation.

The final output of the project is the "RADAR Guidelines", which is a selection of best practices, recommendations and tangible tools collected and developed by the project for the identification of hate-base and hate producing communication practices, addressed mainly to legal professionals (judges, lawyers), law enforcement officials (city police, border police, military), as well as teachers, educators, journalists, non-profit organisations dealing with migrants issues and the hegemonic and migrant population (particularly victims of racist discrimination and racism), to enable them to more easily identify, recognize and prevent hate-based and hate producing oriented communication practices and to better apply national anti-discrimination and anti-racist laws.

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Our RADAR Communication Concept

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Background

In contemporary Europe, the growing phenomenon of transnational migration, in relation to the public and government discourse, triggered in different national contexts the re-emergence of new forms of racism, xenophobia, or more in general discrimination (De Genova 2016). Despite anti-discrimination legislation that is in force in EU Member States, there is still a fundamental problem in identifying different forms of racism and xenophobia. This is particularly evident in the communicative practices with the phenomenon of hate speech and hate communication. It is a set of different and not always explicit actions involving public debate, mass media activities, propaganda of some political parties and legal texts as well as the everyday life practices and experiences. Racist hate crimes, motivated by the actual or perceived difference due to origin, ethnicity, nationality, ancestry, specific physical traits (such as skin, hair texture, facial shapes etc.), cultural background, religion, belief, language, migrant status or any other difference leading to racism and/or xenophobia, are often not recognised as such. This leads to an underestimation of the phenomenon, making it re-emerge implicitly in everyday communicative practices and institutional-bureaucratic actions.

- HATE SPEECH
  As established by the Council of Europe, Committee of Ministers, n.R Recommendation (97) 20. «The term Hate speech must be understood as inclusive of all the expressions 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, immigrants or people with foreign origin.» (Weber 2009. 3)

- HATE COMMUNICATION
  With *Hate Communication*, we intend to propose a broader perspective of communication that includes not only *Hate Speech* as verbal message (both written and spoken), but all kinds of messages (see below): verbal (words and formulations), paraverbal (voice), non-verbal (body language), visual (images, symbols), which may convey and also produce racism and xenophobia.
  In order to analyse these kinds of messages and their interaction, innovative scientific methods are employed, namely: ethnomethodological and ethnographic Conversation Analysis, Membership Categorisation Analysis, Multimodal Analysis, contextualised body language analysis, and image analysis.

Project idea

The current project stems from two initial observations:
- There is an increase in racist hate crimes as well as actions of hate speech and hate communications
- Hate speech or hate communication are not always explicit, they are transformed into communicative practices

Thus, RADAR's main goal is to formulate guidelines describing a methodology for the development of anti-racism and anti-discrimination strategies. Developing a better understanding of hate-motivated and hate-producing communication practices enables (potential) victims to react effectively to racist and xenophobic behaviours and attitudes and provide a tool for professionals to make better judgements, and ultimately help to prevent racism, xenophobia, discrimination and exclusion.

The underlying rationale of the RADAR project can be summarized as follows:
1. comparing existing legislation in the different partner countries as well as relevant academic and non-academic studies
2. identifying specific communication practices through words, voice, body language and visual elements in mass media and social network debates about hate speech and hate communication
3. understanding the mechanism of hate-oriented communication practices in their communicative techniques, procedures and strategies
4. working out a face-to-face and online training concept to provide concrete tools for recognising such communication practices and contributing to prevent hate crimes, by transferring the competence as knowledge, skills and attitude "Anti-hate communication in an intercultural perspective"
5. elaborating good practices, recommendations and tangible tools for the legal and police sectors[1].

Why 'skills', 'attitudes' and not simply 'knowledge'?

Theoretical knowledge is no longer sufficient in many fields for an individual to be successful on the job market. Priority should be given to practical skills and the ability to apply theoretical knowledge. However, the latter has to be acquired through conscious effort and training. Detailed knowledge of an academic field does not guarantee this ability. On the other hand, it is not sufficient to have good pragmatic skills without an adequate theoretical background. For this would mean, that certain behavioural patterns could be applied as a 'recipe' without a critical awareness of what really goes on in a specific situation.

This is especially evident in the field of communication. In order to become a good communicator, one needs to know more than just communication theories. It is even more complicated when communication goes on between individuals of different cultural backgrounds, values, beliefs, and behaviour patterns. To acquire genuine intercultural competence in anti-hate speech and anti-hate communication it is extremely important to focus on both aspects – skills and attitudes. These are two sides of the same coin in a training course like the one we are developing with RADAR. Whereas the theoretical competence is easier to acquire, the intercultural communication skills - as practical competence - have to be acquired through personal experience and/or training. Thus the overall training objectives of RADAR are to transfer not only knowledge but also know-how, and attitude – as "know-how-to-be" - on different communication levels (verbal, paraverbal, nonverbal and visual messages) and to distinguish between communicative techniques, procedures and strategies according to different situations and contexts. The aim is to share knowledge in interacting with people in order to establish a relation of respect and avoid any form of xenophobic and

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[1] http://win.radar.communicationproject.eu/web/project-2/

racist communication, i.e. hate-communication motivated by xenophobia and/or racism as well as to sustain constructive anti-xenophobic and anti-racist, i.e. "anti-hate" communication.

Interactive workshops

The workshop is designed as an interactive space in which relations and exchanges are promoted among all participants. The training is conceived as a circular communication in order to facilitate the exchange of good practices and know-how between trainers and trainees through a non-formal and informal learning process in order to encourage not only active participation but also productive interaction among all participants, both trainees and trainers.

In the workshops the following methodologies are used:
- cooperative learning, based on a peer-to-peer approach in all stages;
- lectures and active lessons, in which the trainers act as facilitators;
- group work guided by experts/facilitators from various fields;
- situated learning and experiential education, applying the acquired tools to one's personal and professional experience;
- decision-making, aimed at encouraging future choices of counter-racist practices;
- self-assessment to reflect and become conscious of one's own learning.

Targets of the RADAR Guidelines

The RADAR targets can be divided in groups from two different contexts:
from the legal context with
- legal professionals (judges or lawyers)
- law enforcement officials (city police, border police, military, etc.)
- related EU institutions

from the migration context
- migrants (as potential or actual victims of racist hate crime),
- intercultural mediators, teachers, social workers, adult educators, communication facilitators
- related EU institutions.

Training objectives & outcomes

The aim of the training is to make learners competent in interacting with people in order to establish a relation of respect and avoid any form of xenophobic and racist communication, i.e. hate-communication motivated by xenophobia and/or racism.
In particular, the specific objective is to recognise not only explicit forms of racist and xenophobic communication practices but also implicit forms. In this way, learners develop the necessary skills to produce an anti-racist and anti-xenophobic communication, that is respectful, inclusive and welcoming. It is important to explain and use different communication levels (verbal, paraverbal, nonverbal and visual messages) and to distinguish between communicative techniques, procedures and strategies according to different situations and contexts. Learners will become competent in communicating with people with culturally (and socially) different habits, behaviour models, values and mental representations. In brief, they are able to sustain constructive and productive anti-xenophobic and anti-racist, i.e. anti-hate communication.
Furthermore, they will be able as well to transfer the approach to other persons.
The learning activities are organised in a series of workshops focusing mainly on the following contents:
• Critical analysis of sensitive terminology in laws and judgments
• Racist and xenophobic expressions in everyday language use

• Communication model in an intercultural perspective
• Linguistic analysis of debates on racism and xenophobia in the media (newspapers, radio, tv) and in academic publications
• Analytical tools for a deeper understanding of racist and xenophobic communication practices used in newspapers, pictures, videos, advertising pictures, advertising videos, talk shows, social media.
Learners will reflect how to apply the learning outcomes in their everyday life and professional contexts.

At this point, it is of fundamental importance to present our concept of communication, specifically interpersonal communication, that has shaped our vision of intercultural communication.[2]

Interpersonal communication in an intercultural perspective

Our perspective on communication is a complex concept that implies a comprehensive sociolinguistic, pragmalinguistic (also ethnopragmatic) and socio-anthropological competence. Knowing how to communicate does not only mean knowing how to use linguistic tools (vocabulary, syntax, morphology, phonetics, specialised terminology, etc.) in one's own or another's community; but also being able to use the linguistic tools in a way that is suitable to social and situational contexts, and therefore, in relation to the interlocutor, the places, the aims, the intentions that one wants to convey. Furthermore, the concept of communication is rather wide and comprises varied fields: from verbal communication (words and, generally, linguistic heritage) to visual communication (images, forms, colours, symbol), from oral verbal communication to written verbal communication, from paraverbal (voice) communication to nonverbal communication (body language). Communication is therefore the basis and medium of every social event: social processes are not possible without communication as well as communicative practices are materialized in the socio-cultural and political-economic relations. Communication is a multilateral process and, consequently, it is extremely sensitive to interferences; the result of which is the fruit of everybody's participation. It is, therefore, an interactive practice whose repercussions are of fundamental importance in professional and institutional life.[3]

In this chapter we focus especially on oral communication because it is central in any encounter. However, in the next SECTIONS we will take into account that also written communication.

Interpersonal communication

Communication in its totality is extremely vast and complex, and the fields of application are numerous; so much that a manual such as the one we are presenting here, most certainly cannot cover the whole topic. This is not our objective. We intend to initiate a critical discourse on the one hand, and on the other, to sensitise people to those aspects of communication that may have immediate impact on relationships, ourselves and our everyday physical work environment. This is the indispensable basis for a critical comprehension of how interpersonal and intercultural communication works.

In our view, communication is an instrument which, if used carefully and consciously, may bring personal, relational, and organisational benefits. This does not mean, however, that communication automatically resolves all personal, interpersonal, or organisational problems. But it can undoubtedly help come to a resolution. In this sense, training in communication represents personal, professional and intercultural enrichment.

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[2] The following part is extracted from Gabriella B. Klein / Koffi M. Dossou 2006: Basic Tools for Intercultural Communication. Perugia: Key & Key Communications: 3-17 (Engl. translation by Jodi Sandford).
[3] We base our concept of verbal communication on works of the Bateson group, Erving Goffman, ethnographers like Jenny Cook-Gumperz and John J. Gumperz, Charles Goodwin, Frederick Erickson, Geoffrey Shulz, ethnomethodologists like Harvey Sacks, Emanuel A. Schegloff, Gail Jefferson.

Communication is:
- the reciprocal exchange of messages between two (or more) individuals with respect to all the above mentioned means: words, voice, body, images, symbol
- the basis and the medium of every social event: without communication, socio-cultural processes would not be possible as well as the communicative practices are related to socio-cultural and political-economic variables
- a multilateral, and consequently, weak process because it is subject to barriers (misunderstandings, individual perspectives, stereotypes, socially and culturally bound ways of behaviour)
- powerful, because if managed properly, it can supersede its own weakness and find common solutions to problems
- a system that has extremely important repercussions at all levels of interpersonal, intercultural, private and professional relations.

What does communication signify?

➢ We want to maintain, defend, and reinforce our self-esteem.
Therefore, we need contact with others, which triggers off communication. An attack on an individual's self-esteem is reflected in the communication process.
Communicating in the best of ways implies:
respecting our interlocutors' self-esteem.

➢ What is true is not what I say but what my interlocutor understands. There is no guarantee that our interlocutor understands what we mean to say.

The usual reaction that threatens our self-esteem is defensiveness. It is not necessary that the other be attacked, but that the other feels attacked.

Communicating in the best of ways signifies:
not reacting with a defensive manoeuvre
to our interlocutor's defensive manoeuvre.

Levels of communication

Each act of interpersonal communication can employ four types of communicative resources:
- verbal communication (linguistic patrimony)
- paraverbal communication (voice)
- nonverbal communication (body language)
- visual communication (colours, forms, images, symbol).

The four planes of communication

The message, and therefore also the communication, is situated on four planes[4]:
- **Objective content** is what the sender intends to communicate to the receiver.
- **Self-revelation** is the information that the sender reveals about him/herself.
- **Intentions** are the objectives the sender wants to obtain from the receiver.
- **Relationship**, the information about the relation between the sender and the receiver.

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[4] By "planes of communication" we are referring to Watzlawick/Beavin/Jackson 1967.

Each of these planes is present in every message, though the weight of the single components may vary. Single planes may be emphasised by the sender, or received by the receiver in an emphatic way. There is a link between the four planes of the message; each plane conditions the other three. Each of the four planes may represent a barrier that changes the efficiency of the message. We must, therefore, keep track of these four planes in every interpersonal communicative situation.

Good communication is oriented toward:
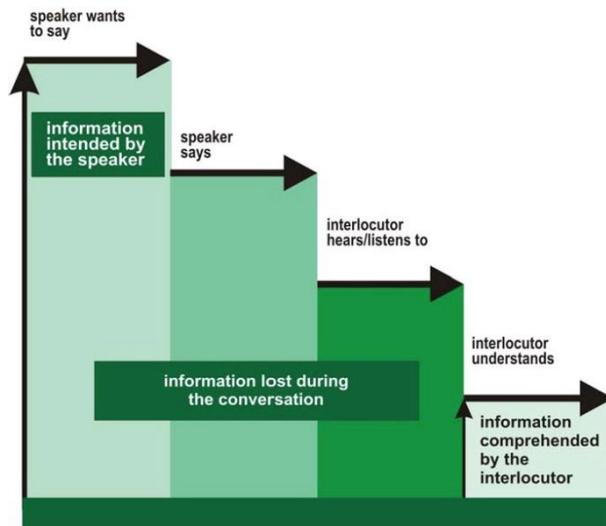**the situation**
the interlocutor
the objective.

Barriers in communication

Barriers in communication occur when:
- the plane of the objective content is not clear
- interlocutors are not speaking about the same thing
- the written message is not (fully) understood
- communication partners do not have the same level of information
- misunderstandings happen on the plane of the relationship
- the two planes, that of the content and that of the relationship, are inverted
- the messages on the plane of the content are in contradiction with the messages on the plane of the relationship
- interlocutors' prejudices determine the dialogue
- only the information that confirms the prejudice is perceived
- interlocutors' values are challenged and feelings hurt
- communication partners' experiences, cultural and ideological backgrounds are noticeably different.

As speaker/writer, one must constantly make sure that his/her words are comprehended in the way they are intended, and at the same time, that partners in communication fully understand each other. One should ask her/himself what effects his/her behaviour is having on the interlocutor.

speaker wants to say

information intended by the speaker

speaker says

interlocutor hears/listens to

information lost during the conversation

interlocutor understands

information comprehended by the interlocutor

Verbal, paraverbal, nonverbal, visual communication

All our individual perceptions constitute messages that we elaborate at a conscious or unconscious level. In our encounters with others, the individual essentially perceives and transmits four types of messages.

- verbal messages

These are messages expressed in words. The words, the sentences and the construction of the whole discourse are relevant. Discourse may be spoken and also written.

- paraverbal messages

These refer to how words, sentences, and discourse are perceived through the interplay of pauses, volume, pitch registers, intonation contours, speed, stress, and rhythm.

- nonverbal messages

These involve visible behaviour, which transmits (un)intentional messages without words: the use of body language, facial expression, gesture, movement, posture, eye contact, and proximity.

- visual messages

These comprise colours, forms, and the symbols, clothing (e.g. T-shirt etc.) that our interlocutor wears or brings.

Any type of message, be it verbal, paraverbal, nonverbal, or visual, is perceived and interpreted by the other. Barriers in the communication process occur on the basis of the cultural and personal differences of the two interlocutors in:
1. perceiving and interpreting
2. verbal, paraverbal, nonverbal, or visual behaviour.

Interpersonal communication may simultaneously involve the four aspects of the message:
- verbal
- paraverbal
- nonverbal
- visual.

The message content and some mechanisms to ensure its understanding are transmitted through the spoken word and supported by all the other levels of communication.

The subjective experience of interaction, feelings and behaviour, are signalled consciously or unconsciously through our voices, our bodies, through colours, forms, and symbols. The elements of paraverbal language are based on ourselves, in part on innate models, and in part on learned behaviour. The deepest meaning of any message depends on the following personal factors:

- social position
- communicative and social networking
- norms, beliefs, orientation, and the values of the socio-cultural world in which the subject acts each time
- subjective experience
- concrete situation.

Paraverbal, nonverbal, and visual signals may have different meanings. The meaning of the signals may be unequivocal or ambiguous.

The following list includes possible expressive elements of voice, body, and image.

Ways of speaking	Body behaviour
pauses	facial expressions
volume	gestures
pitch registers	the direction of our eyes
intonation contours	mouth and lip movement
speed	posture
stress	proximity
rhythm	the way of moving the body
Audible symbols	
laughing	weeping
clearing one's throat	coughing
sighing	yawning
Exterior appearance	
clothing: form and colour	hair style
jewellery	status symbols

Communicative components have different ways of affecting the message, in the following order of emotional impact:

**Their effects can integrate,
reinforce, tone down or contradict each other.**

Perception of the message

The receiver reacts to every message. This reaction (feedback) depends on different conditioning factors which are not always foreseen by the sender. The greater the cultural difference is, the less foreseeable the reaction.

Three processes determine the receiver's reaction:
- immediate perception of the facts
- interpretation
- feelings.

The receiver's feedback to the sender's message is a product of these three processes. While you are speaking with an individual, different factors come into play on both sides. Not only do you perceive what your interlocutor is saying (verbal), but also through the way in which it is voiced (paraverbal) and the body language (nonverbal), along with the perception of forms and colours (visual) used. Unconsciously the perceptions are confused, forming a certain impression. It often happens that we do not listen carefully to what the other is saying, but we observe the way in which it is being said. We attribute specific meaning to our perceptions. This interpretation may coincide with the communicative intentions of the sender. Perception and interpretation provoke feeling in the receiver.

Simultaneously participants in the communication are influenced by different factors:
- background knowledge
- socio-cultural context
- situational context
- conversational context.

Our knowledge about the communication itself, the outside world and its interplay between both, enables us to understand and explain the complex mechanisms of interpersonal and intercultural communication. Background awareness of the interacting agents is an essential part of the message, referring to extra-linguistic, situational, socio-cultural and sociolinguistic factors. Such knowledge acts as a resource from which the participants draw the necessary and relevant assumptions. Theoretically these assumptions constitute presuppositions that in turn guarantee the adequate interpretation of entire communicative discourse. The higher the degree of shared presuppositions on the part of those involved in the interaction, the more probable it is that communication succeeds; in other words, that the interlocutors understand each other. On the basis of the speaker's assumed presuppositions of what is necessary and sufficient, more or less conscious implications are activated. In effect not everything is verbalized explicitly. Moreover, what the receiver is to interpret - and therefore comprehend - is not always verbalized on the grounds of their shared presuppositions. The greater the cultural differences are, the less shared the presuppositions. This process, however, does not often happen in a conscious way. Furthermore, we cannot suppose that the receiver's interpretation always corresponds exactly with the implications actuated by the sender. This is precisely because the presuppositions are not always completely shared. One speaker may not realise how much is or is not being shared by other participants. The perception of a communicative event triggers feelings in the receiver, which in turn influences the process of interpretation.

Contexts and contextualisation

➤ the socio-cultural context

The socio-cultural context is the broader context in which the interaction takes place; i.e. the national, international, European, political-economic, the work and institutional contexts, the contexts of one's private life etc. At the same time the socio-cultural context involves different aspects of people's culture involved in the communication process, i.e. religion, beliefs, sayings, traditions, rituals, symbols, habits,

behaviour etc. Context acts as a frame of reference for assumptions and implications, on one side, and the interpretation of the message on the other.

➤ the situational context

The situational context is the more narrow context established by the physical and social situation, by socially defined times and places, and related to participants' roles. A communicative situation has the aim to resolve recurring matters of social life. Social situations are pre-constructed in a larger socio-cultural context with regard to what types of situations really exist in a society and how they are initiated and performed. During the process of socialisation and inculturalisation, a member of a society learns the rules and habits which are necessary to perform the different situations of everyday life and in institutions. Further acculturalisation may enrich the understanding of new situations. Apart from socio-cultural and situational presuppositions there are always culturally defined expectations, beliefs, and individual assumptions, interests and motivations which all play an important part in a shared interpretation of an ongoing social event.

➤ the conversational context

In an even narrower sense, every speech act is situated in a conversational context. To take part in a conversation means therefore, to know who has the floor and which participants are the listeners. Knowledge of how turns of floor are routinely performed is necessary. Furthermore, every utterance is formulated on an implicit coherence to what is spoken before (by the same speaker or by an interlocutor) and has consequences which establish obligations on the side of the listener on how to continue the conversation coherently. The conversational context is neither static nor predefined. It is dynamically developed by the participants throughout the interaction. Signalling the different participation roles (speaker, listener, bystander) is culturally defined. So, a member of a culture entering a conversation within the frame of another culture may routinely apply his or her ways of signalling different participation roles and conversational activities as turn taking, changing the topic or entering into the final phase of an interaction.

Furthermore, there are culturally defined sequences of conversational activities. For instance, cultures differ in respect of how long one should extend small talk before coming to the main topic of an interaction.

Some situations are rigidly pre-established, but some are not. In the latter cases, participants have the possibility to redefine the situation. For example, if the static socio-cultural context is 'medicine', then the predefined situational context is 'the doctor's office'. This context may be modified through a process of negotiation between the participants in the situation. The roles could even be inverted.

➤ contextualisation cues

To give the listener hints to what we mean by what we are saying, we use "contextualisation cues". The means may be paraverbal and nonverbal signals, code-switching or laughing, or other. We can mean what we say in quite different ways: emphatically or ironically, jokingly or earnestly. In all these cases, we let the receiver know, by contextualisation cues, how the content of our utterances is to be interpreted. Also, contextualisation cues are different in different societies and cultures.[5]

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[5] In this respect we rely on the work of John Gumperz and Jenny Cook-Gumperz (cf. Gumperz 1982b).
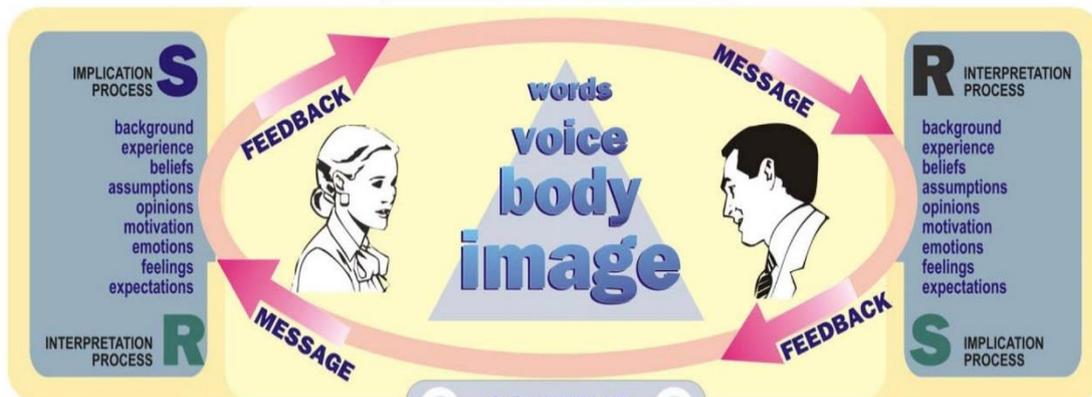
Intercultural communication

Intercultural communication is obviously based on the concept of interpersonal communication as well as on a concept of culture considered as a set of dynamic and transformative processes. It exists not only in the present society, but has always existed. It is a very complex phenomenon in historically determined context and balance of power linked to commerce, wars, migrations, colonialism and conquest. In other terms, each time interlocutors from different cultures meet with their different mindsets and their different ways of communication, they are unavoidably involved in intercultural communication. Each interlocutor brings his/her own cultural background and experience and adapts them to the interactional dynamics.

Each communicative event is conditioned by the socio-cultural and experiential backgrounds of those involved. By culture we mean those "specific mindsets that are socially predetermined and through which individuals personally come in contact with in a historically determined context" (translation from Italian, Sepilli/Guaitini Abbozzo 1974:30). If such a background and the respective mindsets are not shared, misunderstandings can easily occur and negotiation of meaning is required to reach a common interpretation. Negotiation of meaning (Gumperz 1982a, 1982b) is one of the main aspects of intercultural communication and refers to the formulation of an expression or the symbolic meaning of an action. Thus, meaning is ultimately negotiated by all participants in a communicative event. The sharing and negotiation efforts represent a fundamental strategy in intercultural communication.

Even if communicatively different ways of behaviour do not necessarily cause immediate failure of communication, it can instil stereotypical perceptions and ethnocentrism. Developing intercultural communicative abilities does not only imply perceiving cultural differences in various communicative forms, but being able to communicate with people with culturally (and socially) different communicative habits. In brief, knowing how to sustain constructive and productive intercultural communication levels being able to adequately communicate and interpret signs referring to an individual or a context.

In order to understand such an issue, contributions from the ethnography of speech/communication (Hymes, 1974) are particularly important. This approach offers a systematic methodology, which highlights the interdependence of language, speech, communication and culture in historically determined context and balance of power. Interpretative sociolinguistics (Gumperz 1982a) and its concept of contextualisation, analyse intercultural communication in holistic terms. Scientific research is currently considering the description of interactional dimensions and interpersonal dynamics along with possible failures in communication.

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2 SHARED VOCABULARY BASED ON CRITICAL LINGUISTIC ANALYSIS

2.1 INTRODUCTION

In each project it is of fundamental importance that the partnership shares a common vocabulary and language use to avoid ambiguity and contradictions. Within the RADAR project this has been even more crucial, as the project had to face the complex and sensitive issues of racism and xenophobia which involve controversial terms and expressions. These are not static, but evolve with social change and increased awareness of diversity, which makes our task even more challenging.

To tackle this, the RADAR partners have agreed to avoid certain sensitive terms and expressions often used in official texts (laws, judgments, bureaucratic-institutional texts, media discourses and even scientific-academic publications). We are therefore proposing alternative terms and expressions based on a critical linguistic understanding and meticulous research on 'race'-related terms in British English, as a starting point and then separately in the other languages of the project (Italian, Polish, Dutch, Greek and Finnish). Most of the terms that we see critically have an excluding character, which intends to establish hierarchy, and are therefore discriminatory. Dividing humanity into different races, for example, is a "tool to oppress and exploit specific social groups and to deny them access to material, cultural and political resources, to work, welfare services, housing and political rights" (Reisigl /Wodak 2001: 2). As long as we continue to use the term "race", we just perpetuate the **false** perception that there actually **are** different human races.

It becomes therefore preferable that the words "race", "racial", "inter-racial" are avoided in official texts, such as laws and judgments, as well as from media discourses, as they all influence people's perception and prejudices. This can eventually help to overcome the false idea of the existence of more than one human 'race' and, consequently, the use of other similar discriminatory terms, such as "non-white".

Once we overcome the "US-THEM" divisive discourse, we can start to acknowledge societal diversity but without being "colourblind", i.e. without denying that still the colour of one's skin may have significant impact on their experiences, based on a "racialised" social hierarchy (on white privilege, see McIntosh 1990). Indeed, racism exists while human races don't. It would be naïve to think that avoiding or substituting the term "race" would automatically mean that racism would be overcome. We need to take into account that the choice of words matters insofar as words reflect our mindsets and therefore our perception of reality. These terms need to be interpreted in a multidimensional perspective with respect to social, cultural, biological and political-ideological variables, historically determined as linguistic actions and discriminatory practices (Jackson 1987: 8, Reisigl/Wodak, 2005: 18; Goodman/Moses/Jones 2012). So while the term "race" has clearly been criticised in the biological and genetic sense as well as in the socio-anthropological one (Hazard 2011, Reisigl/Wodak 2005), the discriminatory phenomenon of racism continues to have its evident concreteness. Moreover, as stated above, it is the term "race" as such that we find problematic, but we do not deny diversity, difference or the struggles of ethnic and religious minorities in white-dominated/hegemonic societies (De Genova 2005, Delgado/Stefancic 2000, Hazard 2011, Lewis 2003, Roberts et al. 2008). Our intent is to overcome an "US-THEM" division while acknowledging difference in the spirit of mutual respect and inclusion. Lastly, we also need to keep in mind that some terms have different connotations from an "insider" or an "outsider" perspective (see next Box 2).

Generally speaking, we need to take into account the following: firstly, the sociolinguistic dynamic, where a specific term has a socially and historically achieved meaning; secondly the pragmalinguistic and ethnopragmatic dynamic, where the meaning of a specific term is given by its use in a specific cultural context and concrete social situation (Duranti 2007, 2009); thirdly, the conversational contextualisation of a term.

Judges and law enforcement officers are often faced with this delicate dialectic between a general connotative meaning of certain offensive words and the use of such words in specific situational contexts with different intended meaning. In other words, professionals working against racism and xenophobia need to be aware of the socio-cultural context, the situational context and the conversational context of the occurrence of a given term or expression (Dossou/Klein/Ravenda 2016:11).

In this sense, as our research is carried out within a context of laws and legislations of a white-dominated society, we need to be critical in the use of certain terms in the legal context and discourse as well as in any other white-dominated public discourse.

2.2 SHARED VOCABULARY

The vocabulary presented below includes only English terms, because English is the common language of the project. Therefore this list should not be considered as UK-specific, unless stated otherwise.

common terms to be avoided	explanation / alternative proposal
race / racial	**To avoid in all contexts.** It is scientifically proven (Hazard 2011) that only one human race exists biologically. Nevertheless the term "race" continues to be used as a social construct (Machery/Faucher 2005, among others), the purpose of which is to create division and exercise power over a social group perceived or defined as inferior by a dominating social group. In different historical and socio-economic contexts, dominating social groups perceive specific population groups as: different from other groups on the basis of nationality, specific physical characteristics (such as skin colour, hair texture, facial characteristics), cultural background, religion, belief, language, origin, ancestry, migrant status or any other differences, which leads to racism and/or xenophobia (definition elaborated by the Italian RADAR Advisory Board). For this purpose we propose to avoid and/or substitute the terms "race" and "racial". "Racial" can be substituted with the term "racist" in expressions such as "racial discrimination" becoming "racist discrimination"; "racial crime" becoming "racist crime"; "motivation based on race" becoming "racist motivation", "racial profiling" becomes "racist profiling". In other contexts, where the purposes of the term "race" is not to create divisions but to describe category, it should still be avoided. In these cases, the specific category should be mentioned instead (e.g. skin colour, nationality, etc.). In this respect, racist discrimination can be defined as based on or motivated by a false assumption or perception of the existence of human races. We propose to define racist discrimination as motivated by: • national belonging / membership – in terms of ancestry/descent, nationality, citizenship, legal norms, geographical origin, sometimes visible from specific or perceived physical features • ethnic-cultural belonging / membership

	– in terms of ancestry/descent, religion, beliefs, language, traditions • social belonging / membership – in terms of socio-economic background and/or migrant status.
black / white	While in the UK these terms are widely accepted, in other countries this can be more controversial, depending on the interactional context. For project internal purposes, we will pay attention to the terms "black" and "white" and will use them to identify social categories or where people use these terms as self-identification.
non-white	"Non-white" implies a hegemony of whiteness and that all other ethnicities revolve around it. It is highly problematic and it **should be avoided**.
coloured	The term "coloured" is **to be avoided** in all contexts, as it is highly offensive in UK and US English. It is only accepted in Southern African English to define a specific group of people[6]. Terms that are frequently used in the UK are BME (Black and Minority Ethnic) and BAME (Black, Asian and Minority Ethnic). These terms are generally accepted, however testimonies[7] show that such terminology is always sensitive and is constantly evolving to the point where "our race terminology is struggling to keep up". In particular, the term "person of colour" is an interesting one. Some groups use it (e.g. "Writers of Colour"[8]) while others reject it[9]. It is one of these terms that are best used by the group itself if they choose to identify themselves in this way (cf. "insider" and "outsider" language). The term "visible minorities" is also seen critically (ibid.). The term "racialised person" or "racialised group" is used in the US[10] and increasingly in the UK The distinction between the use of the terms Black and African-American may also be of interest in this discussion[11], even though African-American is a US term
mixed race	The term "mixed race" **should be avoided**, but not the reference to "mixed" in general. The problem lies in the term "race", not in the term "mixed". "**Mixed heritage**" or "**mixed parentage**" seems to be the most preferred term used by the people belonging to these groups[12].
indigenous	**native**

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[6] http://goo.gl/XGC5rC; also explained by one of our interviewees from South Africa.
[7] http://www.theguardian.com/commentisfree/2015/may/22/black-asian-minority-ethnic-bame-bme-trevor-phillips-racial-minorities
[8] http://mediadiversified.org/
[9] http://www.npr.org/blogs/codeswitch/2014/11/07/362273449/why-we-have-so-many-terms-for-people-of-color and http://www.ohrc.on.ca/en/racial-discrimination-race-and-racism-fact-sheet (the latter referring to US)
[10] http://www.ohrc.on.ca/en/racial-discrimination-race-and-racism-fact-sheet
[11] http://www.blackstudies.org.uk/conference-and-events/blackness-in-britain-2015/
[12] See http://www.mix-d.org, among other sources. In the German debate the expressions "mixed wedding" and "mixed family" instead can be reformulated into "**bi-national wedding**" and "**bi-national / multinational family** http://www.verband-binationaler.de.

immigrant	**migrant**[13].
foreigner	"foreigner" is not offensive in itself, but may be offensive if used in the wrong context. **Nationality should preferably be specified instead, e.g. Polish, Pakistani, etc. instead of foreigner** if it is really relevant and necessary to specify.
illegal / clandestine / irregular (im)migrant	The established terms in English suggested by the UN are "irregular migrant" or "**undocumented migrant**"[14]. Nevertheless, despite UN regulations, in the contemporary European context, dominated by a high social tension related to migration as constantly correlated to crime and terrorism, the term "irregular" is not exclusively linked to the lack of documents, but is often associated with crimes or illegal activities, increasing the perception of danger and fear. We, therefore, propose to use only the term "**undocumented migrant**" (see Nicholas De Genova 2002, 2005). **BOX 1**

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[13] see http://picum.org/picum.org. In the Italian debate the expression "**international presences"** starts to be used more and more (Pizza/Ravenda eds. 2012).

[14] http://picum.org/picum.org

3 GENERAL RESULTS

3.1 ISSUES OF LANGUAGE USE IN LAWS AND COURT JUDGMENTS[15]

Language use in anti-racism and anti-discrimination laws

A comparison of the terminology used in the Laws of the European Union countries involved in the RADAR project (Finland, Greece, Italy, The Netherlands, Poland, United Kingdom) has shown that all countries have anti-racism and anti-discrimination laws, and all of them resolutely condemn any act of discrimination based on skin colour and national origin or any act which incites hatred and violence against those who are (or are presumed or perceived) to be a member of a so-called 'racial' or ethnic group. In this respect, however, it is not clear whether there is a difference between 'racial' group and 'ethnic' group.

The European Union in 2000 instituted the Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin (Official Journal L 180, 19/07/2000 P. 0022 – 0026; Council Directive 2000/43/EC of 29 June 2000) to which all Member States have to defer when putting in place their own laws. The different social and historical context of each country means that laws may be interpreted and applied differently.

The following aspects deserve attention:
1) **Greece, Poland** and the **United Kingdom** explicitly condemn activities aimed at inciting hatred against other individuals or groups based on presumed membership to groups defined mainly by 'race'[16] or skin colour, but there are some differences. In some countries, the Law talks about the ways in which such practices or stirring up can be observed in written material (the Netherlands), while in other legal systems (Italy) this aspect is not explicit and any indication or prescription is generic.
2) The legal systems of **Greece, Italy** and **Poland** take for granted the existence of 'races' or other biological differences between people. **UK** law (as well as other national laws such as Scots Law) and especially the **Finnish** laws seem more attentive or at least balanced on this point. Since Italian, Polish and Greek laws mention the word "race", in our opinion it shows that these countries espouse the scientifically incorrect belief of the humanity's subdivision into different races. Their laws condemn activities and hatred towards the other 'races', however by using the term "race" they demonstrate their belief of the existence of separate, distinct human 'races'. This shows how this belief is deeply rooted in ordinary life, as well as in political and legal institutions. The Board of the Netherlands Institution for Human Rights explains the concept of race in the Equal Treatment Act in accordance with the International Convention on the Elimination of All Forms of Racial Discrimination broadly. It also includes colour, descent and national or ethnic origin (Papers II 1990-91 , 22 014, no. 3, p. 13).
3) The words "race" and "racial" are also present in the **EU** anti-discrimination Directives that have been in place since 2000. The "Race Equality Directive" mentions discrimination on the ground of "racial or ethnic origin" and, related to the workplace, also on the ground of "religion or belief"[17].

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[15] Based on RADAR: Laws and Judgments Analysis (Project Report) by Enrico Caniglia and Gabriella B. Klein (see in: http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/docume nt/document.php?cidReq=RAD01&curdirpath=%2FLAWS_and_JUDGMENTS)

[16] To underline our critical position towards this concept, we use single quotation marks. When the term is quoted from other sources, we use the double quotation marks.

[17] European Commission 2014, "Equality: EU rules to tackle discrimination now in place in all 28 EU Member States", Press Release, Brussels, 17 January 2014; see also "Press pack: Report on application of the directives and annexes" http://ec.europa.eu/justice/newsroom/discrimination/news/140117_en.htm; "European Commission – Tackling discrimination": http://ec.europa.eu/justice/discrimination/index_en.htm

Nevertheless it is explicitly stated that "The European Union rejects theories which attempt to determine the existence of separate human races. The use of the term "racial origin" in this Directive does not imply an acceptance of such theories." [18] This seems to be contradictory. If the European Union does not accept theories on the existence of separate human races, then it is not clear why the term "race" is being used. If the reason is the lack of a better term, this should be clarified in the Directive.

It seems that the considered Member State laws (Finland, Greece, Italy, Netherland, Poland, United Kingdom), do not explicitly refer to this point in their national legal texts, leaving the concept ambiguous.

4) The terms xenophobia or xenophobic are never used.

It is important to point out that the six European countries have got laws punishing the incitement of hatred against people by reference to their skin colour or their national origin. In **the UK,** for example, Criminal Law punishes violent acts and hatred acts when they are motivated by malice or ill-will against people by reference to its membership or presumed membership of a 'racial' group or national origin group. In **Italy** as well, an offence and a violent act can be defined as 'racially' or 'ethnically' aggravated. In **Greece**, laws punish the incitement of violence or hate speech: if anyone publicly incites, provokes or stirs up acts of violence against a person or a group for their **skin colour, religion, or national origin** in a manner that endangers the public order and the **life and physical integrity** of any person. In the Netherlands the Criminal Law punishes acts that incite hatred or discrimination against persons or violence against persons or property on account of their 'race', religion, national origin or skin colour.

Definition of discrimination based on racism and xenophobia in legal texts

Below we outline how legal texts define racism and discrimination[19] based on racism and xenophobia.

In **Poland**, the Criminal Code defines discrimination very broadly as every act of: attack on a person or group; violation of personal rights: **bodily injury or health impairment**; assault on the **dignity and physical or psychological integrity** of a person/a group of persons; violation of a person's or a group of persons' right to preserve their identity and autonomy; aggravated assault on a person or a group of persons.

Scots law sees racially aggravated conduct when "immediately before, during or immediately after carrying out the course of conduct or action the offender evinces towards the person affected **malice and ill-will** based on that person's membership (or presumed membership) of a '**racial' group**; or when the course of conduct or action is motivated (wholly or partly) by malice and ill-will towards members of a 'racial' group based on their membership of that group" (Criminal Law (Consolidation) (Scotland) Act 1995).

In **Finland**, "the treatment of a person less favourably than the way another person is treated, has been treated or would be treated in a comparable situation (direct discrimination)" and indirect discrimination is defined as such that "an apparently neutral provision, criterion or practice puts a person at a particular disadvantage compared with other persons, unless said provision, criterion or practice has an acceptable aim and the means used are appropriate and necessary for achieving this aim (indirect discrimination)".

The same definition and reference to the indirect discrimination is referred to in the **Greek** Law where it qualifies as "discrimination" and harassment what manifests itself through an unwanted conduct related to a prohibited ground of discrimination, with the purpose or effect of insulting the **dignity of a person** and of creating an **intimidating, hostile, degrading, humiliating or offensive environment**.

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[18] Footnote 6 in the Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin, Official Journal L 180 , 19/07/2000 P. 0022 – 0026

[19] We do not consider here other kinds of discrimination, such as discrimination based on sexual orientation, gender, age or disability.

In **Italy** discrimination is defined as "distinction, exclusion, restriction or preference based on **race, colour, descent or national or ethnic origin, religious beliefs and practices**, and which has the purpose or effect of nullifying or undermine recognition, enjoyment or exercise, in conditions of **equality, human rights and freedoms** fundamental in the political economic, social and cultural life and in every other field of public life" **(Legislative Decree of July 25, 1998, n. 286)**.

In the **Netherlands**, the term "discrimination", according to Article 90quater of the Dutch Penal Code is defined as "any distinction, exclusion, restriction or preference, which may have as their object or effect of nullifying or impairing the recognition, enjoyment or exercise, in conditions of equality, human rights and fundamental freedoms in the political, economic or social or cultural fields or in other areas of social life." The category of "race", according to the legislator, with reference to the judgment of the Supreme Court under article 1 of the International Convention on the Elimination of All Forms of Racial Discrimination, also includes distinctions based on **colour, descent or national or ethnic origin**. Also the Dutch Penal Code (1991), art 137, c-g defines discrimination (a part from sex and sexual orientation) as related to "**race, religion or personal beliefs**".

Communicative elements defined as offensive or as a case of 'racial'/ethnic discrimination

None of the laws of the RADAR partner countries include a definition of items/words/utterances/gestures/symbols etc. that constitute discrimination or racism, except in Poland. In that case, a legal interpretation of the offence presented in the official database to the Code and the articles specifies that an insult or disrespect of a potentially offensive nature can take the form of gestural improper behaviour, e.g. refusing a handshake. Additionally, **Polish** Criminal Code punishes the incitement to hatred on the grounds of racial, national and ethnic origin and belief or lack of belief. It punishes production, selling and transferring products, which are carriers of content that promotes incitement to hatred.

According to Public Order Act (**UK** Public Law), a person who publishes or distributes written material which is threatening, abusive or insulting is guilty of an offence if: (a) he intends thereby to stir up racial hatred, or (b) having regard to all the circumstances 'racial' hatred is likely to be stirred up thereby.

It is the judge's work which defines when, where and how takes place incitement to hatred and stirring up negative attitude against other people for their different skin colour, religion or national origin.

In each country, offenders can be punished for 'racially' aggravated actions, or 'racial' aggravation can be added as an additional charge to other offences (such as murder, manslaughter, assault, etc.). If an offence has a 'racial' aggravation charge, the penalty (custodial sentence or payment, etc.) is extended, according to the severity of what is defined as 'racial abuse'.

The **Dutch** Penal Code defines as offensive and punishable "A person who publicly, either orally, or in writing, or by image, intentionally makes a defamatory statement about a group of persons on the grounds of their race, religion or personal beliefs […]" (art 137c).

Categories used in the legal texts from the 'racial'/ethnic collection for defining the grounds for discrimination

This section comments on the use of categories from the 'racial'/ethnic collection, such as "coloured" (in its national variations), "race", "black", "white" etc. in legal texts (laws and judgments). It has to be underlined that the categories emerging are from texts drafted by the socially dominant group (i.e. white males), who determine their meaning; in other words, one and the same term can have a quite different meaning and connotation when used in a non-dominant social group. This will be clarified below.

According to ILO, IOM, OHCHR in *International Migration, Racism, Discrimination and Xenophobia* (2001), racism and xenophobia are two distinct concepts. According to the above organisation's definitions, *"Racism is an ideological construct that assigns a certain race and/or ethnic group to a position of power over others on the basis of physical and cultural attributes, as well as economic wealth, involving hierarchical relations where the 'superior' race exercises domination and control over others"*, whereas *"Xenophobia describes attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity."*

The sensitive term "race/racial" is used in each **Italian** Law and in several **Greek** laws and in their respective Constitutions. Additionally, the generic term "race" is used in The Labour Code in **Poland**.

On the contrary, **UK** Law talks about presumed (by the offender) "membership to race or other groups". This means that there can be a 'racially' defined group (a group of black people, a group of Asian people etc.), who would experience racism on the basis of their (presumed) 'race'. The **Dutch** Law talks about "race, religion or personal beliefs", where the term "race" includes the reference to colour and ethnicity. Finally, in **Finland** the legal texts do not use terms related to race but "ethnic" or "alien".

In Italy legal texts also use terms such as: **colour, descent, national or ethnic origin (or simply "origin"), religious beliefs and practices**:"

Language use in judgments

As a general result from the analysis of court judgments in the six countries we can state the following:
1. **race/racial:** In the judgments it is implicitly stated that "races" exist.

However, it is not clear whether the term "races" refers to something that actually exists or as a mere social classification. Laws should clarify that the term "race" does not represent a "fact", but a constructed classification that doesn't describe any natural or objective reality.

What is also doubtful is the distinction between "race" and "ethnicity" in these texts: it is possible that "ethnicity" is used here to distinguish people who maintain original cultural traits (such as Senegalese ethnicity for a migrant born in Senegal and living in Europe), while the word "race" is used to identify a certain type of migrant (especially with physically marked differences) or the related descendants of migrants who have now lost the original cultural traits but are still distinguishable especially by the colour of their skin. This important distinction should also be clarified.

Dutch judgments by the Netherlands Institution for Human Rights state that the College "shall submit to the concept of race, as defined in the "International Convention on the Elimination of all forms of racial discrimination". The concept of 'race' explicitly includes colour, descent, and national or ethnic origin".

2. **Persona di colore/coloured person/person of colour/black person (in Italian)**. In a case, the Italian judge describes the 'victim' of a hatred act as "persona di colore" ("coloured person/person of colour)[20]". In the other Partner countries the categories used seem to be always the same to describe the motivation for discrimination and hatred: race/ethnic origin, national origin, skin colour, descent, religious practices/beliefs and, in addition in the UK and the NL, also nationality (including citizenship).

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[20] In the Italian context there is no distinction between the expression "coloured" and "of colour" as it is instead in the British context. The expression "persona di colore" is often perceived as offensive by the people concerned such as Africans; but is perceived as kind and well-educated by people using the expression instead of "black" towards Africans and generally people with a darker skin colour. But logically this expression doesn't make sense as everybody's skin naturally has a colour whether darker or lighter.

To sum up, the only description of the word "race" we have is in the aforementioned EU directive, where the concept "race" is actually defined by what it is not; it is not a biological concept: "The European Union rejects theories which attempt to determine the existence of separate human races. The use of the term 'racial origin' in this Directive does not imply an acceptance of such theories." (Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin, Official Journal L 180, 19/07/2000 P. 0022 – 0026).

Conclusions

Three critical points emerge from observations related to legal texts:
1) if the "European Union rejects theories which attempt to determine the existence of separate human races" as stated above, what does the EU legislator then understand by this concept of 'race' and why is this still being used?
2) Why do "race" and "ethnic origin" ("ethnic group") go together? Have they the same meaning?
3) The same has to be pointed out for the connection between belief and religious practices.

Related to the texts of judgments a further critical point can be underlined: The discriminatory evidence is detected – if it is not a physical attack or an image – mainly through words, expressions, sentences, i.e. through linguistic expressions; in a Dutch case also to the person's accent. Even to determine whether a physical attack is mere physical violence without racist intent, or whether the physical violence is motivated by racist intent, the judge needs to base his/her decision on words expressed by the offender. Non-verbal and paraverbal messages are not taken into consideration, except in one case in a Polish judgment where also non-verbal behaviours, such as gestures, may be considered as offensive on the ground of ethnic differences.

3.2 DEBATES ABOUT DISCRIMINATION, RACISM AND XENOPHOBIA RELATED TO COMMUNICATION PRACTICES[21]

The project collected, reviewed and analysed debates about discrimination, racism and xenophobia related to communication practices from a diverse range of sources from linguistic and sociological point of view (TV, newspaper articles, social experiments etc.). The first conclusion from the analysis is that racism and discrimination are seriously discussed in the partner countries. Secondly, there are multiple factors that have an impact on people's opinions and reactions towards migrants, one of which is the increased number of asylum seekers in the European Union over the last few years. At the same time, in countries that are relatively mono-national, e.g. Poland, it is debated whether or not to accept a greater number of migrants into the country. Finally, most of the debates do not refer to any factual data; they are based on vague examples or educated guesses in the predominant number of cases.

As to the reasons for racism or discriminatory attitudes, in all of the collected material it is clearly visible that they are primarily conditioned by general lack of knowledge or awareness, limited experience with migration, e.g. in Poland and Greece. However, the sources can also be traced in some countries, e.g. Dutch and British reports, to the colonial past and heritage; whereas in Finland some public figures attribute anti-migration sentiments to the lack of regard for history. Hate speech can also be a substitute of a physical attack, e.g. in Finland some media justify the Finns' anti-migration sentiments because this is a nation that used to be frequently invaded.

Migration and its detrimental effect on the economic situation of the particular countries has been raised as an issue in all partner reports, especially in Finland, Greece and Poland.

At the same time, the migrant circles notice that for them access to work is far more difficult than to the native inhabitants of the receiving countries (the Netherlands, the United Kingdom and Poland. In addition, the British report on debates draws our attention to the existence of structural racism which is a system of inequality that benefits white people. Structural racism is more implicit, and thus more difficult to detect and prove, than what has traditionally been considered as racism, e.g. racial segregation or acts of racially motivated violence.

In a similar vein, almost all project partners highlight the danger of latent racism, i.e. a prejudiced stance which is not visible in words or actions, but one taking place when someone rejects stereotypes on a conscious level, but subconsciously has negative associations for certain groups. This type of racism might be the result of anti-racist policy, the so-called "political correctness" that prohibited the use of certain discriminatory language in the public sphere, e.g. the words: black, Negro, race. This is so because such a policy does not lead directly to the tolerance of minority groups but makes it more invisible, not clearly expressed. The British partner highlights that: Getting rid of all 'racial' references doesn't mean racism stops, it just means it is hidden even more. Another quote from the British report is very telling: *"race-neutral" ideology is problematic because: It erases people of color's cultural experiences and the reality of their lives and the oppression they face. It doesn't actually help us to approach the problem in "race-neutral" ways because the problem isn't neutral. The problem is one of racial hierarchy that privileges the lightest-skinned among us.*

Latent racism or discrimination can also take the form of tokenising, which stands for involving in a project or opinion pool for example a few black / 'people of colour' to tick a box or to satisfy certain criteria, without really taking into account a diversity of voices (British report). The same applies to the employment procedures at certain companies.

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[21] RADAR Debates Analysis (Project Report) by Anna Szczepaniak-Kozak (see in: http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?curdirpath=%2FDEBATES&cidReq=RAD01)

A particularly worrying fact is that, for example in the Netherlands and the UK, law enforcement officials have been involved in violent acts against migrants and that in some cases the courts postponed the passing of the sentence. Additionally, in the Netherlands, the punishment of criminal acts by non-native Dutch people appears to be far stricter and acute than those involving native Dutch offenders, only based on their origin, appearance or skin colour. At the same time, racist hate crimes are significantly under-reported.

Finally, online hate crime is widespread and difficult to persecute. The issue of legal protection against hate speech in the virtual environment demands due attention in the nearest future.

Because of the expected migration influx many debates raise the issue of the alleged dangers related to the increased number of foreigners. Migration as a reason for the rise of criminality has been mentioned in reports from Greece, Finland and Italy. Fears of terrorism and deprivation of workplaces are also commonly expressed. Muslims, and Arabs generally, are often mentioned in this context and examples from the UK and France are very often provided as a "warning".

In the UK, Poland and Greece one of the hotly debated topics is the language used to refer to foreigners and migrants, i.e. which words/phrases are anti-racist. For example, in these countries voices are heard that the native speakers should decide whether certain traditional names are to be used or not. It is reasoned that this is a matter of free speech. That means: some local inhabitants represent the view that it is the "native speakers" that should decide whether certain linguistic forms are impolite/aggressive or not. In a similar vein, some debates raise the question of what is more important: polite behaviour or emotional expression? Additionally, the Dutch report concentrates on the issue of language use and the influence of traditional feasts celebrated in the public domain as critical in promulgating stereotypes. Whereas in Poland there are numerous proverbs in which a black person, is the symbol of the uneducated, backward and lazy.

The manipulative power of language is very often highlighted together with the fact that certain terms used to describe migration and minorities are no longer adequate to describe the situation in Europe. With the new influx of migrants from Syria, who are predominantly of white skin colour, the black-white contrast is no longer useful for talking about the 'hosts' and the incoming 'guests'. Additionally, it is postulated in all the reports that public discussions should no longer be built around the skin colour. As the British report quotes: "'*Non-white' should be torched. It centres whiteness as a sun around which we are condemned to orbit, forever defined by a deficit."* At the same time, the role of the media in developing/changing people's attitudes and new language use in the public space is highlighted in all the project partner reports.

It is also clearly visible from the country reports that a person's identity in the contemporary world is hardly ever built around simplified categories, including nation or place of origin. Rather in today's world people define themselves around multiple identities, which resonate with their places of residence, professional experience and languages they speak. The term intersectionality, raised by the British partner, seems to aptly catch the essence of this phenomenon. Intersectionality stands for: a combination of many aspects of someone's identity, which is a more accurate way of looking at a person, e.g. black AND woman, Asian AND gay, black AND Muslim AND gay etc. The same issue is raised by the Italian partner but without giving it a label.

Finally, in some countries there are initiatives or practices which are worth mentioning, e.g. awareness raising campaigns or TV series presenting the pitfalls of migrants and promoting the inclusion of migrants in Greece and Poland, this way inviting people to respond against racism when it takes place in front of their eyes. In Finland 10,000 Finns have signed a petition condemning how Finnish politicians have handled the issue of refugees, and reminding the value of basic human rights and the need to help those in need.

3.3 INTERVIEWS WITH PEOPLE WHO HAVE EXPERIENCED RACISM[22]

Interviews with hate crime victims and people who have experienced racism and related discrimination were carried out in Finland, Greece, Italy, The Netherlands, Poland and the United Kingdom, with the purpose to: 1) establish patterns and common themes in racist attitudes, implicit or explicit, at an interpersonal or institutional level, across the 6 countries of the RADAR project; 2) explore the impact of offensive words, gestures, looks, attitudes etc. on the survivors and 3) form a basis for the design of project training material.

1. INTERPERSONAL DISCRIMINATION

Three main trends were identified across partner countries: Physical & verbal abuse, overt verbal abuse and other discriminatory treatment, such as comments and actions portraying stereotypes and bias based on appearance, ethnic background, religion or nationality.

2. INSTITUTIONAL DISCRIMINATION

In cases of institutional discrimination, discrimination at work was reported in Finland and the Netherlands, discrimination by the police was reported in Poland, Finland and Greece and discrimination in educational settings was reported in the UK, Italy and the Netherlands. UK respondents also mentioned differences between smaller rural and larger urban areas, albeit with contrasting opinions. Discrimination was experienced by service providers and others who abused their positions of power, such as managers, teachers, employers, healthcare professionals and police officers.

3. OFFENSIVE WORDS AND ACTIONS

Similarities are found across countries in the offensive words used: "Muslim, Ebola, n**ger, coon, chinky, negro, monkey, baboon, dirty, terrorist, go back to the jungle".

Comments conveying discriminatory attitudes & prejudice that are often found more offensive by survivors include:
- «Your kind», being regarded as an object
- «Go home»
- «You don't belong here»

Noises, gestures and faces include:
- Monkey noises
- Nazi salutes (Polish case)
- Twerking (and the assumption that Black people should do it)
- Staring
- Breach of politeness rules: rudeness, harshness, directedness.

4. PERCEPTIONS OF RACISM IN THE COUNTRIES STUDIED

Finland

Interviewees in Finland stated that "it is a rather racist society, in particular against African people». Respondents highlighted a particular hate against Somalis, other Africans and all Muslim people, and that "Somali" is sometimes used as an encompassing derogatory term for all Black Africans. Racism in Finland, however, is usually hidden and passive. Foreigners are ignored, rejected or discriminated against, but this is never exhibited in public. The use of the Internet as a platform to express racist thoughts is also mentioned by some respondents.

Greece

Respondents pointed out that racist attacks existed way before the crisis and the rise of Golden Dawn into mainstream politics. They state that only physical abuse has decreased, but that still racist attacks by the police continue.

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[22] RADAR Interview Analysis (Project Report) by Katerina Strani and Eloisa Monteoliva

Italy

Respondents stated that racism exists in everyday life because of national, religious and ethnic diversity. It is expressed openly to the point of «to say south, Black or Islam is like to say poverty, disease or danger».

The Netherlands

Most survivors interviewed indicate discriminatory acts against them being Muslim or because of their origin / ethnicity. They attribute this to the influence of negative attitudes portrayed in the media, particularly against Moroccans.

Poland

In Poland, institutional racism is more widely reported amongst interviewees. Tensions between migrant groups are also highlighted (Belarusians/Ukrainians, Arabs/Black Africans). One respondent also stated that Poland is "a great and safe country" but that there is "hidden racism" in companies.

UK

UK respondents state that racism is more prominent in smaller rural communities and that discrimination is targeted "against anyone who is not British". London is a special case, because of differences between members of minority groups born in London and migrants. Scotland and other places are portrayed as much friendlier than London – to the point that "I had forgotten I was a foreigner". Other respondents state that, while Edinburgh is multicultural and tolerant and they are very happy living there, there is still "hidden racism" that only becomes apparent when you start talking to people and they subconsciously unfold their views and biases.

Finally, one respondent stressed the issue of class and described the UK as a multicultural and tolerant country when it comes to 'races' and ethnic groups. If a person of a different ethnic origin belongs to the same class as a British person, then there are no issues among them. The problem arises when someone belongs to a lower class and is then not seen as an equal.

5.   SOME CONCLUSIONS

The reports by the 6 countries contain examples of class allocation and differentiation. In racist abuse, there is a tendency to relate ethnicity with social class: migrants are often placed in a lower class due to their origin, religion, national identity or political status. A different skin colour usually means different status in the racist mind.

Because of this, migrants' / ethnic minorities' competencies, qualifications, identity, knowledge and values can be considered inferior and lower class, to the point where they receive unfair treatment at work or they do not receive the same opportunities as white people belonging to the dominant social / national group. Most importantly, bullying and racist comments at school is still prevalent today, as demonstrated in the Dutch, Finnish and UK interviews.

The notion of space and size is also important, in that racism is reported to be more prevalent in smaller places. Relations between migrant groups can sometimes also be a source of tension as we have seen in the cases of Poland, the UK and Greece. The role of the media is mentioned as crucial by many respondents in portraying racist attitudes and stereotypes, e.g. in the UK «My gypsy wedding», «The Romanians are coming», «Things we don't say about race that are true» and in Poland, where one respondent says that "Africa is shown to Europeans as a poor country while Europe shown to Africans as a paradise".

As regards hate crime or racist abuse, incidents go largely unreported.

Interestingly, none of the interviewees answered with a definite no to the question on whether their (host?) country was a racist country. All interviewees presented caveats, even those with overall positive experiences and isolated incidents of racism.

4 ANALYSES OF DIFFERENT COMMUNICATION PRACTICES

EXAMPLE ANALYSIS

The RADAR project team undertook the task of collection and analysis of different communication items, related to racist and xenophobic communication practices from newspapers, advertisements, propaganda, TV transmissions and social media. The aim was to identify and understand the mechanism of hate-motivated and hate-producing communication practices in their articulation of techniques, procedures and strategies, conveying verbal, paraverbal (voice), non-verbal (body language) and visual (images) messages both in written and spoken discourses and interactions.

Therefore sixty case study analyses were carried out in each partner country, i.e. in Finland, Greece, Italy, Netherlands, Poland and United Kingdom on:
1. 20 articles from newspapers
2. 20 pictures from advertisement context (i.e. commercials)
3. and/or pictures from another context (mainly propaganda pictures)
4. 5 advertisement videos
5. 5 other videos
6. 5 talk-shows
7. 5 sequences of posts/discourses from social media

The following pages provide links to the analyses of selected items taken from the 7 listed communication practices for all the six partner countries: Finland, Greece, Italy, Netherlands, Poland and the United Kingdom.

4.1 WRITTEN TEXTS

http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMUNICATION_PRACTICES%2FWRITTEN_TEXTS

- for Finland: Newspaper analysis FI/13

- for Greece: Newspaper analysis GR/19

- for Italy: Newspaper analysis IT/10

- for the Netherlands: Newspaper analysis NL/3

- for Poland: Newspaper analysis PL/1

- for the United Kingdom: Newspaper analysis UK/2

4.2 ADVERTISEMENT PICTURES

http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMUNICATION_PRACTICES%2FADVERTISEMENT_PICTURES

- for Finland: Ad picture analysis FI/10

- for Greece: Ad picture analysis GR/1

- for Italy: Ad picture analysis IT/18

- for the Netherlands: Ad picture analysis NL/5

- for Poland: Ad picture analysis PL/1

- for the United Kingdom: Ad picture analysis UK/3

4.3 OTHER PICTURES

http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMUNICATION_PRACTICES%2FPICTURES

- for Finland: Picture analysis FI/3

- for Greece: Picture analysis GR/12

- for Italy: Picture analysis IT/5

- for the Netherlands: Picture analysis NL/8

- for Poland: Picture analysis PL/9

- for the United Kingdom: Picture analysis UK/13

4.4 ADVERTISEMENT VIDEOS

http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMUNICATION_PRACTICES%2FADVERTISEMENT_VIDEOS

- for Finland: Ad video analysis FI/3

- for Greece: Ad video analysis GR/2

- for Italy: Ad video analysis IT/1

- for the Netherlands: Ad video analysis NL/1

- for Poland: Ad video analysis PL/1

- for the United Kingdom: Ad video analysis UK/4

4.5   OTHER VIDEOS

http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMUNICATION_PRACTICES%2FVIDEOS

- for Finland: Video analysis FI/1

- for Greece: Video analysis GR/9

- for Italy: Video analysis IT/1

- for the Netherlands: Video analysis NL/1

- for Poland: Video analysis PL/4

- for the United Kingdom: Video analysis UK/1

4.6   TALKSHOWS

http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMUNICATION_PRACTICES%2FTALK_SHOWS

- for Finland: Talkshow analysis FI/1

- for Greece: Talkshow analysis GR/5

- for Italy: Talkshow analysis IT/5

- for the Netherlands: Talkshow analysis NL/2

- for Poland: Talkshow analysis PL/3

- for the United Kingdom: Talkshow analysis UK/4

4.7   SEQUENCES OF POSTS

http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMUNICATION_PRACTICES%2FPOSTS

- for Finland: Post analysis FI/4

- for Greece: Post analysis GR/5

- for Italy: Post analysis IT/1

- for the Netherlands: Post analysis NL/5

- for Poland: Post analysis PL/2

- for the United Kingdom: Post analysis UK/1

5 RACIST AND XENOPHOBIC COMMUNICATION PROCESSES

In this section we are explaining several racist and xenophobic hate-oriented (i.e. hate-motivated and hate-producing) communication processes emerged from the analyses of the above listed communication practices:

1. articles from newspapers
2. pictures from advertisement context (i.e. commercials)
3. pictures from another context (mainly propaganda pictures)
4. advertisement videos
5. other videos
6. talk-shows
7. sequences of posts/discourses from social media.

We identified the following 25 hate-oriented communication processes (this list is not exhaustive):

1.	Animalisation	14.	Militarisation
2.	Banalisation	15.	Nationalisation
3.	Criminalisation	16.	Patronisation
4.	Dehumanisation	17.	Physiognomisation
5.	Demonisation	18.	Polarisation
6.	Denigration	19.	Racialisation
7.	Ethnisation	20.	Reification
8.	Exclusion from citizenship	21.	Religionisation
9.	Humiliation	22.	Ridiculisation
10.	Infantilisation	23.	Sensationalisation
11.	Intimidation	24.	Sexualisation
12.	Minimalisation	25.	Victimisation
13.	Missionisation		

In each of the different communication processes we can distinguish between communication **technique, procedure** and **strategy** (based on a distinction made in Conversation Analysis; see Klein 2006: 225-226 e 343). These terms can be also transferred to a wider communicational activity, highlighting different aspects of the same identified communication object. **Technique** means the implementation of a communication phenomenon, made by the communicator (what is used: a word, a sentence, a picture, a particular tone of voice, a gesture, a gaze, a symbol, an image etc.); the definition of **procedure**, in this broader sense, highlights the method of implementation of a technique in its sequential and contextual development (how, where and when the technique is used); the term **strategy** highlights the method of reaching a specific communicative purpose (why the technique is used).

In the following we propose an analysis of the 25 identified hate-oriented communication processes. It is important to highlight that these processes may overlap or sometimes include each other. An example of inclusion can be the animalisation and the reification both as processes of dehumanisation. An example of overlapping can sometimes be the patronisation and the denigration, or the demonization and the criminalisation. In order to demonstrate this, we are sometimes using the same examples as a result from different communication processes.

It has to be emphasised that we are concerned exclusively with racist communication practices, but some of the identified communication processes and practices can also be found in other dimensions of discrimination such as those related to sexual orientation, gender, age, disability etc.

1. **Animalisation**

   Technique: associating a human to a monkey

   Procedure: showing an image of a French female politician (Toubira) associated to an image of a baby monkey

   Strategy: triggers a degrading process of the other

   Example:

A 18mois   Maintenant

2. Banalisation

Technique: trivialising the issue of immigration and racism based on a personal characteristic of a given group – migrants - "ha la fOrtuna <<FAST: di non doversi truccare come noi che siamo>>" "she is lucky enough not to need to put make up on"

Procedure: counter argumentation during a conversation in a talkshow; the sentence is performed in a quicker pace

Strategy: to trigger a subordination process of the "other"

Example: from an Italian TV talk show

3. **Criminalisation**

Technique: juxtaposing arbitrarily a nationality with a criminal act "with drugs at the bar for customers: an Albanian clandestine denounced"
Procedure: reported in a newspaper headline
Strategy: to create, in the public opinion, feelings of fear and danger in relation to migrants
Example: from an Italian newspaper

4. **Dehumanisation**

Technique: juxtaposing white and black, personalised respectively as master and slave. In this example, black people represent machines ready for a multiplying computing performance: "Multiply computing performance and maximize the power of your employees"

Procedure: portray black people as identical, without any human characteristics, as machines pre-set to do one specific thing: serve the white master and help him grow his business.

Strategy: to dehumanise 'black' employees conveying the idea that they are only good for the 'physical' and mechanical labour, but that it requires a 'white' man to run the company

Example: from a UK advertising picture

5. Demonisation

Technique: "having a fifth column living in our countries, holding our passport, who hate us".

Procedure: Nigel Farage blames multiculturalism for Paris terror shootings and promotes fear and anger against those who threaten democracy.

Strategy: to create, in the public opinion, feelings of fear and danger in relation to migrants and refugees

Example: from a UK video

http://www.telegraph.co.uk/news/uknews/article11332680.ece#ooid=FwcDhvcjqbUPrwRIfs_Ep5E_kmEaObXc

6. **Denigration**

Technique: establishing a deterministic relationship between some ability and a specific ethnic group "some are **born** to dance and some others to sell flats"

Procedure: claim of an advertisement picture dividing clearly the two different worlds of dancers and real estate sellers, evidenced by a dividing line in the middle of the picture

Strategy: to reduce the subjectivity of each person in a generalization on the basis of ethno-cultural or national backgrounds

Example: from a UK advertising picture

7. **Ethnisation**

Technique: opposing Greek identity against migrants' identity, "The Patriot"

Procedure: The brand name of the cleaning and maintenance service is "The Patriot" and it is hand written as if it has changed whereas at the side, also hand written and underlined is the word "Greek"

Strategy: to put priority on hiring Greek professionals as opposed to migrants who might be doing the same profession e.g. offering cleaning services.

Example: from a Greek advertising picture
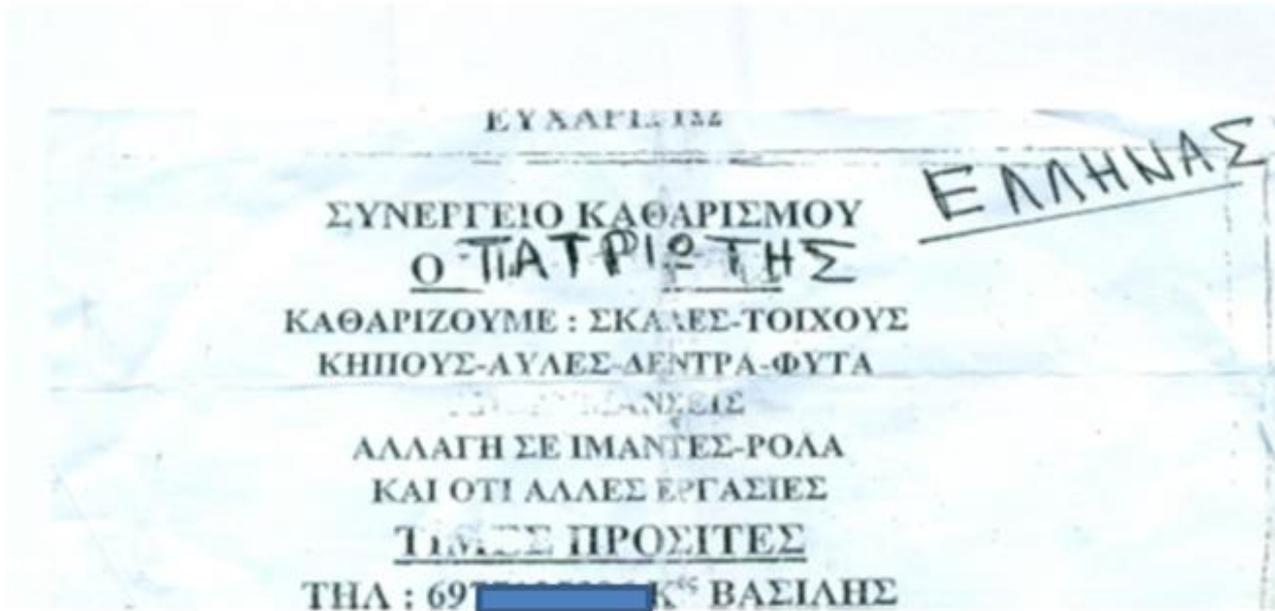
8. **Exclusion of citizenship**

    Technique: "having a fifth column living in our countries, holding our passport, who hate us".

    Procedure: Nigel Farage blames multiculturalism for Paris terror shootings and promotes fear and anger against those who threaten democracy.

    Strategy: to create, in the public opinion, feelings of fear and danger in relation to migrants and refugees

    Example: from a UK video

    http://www.telegraph.co.uk/news/uknews/article11332680.ece#ooid=FwcDhvcjqbUPrwRIfs_Ep5E_kmEaObXc

9. **Humiliation**

Technique: describing burglars by nationality (as Lithuanians), "Litouwers op A1 aangehouden voor woninginbraak Apeldoorn" (Lithuanians arrested for house burglary A1 (Highway nr) Apeldoorn)
Procedure: reported in a newspaper headline
Strategy: to create in the public opinion a stereotyping association between a given group of people, i.e. burglars, as being from a given country
Example: from a Dutch newspaper

10. Infantilisation

Technique: representing someone a as victim "It is a pity that a prayer doesn't brighten skin".

Procedure: Picture from Catholic newspaper talking about the power of prayers – showing a dark-skinned child in a praying posture with many texts around encouraging to practice catholic rituals in an obedient posture

Strategy: to show dark skinned people as poor and as a victim of their skin colour, thus in a position of inferiority

Example: from a Polish picture

bibsy.pl 100 obrazków na minutę

NIEDZIELA
XXXII zwykła
9 listopada 2008 r.
Bogu na chwałę

Nierozsądne wzięły lampy, ale nie wzięły z sobą oliwy. Roztropne zaś razem z lampami zabrały również oliwę w naczyniach (Mt 25, 3–4)

SZKODA, ŻE MODLITWA NIE ROZJAŚNIA TAKŻE SKÓRY
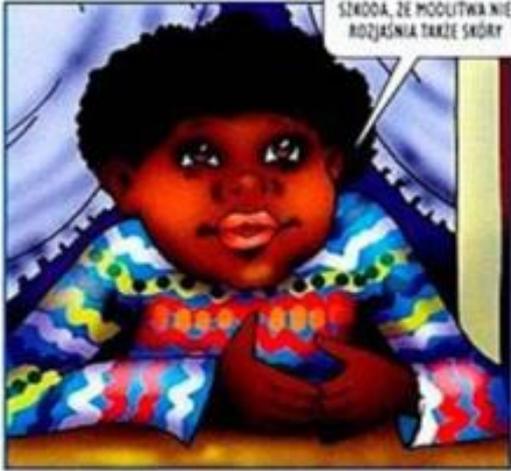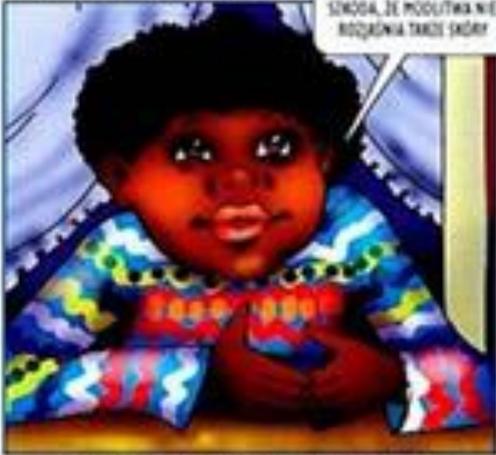
Lampa bez oliwy jest ciemna.
Człowiek bez modlitwy też.

Mt 25, 1–13

Ulotka rozdawana przez pewien Kościół w 2008 roku.

Szkoda, że modlitwa nie rozjaśnia także skóry – dowiedziały się dzieci z rozdawanej w poznańskich kościołach ulotki „Małego Gościa Niedzielnego". Obrazek ilustrujący taką życiową mądrość przedstawia wyglądające przez okno, czarnoskóre dziecko.

11. Intimidation

Technique**:** "Non venite più in Italia, non c'è lavoro né futuro" (do not come anymore to Italy; there is no work nor future)

Procedure: right-wing propaganda video using migrants from different origins living in Italy

Strategy: to create in migrants feelings of fear and discouragement to immigrate to Italy

Example: from an Italian video

12. Minimalisation

Technique: minimising one's accusation to be racist, "questo non ha Nulla a che fare col razzismo" (this has nothing to do with racism)

Procedure: in a talkshow a right-wing politician being accused, moves her hands and shakes her head showing a certain agitation; further she articulates the words in a strong way which is supposed to give higher value to her words (#MOVING HER HANDS AND SHAKING HER HEAD <<ARTICULATING: questo non ha Nulla a che fare col razzismo>> perché c'è un conge- ci posso dire che devo contenere l'immigrazione\ *); this is also confirmed by a falling intonation at the end of the passage and a following pause

Strategy: to justify political position of her party that immigration needs to be limited

Example: from an Italian tv talk show

13. Missionisation

Technique: representing someone a as victim " It is a pity that a prayer doesn't brighten skin".
Procedure: Picture from Catholic newspaper talking about the power of prayers – showing a dark-skinned child in a praying posture with many texts around encouraging to practice catholic rituals in an obedient posture
Strategy: to show dark skinned people as poor and as a victim of their skin colour, thus in a position of inferiority
Example: from a Polish advertising picture

14. Militarisation

Technique: presenting someone as a soldier who uses a woman wearing a typical Muslim dress as a shield against a Polish soldier who defends a woman with a child

Procedure: visualization of differences in 'war tactics' between Poles and Muslims in a propaganda picture within a social network

Strategy: to trigger fear for Muslims presented as terrorists

Example: from a Polish picture in a social network post, Facebook profile "Stop islamizacji Europy" ("Stop islamisation of Europe)

https://www.facebook.com/Stop-islamizacji-Europy-191777667634248/?fref=photo

Różnice kulturowe
Cultural differences

15. Nationalisation

Technique: "Overcrowded Britain":

Procedure: title of video interview on increasing migration levels in the UK

Strategy: to create, in the public opinion, feelings of fear and danger in relation to migrants and refugees

Example: from a UK video

https://www.youtube.com/watch?v=4ayA0neqzRs
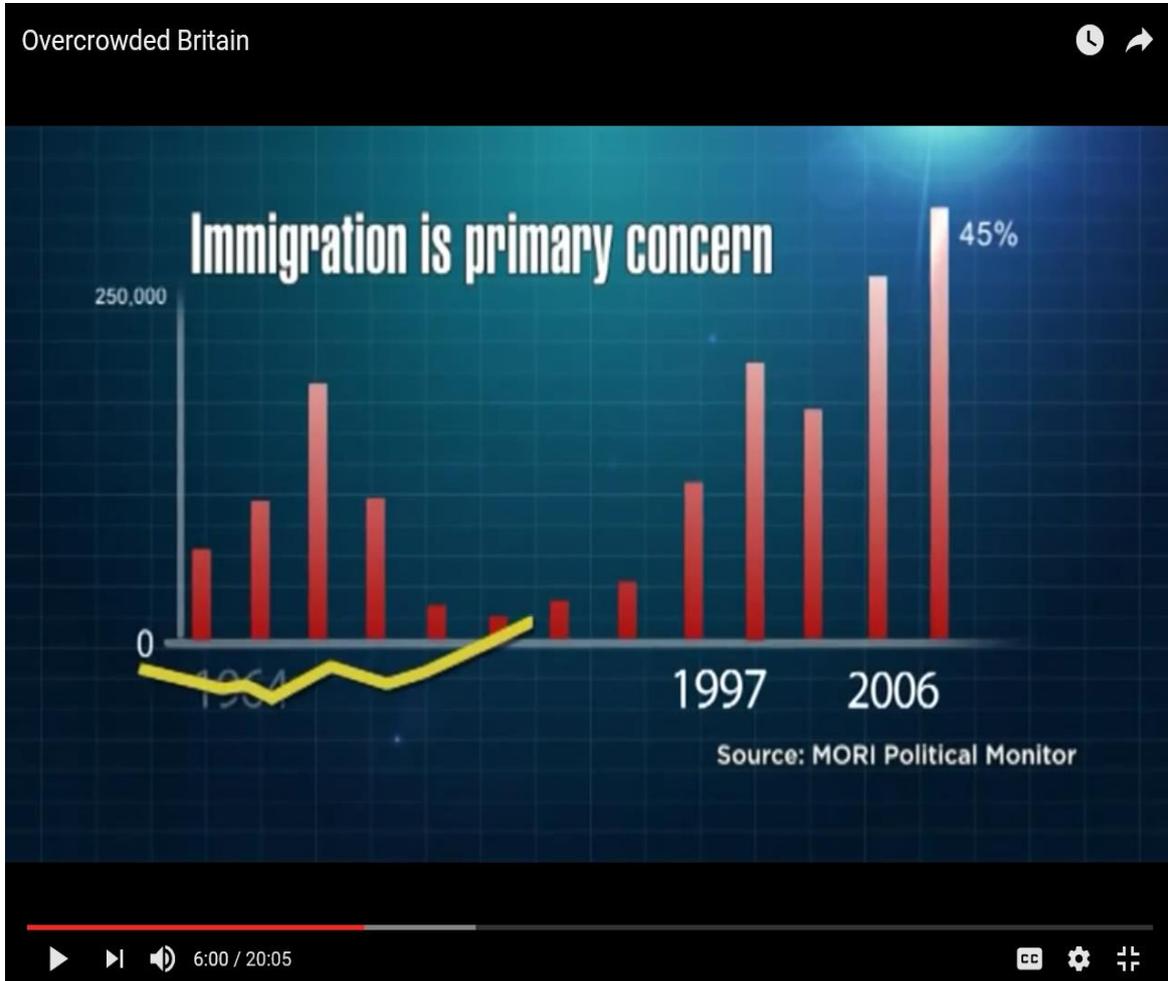
16. Patronisation

Technique: showing a woman with over-emphasised African traits wearing a work dress and standing behind a male musician with 'typical' European traits looking up to him
Procedure: picture advertising a chocolate museum
Strategy: to trigger a subordination process of a 'black' woman
Example: from a Greek advertising picture

17. Physiognomisation

Technique**:** associating systematically specific physical features with specific groups of people
"scamorze di razza" (cheese of different "races")
Procedure: claim in an advertisement picture
Strategy: to set a separation between people according to the skin colour
Example: from an Italian advertising picture

18. Polarisation

Technique: dividing into two opposing groups (Italians vs refugees)

Procedure: posts in social networks

Strategy: to create an us / them opposition based on cultural, religious and social belonging, for example against migrants and refugees

Example: posts from an Italian social network

15 maggio alle ore 11.48 · Modificato · 🚩

Solidarietà europea; finalmente! Ora anche navi francesi, inglesi e presto di altri Paesi Fratelli, uniti a noi da indissolubili vincoli di solidarietà, scaricano profughi, migranti, o come si vuol chiamarli, sulle nostre spiagge. Finito il lavoro, con discrezione e rispetto esemplari, se ne vanno, per non privarci del privilegio di prenderci cura di loro.

👍 Piace a ▮▮▮▮ e altre 22 persone.

💬 Visualizza un altro commento

Dalla padella alla brace.
15 maggio alle ore 12.17 · 👍 1

mandiamoli a farsi f......!!!!!!
15 maggio alle ore 12.48 · 👍 1

Gli sbrchi ad Alfano parevano così scarsi che ha chiesto aiuto! E infatti...Roba da matti, anzi da idioti!
15 maggio alle ore 15.05 · 👍 2

Udite udite! Oggi la Palombelli ha confermato che in breve l'Europa sarà nuovamente dominata dagli arabi. Che fosse in vena di scherzi?
15 maggio alle ore 16.05 · 👍 2

19. Racialisation

Technique**:** associating systematically specific physical features with specific groups of people
"scamorze di razza" (cheese of different "races")
Procedure: title in an advertisement picture
Strategy: It sets a separation between people according to the skin colour
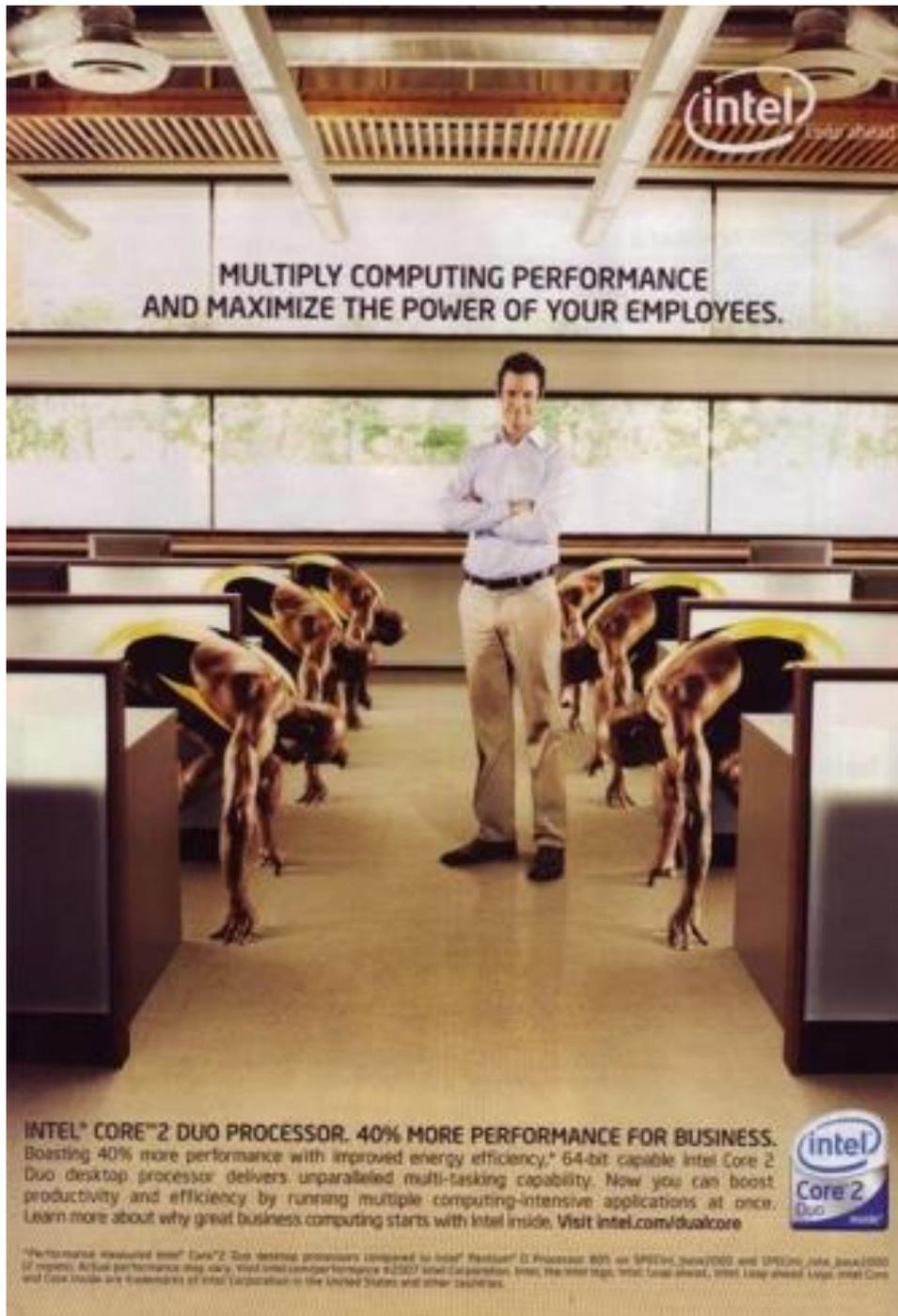Example: from an Italian advertising picture

20. Reification

Technique: juxtaposing white and black, personalised respectively as machine operator and machine. In this example, black people represent machines ready for a multiplying computing performance: "Multiply computing performance and maximize the power of your employees"

Procedure: portray black people as identical, without any human characteristics, as machines preset to do one specific thing: serve the white master and help him grow his business.

Strategy: to objectify 'black' employees conveying the idea that they are only good for physical and mechanical labour, but that it requires a 'white' man to run the company

Example: from a UK advertising picture

21. Religionisation

Technique: identifying terrorists with Islam "smoking kills, but Islam is more deadly"

Procedure: propaganda picture showing a lot of dead burned bodies and sanitary staff walking among the bodies – no symbol evoking Islam, only the caption refers to Islam

Strategy: to create, in the public opinion, feelings of fear and danger in relation to Islamic religion

Example: from a Dutch picture
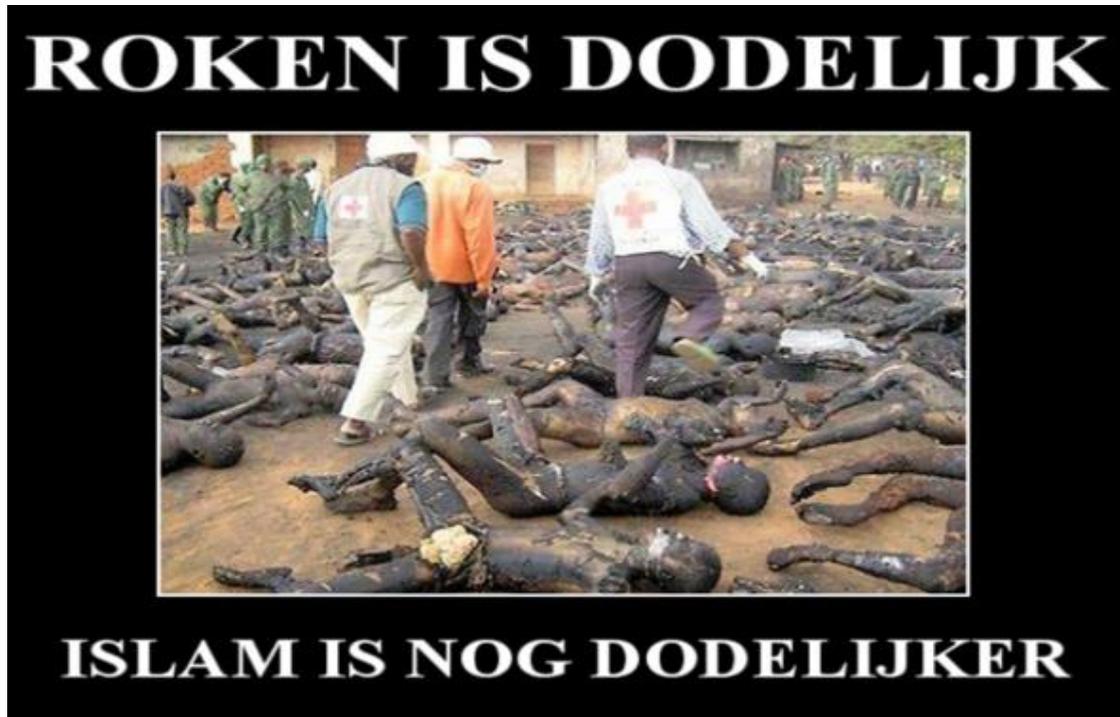
22. Ridiculation

Technique: ridiculing someone based on a specific characteristic "ha la fOrtuna <<FAST: di non doversi truccare come noi che siamo>>" (she is lucky enough not to need to put make up on)

Procedure: counter argumentation during a conversation in a talkshow; the sentence is performed in a quicker pace

Strategy: to trigger a subordination process of the "other"

Example: from an Italian tv talk show

23. Sensationalisation

Technique: presenting a boat with young males inducing a doubt through the title "and if they were terrorists?"

Procedure: formulated as a question not as an affirmation in a propaganda picture of an extreme right-wing party

Strategy: to create a news without evidence of information

Example: from an Italian propaganda picture

24. Sexualisation

Technique: contraposing black/man and white/woman; sexuality represented by means of animals accompanied by the claim "The black surprise. When you try it, you want more"

Procedure: In the spot of a Greek beer, a black rooster is represented as a kind of aggressive or sexually passionate with a white duck who seems to want to avoid the rooster. However, after experiencing contact with him she wants more.

Strategy: to objectify black masculinity conveying the idea of aggressive and animal sexuality

Example: from a Greek advertising video

https://www.youtube.com/watch?v=w68hkz0Qnb0

25. Victimisation

Technique: representing someone a as victim "It is a pity that a prayer doesn't brighten skin".

Procedure: Picture from Catholic newspaper talking about the power of prayers – showing a dark-skinned child in a praying posture with many texts around encouraging to practice catholic rituals in an obedient posture

Strategy: to show dark skinned people as poor and as a victim of their skin colour, thus in a position of inferiority

Example: from a Polish advertising picture

6 RECOMMENDATIONS AND GOOD PRACTICES

These recommendations are the product of all RADAR workstreams (WS1: State of the Art and User needs analyses, WS2: Analysis of Communication Practices, WS3: Interactive and Participative Training and WS4: Tools, recommendations and good practices). In particular the national and international workshops, have allowed partners to draw up recommendations that include the perspective and views of people who have experienced racism and xenophobia.

In drawing up these recommendations the RADAR team considered similar anti-racism projects that produced toolkits and guidelines against hate speech.

The LIGHT-ON project focuses on online hate crime and the recommendations of that project are focused on how to report and tackle it[23].

The PRISM project[24] has developed a training program specifically for journalists to tackle hate speech. This project also deals with online hate speech and includes a database of offensive material as well as interactive buttons on their website where people can report such material.

There are other UK-based projects, such as the Leicester Hate Crime Project or ADAPT[25]. Despite their significance and academic rigour, neither of these projects have developed a training concept for a range of target groups.

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[23] http://www.lighton-project.eu/uploads/File/Training%20Manual.pdf
[24] http://www.prismproject.eu/the-prism-project/
[25] https://sites.google.com/site/grec2website/adapt-1

6.1 GENERAL RECOMMENDATIONS

- **Theoretical and methodological awareness**

It is important to develop a theoretical and methodological communication awareness in order to reveal and deconstruct in practice the mechanisms not only of hate speech (by means of words) but also hate communication by means of all four communication levels: words (verbal messages), voice (paraverbal messages), body (non-verbal messages) and images, colours, symbols (visual messages).

- **Awareness raising about hate communication and human rights**

More awareness raising campaigns must be organized in order for the society (wider public) to get accustomed to the recognition of hate communication. These campaigns in synergy with other local or European projects and institutions working on the same issue should not be focused only to the recognition and combat of hate communication but they must also highlight the importance of respecting pluralism and freedom of speech and promote a better understanding of the need for diversity and dialogue within a framework of democracy, human rights and the rule of law. What is also necessary is through these campaigns the appropriate information to be provided to the public in order for them to be able to recognize the procedures of negative stereotyping and stigmatization. Some people may use hate communication without their knowledge or intent. That is why the public must be educated on negative stereotyping and how it can affect or even ruin peoples' lives.

- **Provision of training**

Stereotypes are impressed in people's conscience mainly during childhood. This leads both children and adults using hate communication in their daily life. Specific education programs and awareness campaigns for children have to be promoted. Their content should focus on human rights and the importance of diversity. Respecting one another is fundamental for a democratic society and this is a lesson young children must learn at a really young age. In order to educate children, teachers and professors should be the ones who should be educated first.

However, other types of trainings must be provided to anyone who is likely to work with a person affected by hate speech. More specifically:
-        Police officers
-        Prosecutors, judges
-        Civil society (NGOs, other civil organisations etc.)

Important training sections should include: understanding and definition of hate speech, which are the bias-motivation categories, international, European and national instruments on the topic, consolidating knowledge on online hate speech, methods to identify hate communication, how to investigate online hate communication, how to support people targeted by hate communication etc.

- **Support to those targeted by hate communication**

The existence of services to support people who experienced hate speech and generally hate communication or discrimination is mandatory. Usually this role is played by civil society although primary responsibility for preventing and punishing hate crimes must lie with the state. Civil society has often been at the forefront of recognising the early signs of and fighting against intolerance and discrimination. Since civil society representatives live in the midst of communities, they are able to witness acts of intolerance before they are reported to the police; they can provide assistance to survivors while the authorities have yet to set up appropriate mechanisms. Civil society leaders have also often reminded state authorities of their duties to report and respond to hate crimes and to protect everyone. In some states, civil society has been instrumental in empowering communities to induce social change and inspire legal reforms[26]. Support and empowerment must also stimulate and facilitate the ability to act (agency) of people which have

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[26] http://www.osce.org/odihr/39821?download=true

suffered discrimination or violence. It is important to return to the right to express, highlighting the centrality of the subject.

NGOs can have effective results both to prevent and combat hate communication by:
- Providing people having experienced hate communication with all those necessary in order to fight back and protect themselves. NGOs are responsible for informing the survivors on what they can do after been attacked. Often, the survivors don't know where to report the incidents (**legal support**). Other times they are afraid to react. That is why NGOs provide them with all this information while at the same time **support them psychologically**. The inner self of the survivors can be extremely ruined by the brutality of the words they face on daily basis. These are mostly words of aggression and hate, based only on their differences.
- **Monitoring and reporting incidents**. NGOs can act as the voice for survivors of hate communication, especially serving as intermediaries with the authorities
- **Producing materials** that help people to recognize hate communication and teach them how to behave in front of behaviours of such kind.
- **Raising awareness and increasing sensitivity** about the topic of hate communication and human rights

- **Enhancement of intercultural dialogue**

Intercultural dialogue (in continuity with other projects as for examples SPICES[27] and BRIDGE-IT[28]) is a process that comprises an open and respectful exchange or interaction between individuals, groups and organizations with different cultural backgrounds or world views. It is important to dwell on the dynamic qualities of the different cultures. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes[29].

Intercultural dialogue could be enhanced by several means. The most common is the organization of multicultural events, like festivals and concerts. Places where all the people come together and where artists from different origins can combine their background and their talent. In addition to this, films can promote diversity through the message they attempt to address to people but also through diversity in the actors.

- **Inclusion of target group in the conversation, in training programmes, in awareness raising campaigns etc.**

The involvement of the target group in all kinds of workshops, trainings, campaigns is a prerequisite otherwise these initiatives are all white-/privilege-driven and white/privilege-dominated. Any such initiative should at least include (if not be led by) minorities themselves. This comes back to recognition and empowerment, strengthening the capacity to act and the centrality of those who have suffered discrimination or violence and, above all, avoiding the 'white saviour' complex.

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[27] **B**e **R**elevant to **I**ntercultural **D**iversity **G**eneration in **E**urope – **I**ntegration **T**eam (510101-LLP-1-2010-1-IT-GRUNDTVIG-GMP, http://bridge-it.communicationproject.eu)

[28] **S**ocial **P**romotion of **I**ntercultural **C**ommunication **E**xpertise and **S**kills (224945-CP-1-2005-1-IT-GRUNDTVIG-G11, www.trainingspices.net)

[29] http://www.interculturaldialogue.eu/web/intercultural-dialogue.php

6.2 SPECIFIC RECOMMENDATIONS

- **Language of non-discrimination**

It is recommended to use non-discriminatory language, neither racist nor xenophobic in respect of all people, in contrast with the now widespread and normalised use, even in legal texts, of terms such as "illegal migrant", "clandestine". These stigmatising and criminalising expressions against people constitute stereotypes and prejudices based on their real or presumed origin, social, cultural or religious belonging (Carta di Lampedusa, Lampedusa 2014: 17-18 - http://www.lacartadilampedusa.org/).

- **Use of vocabulary or the context of the words**

The use of the term "race" should be avoided in official EU documents, as it creates the false perception that different races exist. The existence of races is not an actual fact. It is a biological myth that is socially constructed. It was created by the dominant white group to establish and perpetuate a white-dominated hierarchy on the false premise that certain population groups are inferior to others – and to the white dominant group (see section 2.2). The putative existence of races helped the status quo for many years; now it is time to stop using it. The absence of races is also evident if we consider the fact that the term "race" does not even exist in certain languages.

Still, race might not be real, but racism is. According to Jamie Utt:
"[r]ace as a social construct and the subsequent racism are very real, so "race-neutral" ideology is problematic because:
- It erases people of colour's cultural experiences and the reality of their lives and the oppression they face.
- It doesn't actually help us to approach the problem in "race-neutral" ways because the problem isn't neutral. The problem is one of racial hierarchy that privileges the lightest-skinned among us."

Of course, we have to clarify that we are not denying diversity. We are merely proposing a different, more accurate terminology (please see section 2.2 Shared Vocabulary for more details).

- As mentioned above, it would be naïve to think that avoiding or substituting the term "race" would automatically mean that racism would be overcome. We need to take into account that the choice of words matters insofar as they represent and shape our mind-sets and therefore our perception of reality. These terms need to be interpreted in a multidimensional perspective with respect to social, cultural, biological and political-ideological variables, historically determined as linguistic actions and discriminatory practices.

- In this respect, it is of paramount importance to learn the history behind the usage of certain words so that we can understand *why* it is offensive to use them (e.g. in the British context these are often relics of colonialism and violent oppression).

- Lastly, it is of equal importance to reclaim some of the vocabulary that has become negative, e.g. "immigrant" or "foreigner". The "I am an immigrant" campaign in the UK has tried to do precisely that.[30] By reclaiming certain words, we are trying to reinstate their positive connotation against the tendency to turn them into negative categories.

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[30] http://www.iamanimmigrant.net/

- **Codes of ethics**

For Politicians
A critical analysis of politicians' discourse. Politicians must be held accountable for what they say in public statements, especially if this is proven to incite hate, in which case it is punishable by law.

For Members of Parliament
The recommendation is to lift functional immunity from prosecution, where this exists, in cases of incitement to hatred in Parliament. This means that if MPs are found to be guilty of hate communication - and hate speech in particular - in Parliament they could be prosecuted. Incitement to hatred would need to be proved, in accordance with national legislation. Where this is not possible, the establishment of a code of ethics for MPs is the least that can be done, with clear and strict sanctions where this code is breached.

For journalists
Revisiting journalists' codes of ethics to include hate communication and incitement to hatred. Journalists have immense power. They can create and shape public opinion. For this reason, they need to scrutinise speakers and analyse their words. It is part of a journalist's job to examine facts and claims and judge carefully the intention and impact of their interventions.

On the other hand, journalists should not report verbatim offensive terms and phrases under the pretext of accurate reporting. Exposing hate communication should not include repeating the offensive terms publicly, as this reinforces the "hearer's maxim" (Sacks, 1974).

Ethical journalists and well–informed editors will be able to identify quickly whether the communication is deliberately intended to attack or diminish the human rights of individuals and groups. It takes experience, knowledge, ethics and education to distinguish hate communication. Sometimes hate communication is not always clear and comes through hidden messages. An ethical and good journalist would be in a position to read behind the lines and detect hate communication. The journalist should also know whether such communication is subject to criminal or other sanctions.

As a part of the reporting process, journalists and editors have a special responsibility to place the speech in its proper context – to disclose and report what are the objectives of the speaker. Of course, it is not the journalists' intention to expose or diminish people with whom they disagree. This would be bias. However, it is within the context of ethical reporting to make a create image of who the person who made the hate communication might be and what motivated it.

TV presenters and Radio Broadcasters are not always journalists but they work in front of the public and as a result they shape public opinion as well. Their job is of utmost importance and they have to share the same care. The absence of a relevant guideline is obvious. Some rules should be established in order to prevent the audience from watching or hearing such incidents. Not only viewers will receive a wrong hateful message but some minorities may be the receivers of the message as well. For example, a useful rule would be that if a guest breaks the guidelines and uses hate speech on air, the TV Presenter or the broadcaster should have the ability to cut them off.

On talk shows it is important that the moderator/journalist is aware of the communication analysis tools. In this way, during the debates, s/he might recognise discriminatory speeches and actions produced on the four levels of communication. In these cases, it is recommended to intervene in the debate in order to reveal the processes of producing discriminatory, xenophobic or racist hate-oriented speech and communication. This intervention would also have an educational role and impact in the public debate.

With regard to media representation, it is important that minorities, migrants and all groups who may constitute targets of hate communication express themselves and tell their own stories in talk shows, news bulletins etc. It is too often that these groups are not given a voice and instead others (members of dominant groups) tell their stories or speak out for them. Depriving a person or a group of their voice constitutes an important process of depersonalisation. Moreover, the audience, that is, the public, is also deprived of a crucial point of view - that of minorities, migrants, people who experience racism and/or hate communication. When the public misses this crucial narrative, this has a considerable impact of people's perceptions, attitudes and behaviour.

For law enforcement professionals

There should be **specific guidelines for the police, in addition to the intercultural training,** that must be developed. Our interviews, report analysis and general research within the RADAR project have shown that, in several cases, police do not know how to act or behave within our multicultural environments. That is why intercultural training is essential in order to achieve balance.

It is a common phenomenon for undocumented migrants to hesitate to report to police a crime against them because of the fear of deportation. This is a reality and the main reason that so many crimes are unreported and remain unpunished. **The establishment of third – party reporting centres would really help undocumented migrants to report the crimes.**

The training of police officers **should include how to react to a report of hate communication**. Taking into consideration that most of the times there is a lack of trust in the police by minority groups, we are not surprised with the low number of such reported events. Certain minority groups may have had strained relations with law enforcement in their home countries and fear that crimes against them will not be taken seriously, that the police reaction will be unsympathetic or even hostile. We have seen from our interviews, as well as our investigation of laws and judgments in the partner countries, that many crimes against minorities are treated differently from crimes committed against the majority of the population.

For legal professionals

The right to an interpreter should be well-respected and applied. More importantly, in accordance with the relevant legislation, professional court interpreters should be used as opposed to people who happen to speak the languages needed. This is not just for the purposes of effective and accurate communication, but also because professionals adhere to a specific code of ethics and would be able to deal with and convey the nuances that may indicate hate-motivated communication. What is more, in front of a court, cases should not be dismissed on the basis of 'race', origin or language barriers. And it is imperative that victims should be protected at any cost.

For marketing agencies

Establishing a code of ethics for advertising, wherever where this does not exist is crucial. It is often the case, particularly in advertisements, that minority groups are portrayed in stereotypical and offensive ways. Stereotypes often lead to the 25 hate-communication processes mentioned in Section 5 above. For this reason, we recommend that it must be compulsory to include or at least consult members of the target groups portrayed in the advertisement before its release. These target groups can express their views and make suggestions on changes to the advertisement. If it contains hate communication, it should not be released in this way. All groups included in the marketing should be respected, otherwise a hateful stereotypic image will continue to be perpetuated.

Sometimes, when advertisers aim to portrait a country or geographical area, they use people or stereotypical ideas about the specific landscapes. Instead of repeating these stereotypes, images of the places should be used.

Online communication

Online hate speech is a specific category that needs to be addressed separately. The Internet is the easiest communication tool people use in order to be offensive. It is extremely common to read such comments online. People use websites, blogs and mainly social media to do so. Surfing the web, one can discover hateful pages targeting ethnicity, nation, sexual orientation, religion, job, gender, physical appearance, financial status, social status, citizenship etc.

The first obstacle is to trace the perpetrator of online hate crime. Those who know how to use technological tools can hide their identity and IP as well. In addition to this, there is no requirement to remove the offensive material even when a criminal offence has taken place. This means that offensive material can exist online even after a judge has decided that hate crime has been committed and the perpetrator has been punished (with a fine or imprisonment). Removal of the material can only be enforced in cases of child pornography. The recommendation is to **change national and EU laws so that if a judge decides that a hate crime has been committed online, (s)he should be able to enforce the removal of the material.**

Pictures, signs, symbols

The lack of pictures of minority groups in important positions is a reality. One can rarely see pictures of minorities pictured in various leadership positions. Instead, they are usually used portraying certain (unskilled) jobs and roles (victim, worker, helper etc.). It would be interesting, for example, to see images of black businesswomen, or Muslim doctors. Individuals who are part of certain groups are absent from powerful positions like politicians, news anchors, artists and volunteers. Seeing minorities in such roles will have a positive impact on public perceptions.

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Some of these recommendations are not new. The need for intercultural dialogue and the promotion of positive images, for example, are suggestions that have been made before in previous projects and various initiatives. However the fact that this is still recognized as a need means that there is still important work that needs to be done. In this respect we would like to propose:

- The initiatives for intercultural dialogue, awareness raising etc. should be led or at least co-led by minorities themselves. Most existing initiatives have failed because they are led by the dominant groups and minorities are therefore reluctant to get involved.
- The promotion of positive images should not take on the form of "heroisation" of minorities. It should not be a case of demonisation vs. heroisation, but instead portrayals of minorities as everyday people like everyone else. In this respect, the use of minority ethnic people to portray businessmen, scientists, etc. in advertisements is advisable, but beyond that, the portrayal of minority ethnic people in everyday roles (everyday people doing everyday things) is also crucial.

In Europe, there are many useful observers on the use of racist and xenophobic communication. It might be important to set up observatories on good practices, so that they can be spread on a national and international scale.

Lastly, a significant innovative aspect of the RADAR Recommendations is the award-winning training concept itself. The concept, based on the **Let Me Learn process®** (www.letmelearnmalta.org) and the **LEVEL5 ©** methodology (http://www.reveal-eu.org/uploads/media/REVEAL_LEVEL5_Manual.pdf), received the my-Vita Award (http://mahara.vita-eu.org/view/view.php?id=3192).

6.3 GOOD PRACTICES

The theoretical and methodological awareness of a critical communication have become a practical tool to deconstruct objectifying categories of human diversity, as well as to unravel the processes of racist and xenophobic hate communication. Critical awareness and analytical skills are the presupposition for engaging in a conscious counter communication. In this section, we report some good practices from all partner countries and languages proposed by the RADAR team.

AND IF THEY WERE TERRORISTS?
LET'S SEND THEM BACK!

AND IF THEY WERE TERRORISED?
DO NOT SEND THEM BACK

This is a new construction which proposes a provocative transformation of a real existing racist and xenophobic communication item, by overwriting only a view letters and adding a word, reaching in this way a completely opposite view of a boat with presumable migrants on board.

IMMIGRANTS, PLEASE DO NOT LEAVE US ALONE WITH THE ITALIANS

This is from a real Italian context and can be understood as the reversal of perspective where implicitly the Italians are depicted as a threat to other Italians and migrants are invited to assist them.

THEY WOULD LIKE TO SAVE US
THEN ONE THING OR THE OTHER AND IT RUNS AWAY FROM THEIR MIND

The Italian cartoonist Mauro Biani criticises the European policy on migration, in particular the rescue operations in the Mediterranean Sea


CALL US DIRTY NIGGER OR DISGUSTING LESBIAN.
BUT YOU FEEL OFFENDED IF THEY CALL YOU ITALIAN MAFIOSO.
RACISM IS A BOOMERANG.
SOONER OR LATER IT COMES BACK TO YOU.

Italian campaign against racism and discrimination of sexual orientation by ARCI association. The campaign highlights how all people can experience discrimination based on degrading stereotypes such as "Italian mafioso"

ONE RACE - HUMAN RACE
ONE BLOOD - RED BLOOD

REVOLUTION

British anti-racism campaign. The contact between the two hands with the reference to the same colour of blood emphasises that there is only one human race.
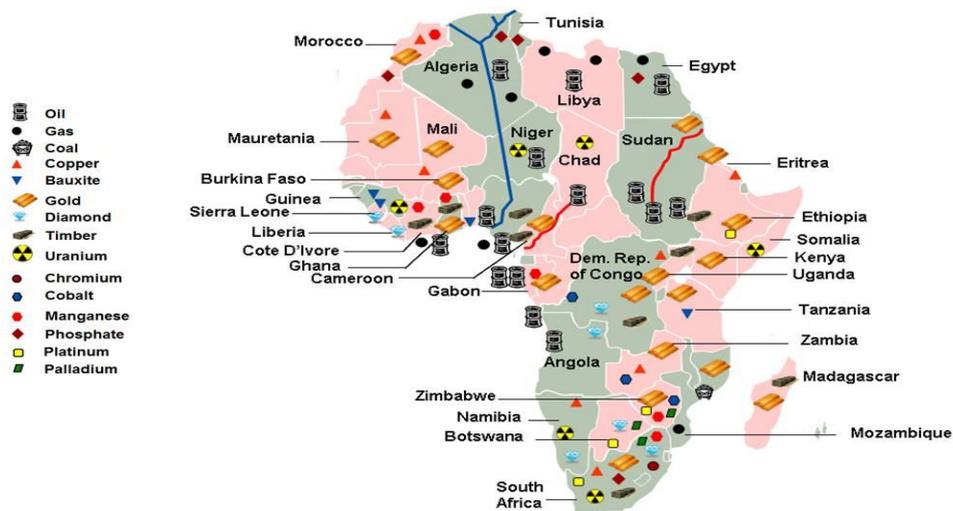
This kind of map highlights all the natural resources and raw materials of the African continent. On the one hand it emphasises that Africa is not a poor continent (as it is often erroneously depicted), on the other it implicitly explains the reasons of conflicts and wars on the continent, due precisely to the international interests of those raw materials.

Campaign of African Students who emphasises that Africa is not a poor continent.
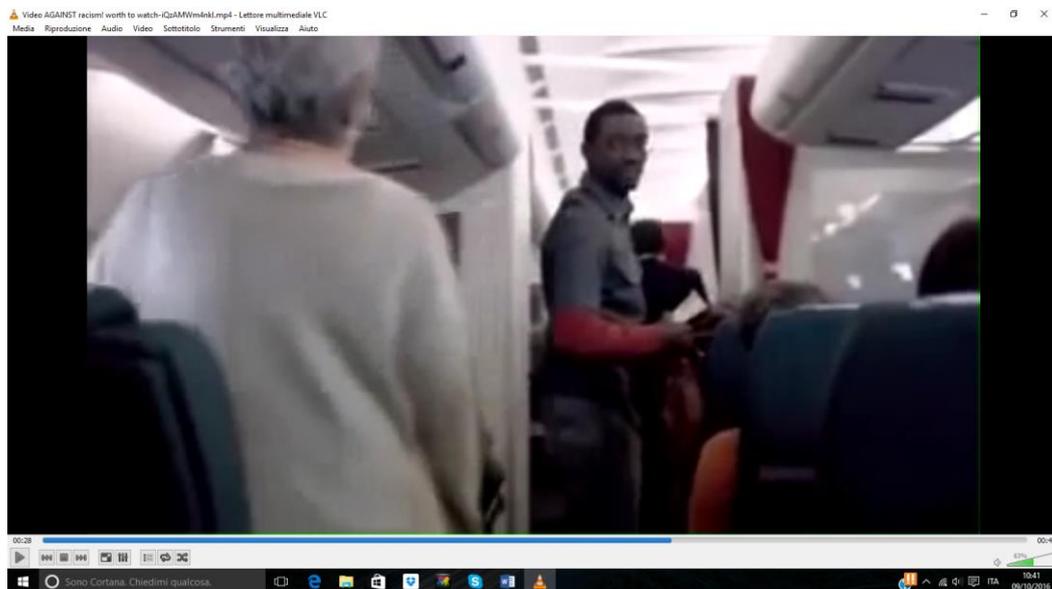
British video against racism. In a plane a 'white' lady is sitting next to a 'black' gentleman. Annoyed she asks the flight crew to change her place. A member of the flight crew turns to the young gentleman and, to the surprise of the lady, apologising to him invites him to take a seat in the first class.

WHAT COLOUR IS THE SKIN OF THIS LAUGHTER?

Anti-racism campaign of a known Italian trade union, CGIL. Showing first a black screen, one can listen to a laughter. An external voice asks "What colour is the skin of this laughter?". After that four men appear showing different physiognomies which can suggest a belonging to different geographical backgrounds.


GIVE A BITE TO RACISM
SAY NO TO RACISM

Advertising Campaign of a presumable multinational banana (cf. typical Chiquita logo) company that transforms the banana from a symbol of racism (often used in arbitrary processes of animalisation in monkey) in a symbol of anti-racism.

A further good practice is presented in the following video from Finland.

This video was presented during a national anti-racism campaign in which the Finnish Red Cross organises music concerts in seven cities of Finland. The purpose of the music tour is to encourage people to address the attitudes and everyday racism. The campaign patron is Prime Minister of Finland, Alexander Stubb. The video was filmed on the street. An interview was simulated to raise awareness on what may be racist attitudes. The interviewer addresses a black person and asks in English several questions about racism. The man answers the questions in Finnish. Another woman appears and tells the interviewer not to assume such things. The interviewer is embarrassed and apologises in Finnish. The situation is simulated to prove a point – the interviewer asks the man questions in English, assuming he is a tourist, just because of the colour of his skin.

The video of Action Aid which was broadcasted on Greek Television also constitutes a good example.
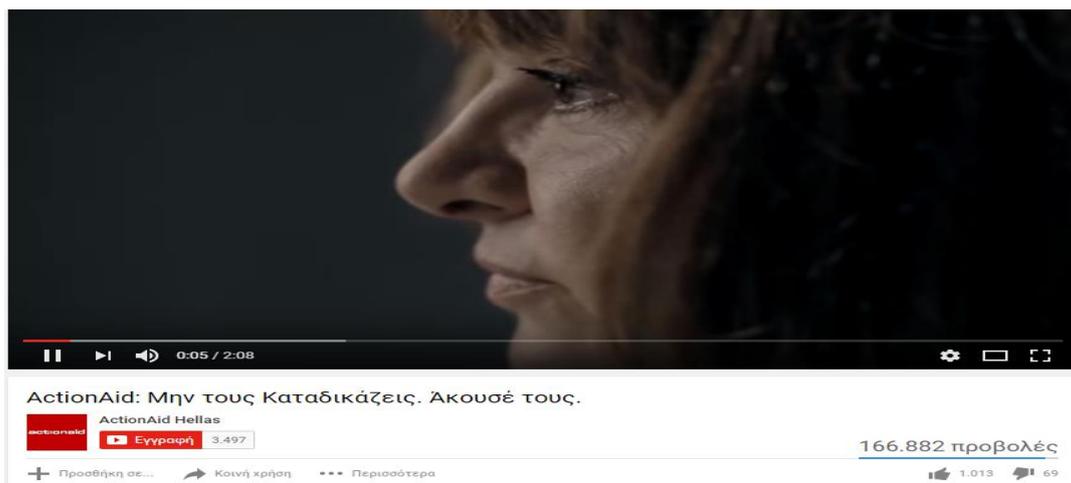
In this video popular Greek actors narrate stories of migrants as their own stories…..the video ends with a black man who asks: "Will you listen to my story if it is narrated by me?"

The video below is called "put racism in the right place" and it was produced by the Portuguese commission for the 50th anniversary of the Universal declaration of human rights.
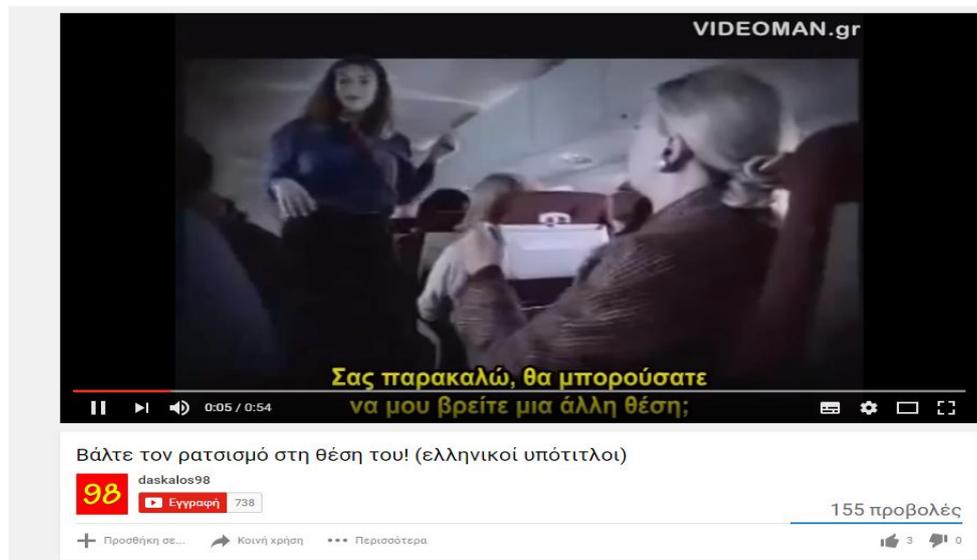
The video shows an old white lady which sits near a black young man on the plane. She asked the air hostess to check if there is another available seat because she does not want to sit next to a black man. The airhostess said that the economy class is overbooked but she will speak with the captain. Later, the air hostess comes back and informs the old lady that the captain said that there is an available seat in 1st class. She said the captain regrets that a passenger has to travel beside such a despicable person. She then proceeds to ask the black man to follow her to 1st class.

Lastly, the DNA journey:
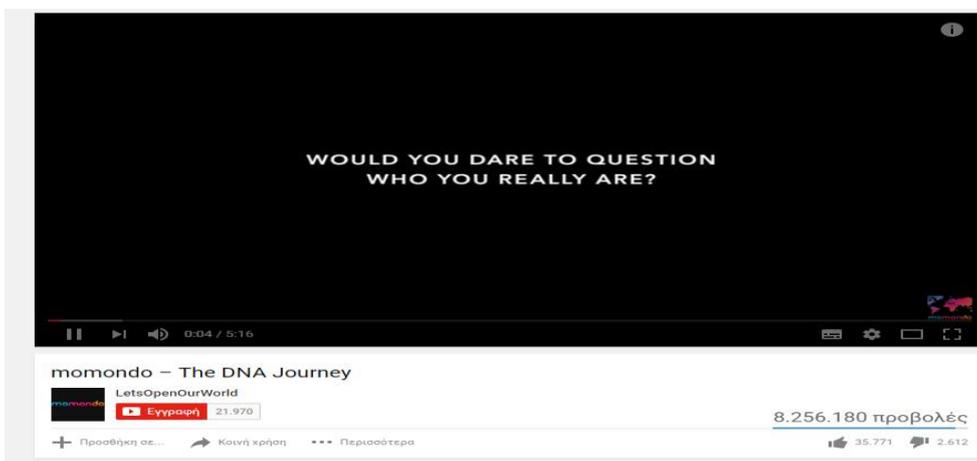
The video's description mentions "It's easy to think there are more things dividing us than uniting us. But we actually have much more in common with other nationalities than you'd think. We asked 67 people from all over the world to take a DNA test, and it turns out they have much more in common with other nationalities than they would ever have thought." The film was shot in Vega, Copenhagen, Denmark, and directed by Jeppe Rønde. It was produced by Momondo a free, independent global travel search site comparing billions of cheap flights, hotels and car hire deals.

6.4 SUSTAINABILITY - PROPOSALS FOR ADVANCING RADAR RESULTS FURTHER

In continuity with the examples of good practices presented, we make some proposals for "innovative good practices" and for disjoining and reversing the processes of hate speech and racist communication.

- Identifying and awarding, at national and EU levels, journalists who in newspapers, TV, or social networks have identified and criticised processes of discriminatory, xenophobic or racist hate-oriented speech and communication.

- Identifying and awarding, at national and EU levels, advertisers who have used anti-racist and anti-xenophobic messages, or have reversed in their campaigns messages of racism and xenophobia into anti-hate messages.

- Initiating a European competition for awarding the three best good practices that have used RADAR results (1st, 2nd and 3rd prize in RADAR methodology, applying the RADAR training manual and handbook as well as the RADAR Guidelines)

- Transferring of project innovations, i.e. RADAR methodology, the RADAR training manual and handbook as well as the RADAR Guidelines in other applicable areas, such as but not exhaustively bullying, sexual orientation, disability, age as well as in geographical regions that face heavy migration.

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