1 OUR RADAR COMMUNICATION CONCEPT[1]

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[1] Extracted with a modified bibliography from: DOSSOU, Koffi M. / KLEIN, Gabriella B. *RADAR Guidelines. Understanding hate-oriented communication and tools for anti-hate communication strategies in an intercultural dimension*. Deruta/Perugia: Key & Key Communications. 2016: 5-18.

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[2].

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 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.

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

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.[3]

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.[4]

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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[3] 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).
[4] 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[5]:
- **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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5 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
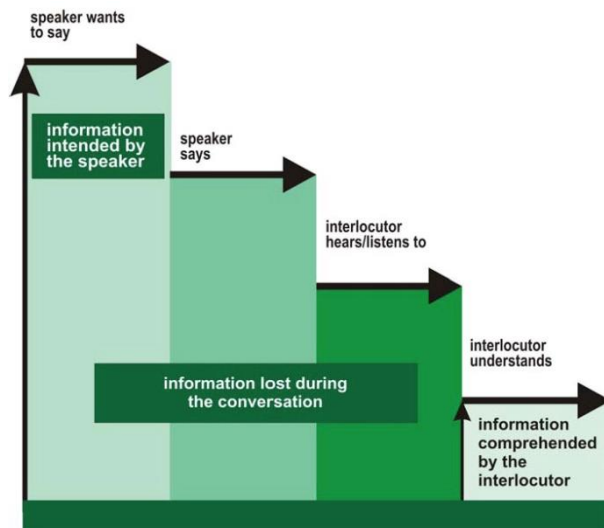**the objective.**
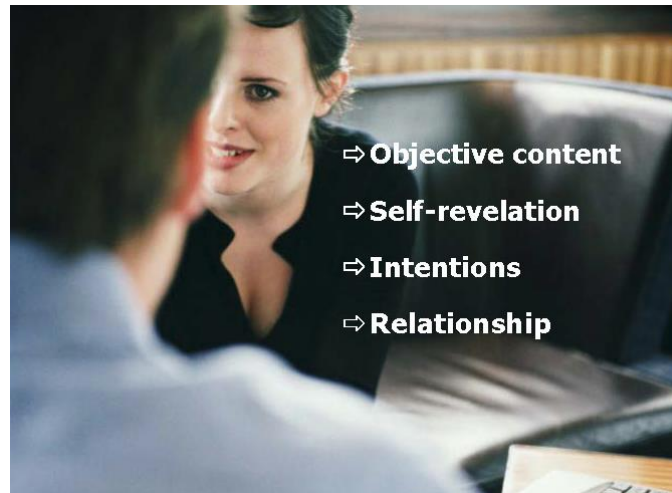
Barriers in communication

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 narrower 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.[6]

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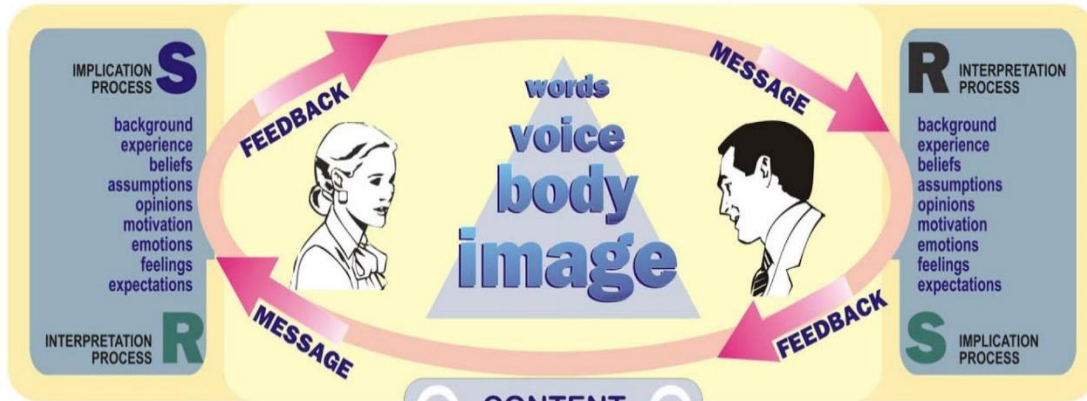
Intercultural communication

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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